

**THE INFLUENCE OF THE ORGANIZATIONAL  
CULTURE AND TEACHER PERFORMANCE ON THE  
QUALITY OF EDUCATION IN PESANTREN  
INDONESIA**

**BY**

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## ABSTRACT

This study investigates the influence of Organizational Culture (OC) and Teacher Performance (TP) on the Quality of Education (QE) in Pesantren institutions in South Sumatra, Indonesia. The research was motivated by the persistent challenges faced by Pesantren in enhancing educational quality, particularly in the face of global educational competitiveness and internal structural and cultural limitations. The study employed a quantitative research design, utilizing a survey methodology. A total of 344 Pesantren teachers participated, drawn through stratified random sampling from 17 districts across South Sumatra. The research instrument underwent content and face validity assessments, followed by a pilot study to verify reliability and normality. Confirmatory Factor Analysis (CFA) and Structural Equation Modelling (SEM) were utilized for data analysis using SPSS and AMOS version 24. The theoretical framework underpinning this study integrates Robbins' model of organizational culture and Supardi's model of teacher performance, while the Indonesian National Education Standards guide the quality of education. The findings reveal that OC has a significant and direct influence on QE = 0.59, and TP also has a direct and significant influence on QE = 0.47. All constructs demonstrated acceptable levels of reliability and validity. These findings suggest that the cultural dynamics and teacher effectiveness within Pesantren play critical roles in educational outcomes. The study contributes theoretically by contextualizing established educational models within Islamic educational institutions. Practically, it provides actionable insights for Pesantren leaders and policymakers to reinforce organizational culture and enhance teacher performance as strategic efforts to improve academic quality. Future research is recommended to examine these variables across broader regions and with comparative models.

**Keywords:** Organizational Culture, Teacher Performance, Quality of Education, Pesantren, Structural Equation Modelling, South Sumatra, Indonesia.

## ملخص البحث

تهدف هذه الدراسة إلى تحليل تأثير الثقافة التنظيمية (OC) وأداء المعلمين (TP) على جودة التعليم (QE) في مؤسسات البيسانترين بمقاطعة سومطرة الجنوبية، إندونيسيا. وقد نشأت هذه الدراسة من التحديات المستمرة التي تواجهها مدارس البيسانترين في تحسين جودة التعليم، خاصة في ظل التنافس التعليمي العالمي والقيود الداخلية البنيوية والثقافية. أستخدم في هذه الدراسة المنهج الكمي من خلال استبانة وزعت على ٣٤٤ معلماً تم اختيارهم بطريقة العينة الطبقية العشوائية من ١٧ منطقة في سومطرة الجنوبية. تم التحقق من صدق الأداة من خلال صلاحية المحتوى والمظهر، ثم أجريت دراسة أولية لاختبار الثبات والتوزيع الطبيعي. وتم استخدام التحليل العاملي التوكيدي (CFA) ونموذج المعادلات الهيكلية (SEM) لتحليل البيانات باستخدام برنامجي SPSS و AMOS الإصدار ٢٤. استند الإطار النظري إلى نموذج روينز للثقافة التنظيمية، ونموذج سوباردي لأداء المعلمين، في حين استند مفهوم جودة التعليم إلى معايير التعليم الوطني الإندونيسي. وقد أظهرت النتائج أن الثقافة التنظيمية تؤثر تأثيراً مباشراً وكبيراً على جودة التعليم (.٠٥١). كما أن أداء المعلمين تأثيراً مباشراً وكبيراً أيضاً (.٠٥٥). كما أظهرت النتائج تحقق مقبولية الثبات والصدق لجميع البنى المفاهيمية. وتشير هذه النتائج إلى أن الديناميات الثقافية وفاعلية أداء المعلمين في مؤسسات البيسانترين تلعب دوراً حاسماً في نتائج التعليم. وتُسهم هذه الدراسة نظرياً في تكييف النماذج التربوية المعروفة في سياق التعليم الإسلامي، وتوفير عملياً رؤى استراتيجية لقيادات البيسانترين وصناع القرار لتعزيز الثقافة التنظيمية وتحسين أداء المعلمين كخطوة إستراتيجية نحو تحسين جودة التعليم. وتوصي الدراسة بإجراء أبحاث مستقبلية في مناطق أوسع ونماذج مقارنة.

**الكلمات المفتاحية:** الثقافة التنظيمية، أداء المعلمين، جودة التعليم، البيسانترين، نموذج المعادلات الهيكلية، سومطرة الجنوبية، إندونيسيا.

## **APPROVAL PAGE**

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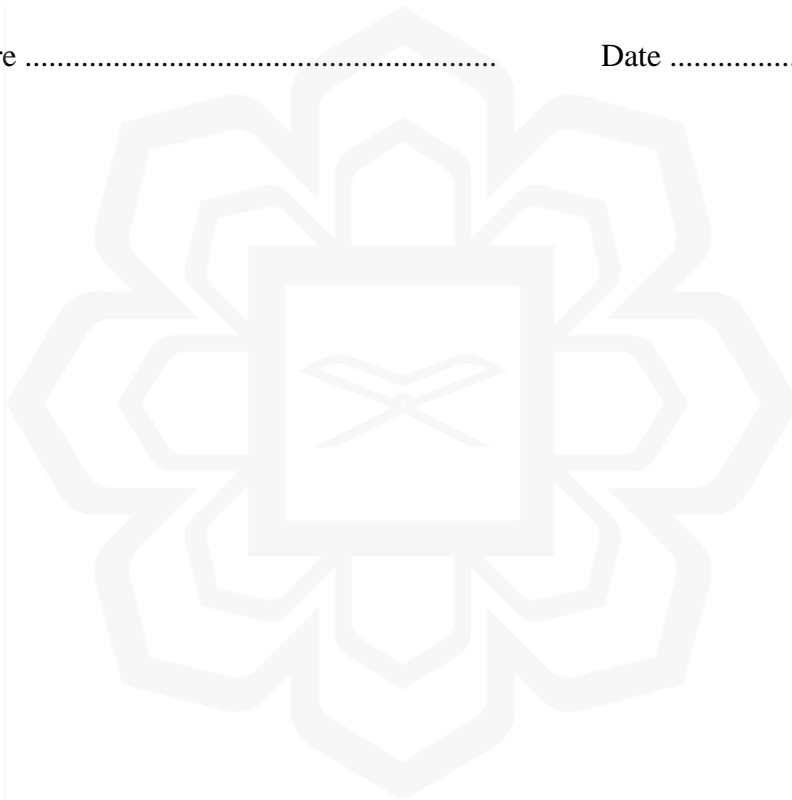
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*In The Name of Allah the Most Beneficent, the Most Merciful*

*I would like to dedicate this thesis to my Family:*

*To my beloved father, Samsul Dahlan dan Zainuning, who loved, cared for and guided me from childhood to adulthood.*

*To my beloved Father-in-law, DR. HC. KH. S. Syaiful Hadi Ma'afi, BA and My Mother in-law Nyimas Hj. Rukiah Mansyur Ali, thank you for your encouragement and support.*

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*I am as a Muslim and what it is to be a Muslim.”*

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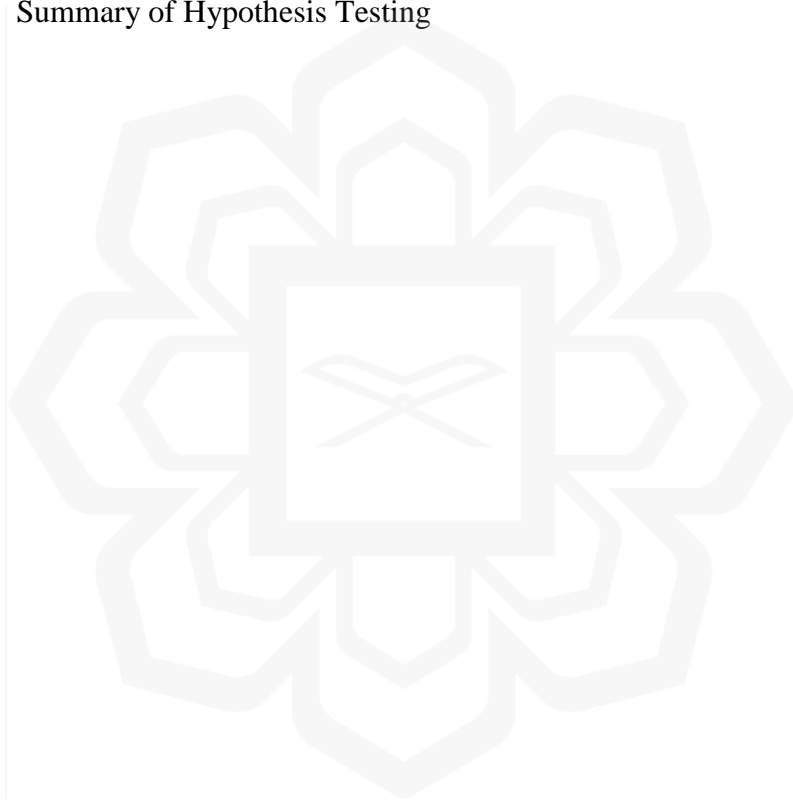
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## LIST OF ABBREVIATIONS

AD	Attention to detail
AG	Aggressiveness
AI	Assessment Implementation
CFA	Confirmatory Factor Analysis
CG	Competence of graduates
CS	Content Standard
DV	Devendent Variabel
EA	Educational Assessment Standards
EM	Educational Management Standards
EP	Enrichment Program
ES	Education Personnel Standards
FI	Facilities and Infrastructure Standards
FS	Financing Standard
IB	Islamic Environment (Biah)
IUM	International Islamic University Malaysia
IL	Implementation of Learning
IT	Innovation and risk-taking.
IV	Independent Variabel
KOED	Kulliyah of Education
LP	Learning Planning
M	Mean
OC	Organizational Culture
OT	Outcome orientation
PO	People Orientation
PS	Process Standard
QE	Quality Education
RP	Carrying out Remedial Programs
RS	Ability to Build Relationships with Students
SD	Standard Deviation
SEM	Structural Equaltion Modeling
ST	Stability
TG	Team Orientation
TP	Teacher Performance

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

Education is an important factor and a fundamental basis for the development of a country, both in terms of economic growth and human resources. Education, according to Law Number 20 Article 1 of 2003 concerning the Indonesian National Education System, is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, and noble morals, as well as the skills needed for themselves, society, nation, and state (Pristiwanti, 2022). In Article 3, it is explained that the purpose of national education is to develop students' potential to become human beings who are given piety to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Fadhli, 2017; Mustafa, 2022; T. Noor, 2018). To achieve educational goals, the government has set eight national education standards stipulated in Law No. 57 of 2021 (PP No 57, 2021).

Therefore, to achieve these educational goals, efforts are needed to improve the quality of education. Education can be of high quality if it realises academic and extracurricular excellence in students. Umam (2018) describes it as having graduated at one level of education or completed a certain learning program (Zahro et al., 2019). Indicators or criteria that can be used as a benchmark for the quality of education are the results of education obtained after going through the educational process, namely Output (human) who has a personality, is dedicated, professional in his field, and has personal, social, and spiritual abilities (Hidayat & Machali, 2012).

Furthermore, according to Rembangsupu et al. (2022), Indonesia has eight types of education consisting of general education, vocational education, academic education, professional education, vocational education, religious education, special education, and official education. From these types of education, religious education, in this case, Pesantren, has a very important role in shaping the character and

spirituality of each person. Therefore, According to Law No 20 (2003) about the Indonesian National Education System and Government Regulation Number 55 of 2007 concerning Religious Affairs and Religious Education (Ministry of National Education, 2007), especially Article 1 paragraph 4 and Article 8 paragraphs 1 and 2, expressly recognise Pesantren as a religious educational institution in the national education system, on a par with other formal educational institutions such as public schools and madrassas (Sobri, 2019; Yanti & Nursyamsi, 2020). Pesantren, a national educational institution, has unique characteristics and contributes to improving the quality of education. This is because Pesantren education focuses on academic education and emphasises character and spiritual education (Silfiyasari & Zhafi, 2020; Yusuf, 2021).

Various factors also affect the achievement of quality education, one of which is organizational culture. Organizational culture plays an important role in creating an educational environment that supports the improvement of the quality of education. Organizational culture is a set of values and beliefs that are adopted and applied by the organization (Robbins and Hakim, 2008; Schein, 2010). Robbin and Hakim (2006) divided the characteristics of organizational culture, namely into 1) Innovation and Risk Taking, 2) Attention to detail, 3) Result Orientation, 4) People Orientation, 5) Team Orientation, 6) Aggressiveness; and 7) Stability. In addition, organizational culture has also been adopted and adapted from the theory of organizational culture and organizational management in general. Initially, this theory began with the theory of organizational culture of companies, organizations, or industries (Renchler, 1992). In a more general context, organizational culture is part of organizational behaviour, which, according to Schermerhorn et al. (2011), relates to the components of life in the form of a person's behaviour, attitudes, and performance. Several experts have put forward many definitions of organizational culture. Jones (2001) explained organizational culture as a set of shared values and norms that control the interactions of organizational members with each other and with people outside the organization. According to Schein (2010), organizational culture is a common basic assumption pattern learned by the group because 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 about a problem.

In short, organizational culture is a component of organizational life that can affect individual behaviour, attitudes, and performance. It also has a wide role in improving the quality of education. It is closely related to learning at school, according to Brown (2004), and consists of curriculum, rules, and routine activities, including provisions arising from mutual agreements, such as schedules, which play an important role in creating effective learning.

In the context of education, organizational culture includes a strong commitment to quality education, cooperation between teachers and related staff, and respect and care for teachers' professional creativity. This is in line with Lubis and Hanum's (2020) conclusion that culture is essential in creating student discipline by directing human resources into effective, synergistic, creative, productive, and ethical working methods and being responsible for providing quality services. Previous research has shown that a strong and positive organizational culture is highly influential and important and has an impact on the quality of education (Anggredi, 2021; Leontev, 2017).

In Pesantrens, a strong organizational culture can create a learning environment that is disciplined, supportive, and oriented toward educational achievement (Munifah et al., 2020; Prasetyo, 2022; Siregar, 2023). When Pesantren can integrate distinctive Islamic values with the development of the modern era, so the quality of education, significantly can be increased because there is a compatibility between the values of Pesantren and educational goals (Azra, 2015; Hasyim, 2023; Maksum et al., 2020).

The culture of Pesantren is part of the organizational culture that has characteristics that focus on the formation of morals and education based on Islamic values that not only instil knowledge but also shape the character of students through an approach that involves teachers, students, and the community (Mujahid, 2021; M. A. M. Prasetyo, 2022). However, the success of Pesantren culture in improving the quality of education depends on the role of leaders and teachers who can be role models for students (Alam, 2018; Bashori et al., 2022; Dian et al., 2024).

Collaboration between organizational culture and Pesantren culture can produce positive synergies for improving the quality of education (Siregar, 2023). Adopting a professional work culture, as well as maintaining the traditional values of Pesantren, can produce graduates who excel in science and morals (Rahmatullah, 2024; Zamhari & Rahmayanti, 2021). In addition, focusing on continuous training and evaluation for teachers and staff can strengthen the effectiveness of organizational culture so Pesantren can compete in the dynamics of modern educational needs (Munifah et al., 2020; M. A. M. Prasetyo, 2022). This combination will make Pesantrens a relevant and high-quality educational institution.

On the other hand, teacher performance also plays a role in achieving quality education. According to Supardi (2013), teacher performance is the ability and success of teachers in carrying out learning tasks as indicated by the dimensions: 1) the ability to prepare a lesson plan, 2) the ability to carry out learning, 3) the ability to establish interpersonal relationships, 4) the ability to assess learning outcomes, 5) the ability to enrich and 6) the ability to do remedial. Therefore, by fostering positive relationships with students and engaging in educational activities and Pesantren development, teachers can transfer religious knowledge and values to them, which helps to achieve the desired level of quality education.

Therefore, the role of teachers is necessary to achieve educational goals (Hadith, 2010). This is because teachers are the main stakeholders in learning activities in schools, especially in the classroom (Hidayat, 2014), and also affect how the quality of learning can be realised and how students can learn (Leigh & Mead, 2005). In other words, teachers contribute significantly to student behaviour and improve the quality of education.

Wheelock (1998) also argued that teachers are essential in creating high school cultural standards because they work to improve the achievement of all students and are oriented towards a school culture with high standards which include teachers' norms, beliefs, practices, and routine activities. Furthermore, regarding the relationship between teachers and the creation of school culture, Levine and Lezotte (1990) stated that "educators have recently developed a much deeper understanding of school culture and a deeper appreciation of the importance of ineffective schools."

It can be concluded that the achievement of quality education can be influenced by a good school organizational culture, accompanied by the role of teachers who perform well. Therefore, it is important to understand the influence of organizational culture and teacher performance on the quality of education. In line with this, this study examined the influence of organizational culture (OC) and teacher performance (TP) on the quality of education (QE) in Pesantren in South Sumatra.

## **1.2 PROBLEM STATEMENT**

Indonesia as a developing country continues to face complex challenges in the dynamics and challenges of global education. Although the government has disbursed large funds and launched various policy reforms to strengthen the national education system, the quality of education in general still lags behind international standards. Based on World Population Review data (2021), Indonesia ranks 54th out of 78 countries in the ASEAN region, Indonesia is below Singapore, Malaysia, and Thailand. This ranking indicates that there is a fundamental problem that has not been solved systemically and must be a serious concern from the government, including academics.

In the midst of these conditions, pesantren as one of the oldest and earliest Islamic educational institutions in Indonesia, has a strategic role in instilling moral, spiritual, and intellectual values in students. Despite having the characteristics of value-based education, many Pesantren still face various challenges in terms of quality assurance and relevance in the global era. The government, through the Directorate General of Islamic Education, has initiated various efforts to harmonize pesantren education with national education standards. However, not a few pesantren are still experiencing internal obstacles, such as weak institutional governance, an unestablished organizational culture, and low competence and professionalism of educators.

Efforts to improve quality so far have been more on structural aspects such as curriculum revisions, infrastructure development, and temporary funding system improvements in the dimension of strengthening organizational culture, have not received attention. In fact, a number of studies show that organizational culture has a key role in creating a conducive learning atmosphere, increasing discipline, and being able to build work ethic and collaboration within educational institutions. A positive and strong organizational culture has been proven to strengthen teacher commitment, encourage innovation, and become an important foundation in improving the overall quality of education.

