

The Building a Religious Work Culture in Improving Employee Performance Quality

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ABSTRACT

This article aimed to analyze the building a religious work culture in improving the quality of employee performance. Building a religious work culture based on the values of Islamic teachings in managing educational resources. This study used a qualitative approach with a phenomenological type in understanding the meaning behind the phenomena that occur when building a religious culture in improving the quality of employee performance. The collecting data through observation, interviews, and study of the report documents of madrasa administration activities. Meanwhile, data processing techniques were carried out in stages starting from the data collection stage, data reduction, data presentation and up to the stage of drawing conclusions from the results of the study. The results showed that the leadership of the education unit has guided and nurtured employees with full sincerity in improving their performance. The duties and responsibilities entrusted to him have been carried out in accordance with his mandate, except in terms of the courage to work and innovate which still needs to be improved. Then the attitude of *istiqamah* to uphold religious law and government regulations has been consistent in improving the quality of its performance. This study implies that building a religious work culture can guarantee the quality of employee performance in providing academic administrative services to students as customers (consumers) of education.

Keywords: Religious Work Culture, Employee Performance Quality, Education Personnel

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INTRODUCTION

Building a religious work culture requires leadership of an educational unit with a religious spirit, strong personality and strong social piety in managing employees (Fauzi, 2017). Religious work culture grows and develops if it is supported by a leader who is sincere in his work, trustworthy in carrying out his duties and obligations and *istiqamah* adhering to the applicable laws and regulations (Muhammad H & Hairul P., 2018). Such attitudes and behaviors become fundamental in building a religious work culture in educational units.

The leadership of the education unit has the duties and obligations to manage employees properly according to applicable regulations (Trihastuti, M., Latief, S., & Kholid, M. R. 2021; Muhammad Y. B., 2016). Employee management is an effort to guide, foster and mobilize employees so that they work seriously for the achievement of the goals of the educational unit (Muhsin, 2014: 64-65). Guidance to employees comes down to madrasa administration activities, including those related to correspondence activities, report preparation and administrative control activities of education units.

Procedural management of employees results in optimal work productivity. (Supardi, 2013: 49). Optimal work productivity can be seen from the achievement of the level of effectiveness and work efficiency of employees in carrying out the main tasks and functions of the education unit (Fitria, 2016: 129-130). If the education unit leader is negligent and careless in managing employees, it is not impossible that the employee's work productivity will decrease drastically from what the main tasks of the education unit expected (Oyemomi, O., et. al, 2019; Hermawan & Arifin, 2021). Employee productivity will increase drastically if the head of the education unit is able to build a religious work culture. (Fitria, 2016: 129-130). Religious work culture is built on the values of sincerity, trust and *istiqamah* when managing employee management activities in the education unit. Religious work culture leadership can create convenience and find solutions for leader in improving employee performance (Herman & Jamaluddin, 2019). Employees who receive guidance will be motivated to work with discipline to improve the quality of their performance. Building a religious work culture is one of the approaches used in the leadership of educational units. (Upadhyay, P, et al, 20220). Religious work culture refers to Islamic teachings that are based on the values of sincerity, trust and *istiqamah* in managing employees as educational staff (Muhammad Husni, 2018). A religious work culture that is based on the value of sincerity can encourage education unit leader to work sincerely, without expecting any strings attached, praise and flattery from superiors and co-workers (Sumarto, S., 2020). A work culture that is based on the value of trust can build the spirits of the education unit leader to work with discipline and responsibility for the tasks he carries out. Then a work culture that is based on the value of *istiqamah* can realize that the leadership of the education unit is always consistent in upholding the applicable regulations in improving employee performance (Amna Hatale, et. al, 2014; Timang, Limbong, & Sitepu, 2021).

Based on the results of initial observations at MTsN 1 Aceh Jaya, it can be seen that the education unit leader is still weak in showing sincerity in managing employees in improving the quality of their performance. The duties and obligations of the leadership of the education unit are still not optimally carried out with a mandate in managing employees. Further, in his leadership, he still does not show an attitude of *istiqamah* to adhere to the applicable laws and regulations in improving the quality of employee performance.

In line with previous research studies from Achadi Budi Santotoso (2022) with the title organizational culture as the basis of teacher performance development, the results show that in general the organizational work culture is quite good in terms of values, teamwork, and work performance, while in performance, in general, teachers and employees have various levels of achievement, in terms of satisfaction, responsibility, honesty, empathy and toughness at work. Then it was studied by Umiarso, (2021) with the title values of religion and organizational culture: Study of phenomenology in the context of prophetic ontology and adaptive culture. The results

show that the institutional culture of boarding school is born from the theological values and *kiai's* philosophy which is lived by giving examples (role models), teaching guidance, training, or using the experiences of the boarding school residents themselves.