On the other hand, teacher performance is an important variable that contributes directly to the quality of learning. In the context of Pesantren, the challenges of teachers have certain peculiarities, such as the limitations of pedagogic training, lack of opportunities for sustainable professional development, and low motivation for minimal institutional support. These factors have a direct impact on the effectiveness of the learning process. A number of studies have concluded that the quality of education is highly dependent on the ability of teachers to design, implement, evaluate, and build meaningful learning interactions with students.

Although research on organizational culture and teacher performance continues to improve, there is still very little research that explicitly examines the relationship between organizational culture and teacher performance in the context of pesantren education. This lack of contextual studies causes a difference in understanding of how the two internal factors interact with each other and have an impact on the quality of education in Islamic educational institutions, especially Pesantren.

With this background, this research aims to fill this gap through an empirical study of the influence of organizational culture and teacher performance on the quality of education in Pesantren in South Sumatra Province. This research is expected to make a real contribution, both in the development of Islamic education theory, as well as in the institutional practice of Pesantren. In the midst of ongoing education reform and the growing demand for quality accountability, this study is relevant to strengthen

the competitiveness of Pesantren and encourage their integration in national and global education systems.

### **1.3 OBJECTIVES OF THE STUDY**

The main objectives of this study were as follows:

- i. To analyse the extent of respondents' perception of the implementation of organizational practices Culture (OC), Teacher Performance (TP), and quality education (QE).
- ii. To examine whether the measurement model of Organizational Culture (OC) is valid and reliable.
- iii. To investigate whether the measurement model of Teacher Performance (TP) is valid and reliable.
- iv. To determine whether the measurement model of Quality Education (QE) is valid and reliable.
- v. To investigate whether the organizational culture has a significant direct effect on the quality of education.
- vi. To identify whether there is a significant direct effect of teacher performance on quality of education.
- vii. To determine if the revised model proposed in this study is proven to be valid, reliable, and compatible with the data obtained.

## **1.4 RESEARCH QUESTIONS**

The questions to be answered in this research work were:

- i. What is the respondents' level of perception of the practice of organizational culture (OC), teacher performance (TP), and quality education (QE) in Pesantren?
- ii. Is the Organizational Culture (OC) measurement model valid and reliable?
- iii. Is the Teacher Performance (TP) measurement model valid and reliable?
- iv. Is the Quality Education (QE) measurement model valid and reliable?
- v. Is there a significant direct effect of the Organizational Culture (OC) on the Quality of Education in the context of Pesantren?
- vi. Is there a significant direct effect of Teacher Performance (TP) on Quality Education (QE) in the context of Pesantren?
- vii. Is the revised hypothesis model in this study proven to be valid, reliable, and compatible with the data obtained?

## **1.5 SIGNIFICANCE OF THE STUDY**

This research is important, both in terms of theory and practice, especially to support the development of Islamic educational institutions in Indonesia, especially Pesantren.

In terms of theory, this research enriches scientific treasures in understanding the relationship between organizational culture, teacher performance, and quality of education. In addition, this research also applies theories from the West into the context of Pesantren, which have their own social, cultural, and spiritual characteristics. Among them are the Organizational Culture model from Robbins and the Teacher Performance framework from Supardi. By integrating Islamic values and educational norms that apply in the pesantren environment, this research offers a more relevant and contextual approach in understanding how the internal dynamics of

educational institutions can affect student learning outcomes. The findings in this study can also open up new discussion space regarding Islamic education governance, as well as show that general theories can be carefully and wisely adapted to the reality of education in Indonesia.

For policymakers, pesantren leaders, and other stakeholders in the education sector, this research provides practical input that can be applied immediately. The results of this research can be used as a reference in developing institutional development strategies, by mapping important elements of organizational culture and teacher performance that have a direct effect on the quality of education. Madrasah heads, supervisors, and decision-makers will be more aware of the importance of building a strong and sustainable institutional culture, and pay special attention to the continuous improvement of teacher professionalism.

Not only that, the results of this research can also be considered in formulating Islamic education policies nationally, especially under the Directorate General of Islamic Education, for example in the preparation of quality standards, evaluation systems, and institutional capacity strengthening programs that are in accordance with the character of Pesantren.

This research is also valuable for researchers and graduate students who are interested in the topics of education management, Islamic education, and institutional quality. Using the Structural Equation Modelling (SEM) method, this study presents a model that can be adapted and applied in various other educational contexts.

Furthermore, this research has strong social value. By encouraging the improvement of the quality of education in Pesantren, this research contributes to the birth of a generation of morals, in line with the mission of character education and community development based on faith and ethical values.

Finally, this study feels very relevant to the challenges of the times, because it is in line with Sustainable Development Goal (SDG) number 4 on Quality Education, as well as the mission of Islamic sharia (maqasid al-shari'ah), especially in maintaining reason (hifz al-'aql) and maintaining religion (hifz al-din). This research reaffirms the role of education as a force that shapes human beings as a whole:

intellectually intelligent, ethically strong, and spiritually steadfast within the grand framework of Islamic educational philosophy.

## **1.6 DELIMITATION OF THE RESEARCH**

This research is quantitative but was not limited to the scope of the methodology used. In conducting this research, the researcher used questionnaires to collect data and examined the literature on organizational culture, teacher performance, and the quality of education in Pesantrens.

This research focused on the influence of organizational culture and teacher performance on the quality of education in Pesantrens. However, this research did not thoroughly examine all Pesantrens in Indonesia, but only those in South Sumatra province. The province of South Sumatra consists of 3 cities and 14 districts and has 541 Pesantrens. Therefore, this research was only conducted in several selected Pesantrens due to time and financial constraints, which made it impossible to study all Pesantrens in the province of South Sumatra.

Throughout this research, the researcher only focused on the influence of organizational culture and teacher performance on the quality of education in Pesantrens.

## **1.7 DEFINITION OF THE OPERATIONAL TERMS**

In order to maintain clarity and consistency throughout the study, the following key terms are explained operationally according to their use in this study:

a. Organizational Culture (OC)

In the context of this study, organizational culture refers to shared values, assumptions, beliefs, and behavioral norms that affect the members of the Pesantren institution and shape the work atmosphere in it. This concept refers to the seven dimensions of Robbins, namely innovation and courage to take risks, attention to detail, orientation to results, orientation to people, teamwork, aggressiveness, and stability. In addition, Zarkasyi added the eighth dimension, namely *biah Islamiyah* (Islamic environment). This approach combines Islamic values that are the core of pesantren education with modern organizational theories from the West, so as to give birth to a unity that is in accordance with conditions and needs. This integration highlights the importance of building attitudes and ethics, as well as jointly having responsibilities, and getting used to discipline in daily life in the educational environment.

b. Teacher Performance (TP)

Teacher performance refers to the extent to which a teacher demonstrates his skills and professionalism in carrying out his duties. In this study, the model used is the dimension of teacher performance from Supardi, which includes: 1) learning planning, 2) implementation of the teaching and learning process, 3) building good relationships with students, 4) conducting assessments, 5) developing enrichment programs for students who excel, and 6) providing remedial programs for students who have learning difficulties. These six aspects reflect the basic competencies that educators should have, both in public and religious educational institutions such as Pesantren.

c. Quality of Education (QE)

Quality of education is the degree to which educational processes, inputs, and outcomes conform to nationally established standards. This study defines quality through the Eight National Education Standards of Indonesia, which include graduate competence, content, process, assessment, educators and educational personnel,

infrastructure, educational management, and financing. These standards are employed as evaluative dimensions through which teachers perceive the quality of education in their respective Pesantren institutions.

#### d. Pesantren

Pesantren is a traditional Islamic boarding school in Indonesia that integrates religious instruction with general education under the leadership of a kiai. Pesantren grows from the foundation of faith and noble values, aiming to nurture students to have steadfastness in spirituality, proficiency in science, and excellence in morals. In teaching and learning activities at Pesantren, they take place in a living atmosphere that is integrated with the mosque, with the main emphasis on the deepening of the yellow book as a classic heritage in the Islamic scientific tradition. Pesantren maintain long-rooted Islamic traditions, while being open to technological advances and the demands of modern education. This is in line with the principle of *al-muhafazah 'ala al-qadim al-salih wa al-akhdh bi al-jadid al-aslah* preserving good old values and taking new and better things.

#### e. South Sumatra

South Sumatra Province is one of the administrative regions in Indonesia that includes 17 districts and cities. This region is the geographical and cultural context in this study. The pesantren that were used as samples were all located in this province, and showed diversity in institutional practices and socio-cultural characteristics of each region.

## **1.8 ORGANIZATION OF THE RESEARCH**

This research consists of five chapters. The first chapter provides a general explanation and introduction to the research, including the background, problem formulation, objectives, questions, significance, research limitations, term definitions, and research organizational structure. Chapter Two presents a literature review of organizational culture, teacher performance, and its influence on the quality of education in Pesantrens. Chapter Three describes research methods, including research design, population and sampling, instrumental data collection, and data analysis procedures. Chapter Four explains the analysis and findings from the data collected. Finally, Chapter Five discusses the results, recommendations, suggestions for further research, and conclusions from the research.

## **1.9 SUMMARY**

The influence of organizational culture (OC) and teacher performance (TP) on the quality of education (QE) in Indonesian pesantren specifically in South Sumatra is discussed in Chapter One. This chapter begins with an explanation of the research rationale, methodology, theoretical framework, and key findings. This explanation shows that OC and TP have a significant influence on the quality of education, measured according to national education standards.

The background emphasizes that education is an important factor in national development, referring to Indonesian law (Law No. 20 of 2003), and highlights a perspective that considers education holistically from various aspects, including a person's personality, cognitive abilities, and beliefs. Pesantren is an indigenous Indonesian Islamic educational institution with its own distinctiveness and uniqueness that sets it apart from other educational institutions; in fact, the term "pesantren" is only known in Indonesia. All of this is because pesantren prioritize religious, cultural, and customary principles, as well as community life.

Considering that pesantren is one of the recognized types of education in Indonesia, it is certainly required to be able to compete with other formal educational institutions. Therefore, maintaining quality and competitiveness remains a major issue in research. The two main internal components identified are organizational culture and teacher achievement. While TP was evaluated using Supardi's six-dimensional framework, OC was viewed through the lens of Robbins' seven-dimensional cultural framework along with Zarkasyi's Biah Islam dimension. These two aspects are considered very important for influencing institutional behavior and student learning outcomes. This research is based on the lack of literature on how these variables are incorporated into the context of a pesantren environment.

Despite efforts to implement systemic reforms, the problem statement highlights Indonesia's consistently low global and regional education rankings. Pesantren have helped with moral and spiritual education, but many still face structural problems, weak cultural integration, and inadequate teachers. This study found that there is a need for direct research on how OC and TP affect QE in Pesantren, especially since these institutions are now legally recognized and expected to meet national requirements.

The objectives of this research are as follows: 1. to explore and measure teachers' views and perceptions of OC, TP, and QE in Pesantren; 2. to validate the measurement model for each construct; 3. to test the direct influence of OC and TP on QE; and 4. to validate the overall revised structural model.

Directly, the research question aligns with the objectives and aims to test whether the hypothesized relationships and model are statistically correct and reliable. This study has both theoretical and practical relevance. Theoretically, this research examines, expands, improves, and integrates Western models, such as those of Robbins and Supardi, within the context of Islamic education, specifically in pesantren. Ultimately, this research resulted in a contextual framework that aligns with the maqāṣid al-shari'ah and Islamic principles. Practically, this research will be very helpful and guide pesantren leaders, policymakers, and national authorities in their efforts to improve the internal organizational dynamics of their institutions to enhance the quality of education. Additionally, this aligns with national and

international goals such as SDG-4 (Quality Education), which supports the development of faith-based character in Indonesia.

- Organizational Culture (OC): defined as shared norms and values that influence institutional behavior, based on Robbins' model with the addition of an Islamic dimension (Biah Islamiyyah). The operational definition explains the main constructs.
- Teacher Performance (TP): Within the framework developed by Supardi, there are six interconnected tasks that are essential for good teaching and student engagement.
- Quality of Education (QE): Measured by the Eight National Standards of Indonesian Education. This includes things ranging from infrastructure to curriculum.
- Pesantren: A boarding Islamic school driven by values, combining classical and modern education, rooted in traditional knowledge and spiritual discipline, and integrating general knowledge.
- South Sumatra: The geographical focus was chosen due to its diversity and the high number of pesantren there, where 344 participants were sampled.

Finally, the research is structured into five chapters, covering the introduction and literature review, methodology, results, and conclusion. This provides the reader with complete instructions.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

A good literature review is the first step in any academic research. This helps to make the problem clearer, the theoretical assumptions clearer, and the research gaps clearer. This chapter talks about what other researchers have said about the three main parts of this study: Organisational Culture (OC), Teacher Performance (TP), and Quality of Education (QE). This is done by looking at Islamic schools in Indonesia, especially Pesantren.

Many research has been done on OC, TP, and QE, but most of them were done in regular schools and not in faith-based schools like Pesantren. These schools are different because they teach both academics and Islamic beliefs that help students grow spiritually. Kiai, or religious leaders, run them through boarding processes. So, any time you employ generic educational theories, you need to think about them carefully, put them in context, and maybe adapt them to meet the circumstances of Pesantren schooling.

The purpose of the literature review is to build a basic concept for the research by considering the main areas:

1. Definitions and aspects of quality education in the face of global and Indonesian challenges, and how it is understood and practiced in Pesantren;
2. The part that organisational culture plays in creating good education by combining Western theories (Robbins) and Islamic educational values (Biah Islam);
3. The effect of teacher performance and how teacher competence affects student learning, based on standards that apply in Indonesia;

4. The creation of a theoretical and conceptual framework that focusses on the variables used in the research for testing in the real world.

In line with this, the chapter will begin with an exploration of how quality of education is conceptualized and assessed globally and nationally, followed by detailed discussions on organizational culture and teacher performance. The chapter concludes by presenting the integrated conceptual framework that underpins this study.

## **2.2 QUALITY EDUCATION (QE) AND THE INDONESIAN EDUCATION SYSTEM: QUALITY OF PESANTREN EDUCATION**

Currently, education is used as a standard for how a nation progresses. Therefore, a good education could produce intelligent, quality, and competent human resources (Maulansyah et al., 2023). In general, assessments can be made to determine the quality of education in a country by reviewing the quality of its education system. With the low quality of education, the hopes of getting good and quality human resources become slimmer. In recent times, the quality of education in Indonesia has been in the spotlight by various parties, be it the government, private institutions, educational institutions, and the community (Alifah, 2021). This is because the quality of Indonesian education has not achieved the expected results. Based on a report by the United Nations Development Programme (UNDP) in 2019, the index of Indonesian human development is still below Singapore, Brunei Darussalam, Malaysia, Thailand, and the Philippines (de Siqueira et al., 2022). The low human use index in Indonesia is caused by the low level of education quality and the uneven quality of education in every province in Indonesia (Hasibuan & Rujiman, 2020). This follows the research conducted by Tikly (2011), based on the conclusion that for countries that still have low and middle incomes, the quality of education is not only seen based on performance and access aspects, but the quality of education can also be seen from the relevance and cultural response.

Therefore, the researcher observes that even though the indicators and comparisons are informative, if supported by empirical data and analysis, the quality of education in a country can affect the human development index.

Therefore, the government, through the Indonesian Ministry of Education, is strongly emphasizing the importance of improving the quality of education. One of the efforts made by the government to improve the quality of education was to establish a national education standard law under the Ministry of National Education (Awwaliyah & Baharun, 2019; Gusti & Masduki, 2022). The main purpose of setting this standard is to determine how the Indonesian education system can compete in terms of quality with education in other countries (Fathurrochman et al., 2021; Jумыati et al., 2022; Perpu, 2022).

In addition, policy interventions carried out by the government should also be appreciated, although much of the literature used tends to focus on normative frameworks only and is lacking in comparison with countries that have successful competency-based education systems. Fullan (2007) also emphasized that policy improvements often fail to have an impact because they are not supported by changes in school culture, teacher motivation, and aspects that are rarely discussed in policy studies in Indonesia.

The efforts that have been made include improvements in various education sectors (Dito & Pujiastuti, 2021), including curriculum development (Lisyawati et al., 2024), improving the quality of educators, and fulfilling facilities and infrastructure that support the learning process (Siahan et al., 2024). For example, the curriculum applied must be relevant to technological developments and global industry needs (Wardina et al., 2019), while educators are required to continuously improve the quality of their teaching through training and self-development (Lubis and Hanum, 2020; Manan, 2023). For this reason, the government allocated special funds for the development of the teaching profession (Mujayaroh & Rohmat, 2020), as well as facilitating training to increase insights and new skills that can be applied in education in Indonesia (Tobing & Hasanah, 2021).

However, the OECD (2018) shows that effective teacher policies must be able to go beyond training results and be able to handle issues related to teaching quality, independence, and professional collaboration. This is in line with Hargreaves & Fullan (2012) who emphasized that professionalism is not only related to administrative development, but must be at the core of efforts to improve teacher

performance in a sustainable way. Although there are various critical studies on the extent to which training and curriculum changes are in line with pedagogical shifts such as digital learning, student-centered learning, differentiated learning, and not only focusing on professional administrative development

In addition, the quality of education in Indonesia is also determined by the effective and efficient management of educational institutions. According to Nurstalis et al. (2021), good management plays a very important role in achieving the goal of quality education. Educational institutions in Indonesia need to improve the managerial system by strengthening the role of school principals in overseeing (Safii, 2023; Saidu, 2023), planning and supervising the implementation of existing educational programs. This also includes the preparation of mature strategies in the management of budgets, human resources, and collaboration with educational institutions to improve the quality of education (Lahagu et al., 2024; Putra et al., 2024; Sulastini et al., 2024). ). Leithwood & Jantzi (2005) show that transformational leadership has a significant impact on school effectiveness if leaders actively form a learning culture that focuses on pedagogy rather than administrative supervision.

However, much of the literature on school management exaggerates the administrative function and ignores the role of leadership in shaping school culture, learning practices, and teacher collaboration in creating a good learning environment.

Furthermore, education quality assurance is a crucial element in Indonesia's education system. In 2008, the Indonesian government established the National Accreditation Board for Schools/Madrasah (BAN-S/M) to ensure that education provided by educational institutions in Indonesia meets national and international standards (Febrianti & Syukri, 2023; Samil et al., 2022).

Finally, to accelerate the achievement of the desired educational standards, there needs to be cooperation between the government, educational institutions, and the community. Through the synergy between these sectors, Indonesia can create a better and more competitive education ecosystem.

As for the relationship with pesantren education, where in this case pesantren is also part of formal and non-formal education in Indonesia, the previous discussion has not explored much about the relationship between Islamic education and the quality of education, especially pesantren education. Recent research conducted by Roslan & Musthofa (2021) shows that pesantren education can function as a model that combines and integrates religious traditions with modern education to produce academic and spiritual excellence. This is a research gap regarding integration, especially linking the value of pesantren with educational quality indicators such as learning outcomes, critical thinking, and the ability to face global challenges.

### **2.2.1 Development of the Quality of Pesantren Education in Indonesia**

Currently, the high demand for education in Pesantren encourages the Ministry of Religious Affairs of the Republic of Indonesia to provide quality education in Pesantren (Solechah et al., 2022). This is because teaching at Pesantren is considered a determinant of the success of character development (morals), deepening religious knowledge, and good quality of Pesantren in educating students to avoid promiscuity. Pesantren must have three elements that are used in determining the quality of education in Pesantren; the three elements are 1) leadership quality, 2) Pesantren culture, and 3) teacher work motivation (Suhendar et al., 2017).

Although these three elements are indeed fundamental, it is also important to consider other elements such as curriculum innovation, assessment methods, learning environment, and student achievement following international quality assurance standards (Tikly, 2011; UNESCO, 2005).

With the increasing demands of stakeholders, Pesantrens face many challenges, so Pesantren is required to offer adequate resources for better quality education. Until now, in Indonesia, there are 30,495 Pesantrens, 474,865 teachers, and 4,373,694 students. This number increased in the period between 2007 to 2021. However, the large number raises new questions regarding quality control, resource distribution, teacher training, and accreditation mechanisms. The large number of pesantren does not reflect the good quality of the pesantren unless accompanied by a

monitoring framework and evaluation standards. This is the importance of the role of national education authorities to integrate Pesantren into broader education quality reform initiatives without eliminating the characteristics of pesantren.

Over time, the approach and development of Pesantren education have experienced significant progress in integrating the classical education system into a more modern education system (Sudarmono, 2018). The changes were made so that the Pesantren curriculum is more relevant, follows the needs of the community (Nasir 2005), and adapts to the times (Rosyada, 2017). In addition, the changes made do not eliminate the religious values and traditions that are the main pillars of Pesantren education, but these changes help Pesantren overcome challenges and improve the quality of education (Saihu & Rohman, 2019). This is in line with what Bray & Koo (2004) describe, where traditional institutions maintain their mission to religion and morality while improving pedagogic and structural alignment with current needs. However, it is noted that the integration must continue to be evaluated continuously to assess its effectiveness.

However, further efforts and collaboration from various parties are still needed to improve the quality of Pesantren education sustainably. The involvement of the community, non-governmental organizations, and the private sector also needs to be considered as partners in supporting and encouraging the development of Pesantren education (Mukhlis, 2019). The role of partnerships with policy makers is very important and crucial, especially in the era of Education for Sustainable Development, where to strengthen the education system it is necessary to encourage an inclusive and participatory approach (UNESCO, 2017). Pesantren as an institution that starts in the community has a strategic position to lead if it is supported by the right framework.

As a country with cultural and religious diversity, Indonesia needs to maintain and appreciate the diversity of educational institutions, including Pesantren, as part of the wealth of national culture and education. By strengthening and supporting Pesantren education, Indonesia can create quality human resources, have a noble character, and be well prepared to face future challenges (Arifin, 2012). Therefore, further studies and policies made by the government must focus on measuring learning outcomes, teacher effectiveness, student development, and the contribution of

pesantren alumni in community life to prove that the quality of education in pesantren is not only a symbol but evidence based and recognized by the world globally.

### **2.2.2 The Concept of Quality in Education**

Quality has many meanings, interpretations, and contradictions. According to the Great Dictionary of the Indonesian Language (KBBI), quality is the value, level, degree, and quality of an object, (I. D. P. Nasional, 2008), which is closely related to the object or service (Nasution, 2005). Some experts argued that quality focuses on the cost (Hoy & Miskel, 2012), the excellence of both input and output processes (Suryadi & Mulyana, 1993), and the excellence of the resulting product (Deming, 1986).

In addition, according to Deming (1986), quality is more than just the conformity between products and consumer demands; it is closely related to the improvement of management, be it the improvement of services (Sallis, 2014), the number of products (Juran, et al., 1998), the continuous increase in production, the existence of training and education that has a quality assurance cycle, namely plan, do, check, and action (Sani, 2015).

While an industrial-inspired approach can be helpful in looking at the education system as a whole, we still need to be careful when implementing it. You see, in the world of education, what is meant by "product" is not a physical item, but the result of human development which is much more complex. As stated by Tikly (2011), the quality of education is not only about how efficient the system is, but also must touch on aspects of social justice, relevance to the needs of life, and how education can really change the lives of students according to their social and cultural environment.

In the world of education, quality is an outcome that results from the input process, the continuous education process (Triatna, 2015), and systematically involving schools, communities, and learning management (Usman, 2006). The quality of education is the main priority in producing quality graduates. Therefore, education providers must pay attention to the quality of education. This is because if

the quality of education in the institution is low, then the quality of education in the institution is also low, and vice versa (Zahro et al., 2019).

As a researcher, I observe that many conversations about education in Indonesia are still too focused on administrative and Accreditation Numbers alone. In fact, the most important thing is often missed such as how students learn outcomes, whether they enjoy the learning process, and whether the learning process is in accordance with their lives. Quality education is not only about whether the institution has a good accreditation certificate, but whether the learning process has meaning and has an impact on students.

In addition, in Islamic educational institutions, educators have a very important and responsible role and make a great effort to produce graduates who can become movers both in social and religious activities (Syaifudin et al., 2023). Therefore, educators must pay attention to elements that can affect the quality of education, such as strong principal leadership (Fitrah, 2017), a conducive learning environment (Ismail et al., 2018), clear visions and missions (Danim, 2020), and monitoring learning progress (Suardipa & Primayana, 2020).

But all of these things can't stand alone, they have to be connected to new challenges in the 21st century that are constantly changing, such as the entry of technology into learning, the importance of education that embraces all groups, and how students can learn independently. UNESCO (2017) also reminds that nowadays, good education is not only about children being disciplined or passing exams, but how they are ready to become global citizens who care about the environment, can continue to learn for a lifetime, and do not stutter in the face of change.

According to UNICEF, some elements include the quality of education, including 1) family and environment, which are supporting factors for students to be ready to participate in the learning process, 2) having an adequate, safe, and clean place to learn, 3) the relevance of the curriculum taught with skills in specific fields; and 4) educators using a learner-focused approach in the classroom's quality input, process, and output (Fitrah, 2017).

These things show that we must look at the quality of education as a whole, not only about the school, but also about the home environment, how to teach, the content of the curriculum, to policies and relationships between teachers and students in the classroom. If you only focus on exam scores or physical buildings, it is definitely not enough. What is much more important is to ensure that students actually experience a learning process that is meaningful and impactful for their lives (OECD, 2018; UNESCO, 2005).

## **2.3 QUALITY MODEL IN EDUCATION**

Several conceptual models of education quality have been proposed in the literature, including:

### **2.3.1 QEM**

The Quality Education Model (QEM) is a conceptual model of quality education that is based on theoretical and empirical aspects and understanding of the quality of education (Conley, 1999). This model emphasises the need to access and develop customer talent in the educational process while meeting accountability standards (Hill, 2001) and being paid for something that is an educational outcome (Mythili, 2013).

QEM consists of five layers, namely: Aspects, Group of Factors, Factors, Sub-Factors, and Components. Aspects are specialised key components that represent broad functional areas of the system. Aspects consist of five levels, including 1) macro-level input, school-level input, process, outcomes, context, and student characteristics (Williams, 2001). Factor groups are specialised areas of importance within a dimension by grouping similar characteristics, causes, and effects into relationships. Factors refer to identified areas of activity and specific contributions to a group of factors, and subfactors describe the general details of each subfactor of a factor and the components that contribute to an analytical view of the education system (Mythili, 2013).

### **2.3.2 UCF Model**

The Unified Conceptual Framework provides a common conceptual framework for quality education in schools and can be used in different education systems (Barile & Polese, 2010). It is based on a model of inputs (human resources, teaching and learning service provision) and outputs (student outcomes) and covers several aspects of quality education, such as curriculum, pedagogy, assessment, and learning environment (Garira, 2020).

This multidimensional framework is based on practical experience in education research and aims to provide a comprehensive picture of all the factors that contribute to quality education. The aim is to evaluate its effectiveness and encourage continuous research to develop a conceptual framework of education quality (Garira, 2020; Williams, 2001).

Therefore, the framework aligns with input-process-output theory by examining the various factors that contribute to education quality and recognizing the relationships among them (Williams, 2001).

### **2.3.3 MOCSE Model**

The Educational Situation Quality Model (MOCSE, an acronym in Spanish) was created by Doménech-Betoret (2018) in the last decade. The model provides methodological procedures to guide the researcher and promote classroom reflections that enable teachers to implement effective action research programs to improve learning outcomes (Jelas et al., 2016) and teacher-student satisfaction. The MOCSE model uses motivation as a central element. It offers an integrative and up-to-date perspective of the learning processes of teachers and students in educational settings. In addition, the MOCSE model has several components, such as assessment, decision-making, and action, that emphasise the importance of the learning environment, teacher and student relationships, and motivating students (Doménech-Betoret, 2018; Doménech-Betoret et al., 2020; Dörnyei, 2000).

### **2.3.4 CIPO Model**

The Context-Input-Process-Output (CIPO) model was developed by Scheerens (2015) in 1990. The CIPO model is a basic model of a functional school system that can be applied at many levels of education, such as the system level, school level, student level, classroom level, and learning.

This model is used as an analytical framework to assess the quality of education, providing a comprehensive understanding of the relationship between context, inputs, processes, and outcomes in education (Reynolds et al., 2014; Scheerens, 2015; Van Petegem et al., 2008).

The model views education as a production process, where inputs to a process produce outputs. The model aims to provide a comprehensive understanding of the relationship between educational context, inputs, processes, and outcomes. (Frechtling, 2007; Scheerens, 2015).

## **2.4 INDONESIAN NATIONAL EDUCATION STANDARDS MODEL**

Education is a planned effort to realise an atmosphere and learning process actively in developing themselves for religious and spiritual strengthening (Ichsan, 2021), self-control, intelligence, and skills needed for themselves (Wasis, 2022), society, and the Indonesian nation (Dikta, 2020; Mubin, 2020; Tirtarahardja, 2005).

In order to achieve this, a standard is needed that regulates the achievement of its goals. In Indonesia itself, the National Education Standards (SNP) are regulated through Government Decree of the Republic of Indonesia Number 57 of 2021 concerning National Education Standards, amended by Government Decree Number 4 of 2022 concerning Amendments to Government Decree Number 57 concerning National Education Standards in 2021 (PP No 57, 2021). The National Education Standards are the key to implementing a quality education system. The National Education Standards are the minimum criteria for the education system in all jurisdictions of the Republic of Indonesia. According to the National Education Standards Agency (BNSP), there are eight standards developed and determined to

measure, evaluate, and assess the quality of education, the results of which are expected to be used as a reference for preparing education quality improvement programs (Alawiyah, 2017). Although the National Education Standards (SNP) have provided a neat framework for regulating the education system, in practice in the field especially in pesantren that have limited resources various obstacles still often arise, both in terms of structure and operation. The problem can be in the form of minimal funds, uneven quality of teachers, and facilities that are far from adequate. Therefore, it is very important to adapt the application of SNP to real conditions in various types of educational institutions, especially those that are firmly rooted in local wisdom such as Pesantren. They need a flexible enough space and autonomy to be able to adjust the curriculum and teaching methods according to their own context and needs (Mahfud et al., 2022; Suyahmo & Kurniawan, 2023). The scope of SNP consists of eight standards, namely:

#### **2.4.1 Competence of Graduates**

This standard is closely related to the criteria for the ability of graduates from an educational institution in which, according to (PP No 19, 2005), graduate competency standards are qualifications of graduate abilities that include three dimensions, namely knowledge (Alawiyah, 2017), attitudes (Dewi et al., 2020), and skills (Zahro et al., 2019).

In the attitude dimension, learners are expected to have behaviour reflecting faith and devotion to Allah SWT, honesty, character, care, and responsibility (Siregar, 2021). In the knowledge dimension, learners must have factual, conceptual, procedural, and metacognitive knowledge related to science at technical, specific, second, and complex levels.

In addition, graduate competency standards are formulated based on 1) the objectives of national education, 2) the level of development of students, 3) the Indonesian national qualifications framework, and 3) the path, level, and type of education (PP No 57, 2021). Furthermore, according to Indonesian education law (PP No 57, 2021), the achievement of graduate competency standards is determined based

on comprehensive data about students obtained continuously during the learning period.

The development aspects that are the focus of the graduate competency standards are grouped based on the level of the education unit. Early childhood development includes religious and moral values, physical motor, cognitive, language, and social-emotional (Pendidikan et al., 2022). Primary education focused on instilling the character values following Pancasila, literacy, and numeracy competencies. Furthermore, for the general secondary and vocational secondary education levels, development is focused on knowledge to increase competence to live independently (Nasional, 2006). Meanwhile, at the tertiary level, the purpose of developing higher education is to prepare students to become members of society, have noble character, and have knowledge, skills, independence, and attitudes to discover and develop science, technology, and art that can be applied and beneficial for society (Alawiyah, 2017; PP No 57, 2021).

The researcher critically observed that although the formulation of graduate competencies has been seen as complete, its application in the form of measurable real results is still a big challenge. The assessment system that applies today is often too standard and narrow, so it is not able to capture the development of character in its entirety, especially moral and spiritual aspects which are very important in Islamic education in Indonesia. In addition, there is still a lack of integration between academic achievement and social-emotional skills in the evaluation tools used. Therefore, there needs to be a more authentic, culturally value sensitive, and formative assessment system in order to bridge these gaps (Chalkiadaki, 2018; Yuliani & Gunarhadi, 2021).

#### **2.4.2 Content Standard**

Content standards include material components and the minimum level of competence that students have at a certain level of education (Depdiknas, 2007b). Content standards contain several things, namely the basic framework and structure of the curriculum (Ulum, 2020), learning load, and academic calendar (Damanik, 2015). In

other words, content standards regulate the material and competencies of an education level to produce competent graduates (PP 32, 2013; PP No 19, 2005).

The scope of material contained in the content standards is formulated based on the following:

- a) Mandatory content following the provisions of laws and regulations includes: 1) religious education, 2) Pancasila education, 3) civic education, 4) language, 5) mathematics, 6) natural science, 7) social science, 8) arts and culture, 9) physical education and sports, 10) skills and, 11) local (Permendiknas No 22, 2006; Sulfemi, 2017).
- b) Scientific concepts are under the development of knowledge, technological advances, arts, and culture.
- c) Pathways, levels, and kinds of education, the scope of content standards based on the levels of early childhood education, primary education, secondary and higher education, and special needs program materials (Permendiknas No 22, 2006).

The researcher critically observes that although content standards aim to unify the quality of education throughout Indonesia, their implementation in the field is still often overlapping, especially due to uneven resources, especially in remote areas and pesantren-based institutions. In addition, the current curriculum still emphasizes academic materials too much, while competencies that are more relevant to life, such as critical thinking, dialogue, and digital literacy, actually receive less attention, even though it is something very important in the context of modern society. Many regions are not able to adapt enough to absorb the content of learning, so the values of local wisdom and cultural relevance that are actually at the core of Islamic and national education philosophies are often overlooked (R. Basri et al., 2022; M. Sulaiman, 2001).

In response to this, curriculum reform cannot stop at structural changes alone. It is necessary to design a participatory curriculum, involving education actors at the local level especially in the context of Pesantren and education so that the values of maqasid al-shari'ah, national identity, and readiness to face the global world are truly reflected in the content and practice of education.

### **2.4.3 Process Standard**

Process standards are guidelines for the implementation of effective and efficient learning in developing potential (Fahmi, 2021), initiatives, and abilities optimally implemented at each level of education (Damanik, 2015; Permendikbud No. 22, 2016). Process standards include Learning Planning (Ariga & Wahab, 2023; Fahmi, 2021), Learning Implementation (Permendikbud No 16, 2022; Rahayu, 2020), and Assessment of the Learning Process (Silalahi, 2020; Suardipa & Primayana, 2020).

The researchers highlight that although the Process Standards have formulated systematic learning steps, their implementation in the field is still often inconsistent. Many schools especially Pesantren and institutions in remote areas have difficulty implementing student centered and innovative learning methods. The obstacles include limited infrastructure, lack of training for teachers in new pedagogical approaches, and lack of use of digital technology (Ahmadi et al., 2022).

In addition, learning practices still tend to be dominated by a teacher-centered approach and focus on exam results. This makes the potential of education as a means of empowering students through exploration, cooperation, and character formation not really realized. Even though such values are very much in line with the principles of Islamic education (A. Rahman & Mustari, 2021). Therefore, there needs to be a shift towards a more holistic approach one that not only develops academic skills, but also shapes values and sensitivity to local contexts.

Based on this, the revision of the Process Standard should not only focus on the technical aspects of implementation, but also touch on its philosophical roots. Education should ideally be able to balance procedural demands with spiritual and ethical missions. This can be achieved through reflective teaching practices and the creation of a more lively, dynamic, and meaningful learning space (Alsubaie, 2016).

#### **2.4.4 Educational Assessment Standards**

Assessment standards regulate matters related to student assessment. In Indonesia, assessment standards have been regulated in Ministerial Regulation No. 20 of 2007 (Ministry of National Education, 2007a) and Government Regulation 2022 concerning Education Assessment Standards (Perpu, 2022). Therefore, to achieve optimal results, assessment standards are carried out by educators, schools, and the government (Hidayah, 2020).

In addition, before conducting an educational assessment, the assessment objectives must be formulated in line with the learning plan (Nasution, 2019) and the development of instruments used to consider the characteristics of students' needs (Permendikbud No. 16, 2022).

The researcher critically notes that although Indonesia already has its own assessment standards, the implementation in various schools, especially in Pesantren and educational institutions in remote areas, is often not in line with the learning objectives to be achieved. The assessment is still focused on the final outcome and cognitive aspects, while the more formative, authentic, and character-strengthening forms of assessment receive less attention (Fauth et al., 2020; Hidayah, 2020).

In fact, in the context of Pesantren, assessments must also include aspects of morals, spiritual development, and social abilities of students, not just academic capability. Unfortunately, the national assessment framework has not provided sufficient indicators and measuring tools to assess the section fairly and comprehensively. Therefore, it is urgent to design an assessment model that is more contextual, culturally sensitive, and spiritually aware (Muttaqin, 2021), so that the evaluation process truly reflects the ideals of national education and Islamic values.