From the results of previous studies which is different from this research study, where in this research study focuses more on how to implement a religious work culture in improving the quality of employee performance through: working with sincerity in improving the quality of employee performance, carrying out duties and obligations with full trust to improve the quality of employee performance, and implement religious laws and government regulations with complete *istiqamah* in improving the quality of employee performance. In order to answer this research problem, the researchers conducted field research with a qualitative approach with the type of phenomenology in understanding the meaning behind the phenomena that occur when building a religious culture in improving the quality of employee performance. The phenomenon of factual conditions that are researched and studied is related to the issue of sincerity in managing employees, trust in carrying out the duties and responsibilities of managing employees and *istiqamah* in upholding religious law and government regulations in managing employees. This is intended to convey ideas and thoughts to the leadership of the education unit regarding the concepts of building a religious work culture in improving the quality of the performance of education personnel.

METHOD

This study uses a qualitative approach with a phenomenological type, which is trying to understand the meaning behind the phenomena that occur in the field about building a religious work culture in improving the quality of employee performance (Creswell, 2013). The role of the researcher is only to examine, analyze and describe the implementation of building a religious work culture in improving the quality of employee performance at MTsN 1 Aceh Jaya.

This research was conducted for 1 (one) month, from 1 to 30 August 2022 at MTsN 1 Aceh Jaya. Data collection techniques are carried out in three ways: first, conducting observations to see the condition of the madrasa environment and madrasa administration governance, secondly conducting interviews with 1 (one) head of madrasa, 1 (one) head of Administrative Affairs and 2 (two) staff administration at MTsN 1 Aceh Jaya, and the third conducting a document study of reports on madrasa administration activities. While the data analysis technique is carried out in stages starting from the process of data collection, data reduction, data presentation and drawing conclusions on the research results

RESULT AND DISCUSSION

Building a religious work culture is the key to success in realizing the quality of employee performance. The following will describe the results and discussion of research related to building a religious work culture in improving the quality of employee performance at MTsN 1 Aceh Jaya.

Managing Employees with Complete Sincerity

Based on the results of observations and interviews with the head of the madrasa, the head of administration and the employees of MTsN 1 Aceh Jaya, it can be

seen that the head of the madrasa as the head of the education unit has shown an attitude of sincerity in managing employees. The head of the madrasa is content and sincere and does not expect praise and compliment from others when guiding and fostering employees to improve the quality of their performance. The presence of the madrasa head is highly expected by employees, because in his leadership, he is not arrogant and cynical when managing employees to improve the quality of his performance in the madrasa.

Referring to the findings of the study, the head of the madrasa in his leadership must maintain and increase the attitude of sincerity at work, so that a religious work culture is built in the education unit. The head of the madrasa as the head of the education unit must not ignore the attitude of sincerity in working (Herman & Jamaluddin, 2019). Working with sincerity can build a spirit in the heart of the leadership of the education unit to work seriously, humanely, carefully and thoroughly and not expecting praise and flattery from superiors and subordinates, but hopes for the pleasure of Allah SWT solely (Suryadi, R. A., 2016). The pleasure of Allah SWT becomes the foundation for leaders in managing employees to improve the quality of their performance. The head of the education unit who possesses an attitude of sincerity always works sincerely when managing employees (Sholehuddin, O., 2009). He believes that with a sincere attitude in guiding and fostering employees, employees will be motivated to work sincerely and also in improving the quality of their performance (Fakhar Shahzad, 2012). Employees who are served wholeheartedly and supervised with grace, then employees will work seriously to improve the quality of their performance.

In managing employees he will try to avoid himself from fame, in order to avoid the slander that comes to him (Herman & Jamaluddin, 2019). In his work, he does not expect praise, let alone personal fame, because he is afraid to bring slander, joy and pride to the work he does. If there is fame that comes to him, he considers it all because of the success of employees working sincerely. Success and failure in managing employees is not due to the ability factor alone, but all that has been determined by Allah SWT (Ahmad Musaddad, 2021). If you fail in managing employees, then all of that is because of your personal weakness in managing employees. Meanwhile, if there is success in managing employees, then success is due to the employee's intelligence factor at work. (Sholehuddin, O., 2009).