To support this, the government needs to provide special space and real support for schools in improving teachers' competence to be able to implement various forms of assessment more diversely. This includes the integration of digital technology and the provision of effective feedback mechanisms, without neglecting the spirit of character-based education, faith, and group involvement (Fook & Sidhu, 2010).

#### **2.4.5 Educational Personnel Standard**

Educators are educational personnel involved in an educational institution who have the responsibility to educate, guide, teach, and assess students (Kunandar, 2009). Educators and personnel must have appropriate academic qualifications and competencies to achieve educational goals. The academic qualifications in question are the minimum educational requirements that must be possessed (Nur, 2009). Not only academic qualifications, an educator must also master pedagogical competence, personality competence, professional competence, and social competence (Permendiknas No 16, 2007). Diplomas and certificates of expertise prove the minimum qualification criteria students must meet.

The researcher observed that although the rules related to education personnel have been well arranged, their implementation in the field is still far from even. This is especially felt in areas with limited resources and in pesantren-based educational institutions. Many teachers in these environments find it difficult to meet the standards set due to limited access to professional training, the use of outdated teaching methods, and the lack of support to build reflective learning practices (Avalos, 2011; Darling-Hammond et al., 2017).

On the other hand, the current system still emphasizes too much on administrative aspects, such as formal educational qualifications and certifications, rather than encouraging the development of teacher competencies in a sustainable manner. In fact, having a certificate is not enough; teachers must be equipped with good pedagogical skills and also flexible in order to be able to answer global challenges, such as digital literacy, personalized learning approaches, to sensitivity to

students' social-emotional conditions (OECD, 2020). This challenge is even more complex in Pesantren and schools, where teachers are required to not only master the national curriculum, but also be able to integrate religious values in the learning process. Without thorough training, which combines a strong pedagogical approach with a deep spiritual understanding, the mission of quality Islamic education is difficult to realize (Abdurrahman, 2021; Raihani, 2012).

Therefore, the real step that needs to be taken is to build a sustainable teacher development system. The government and stakeholders must start prioritizing the formation of professional learning communities, strengthening mentoring programs, and providing incentive-supported competency development pathways. All of this needs to be specifically designed to be relevant to the needs of teachers in religious schools as well as in areas that are geographically and socially less affordable (Schleicher, 2018).

#### **2.4.6 Facilities and Infrastructure Standards**

Every educational institution needs adequate facilities and infrastructure to support a sustainable, orderly, and comfortable learning process for the sake of the learning process. This standard regulates the facilities and infrastructure that each educational unit must own. Educational facilities must be owned and include furniture, educational equipment, educational media, books or other learning resources, consumable equipment, and other equipment needed to support the learning process (PP 32, 2013). Educational infrastructure that must be owned includes land, classrooms, leadership rooms, educators' rooms, administration rooms, libraries, laboratories, workshops, canteens, sports venues, places of worship, and other rooms needed for the smooth learning process (PP No 19, 2005).

In addition, in determining the facilities and infrastructure standards, it must pay attention to the principles that support the implementation of active, creative, collaborative, fun, and practical learning, ensuring security, health, and safety. Other factors that must be considered in the standard of facilities and infrastructure are friendly to people with disabilities and environmental sustainability (PP No 57, 2021).

The researcher highlighted that infrastructure is still a real challenge, especially in Pesantren and educational institutions in remote areas. Although the existing regulations are comprehensive, many Islamic schools still carry out learning activities with inadequate classrooms, inadequate libraries, and access to digital technology. This inequality certainly has a major impact on efforts to equalize education and the quality of the good teaching and learning process (Supriyanto et al., 2022; Yusri & Rahman, 2021).

Moreover, although the government has mandated the principles of inclusivity and environmental sustainability, its implementation in the field is still often overlooked. Low awareness, limited budget, and weak monitoring system are inhibiting factors. For example, access for students with disabilities is barely available in many traditional Pesantren or schools in rural areas even though the right to inclusive education is a universal right that should not be ignored (UNESCO, 2020; World Health Organization, 2011).

To answer this problem, the development approach must involve more parties. Public-Private Partnerships, community involvement in development, and a locally-based budgeting system are key. Local governments need to be given broader authority to design education infrastructure that is relevant to the conditions in their respective regions still referring to national standards, but not ignoring local needs (OECD, 2015; World Bank, 2021). In the context of pesantren, integrating spiritual values with ecological awareness for example through the concept of eco-pesantren can be an innovative step to build a learning environment that is not only functional, but also sustainable (Basri and Ihsan, 2020).

#### **2.4.7 Educational Management Standards**

Management standards are divided into three parts: management standards by education units, management standards by local governments, and management standards by the central government. Management standards are minimum criteria for planning, implementing, and supervising educational activities by education units to make education efficient and effective. Planning, implementation, and supervision are

applied with school-based management, which is indicated by independence, partnership, participation, openness, and accountability.

In the management standard, educational activities are supervised by the head of the education unit, college leaders, school committees, and central and local governments through monitoring, supervision, and evaluation activities regularly and continuously. Matters relating to this management standard are further regulated in the Regulation of the Minister of National Education of the Republic of Indonesia No. 19 of 2007 concerning Education Management Standards by Primary and Secondary Education Units (D. P. Nasional, 2005; Permendiknas No 19, 2007; PP 32, 2013).

The researcher observes that although school-based management (SBM) is conceptually robust and well-framed in Indonesian regulations, its implementation at the grassroots level, especially in pesantren and rural schools, remains inconsistent and often symbolic. Many schools experience a top-down managerial culture that limits participatory governance, transparency, and real autonomy in decision-making processes (Arifin & Ghofur, 2021; H. Usman, 2020).

Furthermore, SBM in pesantren requires contextualization. Traditional leadership patterns, where kyai (religious leaders) hold central authority, must be integrated thoughtfully with modern management models to avoid tension between religious authority and bureaucratic structure (Mukhibat, 2019). Hence, adopting a "hybrid governance" approach merging traditional Islamic leadership with participatory management may enhance the effectiveness of management without eroding pesantren values (Aziz et al., 2020; S. Rohman et al., 2023).

The researcher also argues that national management standards should incorporate indicators that explicitly measure spiritual leadership, adab-based leadership, and community engagement, especially for Islamic-based educational institutions. This will promote alignment between national education quality assurance and Islamic educational identity (S. Abdullah, 2018; Y. Fitria, 2022).

#### **2.4.8 Financing Standard**

Financing standards are the minimum criteria for education financing components in education units (Permendikbud No 18, 2023). The education process can be done through sustainable financing (Permendiknas 69, 2009). The financing standard is also used as a guideline for the government, local governments, education units, and communities in fulfilling the financing needs of education units. It includes investment and operational costs. It is stated in Permendiknas 69 (2009) that the financing standard consists of three components, namely:

- a) Investment costs are a measure of efficiency in carrying out investment activities, and if they are too large, they will lead to waste and reduce development results (S. Wahyuni, 2016). Investment costs include providing facilities and infrastructure, human resource development, and fixed working capital costs. The organiser also provides this investment cost for providing land to implement quality education services.
- b) Personal costs are defined as costs incurred by students to be able to access education on an ongoing basis.
- c) Operational costs: Operational costs are outgoing funds or other parties using organizational funds or debt or a combination of the three within the organization that is used in carrying out other activities that are the organization's main activities (M. M. Hanafi et al., 2016). The operational costs of education include salaries and allowances for educators and education personnel, as well as consumable equipment, including electricity, water, internet connections, and so on.

In addition, there are nine principles in preparing and developing national standards for Indonesian education: general, inclusive, sparking initiative and innovation, essential, substantive, relevant and universal, harmonious, holistic, concise, and up-to-date (PP No 57, 2021).

The researcher argues that although regulations on education financing standards have been systematically and comprehensively designed, their implementation in the field, especially in private educational institutions and Pesantren, still faces various structural challenges. Some of the main problems that arise include delays in disbursement of funds, differences in fiscal capabilities between regions, and limited access to alternative funding sources (Suharti & Afkar, 2020).

Many Pesantren have also not received enough state support, both for infrastructure development and to meet daily operational needs. In fact, they also carry out the function of public education. This condition widens the gap between public and non-public schools, and hinders efforts to equalize and improve the quality of education nationally (Tan, 2018). To close this gap, it is necessary to develop a more inclusive and contextual financing scheme, for example through the use of educational waqf, the allocation of zakat funds, and collaboration between the government and the private sector designed according to the characteristics of Pesantren (A. Abdullah et al., 2020; Tahir et al., 2022).

The researcher also emphasized the importance of ensuring transparency and accountability in the management of education funds. The financial reporting system in schools needs to be made a standard that is digital-based and open to the public. Thus, every rupiah spent can really be accounted for and contribute directly to improving the quality of learning, especially in faith-based schools and remote areas that often go unnoticed.

## **2.5 THE RELEVANCE OF INDONESIAN NATIONAL EDUCATION STANDARDS (SNP) IN THE CONTEXT OF PESANTREN EDUCATION**

The National Education Standards (SNP) in Indonesia are the main reference in ensuring the quality of education in all formal institutions. Although initially formulated within a general national education framework, the eight pillars of the SNP namely graduate competency standards, content, processes, assessments, education personnel, facilities, management, and financing actually have great potential to improve the quality of pesantren education. This potential will be optimal if these

standards are understood and implemented through a lens that is sensitive to the culture, theology, and pedagogical approach typical of Pesantren.

In the context of Pesantren, SNP can be collaborated with the goals of Islamic education, as long as it does not erode its philosophical foundation both in terms of ontology, epistemology, and axiology. The researcher emphasized that although the push to align Pesantren with national standards continues to strengthen, it is not enough to do so administratively or formally. What is needed is a contextual adaptation that respects the identity of the pesantren: starting from adab-based teaching methods, spiritual orientation, to community-based financing systems.

To illustrate:

1. Graduate Competency Standards can be developed to produce students who have noble character, have strong spiritual awareness, and are intellectually good in line with the concept of *kamil al insan* (perfect human being) in Islam.
2. The Content Standard can be expanded by integrating *al-'ulum al-diniyyah* (Islamic sciences) with modern science, creating a balanced curriculum that blends revelation (*naqli*) and reason (*aqli*).
3. Process Standards should continue to support active and innovative learning without eliminating typical Pesantren methods such as *halaqah* (learning circle), *sorogan* (one-on-one recitation), and *bandongan* (collective reading).
4. Assessment Standards need to be adjusted so as not only to assess the cognitive aspect, but also to pay attention to the spiritual, moral, and ethical development of students.
5. The Education Personnel Standards emphasize the importance of the presence of teachers who are not only academically competent, but also function as *murabbi*, moral educators, and spiritual guides.

6. Standards of Facilities and Infrastructure contextually must be able to support conducive learning while still respecting the simplicity and values of communal life typical of Pesantren.
7. Management Standards need to be done flexibly, in order to provide space for deliberative-based governance (*shura*) and social orientation (*khyriyah*).
8. Financing Standards need to ensure the sustainability of funds without eliminating the character of pesantren that rely on *waqf*, *zakat*, and community support.

The researcher emphasized that the existence of SNPs is not a form of coercion from above, but can be an opportunity to build synergy. Of course, this will only be achieved if there is cooperation between the government, Pesantren leaders, the private sector, and scholars in formulating a hybrid quality assurance model that combines national standards with Islamic values and local wisdom. Uniform standards without context actually have the potential to erode the uniqueness of Pesantren.

To bridge these two interests, innovative approaches such as the development of Islamic-based quality indicators, the use of monitoring technology that is in line with *maqasid al-shari'ah*, and sustainability schemes through *waqf* can be strategic solutions.

In closing, SNPs would be more beneficial if they were reinterpreted critically, creatively, and spiritually. The process must be based on the philosophy of Islamic education that is rooted in the values of *tawhid*, *adab*, and the noble goals of *maqasid al-shari'ah*. That way, quality assurance is not only about numbers and output, but also encourages *ihsan*, inner transformation, and the development of a whole human being.

The next section will discuss in more depth how the Islamic philosophy of life can offer an alternative conception of the quality of education that goes beyond the limits of the secular paradigm.

## **2.6 THE ISLAMIC PERSPECTIVE ON THE CONCEPT OF QUALITY IN EDUCATION**

The concept of quality in Islamic education begins with a theological, ethical, and teleological understanding that views knowledge (*'ilm*) as a sacred mandate (*amanah*) from Allah. In contrast to the secular approach that tends to equate quality with efficiency, measurable output, and market needs. The Islamic tradition views quality education as a process of purification of the soul (*tazkiyat al-nafs*), the compatibility of human behavior with divine guidance (*huda*), and the achievement of noble goals of shari'ah (*maqasid al-Shari'ah*) (Auda, 2022; Kamali, 2008; Nasr, 1989).

In this view, quality is not just a matter of academic achievement, but something deeper it is about the formation of a whole, civilized, and harmonious personality in harmony with God's will. Unfortunately, contemporary discourse on the quality of education even in Muslim communities is still dominated by parameters and terms born from the Western paradigm. It often ignores the inner, spiritual, and moral dimensions in the process of human education and development (Merwe & Hein, 2023).

As a result, there is a delicate process of secularization in Islamic educational institutions. The success of institutions is often reduced to the achievement of accreditation, the ability of graduates to be absorbed in the job market, or the acquisition of test scores, while the aspect of tarbiyah as a holistic spiritual, intellectual, and moral development of students is actually marginalized.

### **2.6.1 Ontological Foundation: Man as 'Abd and Khalifah**

In the Islamic view, human beings are positioned as *'abd* (servants) and at the same time caliphs (representatives or managers) of Allah on earth. These two identities are not just theological symbols, but an existential vocation that is the basis of the entire process of Islamic education. The main goal of education, therefore, is to foster awareness of this dual role, so that human beings are able to live in spiritual obedience while actively contributing to improving the world. This is affirmed in the words of

Allah: "I did not create the jinn and mankind except to worship Me" (Q.S. al-Dzariyat: 56).

Worship in Islam is not limited to mere formal rituals, but encompasses all aspects of life that are lived in obedience to Allah. Therefore, the quality of education in Islam should not be measured only by academic achievements, but must also be measured by technical skills, or work readiness, and also the extent to which education succeeds in forming a person who is pious, has integrity, and is useful to fellow humans.

Imam al-Ghazali emphasized that meaningful education is one that is able to cleanse the heart and lead a person to *ma'rifah*, which is a deep and thorough knowledge of Allah. He emphatically stated that "Knowledge without charity is madness, and charity without knowledge is futility" (al-Ghazali, 2015). This phrase reminds that education must unite knowledge with values, and form a complete relationship between reason and morals.

From this, it is clear that the ontological dimension an understanding of the nature of man and the purpose of life must be the main basis of any effort to improve Islamic education. Without a clear direction towards *ghayah al-hayat* (life goals) rooted in monotheism, the quality assurance system will only be a soulless administrative mechanism. He may be able to evaluate external performance, but he fails to cultivate the *falah* of true success, true happiness, and salvation in this world and the hereafter.

### **2.6.2 Epistemological Distinction: Revealed and Acquired Knowledge**

In the Islamic scientific tradition, knowledge is not only derived from empirical reality, but also from divine revelation. The two main sources are *wahy* (revelation) and *'aql* (intellect), placed in a harmonious relationship, complementary in leading people to the truth. Therefore, the quality of education in Islam cannot be simplified only by data, technological mastery, or practical skills, but must also include ethical, spiritual, and transcendental dimensions derived from the teachings of revelation (Hashim & Langgulung, 2008; Saepudin, 2024).

Syed Muhammad Naquib Al-Attas (1993) sharply criticized modern education, which, according to him, had lost its direction due to the separation of divine values. He said that the root of the chaos of knowledge lies in the "loss of manners", namely, the crisis of values in managing and conveying knowledge. In line with that, Seyyed Hossein Nasr (1989) emphasized that knowledge in Islam is sacred and must be directed to the recognition and devotion to God, not solely for worldly exploitation.

In the researcher's view, this epistemological crisis is reflected in many contemporary Islamic educational institutions that are more focused on pursuing global recognition through international rankings, PISA scores, or STEM achievements, but instead ignore the dimensions of manners, spirituality, and ethical wisdom that should be the soul of Islamic education (Moslimany et al., 2024). As a result, these institutions became alien to the deep Islamic intellectual tradition and firmly rooted in the values of revelation.

Therefore, if the quality of Islamic education is to be substantially improved, it is necessary to carry out an epistemological reconstruction, namely a review of the way of view, goals, and structure of the knowledge taught. This effort does not mean rejecting modern science, but integrating it within the framework of intact Islamic values, where science is a means of getting closer to Allah and spreading benefits to mankind.

### **2.6.3 Axiological Orientation: Education for Maqasid al-Shari 'ah**

In contrast to the secular education approach that emphasizes more on the achievement of technical skills and economic productivity, Islamic education is based on deeper and more comprehensive values. Its main goal is to preserve the five main aspects of human life religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-'aql), heredity (hifz al-nasl), and property (hifz al-mal) known as maqasid al-Shari'ah (Ghazali, 1993; Kamali, 2008).

The quality of education in this perspective is not only measured from the cognitive aspect or work skills, but from the extent to which it contributes to the realization of the five goals both for personal development and social welfare in general. In his work *Ta'lim al-Muta'allim*, Al-Zarnuji emphasized that sincerity of intention, respect for knowledge and teachers, and noble morals are the main foundations for a meaningful and sustainable learning process (al Zarnuji, 1947; Faizuddin and Tumin, 2017).

Studies conducted by Abdalla et al (2021) reinforce this view by showing that Islamic educational institutions that truly bring these values to life in learning practices tend to produce graduates who are more spiritually, intellectually, and emotionally intact. Based on these findings, the researcher assesses that the *maqasid al-Shari'ah* framework offers a more comprehensive and relevant approach to assessing the quality of education in the *pesantren* environment than conventional indicators that are purely market- or skill-oriented.

#### **2.6.4 Toward a Tauhidi-Based Quality Framework**

Given the fundamental differences between the concept of quality of education in the Islamic tradition and the modern secular system, a number of Muslim thinkers have offered an alternative framework based on *Tauhidi*. This framework makes monotheism the belief in the oneness of God the main foundation in the development of science, pedagogical practices, and educational governance systems (Abdullahi, 2023; Hashim & Langgulong, 2008).

The *Tauhidi* model is not only normative, but also operational, including several important elements, such as:

1. Strengthening the spiritual dimension and awareness of God's presence (*taqwa*) in the educational process
2. The formation of ethical character and social concern as an integral part of the learning objectives

3. Balanced development of intellectual (cognitive), emotional (affective), and practical (psychomotor) skills
4. A union between the worldly sciences and religious principles, without dichotomy or subordination

Taking this complexity into account, the researcher emphasizes that it is not enough to approach the quality of Islamic education by simply making adjustments to the conventional model. A thorough reconstruction is needed so that the quality assurance system is able to capture the inner dimension of education such as taqwa and blessings (barakah) which are not reflected in external performance metrics alone.

In conclusion, the Islamic perspective on the quality of education goes far beyond just technically measurable achievements. He emphasized the need for a paradigm shift towards education that shapes the whole human being spiritually, intellectually, morally, and socially. Therefore, every effort in designing a quality assurance system, both at the national policy level and in institutional practice in the pesantren environment, must be truly rooted in the theological and philosophical foundations of Islam. The quality achieved should not be purely pseudo and procedural, but must reflect the deep essential quality, *iḥsān*, as a noble form of education in Islam.

The next section will review how this quality framework can be realized practically, including through curriculum design, the implementation of institutional audits, and the preparation of educator evaluation instruments that are oriented towards ethics and epistemology Islam.

## **2.7 TOWARD ISLAMIZING QUALITY ASSURANCE IN PESANTREN EDUCATION**

Efforts to Islamize the quality assurance system in pesantren education are not enough just by adopting an external framework. What is needed is a comprehensive transformation based on the epistemological, ontological, and axiological foundations of Islam. The main challenge is not just to conform to national or global standards, but to reinterpret the meaning of the quality of education based on the principles of tauhid, the goals of sharia (maqasid al-shari'ah), and the educational approach exemplified by the Prophet Muhammad (tarbiyah nabawiyah).

### **2.7.1 Critique of Secular Quality Assurance Systems**

Although the Education Quality Assurance System (SPMP) that has been designed by the Ministry of Education and Culture (2021) emphasizes the aspects of compliance, efficiency, and standardization, this approach is considered not yet able to reach the moral and spiritual dimensions that are at the core of pesantren education. The national framework often misses the point of Islamic education, which is deep, touches on the spiritual side, and makes important changes in students. It tends to focus on standard procedures and numbers.

Researchers say that quality assurance systems based on secular ideas often overlook important values in Islamic education, like being honest about your intentions, purifying your soul, and having a lot of respect for science and the process of finding it. When quality is measured only through technical and administrative indicators, education is easily caught up in a mechanistic production routine that ignores the dimensions of character formation and spirituality. In fact, the essence of pesantren education lies in the process of internalizing values and transmitting 'ilm nafi' knowledge that brings blessings and essential benefits.

This concern is in line with the warning of Syed Muhammad Naquib Al-Attas (1993), who stated that modern education that is independent of the principles of monotheism is prone to epistemological chaos and loss of value direction. In this context, the researcher reminds us that many Pesantren, in order to meet the demands of formal recognition, unconsciously adopt quality measures that are not in harmony with their own spiritual and cultural missions. This risks epistemic dilution and alienation from traditional roots.

A quality audit that ignores aspects such as students' morals, righteous intentions in learning, and the sustainability of scientific sanad, will never be enough to represent the true quality of a pesantren. Therefore, a more complete and contextual quality assurance framework is needed that not only captures what is visible but is also able to capture the depth of the spirit of Islamic education itself.

### **2.7.2 Components of an Islamized Quality Assurance Model**

To respond to these gaps, scholars such as Hashim (2005) and Halstead (2004) propose an Islamized model of quality education. Based on this, we may construct a contextualized quality assurance framework for pesantren with at least five interrelated pillars:

#### **a. Spiritual-Cognitive Integration**

Learning outcomes must be evaluated not only by mastery of content but by the development of God-conscious reasoning (*fikr rabbani*). For instance, when memorising the Qur'an, fluency is not the only thing that matters; reflection (*tadabbur*), humility, and practice are also important.

#### b. Evaluation of Outcomes Based on Maqasid

Assessment should show how close you are to reaching the five maqasid al-shari'ah. A successful pesantren graduate is not only good at Arabic or Fiqh, but also shows moral integrity, social leadership, and the ability to protect the dignity of life, intellect, and family in society.

#### c. Holistic Teacher Evaluation

Educators (asatidh) must be assessed based on akhlāq, sincerity, pedagogical clarity, and tarbawi impact not merely content delivery. This aligns with the hadith: "I have only been sent to perfect good character" (Al-Bukhari, 1989), underscoring the educator's role as spiritual guide (Faizuddin and Tumin, 2017). Thus, quality assurance tools must evaluate educators as spiritual guides, not just content deliverers.

#### d. The institution's values and the culture of adab

The audit should look at the pesantren's (biasa talibiyyah) daily rituals, discipline, and how the students interact with each other, among other things. Zarkasyi (2014) says that the pesantren culture of adab and humility is very important for building character and should not be lost in the name of making things run more smoothly at work.

#### e. Service to the community and the Ummah

A pesantren must be successful if it helps society, spreads the word, and changes the moral culture. The Prophet ﷺ said, "The best of people are those who are most helpful to others" (Al-Tabarani, n.d.). So, a quality assurance model needs to show how graduates affect the real world, not just their grades.

The researcher argues that these five components collectively provide a richer, more authentic vision of quality that resonates with the soul of pesantren, far beyond what conventional models could offer. Moreover, they offer a viable Islamic alternative for broader quality reform in faith-based education.

### **2.7.3 Operationalizing Islamized Quality Metrics**

In order for the big idea of the quality of education in Pesantren to be realized, concrete steps are needed starting from the preparation of internal quality assurance guidelines that are rooted in the Islamic worldview. This guide should not only adopt general standards, but also describe the typical values of the pesantren as a whole.

Some important components that can be included in the guide, for example:

- a. The measurement of the aspect of intention (niyyah) in every teaching and learning activity is not just a formality, but as an initial foothold for the formation of the character of the students.
- b. The rubric of evaluation of morals and manners is used in daily assessments, so that behavior and attitudes become an inseparable part of learning outcomes.
- c. The assessment of halaqah activities is not limited to how much knowledge is memorized, but also to the extent to which these activities are able to touch the mind, foster spiritual awareness, and form personality.
- d. A teacher's observation instrument that pays attention to the aspects of wisdom, perseverance, and clarity in conveying knowledge. Teachers are judged not only by their mastery of the material, but also by the way they instill values.
- e. Alumni tracking to see the extent to which they make a real impact in the community and contribute to the people.

In research conducted by Lubis and Azra (2022) in the International Review of Education, it was stated that the quality system in faith-based education should be built on the basis of values, adjusted to the cultural context, and involve the community as an active part in the institution's self-evaluation process. In addition, the researcher also encourages the birth of innovations in the form of quality dashboards in the pesantren environment. This dashboard can be digital or printed, and serves as a visual tool to monitor the development of education quality holistically. Not only does it contain national indicators, but it also includes typical values of pesantren such as the strength of adab, consistency in worship, the spirit of da'wah, and the connection with maqasid al-shari'ah. The existence of these tools can also encourage deep reflection at the institutional level and reduce reliance on top-down external assessments.

In closing, the Islamization of the quality assurance system in Pesantren should not be understood as a rejection of standards, but as a process of rearranging the direction and meaning of the quality system itself. What is at the core is not just what is measured, but why we measure it. By making the values of tauhid, adab, and maqasid as the foundation, pesantren can continue to maintain the authenticity of their identity, while still being able to answer challenges and meet the expectations of the modern world of education.

The next chapter will further review how organizational culture and the quality of teacher performance support each other in forming a sustainable quality of education in the pesantren environment.

## **2.8 PREVIOUS RESEARCH ON THE QUALITY OF EDUCATION IN PESANTREN**

Discussions about the quality of Islamic education, especially in the context of Pesantren, continue to be an important theme in various scientific studies. In general, the quality of education is often understood through three main pillars: how the learning process takes place, the learning experience experienced by students, and the end result of the learning itself (Harvey & Green, 1993).

In Indonesia, the concept of education quality has been formulated in a more operational manner through eight National Education Standards (SNP), namely: Graduate Competency Standards, Content Standards, Process Standards, Assessment standards, Education Personnel Standards, Management Standards, Facilities and Infrastructure Standards, and Financing Standards (Kemendikbud et al., 2019).

Nasution research (2019) at Pondok Tahfidz Wal Lughoh Ruhul Qur'an, Baram City, shows that the implementation of SNP through systematic syllabus planning, directed teaching design, effective classroom management, and proper evaluation has a positive impact on improving the quality of education in Pesantren. The same thing is also conveyed by Suhendar et al. and his colleagues (2017), who emphasize the importance of the role of a kiai, not only as a spiritual leader, but also as an educator who shapes the academic and religious atmosphere in the pesantren environment.

Various theoretical approaches have also been used to assess the quality of education. Some of them include a transcendental approach (Umar, 2016), a standards-based approach (Pawlowski, 2007), and a user-based, manufacturing, and value-based approach (Van Petegem et al., 2008). Jannah (2019), for example, found that a consistent organizational culture can improve discipline, build mutual trust, and contribute to the quality of pesantren graduates.

In a regional context, Hashim & Langgulong (2008) highlight the Islamic education curriculum in Indonesia and Malaysia, and find that despite structural improvements, many Islamic educational institutions still have not succeeded in integrating religious content with secular science in its entirety. Daun and Arjmand (2004), through a comparative study of Islamic education in various countries, underlined the common challenges faced by the Islamic world in integrating traditional scientific heritage with the demands of the quality of modern education.

Meanwhile, Al-Attas (1993) reminds us that the quality of Islamic education cannot be separated from the concept of adab and the Islamic metaphysical framework. Without restoring this spiritual dimension, all efforts to improve quality will only be superficial and lose their true meaning.

In general, the literature review shows the urgency of integrating standards-based quality assurance mechanisms with the ethical and spiritual dimensions of Islam. Unfortunately, most of the previous studies especially before 2020 were still descriptive, separate, and not fully able to adjust to the peculiarities of Pesantren. Efforts to formulate an Islamized Quality Assurance (IQA) system are still very limited, as well as an in-depth evaluation of the long-term implementation of SNP in the pesantren environment.

Another shortcoming is the lack of studies that use quantitative approaches or a combination of methods with strong empirical data, as well as indicators sourced from *maqāsid al-sharī'ah*. In addition, much research is still centered on Pesantren in Java or in urban areas, and has not paid enough attention to the dynamics of Pesantren in rural areas or those in suburban areas.

## **2.9 LATEST RESEARCH ON THE QUALITY OF EDUCATION IN PESANTREN**

In recent years, attention to the quality of pesantren education has shown a growing trend. This transformation has arisen in line with the need for Pesantren to adapt to various challenges of the times, such as the rapid flow of modernization, the development of digital technology, and the national education policy that continues to develop. If in the previous decade the discourse on the quality of pesantren education revolved more around normative aspects and philosophical foundations, now cutting-edge studies are starting to move towards a more concrete approach: data-based, results-oriented, and integrative.

One of the most obvious directions of change is the effort to internalize the National Education Standards (SNP) into the governance of Pesantren. Research by Lathifah and colleagues (2022) revealed that when an SNP is adapted contextually, not just formally implemented, the quality of graduates, academic processes, and pesantren management systems show significant improvements. In other words, quality is not only an administrative slogan, but is actually manifested in institutional practice.

Setyaningsih and Wulandari (2022) also say that it is very important to have a system for checking the quality of things inside. They say that pesantren should have clear signs, regular tests, and a match between what the students need to learn and what they actually need. They said that only following rules from outside sources without making your own rules can actually stop new ideas from coming up.

The study by Khoiriyah et al (2023) looks at the Islamic education system in relation to the Sustainable Development Goals (SDGs) around the world. They found that Islamic educational institutions are beginning to integrate issues such as gender equality, digital literacy, and environmental awareness into their curricula a shift that suggests that Islamic education is no longer just oriented towards the hereafter, but also makes a real contribution to social life.

From a technological point of view, several studies show that digitalization in the pesantren system is able to encourage student involvement and improve teacher performance. Haleem (2022), for example, show that the use of digital media in learning actually enriches the learning experience of students, as long as its use does not erode the noble values of traditional science. This is also agreed by Bender and Vredevoogd (2006) who emphasize the importance of interactivity and personalization in technology-based learning.

Meanwhile, the experiences of neighboring countries such as Malaysia, Brunei, and Bangladesh also provide important lessons. The study of Rahman (2021) Using maqasid al-shari'ah as a guide for quality evaluation in tahfiz institutions leads to more institutional relevance, spiritual balance, and social contribution. Brunei's hybrid Islamic education model is another example of how combining religious values with global standards can improve a school's moral and academic standards.

But this change isn't perfect in every way. There are still a lot of problems to solve. For example, there is still very little empirical research that has actually measured the long-term impact of SNP implementation in the pesantren ecosystem. In addition, there is no model of Islamic education quality that is fully integrated with basic values such as tawhīd and adab, let alone instruments that are able to measure spiritual achievements and social contributions comprehensively.

Another problem is the low attention to the development of digital learning ethics based on Islamic values. In fact, in this era of digital disruption, strengthening character and ethics is actually the most needed aspect in education. Therefore, this research is here to answer these various challenges. The goal is to develop a quality assurance model that is not only compatible with the national framework, but also based on the spiritual foundation of Pesantren. This model must be able to answer the needs of the times, but still maintain the identity of the pesantren as an educational institution that does not just produce graduates, but forms a whole human being.

## **2.10 ORGANIZATIONAL CULTURE (OC)**

### **2.10.1 Defining Organizational Culture (OC)**

Organizational culture was first introduced by Jaques (1951) in a discussion of cultural issues in the manufacturing industry (Childress, 2013). Furthermore, in the early 1980s, Denison (1990) proposed that the theory of organizational culture covers various 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, artefacts, and values. These three elements contribute to making organizational culture more effective (Childress, 2013; Pathiranage et al., 2020).

In the world of organizations, the role of culture cannot be underestimated. Zheng and Colleagues (2010) highlight how organizational culture is not just a background, but a major force that influences the way individuals share knowledge, adapt to change, and achieve long-term performance. This culture is also proven to determine how effectively and strategically the direction of an organization is formed and executed.

The same thing was also conveyed by Denison et al. (2004), who said that cultural elements such as member involvement, consistency of values, adaptability, and clarity of mission have a real contribution to the effectiveness of the organization as a whole. A number of studies have built on this idea over time, showing how important culture is for performance and competitive advantage. Flamholtz and

Randle, 2012; Kotter and Heskett, 2008; Sharma and Good, 2013) all show that organisational culture is not only important for making the organisation work better on the inside, but it is also an important factor in making the organisation better over time. Na-Nan et al (2022) did a more recent study and found that companies with a strong internal culture are better at getting employees to connect with the company on both a personal and professional level. This makes the business stronger and more likely to last.

Conceptually, organizational culture theory actually comes from the studies of organizational behavior that initially developed in the industrial and corporate world. Renschler (1992) notes that the initial approach to organizational culture was indeed rooted in the corporate context, but over time, this understanding was later adapted to various sectors, including the world of education and social. In a broader framework, organizational culture is part of overall organizational behavior, which includes aspects such as attitudes, individual behaviors, and performance dynamics (Isensee et al., 2020; Schermerhorn Jr et al., 2011).

Several important definitions of organizational culture have been put forward by experts. For example, Jones (2001) says that organisational culture is a set of shared values and norms that shape the way people in the organisation interact with each other and with the outside world. Owens (2001) also says that organisational culture shows which values are accepted or rejected, as well as which values are seen as basic and more respected than others. This is a basic idea in the life of an organisation (Barile and Polese, 2010; Luthans et al., 2021).

Meanwhile, Edgar Schein (2010), one of the most important figures in this field, defines organizational culture as a collection of basic assumptions that have historically been developed by a group in the face of external challenges as well as in creating internal cohesion. When these patterns prove to be effective, they become the main reference for new members in understanding how to think, feel, and act within the organization (L. Brown, 2009; Grayson et al., 2018).

Adding a contemporary perspective, Kwan (2021) emphasizes the importance of understanding how leadership styles and cultural values interact dynamically with each other. In the context of education, this is becoming increasingly important because the complexity of the academic environment demands cultural sustainability that is not only meaningful but also adaptive.

Robbins (2013) offers an interesting perspective on organizational culture. According to him, organizational culture is a system of values and shared meaning embraced by its members a collective identity that distinguishes one organization from another. These values do not just come from scratch, but grow from the seven main characteristics that are the foundation of culture in an organization.

First, Innovation and Risk Taking, which shows how much the organisation wants its members to think outside the box and not be afraid to try new things. Second, attention to details, where being accurate, precise, and able to see small things becomes very important. Third, Outcome Orientation, which means that management puts more weight on reaching the final goal than on following the rules. Fourth, People Orientation, which shows how much the organisation thinks about how decisions will affect its members. Fifth, Team Orientation, where working together is more important than competing against each other. Sixth, aggressiveness, which shows how competitive or decisive the character of the organization is. Finally, stability, which is the tendency of the organization to maintain traditions, old values, and order in order to maintain sustainability.

Through various approaches that have been put forward by previous experts, we can see that organizational culture is not just about routines, symbols, or slogans displayed on the walls of institutions. More than that, organizational culture is a living structure one that shapes identity, relationship patterns, and even organizational resilience in the midst of the dynamics of change.

Especially in the context of religious institutions such as Pesantren, organizational culture carries a much deeper meaning. It not only integrates values and behaviors, but also absorbs spiritual and ethical values into everyday practice. In an environment like this, culture is not just a strategy, but a soul that animates the direction of the institution's struggle.

Departing from this understanding, the researcher formulated the organizational culture as follows: "Organizational culture is a tangible reflection of shared values, beliefs, spiritual orientation, and behavioral norms internalized through discipline, leadership examples, daily rituals, and a continuous process of value transmission which serves not only as the institution's social identity, but also as the moral and spiritual compass that guides it."

### **2.10.2 Organizational Culture and Quality Education**

Organizational culture in schools aims to improve the quality of student learning. In this case, the organizational culture is implemented to create an environment that supports the development of students' characters, such as optimism, logic, and thoughtful thinking. It also aims to equip students with the necessary skills and attitudes, such as honesty, good manners, creativity, productivity, independence, and positive contribution to society.

Every organization, including educational institutions, has a unique organizational culture, distinguishing them from other organizations. This culture has a significant impact on the success of the organization in achieving its goals. The more effective the organizational culture, the easier it is for the organization to achieve its goals. Conversely, an organization will only achieve its goals if it builds an excellent organizational culture. In other words, if an organization wants to achieve a high level of goal achievement, it needs to build an effective and efficient organizational culture (Sari et al., 2023). As argued by Korthagen (2017), a school's culture that emphasizes meaningful values, connectedness, and reflective practice is essential for developing professional learning and achieving quality outcomes. This reinforces the notion that culture not only affects structures and routines, but also individual purpose and identity in teaching and learning.