In his leadership, he always looked down on himself in front of Allah SWT to be free from the nature of *takabbur*, and amazed at himself. He tries to distance himself from despicable traits when managing employees in improving their performance (Maisarah M & Maryani, 2018). Then he believes that the attitude of *takabbur* and amazement can damage and destroy his personality and abolish all acts of worship and get the torment of hell fire in the afterlife.

Based on the discussion above, it can be concluded that madrasa principal who work sincerely in improving the quality of employee performance can create satisfaction for customers (consumers) and educational stakeholders. Working with sincerity in managing employees will form educational staff who are creative and productive at work. Increasing the quality of employee performance will elevate the interest and trust of education customers (consumers) to take children to the madrasa.

Carrying out Duties and Responsibilities with Full Trust

Referring to the results of observations and interviews with the head of the madrasa, the head of administration and the employees of MTsN 1 Aceh Jaya, it can be seen that the head of the madrasa in general has shown an attitude of trust in

managing employees. Where the principal in carrying out his duties and obligations is always earnest and obedient in managing employees to increase work productivity. In his leadership, he tends to always maintain cohesiveness with fellow employees and try to do his best, in order to improve employee performance. However, in terms of courage in working and innovating, it is still considered weak so that the quality of employee performance has not shown optimal results.

Based on the findings of this study, madrasa principal really needs to maintain an attitude of trust in leading the education unit. The trustful attitude of a leader in managing employees must really be seen from the attitude of sincerity and tenacity in carrying out their duties and responsibilities in improving the quality of employee performance (Husni M, Puadi H., 2018). Mandate in managing employees as a form of obedience in maintaining, preserving and fulfilling obligations received from superiors.

The head of the education unit always works in accordance with the mandate received from his superiors. Working with a trustworthy attitude will be self-motivated to devote thought, time and energy to achieve better performance in managing employees (Anoraga, et. al, 2015). Then he will feel guilty if his duties and obligations are not able to improve the quality of employee performance. Improving the quality of the performance of the employees they lead is a mandate that must be accounted for before Allah SWT. (Sholehuddin, O., 2009).

Trustworthy leadership always works with thoroughness, scrupulousness and being on time in realizing its mandate. Trustworthy work behavior is very beneficial for leaders, employees and educational stakeholders. (Jumalia, M, 2018). A trustworthy leader never hurts employees' hearts, let alone to the extent of harming employees and the public. He always tries to prevent things that can damage his personal identity and the employees he leads.

Leaders of trustworthy education units have a high sense of devotion to the duties and responsibilities they carry (Herman & Jamaluddin, 2020). He works tirelessly and tiredly because he is supported by a high sense of dedication to educational institutions. The spirit of devotion that is owned triggers oneself to work hard, smartly and thoroughly, willing to sacrifice energy and wealth to improve the quality of the performance of the employees they lead (Prayitno. Hadi, 2015). He does not like to be laid back and relaxed at work, because he has clear work targets for the achievement of personal performance and the employees he leads.

Trustworthy leadership always dares to innovate to improve employee performance. The leader always shows the courage to innovate through the tasks assigned to him so that employees work in accordance with applicable regulations (Sholehuddin, O., 2009). In making innovations, he is very consistent in paying attention to the needs of employees and the needs of the educational unit he leads (Sintyawati, et. al., 2018). Every time there are complaints from employees, they are always responded to with a calm and serious to solve problems that are being faced by employees.

Then he was very loyal and obedient to the oath of office attached to him (Herman & Jamaluddin, 2020). In fact, the oath of office that has been uttered is always used as a commitment to maintain the mandate attached to him (Sumarto, S., 2020). The oath of office is a guardian of mind and heart in working in accordance with the mandate assigned to him. He is very committed to the oath of office attached to him in order to protect himself from various kinds of satanic temptations in managing employees.

Based on the discussion above, it can be concluded that the head of the madrasa who carries out his duties and responsibilities in accordance with the mandate entrusted to him, then the quality of employee performance will increase optimally. Trust in carrying out duties and responsibilities is seen from being sincere, earnest and obedient as well as being thorough, careful and timely in realizing their mandate. Tasks and work carried out with trust, the results achieved will increase customer (consumers) satisfaction education and the public.

Being *istiqamah* to Holds Firmly to Religious Shari'a and Government Regulations

Based on the results of observations and interviews with the head of the madrasa, the head of administration and employees of MTsN 1 Aceh Jaya, it can be seen that the head of the madrasa has shown an attitude of *istiqamah* in carrying out religious law and government regulations in managing employees. The head of the madrasa before guiding and fostering employees, he first studies the government regulations and applicable technical guidelines so that when managing employees he does not deviate from the provisions of religious law and government regulations. He does not want to work outside of the applicable provisions and does not want to deviate from the provisions of religious law and government regulations in managing employees.