Culture is also essential in creating student discipline in directing human resources into effective, synergistic, creative, productive, and ethical work methods, and it is responsible for providing quality services (F. R. Lubis & Hanum, 2020). According to Idrus et al. (2019) effective school culture shapes behaviour norms,

strengthens organizational cohesion, and reduces resistance to innovation, which are key elements in maintaining educational quality.

In addition to organizational culture, the quality of education also depends on the commitment of students and teachers to pursue increased religious knowledge and morality. Students committed to understanding and practising religious teachings earnestly can create a vibrant and productive learning environment at school. Likewise, teachers are committed to providing quality religious education to students (Jannah, 2019).

This is supported by the findings of Ghaffar (2022), which emphasize that in religious-based institutions like pesantren, integrating moral-spiritual goals within the organizational culture enhances learner motivation and institutional trust. It is in line with the research of Lubis and Hanum (2020), which suggested that school organizational culture reflects the frame of reference for improving the quality of education in schools. The values and beliefs that are needed to achieve quality education are the most important for school members to achieve quality output (Wambugu, 2014).

Furthermore, Schneider (2017) highlighted that the alignment between organizational culture and strategic educational objectives predicts institutional resilience and long-term effectiveness. In the context of pesantren, this means that cultural norms should be in line with the goals of building Islamic character and achieving overall excellence.

The researcher says that the organisational culture in pesantren should be seen as a dynamic system of shared religious-educational values, rituals, and expectations that shape both spiritual growth and academic success in a cohesive institutional setting. Thus, a solid organizational culture and commitment to education and morality is an essential foundation for the school's success in achieving excellent education quality and forming a generation of students with integrity and positive contributions to society.

### 2.10.3 Element Organizational Culture

Culture, in general, can be analysed at several different levels. The term "level" refers to the extent to which cultural phenomena are visible to others as participants or observers. This level consists of tangible manifestations that can be seen and felt, to embedded and unconscious assumptions defined as the essence of culture (Isensee et al., 2020; Schein, 2010a; Seidel-Sterzik, 2019). Organizational culture is formed through a combination of visible practices and deeply held beliefs that evolve through interactions and shared learning (Naranjo-Valencia et al., 2016).

Within the organization, there are several interrelated organizational elements, also known as Schein's Three Layer Organization Model, as illustrated below:

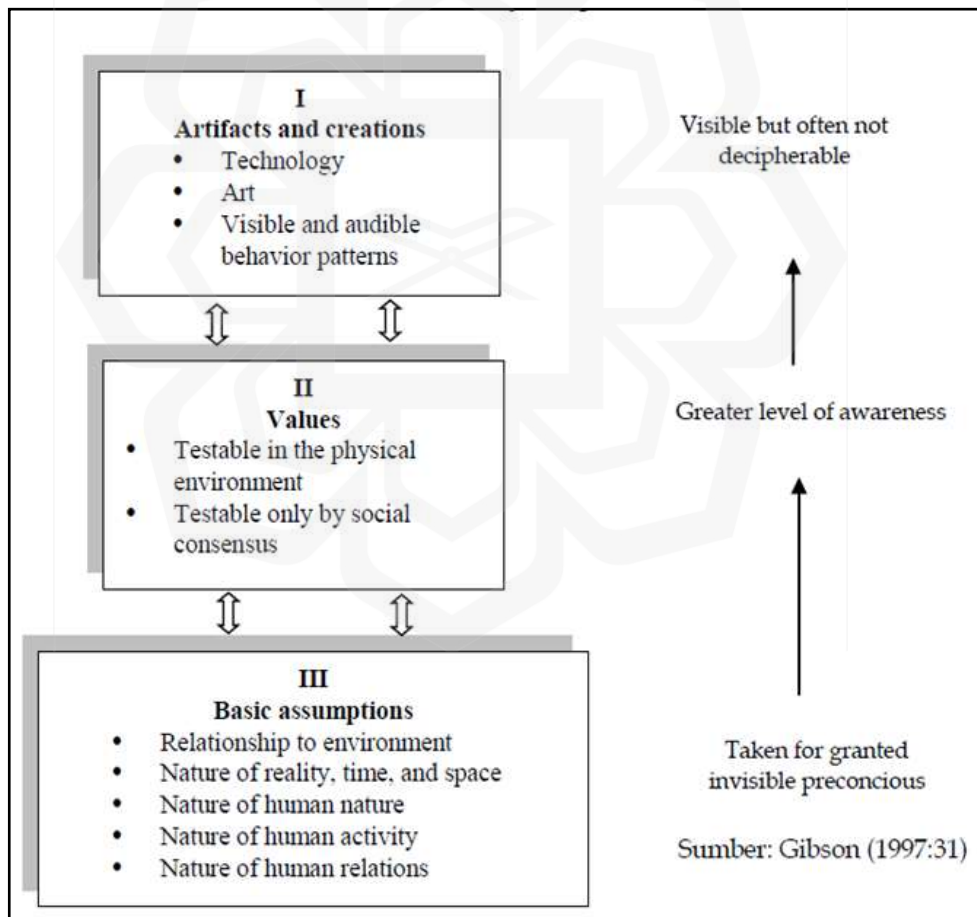


Figure 2.1 Schein's Three-layer Organization Model

Figure 2.1 shows that the first layer of organizational culture contains artefacts and creations that can be seen but are often difficult to interpret. The second layer is values considered necessary and guidelines for action. The third layer is basic assumptions that direct how people behave, think, and interact with others.

These layers reflect the progression from observable behavior to deeply internalized values, where change becomes progressively more difficult (Janićijević, 2011). In the context of pesantren, artifacts might include uniforms or architectural styles, while values include discipline and sincerity, and assumptions could include *tawakkul* and *ikhlas* as spiritual foundations.

Schein (2010) divided explicitly organizational culture into basic assumptions, values, and ways of seeing, thinking, feeling, and artefacts (Belias & Koustelios, 2014). Although there are differences, organizational elements generally consist of two main categories: idealistic and behavioural.

#### **a. Idealistic Elements**

Idealistic elements are unwritten organizational elements; usually, this element is inherent in the owner in the form of doctrine, philosophy of life, or personal values of the organization's owner, which are used as daily guidelines in determining the direction and purpose of the organization. This romantic element is often stated formally in the form of the vision and mission of the organization with the aim that the vision and mission are maintained. According to Schein (2010), idealism includes organizational values and has an essential component: basic assumptions that are accepted and realised outside of consciousness.

In pesantren schools, idealistic ideas often come from religious traditions and the founder's spiritual vision. These ideas create a sacred ethos that guides how students learn Kumar and Rose (2010). These things not only help people make decisions, but they also set long-term strategic directions based on Islamic values.

## **b. Behavioural Element**

Behavioural elements are visible in the daily behaviour of organizational members in the form of logos, jargon, ways of communicating, and ways of dressing or acting that are understood by those outside the organization. This element represents the organization for those outside it because it is easy to observe, understand, and interpret. However, the interpretation sometimes differs from those involved in the organization.

To understand the culture of an organization, interpretation based on visible artefacts is needed (Daft, 2015). Although artefacts can be learned, it is often a challenge to interpret them correctly. On the other hand, organizational culture can only be inferred by observing its external artefacts. However, the true meaning takes work to reveal. Understanding the artefact's meaning takes a long time (Kusdi, 2011).

As noted by Ogbonna & Harris (2000)), visible symbols and behaviours often mask deeper tensions within an organization, especially when members fail to internalize the stated values. In pesantren settings, this requires a continuous alignment between symbolic practices and internal virtues, such as ensuring that ritual forms of discipline reflect spiritual sincerity.

Therefore, the researcher concludes that the effective implementation of organizational culture in pesantren requires a dual commitment: first, to maintain behavioural expressions that represent pesantren identity; and second, to nurture the internal spiritual values that define its deeper educational mission (Zohar & Hofmann, 2012).

### **2.10.4 The Process of Organizational Culture Formation**

In developing countries, organizational culture often needs more attention due to a greater focus on economic aspects, infrastructure development, and limited human resources (Indiya et al., 2018). In addition, organizational culture is also formed by others. Some stages and processes are carried out to form an organizational culture.

In schools like pesantren, culture is not just a legacy of the past; it is also a reflection of values that have been passed down through generations (M. Ahmed & Shafiq, 2014). Interactions between kyai, ustadz, and santri in everyday life are where cultural continuity and change happen at the same time.

According to Robbins (2013), the formation of organizational culture in the early stages generally occurs in three ways:

1. The organization's founder only recruits and retains employees with the same vision.
2. The founder has sufficient time and space to indoctrinate, teach, and socialise employees' thinking and behaviour.
3. The founder's behaviour often sets an example that inspires employees to adopt the founder's beliefs, values, and assumptions.

As an organization progresses and grows, the personality of its founder slowly blends into the organization's culture through the process of internalizing values. This pattern of cultural formation that focuses on the central role of the founder is very suitable to be applied in the pesantren environment, where the figure of kyai with his charisma and integrity is the main axis that guides the direction of the institution's thinking and ethical values (Kabasakal et al., 2012). Unlike corporate founders who operate through vision statements, kyai often embed values through tauladan (exemplary conduct), thereby shaping the worldview of the santri.

Once the organizational culture is established, efforts must be made to strengthen and maintain it. Liker et al. (2008) stated that people don't need to think, but it is essential that there are shared core values and that everyone agrees on how to do the job. According to Kreitner and Kinicki (2003), what can be done to strengthen and maintain organizational culture is as follows:

1. Selecting qualified resources and having the same beliefs and vision as the organization

2. The organization needs to take actions that are visible and uphold and strengthen organizational values and beliefs
3. Socialization, where the goal is to communicate organizational rules to employees, transmit elements of organizational culture on an ongoing basis and help members adapt
4. Management of the overall returns, namely the return system, is not limited to just money but includes recognition, appreciation, and acceptance. These returns should focus on intrinsic aspects, work, and a sense of belonging to the organization.

This is in line with research findings that show that symbols and reward systems play an important role in reinforcing shared values in an organization (Steyrer et al., 2008). In the pesantren environment, the form of appreciation is usually not in the form of material, but in the form of moral respect and improvement of spiritual standing.

In addition, four methods can be used to influence the formation, maintenance, and development of organizational culture, namely:

1. Building a sense of history,
2. Creating a sense of oneness,
3. Developing a sense of membership and belonging and
4. Activating exchange between members.

These four methods above can be abbreviated to HOME. The "HOME" concept fits the general character of pesantren extremely well. In these schools, instructors and students have a lot of confidence in each other, and they keep the same traditions going, which makes for a unique and spiritually rich environment Alvesson and Sveningsson (2015). Even so, it's important to be wise don't let this model be overinterpreted. Imitating the values of the founders without thinking critically can make pesantren trapped in stagnation and reject change (Kallio et al., 2016). Therefore, pesantren leaders need to regularly evaluate and update the institution's

culture, so that it remains relevant and strong in the face of educational dynamics and ongoing social changes.

### **2.10.5 Organizational Culture Function**

Culture, more specifically, according to Haynes (1980), functions as follows: 1). Detail the goals and values of the organization; 2). Explain what the organization expects from people involved in the organization and vice versa; 3). Show how to regulate behaviour in the organization; 4). Shows the characteristics of behaviour that deserve to be assessed, rewarded, and punished; 5) How members of the organization treat each other; 6) Establishes the right way to interact with the external environment.

Similar to the above opinion, according to Robbins (1994), the main functions of organizational culture are: (1). Culture has a boundary-defining function; it creates distinctions among organizations; (2). Culture provides the organization with a sense of identity; (3). Culture facilitates the development of commitment to the group; (4). Culture enhances stability in the system; (5). Culture is the social glue that binds the organization together; it provides the appropriate standards for behaviour.

Schein (2010) also stated that organizational culture has several functions: a) Organizational culture creates an identity or characteristic that distinguishes between organizations; b) Forms a sense of kinship between employees; c) As a means of promoting a social system in a positive and conducive work environment; d) Acts as a control that controls and directs employees to achieve the vision, mission, and goals of the organization effectively and efficiently; e) A tool for integrating organizational subcultures and differences in employee cultural backgrounds; f) Shaping employee behaviour so that they understand how to achieve organizational goals; g) As a means of solving internal and external problems; h) As a reference for planning; i) Communication tools between members of the organization; j) An obstacle to innovation is that it cannot overcome internal and external problems.

Organizational culture plays an important role in maintaining the quality of education, especially in the pesantren environment. There, the values that live in the daily lives of students and teachers become a kind of ethical foundation that animates the teaching and learning process (Sharma and Good, 2013). This culture not only regulates which behavior is considered appropriate, but also unites common goals with spiritual ideals to be achieved.

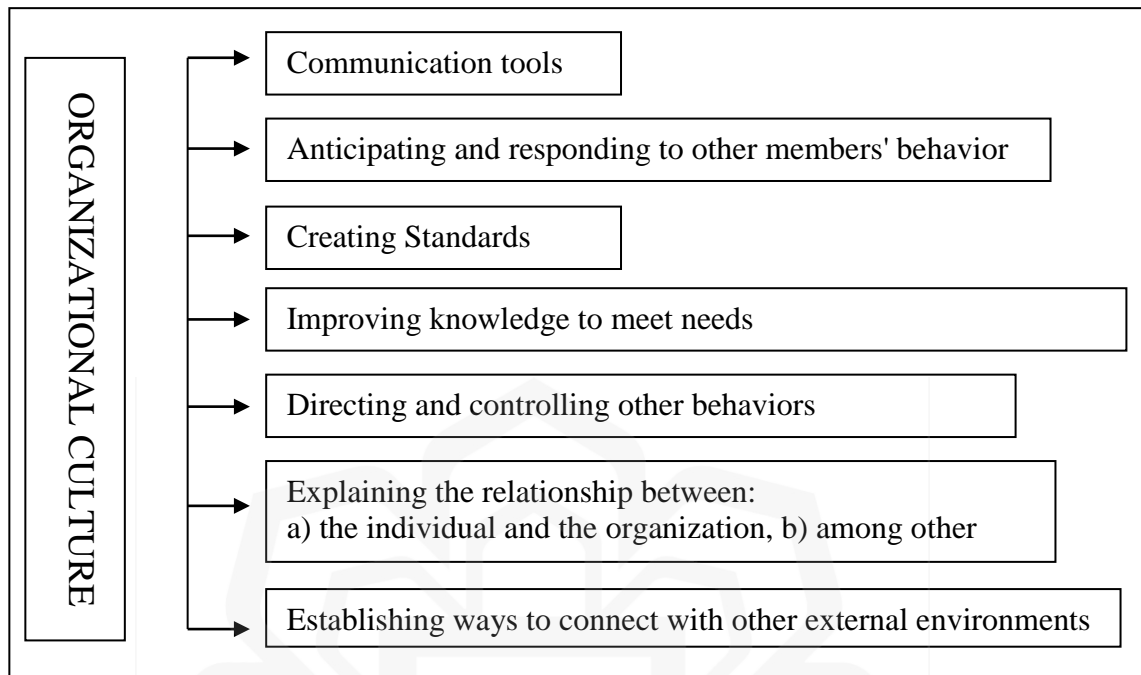
Denison and Mishra (1995) reveal that a healthy organizational culture has a major impact on leadership effectiveness. They highlight four key elements: engagement, consistency, adaptability, and mission. In the context of Pesantren, these four aspects can be seen in daily activities such as togetherness in worship, discipline in daily schedules, and the same direction of life goals rooted in religious values.

A number of studies have also shown that a strong organizational culture can strengthen the resilience of institutions and create a sense of psychological security. This makes each member of the community feel freer to act, but remains within the framework of mutually agreed values (Hartnell et al., 2011). In this case, pesantren leaders can make adab values as a symbol and basic rules in the life of their organization.

On the other hand, pesantren culture also plays an important role in maintaining a balance between the preservation of old values and openness to change. In the era of modernization, a culture that is flexible but still based on its traditional roots will be an important provision for Pesantren to continue to exist without losing their identity (Albariki et al., 2024; Mas'udi, 2011).

In terms of leadership, culture is also a fertile ground for the growth of a leadership style rooted in Islamic values, namely leadership that builds relationships, inspires change, and is based on ethics (Al-Naqbi, 2024). This kind of culture not only maintains order, but also brings meaning and enthusiasm to every educational activity.

From all these opinions, the function of organizational Culture can be described in the chart as follows:



Source: adaptation of the opinions of Dressler and Willis (1976), Haynes (1980), Daft (2007), Robbins (1994), and (Schein, 2010)

Figure 2.2 Organizational Culture Function

### 2.10.6 Characteristics of Organizational Culture

A solid organizational culture supports organizational goals, while a weak or negative culture hinders or conflicts with organizational goals. Most members understand, adopt, and support shared values in organizations with a solid organizational culture. A strong and positive culture significantly impacts organizational behaviour and performance (Djaha and SE, 2022; Mullins, 2007).

Luthans (1995) and Hellriegel et al. (1998) argued that organizational culture has the following essential characteristics: 1) organizational members interact with each other using commonly used language, terminology, and attitudes; 2) organizational culture has a code of conduct. For example, rules regarding what activities must be carried out and how often they are carried out; 3). Values that prioritise work quality and efficiency; 4). Organizational culture that has policy

guidelines in dealing with members and outsiders; 5). The organizational culture has binding rules for new members to be accepted as members of the organization; 6) Organizational culture regulates the layout of facilities and how organizational members interact with parties outside the organization.

Meanwhile, Wambugu (2014) divided the characteristics of organizational culture into four elements: 1) organizational values, 2) organizational climate, 3) leadership style, and 4) work processes on performance. In addition, Greenberg and Baron (2003) suggested that organizational culture is a set of six core characteristics that are collectively valued by members of the organization as follows:

1. Sensitivity to others; paying attention to customer needs and satisfaction by providing better service.
2. Desire for new ideas: encouraging employees to develop new ideas at work.
3. Willingness to take risks: encourages employees to take risks.
4. Value placed on people: People are treated well and feel valued.
5. Openness of communication options available: expect people to make decisions freely and communicate them to anyone who needs them.
6. Friendship and compatibility: Employees tend to be friendly and compatible with each other.

Various studies in the world of education show that a strong organizational culture which is reflected in commonality of language, mutual trust, clear direction of goals, and open communication is directly related to institutional performance, staff loyalty, and active participation of students (Cameron & Quinn, 2011; Hartnell et al., 2011; Kreitner & Kinicki, 2003).

In a pesantren, this form of culture is made up of both spiritual principles and regulations and rituals that are followed by the institution. For example, daily rituals that everyone does together and the use of symbolic language that promotes the moral identity of the pesantren community show this (N. M. Yusof et al., 2020).

Research on faith-based educational institutions also shows that when organizational culture is built on mutual trust, mutual support, and a shared spiritual vision, it can strengthen the resilience and adaptability of institutions, especially when it comes to responding to various modernization challenges (Carmeli et al., 2013; Shin & Zhou, 2013). This kind of synchronization is very important in Pesantren, because the moral cohesiveness of the community is no less important than formal management structures.

However, a number of experts remind us that a strong culture in Pesantren must continue to be critically studied. Ideally, this culture is able to maintain a balance between courage in innovation, concern for people, and openness in communication without neglecting the values of Islamic manners and disciplines. That way, pesantren are not trapped in rigidity, but continue to grow and be relevant spiritually and academically (Alnuaimi et al., 2010).

#### **2.10.7 Robbins' Organizational Culture (OC) Model**

Organizational culture theory has made a considerable contribution to the development of organizations. Many organizational culture models have been developed over the years and are an effective reference for assessing organizational effectiveness. Robbins and Judge (2008) provided seven characteristics of organizational culture as follows:

##### ***2.10.7.1 Organizational Culture Function***

Innovation and Risk-taking are crucial elements in the development of Pesantren education. It encourages organizational members to think innovatively and take risks. In this context, each organization member is faced with high responsibility for their respective tasks and is encouraged to innovate and be willing to take risks in implementing new ideas (Belias & Koustelios, 2014).

In addition, this dimension of innovation and risk-taking also reflects the extent to which Pesantren prioritises innovation and creativity in educational development. Focusing on innovation allows Pesantren to be more responsive to change and actively strive to develop more effective and efficient learning methods. By adopting innovative approaches and being willing to face risks when exploring new ideas, Pesantren can improve its adaptability to changing times and positively impact the world of education.

Several studies of Islamic schools have shown that transformational leadership styles are particularly crucial for getting teachers and staff excited about new ideas. These approaches make the learning environment vibrant and interesting (Zulfiqar and Malik, 2021). But in the case of Pesantren the spirit of creativity and the willingness to take chances must still be based on the core values of Islam, especially the maqasid al-shara'ah. Innovation does not mean breaking away from tradition, but rather being a way to revive the intellectual treasures of Islam (turath) so that they remain relevant in answering the challenges of the times. This can be applied, for example, in curriculum development, the use of digital technology for learning and da'wah, to the application of more interactive teaching methods while maintaining manners and respecting the sanad tradition in the transmission of knowledge. Research by Ali and Qureshi (2020) shows that when innovations are carried out while still carrying religious values explicitly, the results are not only more acceptable but also more effective in their implementation.

More than that, the experience of various Pesantren shows that the integration of Islamic traditions and modern technology can give birth to a learning atmosphere that is more responsive to the needs of the times. Students can also learn in a more active and contextual way, without losing the roots of Islamic values (A. Nasution & Lubis, 2022). Within this framework, Rahman and Ghani (2019) propose the idea that innovation in Islamic education needs to be based on maqasid al-shari'ah so as not to simply imitate the Western education system, but to reflect Islamic values in preserving religion (din), intellect ('aql), and heredity (nasl).

Therefore, pesantren leaders have an important role to play in creating an environment that encourages *ijtiad manhaji*, which is a systematic problem-solving effort, based on revelation and sound rationality. With this approach, the innovations carried out are not a form of deviation (*tabdil*), but rather a form of renewal (*tajdid*) that strengthens the relevance and sustainability of Islamic education.

#### ***2.10.7.2 Attention to Detail***

Attention to Detail (Precision orientation): Organizational members must accurately analyse and pay attention to detail. In other words, there is a determination of the extent to which organizational members are expected to achieve sure accuracy in work. Therefore, the organization creates clear performance goals and expectations for employees and has a clear structure for each member and employee (Wijaya et al., 2022).

Attention to detail in Pesantren culture can also be seen through the extent to which Pesantren improve learning, pay attention to details of the implementation of organizational activities, maintain the cleanliness and tidiness of the Pesantren environment, and develop a culture of thoroughness (Mansur, 2015). This feature is in accordance with what Alghamdi & Bach (2019) found: that paying attention to how well things are done and how well they are done on a regular basis is highly important for the success of institutions, especially schools that wish to have a high level of consistency in how they run their operations.

Pesantren pays special attention to the details since they do religious ceremonies, daily tasks, and maintain scientific traditions alive through *sanad* (Hanafi and Majid, 2021). Being detail-oriented is good for both your mind and your body. For example, you should memorise the Qur'an and hadith and always observe the rules of *adab* in all you do. Research by Kamaludin (2020) showed that pesantrens that implement structured work routines, including supervision and evaluation at every level of the santri's and teachers' activities, tend to have higher academic discipline and community trust. This indicates that a detail-oriented culture contributes to organizational credibility. Moreover, detail orientation in Islamic educational settings

supports risk mitigation and quality assurance, especially when institutional accountability and transparency are aligned with Shariah-based ethical principles (Rashid and Ibrahim, 2021).

The researcher believes that developing this dimension in pesantren should be based on the concept of *itqān* (excellence and precision in work), which is a prophetic virtue rooted in the hadith: "Allah loves if one of you does a job, he perfects it." This theological underpinning of precision strengthens the integration between religious values and organizational professionalism.

### ***2.10.7.3 Outcome Orientation***

Outcome Orientation (achievement orientation) is when management focuses more on results rather than how those results are achieved. This shows the importance of achieving organizational cultural values when achieving these results. This characteristic focuses on how organizational members can implement cultural values to obtain the desired results. In addition, this characteristic can also be associated with integrity, as the organization is more goal-oriented than employee performance. Results orientation reflects the ability to maintain a high commitment to completing tasks, be reliable and responsible, and have the ability to identify risks that may occur systematically.

This dimension shows the extent to which Pesantren focuses on achieving goals and desired results. Therefore, Pesantren who applies this dimension will be more structured and organised in carrying out educational activities to achieve predetermined goals. Furthermore, the application of outcome orientation in Pesantren culture can be done by doing several things, including:

- a. Setting clear goals is important in the sense that Pesantren must set clear goals to strengthen organizational culture.

- b. Assessment of target achievement is used to measure the extent to which the target has been achieved. Pesantren needs to evaluate target achievement. This evaluation is also expected to be a guideline for improving the education system.
- c. Focus on results. In addition to clear goals and evaluations, it is necessary to focus on the results to be achieved to produce a strong culture.
- d. Improving the quality of learning must be given to students to achieve the desired results. This improvement also aims to produce students with knowledge, skills performance, and productivity.

In Pasha & Ahmed (2017) study, results-focused organizations tend to show a high level of accountability, have a clear strategy, and are committed to resource empowerment. This value is very relevant for Pesantren if they want to carry out reforms without having to abandon their traditional roots. According to Alkire et al (2020), pesantren will develop better if they have clear goals and regularly evaluate their achievements. That way, the direction and identity of the institution can continue to be maintained. This will also help them feel more like an organisation.

Javed & Rawwas (2021) added that a results-focused work culture will have more impact if it remains based on ethical values, especially in a religious-based education environment. This reinforces the view that the orientation of results in pesantren must always be in harmony with the principles of maqasid al-shari'ah so that the achievements achieved do not sacrifice the values of manners and spirituality.

Ali & Qureshi (2020) stated that Islamic education can still use modern methods to assess achievement, if it is directed by Islamic values and a clear institutional vision. In the context of pesantren, this shows the importance of careful planning and continuous monitoring of results. But the orientation of results in pesantren shouldn't just be about administrative numbers or official statistics. Rather, this approach should be framed in the spirit of niyyah, sincere intentions in which every outcome to be achieved leads to the main goals of Islamic education: teaching (ta'lim), construction (tarbiyah), and purification of the soul (tazkiyah). Therefore, the indicators of success must also reflect deeper things: not only academic achievements,

but also the formation of morals and the inculcation of Islamic values in the lives of students.

#### ***2.10.7.4 People Orientation***

People Orientation (fairness orientation) is the extent to which management considers the impact of decisions on organizational members. Employees are considered the greatest asset in the organization. Therefore, management must pay attention to each decision's impact and risk on them and the organization. Additionally, this cultural characteristic emphasises the importance of individuals in the organization; therefore, all members can be involved in decision-making and influence each other. In the context of Pesantren, this dimension reflects the extent of Pesantren's attention to the needs and welfare of students, teachers, and staff.

Pesantren, who implements this dimension, will pay more attention to interpersonal relationships and create a positive work environment for all members. Thus, a Pesantren that cares about individual needs and prioritises harmonious relationships among members can create a compelling and mutually supportive educational atmosphere. Islam et al (2021) found that human-values-based workplace cultures boost worker trust, cooperation, and satisfaction, especially in education. Pesantren should promote empathy.

Nurunnabi and Almusharraf (2020) say Pesantren are intellectual and spiritual, hence a humanist approach must be spiritual and compassionate. (Yusof and Hashim (2019) say teacher-student-staff decisions boost performance and institution sustainability. Participatory Islamic boarding school management. Chowdhury et al (2022) found that human-focused leadership reduces teacher stress and promotes resilience. The pesantren leaders must help spiritually and emotionally.

Prophetic ideas must guide Pesantren human orientation for introspection, compassion, and justice. All voices important, including student ones. According to maqasid al-shari'ah, protecting soul, honour, and religion, this method is both a management strategy and a spiritual requirement.

#### ***2.10.7.5 Team Orientation***

Team Orientation (collaboration orientation) affects work activities that rely on the group aspect. Organizational members are expected to have a positive relationship with their colleagues and superiors to achieve organizational goals or achieve specific results as well as possible. This characteristic also emphasises group work rather than individual work. Organizational leaders can provide support by providing clear communication, being friendly, and motivating organizational members to work together to achieve organizational goals.

In Pesantren education, team orientation can be applied to form a work team to develop curriculum and learning methods towards a more productive and effective direction. In addition to curriculum development and teaching, teachers or *asatidz* are also involved in carrying out educational activities together to improve the quality of human resources and build a good work culture. Raziq and Maulabakhsh (2015) found that a strong teamwork spirit can make an institution more adaptive and innovative, as long as everyone in it has a goal in line and trusts each other. In Pesantren, this is reflected in joint involvement in important matters such as curriculum preparation, discipline enforcement, and student development. All factors contribute to a sense of belonging and shared responsibility.

A supportive workplace also matters. Ahmed and Shepherd (2010) say a cooperative workplace boosts morale, respect, and change-readiness. This is very relevant in Pesantren, where cooperation between *kyai*, *ustadz*, *musyrif*, and students is the main foundation to maintain harmony in the educational process. Hashim and Langgulong (2008) show that Islamic educational institutions' teamwork is more effective when based on everyday religious values including sincerity, mutual aid, and vision unity. These values foster self-improvement and pesantren connections. Wu et al (2020) also emphasized that a leadership style that prioritizes teamwork can clarify individual roles and make cooperation more efficient, especially in situations involving different generations or cultural backgrounds as is often the case in modern Pesantren that combine traditional systems and contemporary approaches.

Therefore, the spirit of teamwork in Pesantren should ideally be built in the spirit of collective work that still respects the structure of authority, but provides space for the involvement of all parties. This is in line with the practice of deliberation exemplified by the Prophet. When ukhuwah is strengthened through activities that are carried out together such as teaching rotations, compiling the curriculum collectively, or discipline that is enforced with Pesantren, it not only becomes a productive place of learning, but also becomes a lively spiritual community, in line with the values of maqasid al-shari'ah.

#### ***2.10.7.6 Aggressiveness***

Aggressiveness (competitive) is when organizational members behave aggressively and competitively rather than calmly. A strong organization is one that can solve problems or conflicts both internally and externally well. This characteristic also determines whether organizational members can be assertive or relaxed when dealing with competing organizations. Organizations with an aggressive culture place a high value on competitiveness to outperform competitors at all costs.

In this case, Pesantren must be proactive in seeking opportunities to improve the quality of education; therefore, Pesantren education can compete with other education to achieve the desired educational goals. In the context of Pesantren, the aggressiveness orientation dimension can motivate students to compete and achieve achievements in education and religious activities. Hence, the student is better prepared to face future challenges.

In organizational cultures, aggressiveness is often associated with a drive to excel, be quick to make decisions, and be active in seeking new breakthroughs (Kim and Mauborgne, 2015). In the world of education, this is seen in setting high standards, encouragement to students and staff to exceed targets, and a disciplined and competitive academic culture (Zahari and Shurbagi, 2012).

In Pesantren, this aggressive spirit does not mean harsh or confrontational, but the spirit of musabaqah competes in goodness as taught in Islam (Abdullah & Razak, 2016). The form can be in the form of motivation for students to excel in memorization, writing, discussing, or engaging in social activities. Everything is done by maintaining manners and sincerity of intention. Even so, this competitive spirit still needs to be controlled. Without balance, it can trigger mental fatigue or even arrogance (Pillay et al., 2013). Therefore, Islamic boarding school leaders need to build a "collaborative competitive" climate, where students encourage each other to develop, but still maintain the spirit of togetherness and common goals. Al-Busaidi et al. (2021) also found that educational institutions with a healthy aggressive spirit not excessive and backed by leadership with a vision and a culture that supports each other are better prepared to adapt to changes and curriculum revisions.

Therefore, although competitive orientation is important for the progress of Pesantren, the direction and goals must still be guided by Islamic values. Values such as sincerity (sincerity), tawakkul (surrender to Allah), and rububiyah (awareness as a servant) are important to maintain so that the spirit of competition does not turn into empty ambitions, but becomes part of the process of character formation in tarbiyah Islamiyah.

#### **2.10.7.7 Stability**

Stability (rule orientation): This cultural characteristic places a high value on stability and is rule-oriented. This type of organizational culture will provide a consistent and predictable level of achievement. Therefore, this characteristic can support itself or reduce the number of disturbances and pressures from outside in the sense that organizational culture emphasises and maintains an excellent organizational culture.

Pesantren, in this case, prioritises stability and consistency in carrying out educational activities. Applying this dimension will make it more conservative to adopt changes and tend to maintain the status quo. It is done to maintain the status quo by maintaining the values already existing in the Pesantren. However, this application

must be balanced with innovation and courage in taking risks to ensure that Pesantrens remain relevant and adaptable to changing times.

Pesantren needs stability to continue (Gibson and Birkinshaw, 2004). Pesantren need operational stability to sustain values, learning, and ceremonies (Hofstede et al., 2010) Islam values honesty and stability. Spiritual leadership simplifies pesantren governance and education (Hashim, 2014).

Excessive stability can hinder. Being excessively inflexible in routines can delay pesantren's response to technological demands, regulatory changes, and the changing student population (H. Nguyen et al., 2021). Therefore, stability should not be interpreted as an attitude of rejection of change, but as a foundation for directed and value-based innovation. The goal remains the same: to maintain maqasid al-shari'ah so that the educational process continues to bring benefits both inward and inward (Kholid and Abdurrahman, 2022).

Several studies in the campus environment show that a rules-based organizational culture can foster integrity and loyalty, as long as it is accompanied by honest and visionary leadership (Tuan, 2012). This is also relevant to be applied in Pesantren. Therefore, in order for pesantren to remain relevant without losing its identity, it is necessary to have the spirit of *tajdid fi al-manhaj* renewal in ways of thinking and methods without abandoning *thawabit*, basic principles that do not change. That's where the balance lies: staying firm in values, yet flexible in strategy.

Indeed, according to Robbins (2013), each of these characteristics is a series from low to high. Therefore, assessing an organization based on these seven characteristics will produce a complete picture of organizational culture. Table 2.1 lists the basis for members' shared understanding of the organization, how it is done, and how members behave.

How we assess organizational culture can actually be an important clue to understanding how an institution works and how its members feel in it, whether they are satisfied, motivated, or vice versa (Hartnell et al., 2011). Each aspect of the culture gives an idea of how habits, ways of thinking, and decisions are formed in the institutional environment.

If we talk about Pesantren, which prioritize the inheritance of values, then the reading of the organizational culture cannot be just technical or administrative. The cultural dimension in pesantren must also be seen as a reflection of the Islamic perspective on knowledge, morals, and life goals (Al-Aidaros et al., 2015). This means that the organizational culture in Pesantren is not neutral; it is formed, directed, and run based on Islamic values and its educational mission.

Table 2.1 Dimensions and Indicators of Organizational Culture

<b>Indicators</b>	<b>Dimensions</b>
Innovation and Risk-taking	Encouragement to innovate
	Encouragement for challenges
Attention and Detail	Employees work conscientiously
	The tasks given are detailed.
Results Orientation	Required to work hard
	Demanded to be of better quality
People Orientation	Have the right to develop.
	Equal rights in career
Team Orientation	Mutual respect
	Collaboration in teams
Aggressiveness	Compete with each other.
	Work quickly and efficiently.
Stability	Work according to procedures.
	Supervise work

Source: Robbins and Judge, 2008.

Therefore, to foster a thriving culture, it needs to be supported by 3 C, namely commitment, competence, and consistency (Xenikou & Furnham, 1996). They are members' commitment to the organization's existence, the competence of organizational members in carrying out tasks to achieve organizational goals, and being responsible for the organization's sustainability (Mulyadi, 2010). The same was also expressed by Hickman and Silva (2018), there are three steps taken to build

culture: 1) *Commitment* is the existence of an agreement between all members of the organization to maintain the existence of the organization. 2) *Competence* is the ability of organizational members to carry out their respective duties to achieve predetermined organizational goals. 3) *Consistency*, steadiness, and confidence to continuously adhere to the values believed and be responsible for the sustainability of the organization.

Recent research highlights that these three components—commitment, competence, and consistency form the foundation of adaptive leadership and ethical resilience in educational institutions (Nguyen et al., 2021). Especially in value-driven systems like pesantren, such a triad must be contextualized within Islamic ethical frameworks to ensure cultural integrity and sustainability. Besides that, according to Purwanto et al. (2020), besides these three dimensions, there is one more dimension in building a solid organizational culture *cohesion*.

These four dimensions can also be applied in the context of education, where commitment is the willingness of teachers and students to work together to achieve educational goals. In addition, competence is also essential, where teachers who have a tremendous influence in achieving the quality of education are expected to have competence in the field of learning and be able to develop learning. Finally, consistency means that teachers and students can apply the values they believe in, such as discipline and hard work in the learning process. (Wibowo, 2007).