Referring to the findings of the study, the principal in his leadership must maintain an attitude of *istiqamah* in improving the quality of employee performance. An *istiqamah* leader is very consistent with religious law and government regulations in managing employees. (Herman & Jamaluddin, 2020). Despite the conditions in his leadership, he still tries to uphold religious law and government regulations. He is very afraid of the sin and punishment of Allah SWT if the employees he leads do not consistently improve the quality of their performance (Sholehuddin, O., 2009).

The attitude of religious leadership always follows the conscience at work, because by following the conscience in work, divine light will radiate towards truth, justice and motivates the mind and heart to manage employees wholeheartedly (Syamsul Huda, et. al, 2022). In his leadership, he is very consistent in adhering to religious law and applicable laws and regulations in order to avoid things that will come, sin and the punishment of Allah SWT (Sumarto, S., 2020). In leadership, he is very concerned about studying and reviewing the applicable regulations before starting a job, so that the work carried out is always in accordance with the mandate entrusted to him (Herman & Jamaluddin, 2020). Furthermore, he studies the applicable technical instructions so that it is easy and smooth to manage employees in carrying out their duties and obligations as State Civil Apparatus (ASN). *Istiqamah* attitude towards regulations and technical instructions as a form of obedience to the provisions of the applicable laws and regulations.

Istiqamah attitudes and behavior will avoid various kinds of worldly temptations in guiding and fostering employees. Then he is not easy to change direction as a result of worldly temptations that are so powerful and tempting (Sholehuddin, O., 2009). He still shows an attitude of confidence in Him when faced with the seductions of Satan that misleads and weakens his integrity.

In managing employees, he is always sympathetic and empathetic to employees so that they want to work with sincerity, without expecting gratitude and praise from their co-workers (Falah, S. et. al., 2021). The attitude of sympathy and empathy shown by the leader can build a sense of kinship between superiors and subordinates, and the subordinates do not feel anxious and afraid to face their leaders (Sholehuddin, O., 2009). When he takes an action, he sometimes positions himself as a colleague and

work partner who both want to improve the quality of the educational process and outcomes.

In leadership, he is willing to make sacrifices, both material and immaterial, even willing to live as a stake in order to maintain the truth above the values of religious law and government regulations (Purwanto, et. al., (2020). He is not willing to work outside the provisions of religious law and government regulations, because all of this can pose risks to himself and to the employees he leads (Herman & Jamaluddin. 2020). Then he is very consistent in controlling himself and employees from all forms of actions that deviate from the provisions of religious law and government regulations.

From the explanation above, it can be concluded that the madrasa principal who has an *istiqamah* attitude adheres to religious law and government regulations in realizing the quality of employee performance. Leaders who have an attitude of *istiqamah* always follow their conscience in their work that radiates divine light towards truth, justice and is motivated to work completely in accordance with religious law and government regulations. If the attitude of *istiqamah* has imbued in the leader's personality, he will be willing to sacrifice materially and immaterially for the benefit of the education unit program and the public.

The findings of this study can be recommended to the Head of the Regency/City Ministry of Religious Affairs as the supervisor of the madrasa head to carry out continuous guidance and supervision, in order to build a better religious work culture in improving the quality of employee performance. Furthermore, the madrasa committee as users of educational services can provide constructive suggestions and criticism through madrasa committee meetings, in order to work together with the madrasa principal to improve the quality of employee performance. Then the local government can help the madrasa budget and facilities to support the smooth administration of madrasa administration and the implementation of education programs in madrasa.

CONCLUSION

Based on the results of this study, it can be concluded that the head of MTsN 1 Aceh Jaya has built a religious work culture in improving the quality of employee performance. First, the madrasa principal has worked sincerely in improving the quality of employee performance. Second, the head of the madrasa in carrying out his duties and responsibilities is in accordance with the mandate entrusted to him, except for those that still need to be improved related to the courage to work and innovate in improving the quality of employee performance. Third, the head of the madrasa already has an attitude of *istiqamah* to adhere to religious laws and government regulations in managing employees to improve the quality of their performance.

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AUTHOR CONTRIBUTION STATEMENT

This work was compiled by three authors by collaborating to contribute ideas and novelty related to religious work culture values that will be applied by employees, education leaders and education stakeholders.

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