At Pesantren, cohesion provides task interdependence and spiritual and moral alignment among stakeholders (Rahman and Shah, 2021). It binds top-down values to institutional behaviour. The researcher suggests that the maqasid al-shari'ah should be integrated into cultural enablers such as dedication, competence, consistency, and coherence to promote excellence and ethical purpose in pesantren organisations.

#### **2.10.7.8 Attention to Organizational *Biah Islamiyyah* (Zarkasih's Dimension)**

In addition to the seven dimensions of organizational culture proposed by Robbins and Judge (2008), Zarkasyi (2020) proposes an additional and contextually relevant dimension specifically relevant for faith-based educational institutions, such as pesantren: *Biah Islamiyyah* (Islamic institutional environment). This dimension emphasizes the creation and maintenance of an environment that reflects and reinforces Islamic values in every layer of organizational life. It transcends mere compliance and promotes a holistic ambiance imbued with spiritual, moral, and behavioral guidance.

Unlike secular approaches that often separate values from operational activities, the Islamic perspective emphasizes the importance of integrating faith with daily work functions (Rahman and Jalil, 2021). Therefore, the organizational culture in Pesantren is not enough to emphasize only productivity and efficiency it must also be a space that fosters spirituality and walks on Islamic ethical principles.

*Biah Islamiyyah* can be observed in the daily practices of the institution: routine prayers, mutual greetings with Islamic phrases, internal discipline based on *adab*, the decorum of leadership, modesty in appearance, and the spiritual atmosphere fostered through *dhikr*, *tilawah*, and *halaqah* activities. These symbolic and behavioral elements serve as a tacit curriculum that shapes character and mindset, and as such, function as the affective layer of institutional pedagogy (Salleh et al., 2022).

Research shows that a learning environment based on Islamic *biah Islamiyyah* values is particularly important for helping students improve their moral reasoning, sense of belonging, and spiritual force (Rosnani & Hashim, 2018). Also, this kind of environment helps people develop a common identity and moral code, which enhances the level of education and makes people trust the institution more (Niemi, 2022).

From an organizational perspective, this dimension complements and strengthens the other cultural elements such as people orientation, stability, and outcome orientation. However, it provides a distinct theological and epistemological anchor that is often absent in Western cultural models. While Robbins' model reflects the dynamics of modern capitalist organizations, pesantren operate with a spiritual mandate that cannot be fully captured by secular indicators alone.

So, adding the *Biah Islamiyyah* dimension is both a theoretical expansion and something that needs to be done in this situation. When used in Islamic schools, it fills a big hole in organisational culture models (Mahmud et al., 2020). It would be impossible to fully and accurately judge the effectiveness of an organisation in a pesantren without it.

The researcher argues that this dimension holds epistemological significance it reflects a *Tauhidi worldview* where organizational behavior is seen not merely as management practice but as *'ibadah* and trust (*amanah*). This dimension invites organizations to be evaluated not only by their outputs, but by their spiritual authenticity and contribution to the formation of righteous individuals.

This study proposes the institutionalization of *Biah Islamiyyah* as a formal dimension in evaluating the culture of pesantren, thereby offering a contextualized model of organizational culture suitable for Islamic faith-based institutions. Such an inclusion is not only valid for pesantren in Indonesia, but also relevant for madrasah, Islamic universities, and Islamic NGOs operating in diverse cultural settings.

#### **2.10.8 Organizational Culture and Islamic Biah (Environment)**

Organizational culture and the Islamic environment are interrelated concepts and can influence each other in educational and non-educational institutions (Rafael, 2022). Both reflect the values and principles that create a conducive environment 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 it is more productive and has a positive impact (Mustari, 2022).

The study of Ahmad and Hassan (2021) concluded that obedience to the rules and values of pesantren significantly helps in the formation of moral character and supports the learning process activities of students. Meanwhile, the findings of Latifah et al. (2023) show that the existence of prayer rooms, routine halaqah, and having a structured learning pattern in an Islamic environment is not only able to increase learning effectiveness, but also able to strengthen a sense of togetherness and attachment in the community, especially Pesantren.

Sulaiman et al. (2022) noted that elements such as dhikr assemblies and eating habits together help create a comfortable atmosphere that supports welfare and solidarity among members of the pesantren community. Yusuf et al (2021) also found that Pesantren with a stronger Islamic environment tend to be more successful in instilling character values and emotional resilience in their students. Meanwhile Rahman (2022) highlight that formal structures such as shura councils and organized religious routines are closely related to increasing teacher satisfaction and the high level of sustainability of students in Pesantren.

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 organizational culture itself, which reflects the shared values, beliefs, and norms that apply to an organization. This also aligns with Islamic principles and values such as sincerity, simplicity, independence, Ukhuwah Islamiyah, and freedom (Zarkasyi, 2020).

The researcher critically highlights that although modernization has encouraged integration in the field of administration and curriculum, values such as adab, sanad, ukhuwah, and Islamic bi'ah are still often considered merely complementary. In fact, various studies actually show that strengthening the Islamic atmosphere is not only a matter of external appearance, but an important and strategic part in improving the quality of education and shaping the character of students deeply.

In Pesantren education, the organizational culture plays a crucial role in shaping an Islamic environment. In implementing this Islamic environment, efforts are needed to develop values and norms centred on Islamic teachings and serve as guidelines in the organization (Mustari, 2022). Furthermore, applying attitudes and behaviour also follows Islamic teachings and accustoms Islamic traditions in the organization (Anggreni, 2021). In strengthening this Islamic environment, it is necessary to have facilities that support Islamic environmental activities, such as prayer rooms, libraries, and clean classrooms and workspaces with Islamic nuances (Kurniansyah, 2022).

Moreover, implementing an Islamic environment in this organization also requires values such as faith, holiness, leadership, openness, creativity, and social care, which are used as principles for the organization and illustrate the practice of sincerity, simplicity, and independence in self-development, with *Ukhuwah Islamiyah* or Islamic brotherhood that strengthens the bonds between organizational members. The value of freedom is also upheld, allowing each individual to develop their potential in the context of Islamic values, which are the main framework (Zarkasyi, 2020).

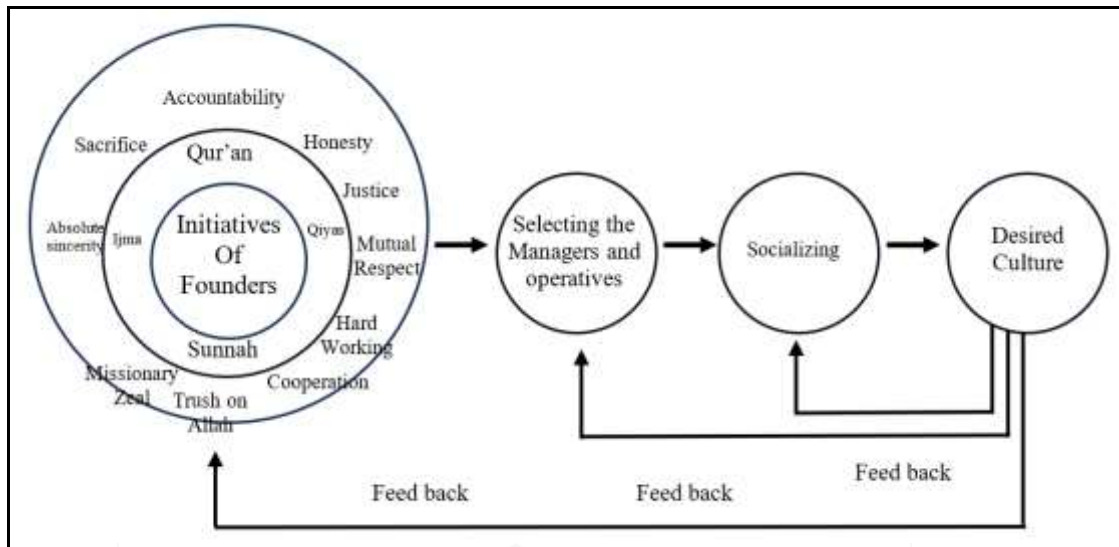
Therefore, a solid organizational culture in Pesantren is important not only to create a holistic and sustainable Islamic educational environment but also to play an essential role in improving the quality of education. On the other hand, the view of Hanafi (2018) defines Pesantren organizational culture as a shared meaning for all members, including 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 passing of the Pesantren Law reinforces this as a form of institutional formalization, which opens opportunities for Pesantren graduates to participate in the country's development. Modernization of the Pesantren system, including administration, integrated curriculum, and human resource management, is an essential part of strengthening the functionality of Pesantren for the future (Zarkasyi, 2020).

The modernization of the education system makes the role of students more fulfilled. Current Pesantren graduates do not only master the yellow books 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 Pesantren culture. The transferable values of Pesantren then influence the organizational community's thoughts, feelings, and actions. Culture is the key to developing teacher competencies and improving student learning effectiveness. Technically, Pesantren expects to improve the learning process, staff training, and the importance of system development (Hammal and Vadi, 2010).

Additionally, kiyai leadership has a very strategic and central role in Pesantren (Hanafi, 2018) because policies and all Pesantren activities are determined by kiyai, and kiyai leadership can shape the organizational culture of Pesantren. Kiyai's policy in Pesantren is also closely related to the vision, mission, goals, long-term programs, medium-term programs, political, economic, and social issues (Velasufah, 2020), and the culture of the Pesantren 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, a solid Pesantren organizational culture affects the educational aspect and broadly impacts the social, economic, and political context.

Hoque et al. (2010) created an Islamic Organizational Culture Model (IOCM), shown in Figure 2.3 below.



Source: Islamic Organizational Culture Model (Hoque et al., 2010).

Figure 2.3 Islamic Organizational Culture Model

The concrete application of the Islamic environment in Pesantren can be done through Islamic religious education, organizational culture, and the formation of an Islamic environment, which aims to strengthen faith and devotion. Applying the Islamic environment must support students' learning and character development. Moreover, improving the Islamic environment is also expected to improve the performance and productivity of Pesantren members.

### 2.10.9 Previous Research on Organizational Culture

There are many previous studies conducted on the effect of organizational culture on quality, including research conducted by Kelepile (2015), who concluded that there is a significant correlation between organizational culture and organizational commitment to productivity and quality management. In addition, Engels et al. (2008) revealed that a positive school organizational culture is correlated with good performance outcomes. Meanwhile, Rogers (2019) stated that a positive school culture can improve good working relationships, build an academic atmosphere that requires collaboration and interaction between teachers, and lead to optimal teacher performance on their duties and functions.

Meanwhile, research conducted by Anggreni (2021) and Leontev (2017) with the study results showed that organizational culture is very influential and critical and impacts the world of education. They are indicated by the high presentation reaching 100%. In addition, students who participate in organizations at a university will have a good impact on academic grades, as indicated by 70% of students responding with a good impact, 5% with a harmful impact, and 25% with no impact.

Mustowiyah (2017) found that school culture has a great influence on the quality of education, with a very high contribution rate, namely 82.8% and a coefficient of 0.911. This result is corroborated by Rohman (2021) who noted that organizational culture has a 67% impact on learning quality; Even a small increase of 1% in culture can increase the quality of the learning process by up to 0.783 points. Meanwhile, Muntaqo and Al Halim (2017)) emphasized that positive culture in the institutional environment, especially discipline culture and work ethic, plays an important role in encouraging the improvement of the quality of education.

Various international studies before 2020 have also strengthened the relationship between organizational culture and institutional performance. For example, Osei-Owusu and Kwame (2017) note that a positive school culture has a major impact on teacher performance in Ghana. In Malaysia, Selvaraja (2015) found that the family culture in Tamil schools encourages innovation. Nikpour (2017) in Iran highlights that employee commitment is an important bridge between organizational culture and institutional performance. Similar findings come from Tahniah (2018), who, through meta-analysis, concluded that a strong school culture is able to increase teacher effectiveness and suppress burnout. On the contrary, Arokiasamy (2017) shows that a bad organizational culture, such as weak leadership or a negative work environment, actually lowers motivation and damages the vision of the institution.

However, not all of the results of the study show a positive side. Other research, such as (Arokiasamy, 2017; Ford, 2019; Lee, 2019), warns that a toxic culture can degrade the quality of education, trigger internal conflicts, weaken discipline, and create an unhealthy learning environment (Ali, 2017; Kiral and Kacar, 2016).

Although these findings underscore the importance of organizational culture, most of them still do not touch on the unique aspects of Pesantren, such as spiritual leadership, religious values, scientific rituals, and the Islamic moral framework. This research is here to answer that gap by proposing a new approach: the Robbins–Zarkasyi framework. This model combines modern organizational theory with Islamic core values such as ikhlas (sincerity), ukhuwah (brotherhood), and adab (ethics), so that organizational culture is not only about performance, but also integrated with spiritual and moral mission. This approach is the hallmark as well as the main contribution of this study.

#### **2.10.10 Recent Research on Organizational Culture**

Improving the quality of education is a systematic and continuous process carried out in terms of improving the quality of learning along with factors related to input, process, and output. Therefore, organizational culture becomes very influential on the quality of education and human resources because organizational culture is a collection of people with the same goals, vision, and mission. Organizational culture's effects are increasing knowledge insight, training leadership skills, learning to divide time, working in teams, and improving public skills (Anggreni, 2021).

In addition, Garira (2020) concluded that to realise a better quality of education, there is still much to be done, including the involvement of teachers in educational evaluation, and there are standard instruments used to assess the quality of education. In addition, studies have also stated that commitment plays an essential role in quality improvement apart from an excellent organizational culture (Amtu et al., 2021; Nurfajrina et al., 2022). Commitment is a framework for schools and universities to align society's needs with the need to compete.

In recent years, many international studies have confirmed that organizational culture plays an important role in supporting the effectiveness of education. Strong cultural values have been shown to influence teacher morale, learning innovation, leadership, and student engagement. Yusof and Halim (2023) in Malaysia through their research argue that a collaborative culture between teachers is able to encourage

innovation and better teaching practices. In addition, Cheng (2023) also show that leadership that starts from school culture helps improve student achievement and public trust.

Similar discoveries are seen in Africa in the context of the Islamic world. Mutale (2022) in Zambia noted that culture is able to strengthen teacher discipline and motivation. In Nigeria, Abubakar (2021) concluded that shared values are able to build accountability and integrity of Islamic campuses.

In addition to ethical values, the ability to adapt is also a key factor. Choo (2022) report that adaptive schools in Singapore are better prepared to face post-pandemic technological changes. Meanwhile, Rahman and Zaman (2021) found that madrasah norms that are in accordance with Islamic values can increase public trust and student participation.

Overall, these studies reinforce the evidence that organizational culture is not just a complementary factor, but a universal foundation of educational quality. However, most of his approach is still based on a managerial or secular paradigm. In fact, in the context of pesantren, values such as manners, spirituality, and communal life are the core of education itself.

This research is here to bridge this gap, the paradigm is based on Robbins' seven parts of organisational culture and Zarkasyi's idea of Islamic Bi'ah. This theory looks at the spiritual side of the pesantren as well as performance through attributes like ikhlas (sincerity), ukhuwah (brotherhood), and adab (ethics).

## **2.11 TEACHER PERFORMANCE (TP)**

Teacher performance is a significant thing in the world of education. A teacher is one factor that determines the success of the teaching and learning process. Therefore, teacher performance must be considered by all parties related to education. Teacher performance includes various aspects, such as teaching ability, classroom management, student coaching, curriculum development, assessment, and communication with parents (Supardi, 2013). In performing their duties, a teacher

must have adequate abilities and competencies and have a good attitude and motivation to carry out their duties effectively.

In education, teacher performance is often measured through student learning outcomes, such as test scores, academic achievement, and students' ability to apply concepts learned (Supriadi, 1999). However, measuring teacher performance examines academic and non-academic aspects, such as teacher participation in school activities and cooperative relationships with students, coworkers, and parents. It proves that better-quality teachers can make a difference in student learning at the classroom and school levels (Darling-Hammond, 2000).

Recent research shows that teachers' success in teaching is not enough to rely solely on teaching skills. Other factors such as emotional intelligence, confidence as an educator, and a learning culture that continues to grow in the school environment also play a big role (Ningsih et al., 2022). In a global context, teachers' ability to remain resilient and quickly adapt to technology after the pandemic is the main key to their success Rahman et al (2023) Good performance is also usually supported by a healthy work environment, such as mentors, cooperation between teachers, and well-managed workloads (Lee and Jung, 2021). Zhang and Zhao (2024) did long-term research in Chinese schools and discovered that instructors do their best work when they feel free to educate and when school administrators are open. On the other side giving teachers access to data to help them make decisions about how to educate can also make learning better and help students do better on tests (Ahmed et al., 2020).

From the above discussion, it becomes evident that teacher performance is a multifaceted construct, shaped not only by pedagogical competencies but also by emotional intelligence, institutional culture, professional development opportunities, and contextual adaptability. While foundational studies have emphasized the importance of instructional ability and motivation (Supardi, 2013; Supriadi, 1999), contemporary research provides a more holistic view, linking teacher performance to resilience, digital competence, autonomy, and leadership transparency (M. A. Rahman et al., 2023; W. Zhang & Zhao, 2024).

In the pesantren context, this expanded understanding is particularly crucial. Teachers in Pesantren are not only academic instructors but also moral exemplars (*qudwah hasanah*), spiritual guides, and cultural transmitters. Hence, performance indicators must include adab-based leadership, sincerity (*ikhlas*), commitment to communal goals (*ukhuwah*), and consistency in spiritual discipline dimensions rarely captured in conventional models.

Therefore, the researcher argues that existing teacher performance frameworks should be contextualized and adapted to Islamic values, especially when applied in pesantren-based education systems. There is a need for an integrative model that bridges modern performance metrics with spiritual virtues and communal roles, aligning with maqasid al-shari'ah and the holistic mission of Islamic Education.

### **2.11.1 Defining Teacher Performance**

Performance is a record of the work achievements obtained from a specific job function over a certain period (Bernardin & Russell, 2006). Operationally, teachers are determinants of the success of education through their performance at the institutional, instructional, and experiential levels (Surya, 2005). The Ministry of Education and Culture emphasises that teachers are human resources capable of utilizing other factors to create quality learning, becoming the main factor determining educational quality (Depdikbud, 1994). Therefore, teacher performance in learning is crucial to creating an effective education process, especially in building discipline and achieving quality learning outcomes (Husdarta, 2007).

Teachers play a crucial role in determining education quality. The success and achievement of the learning process's educational goals depend on teacher performance. Hence, teacher performance will be evident through students' learning achievements (Glasman, 1986), leading to increased satisfaction among students and parents (Murgatroyd and Morgan, 1993). According to Mangkunegara (2006), teacher performance is the quality and quantity of work to be achieved by teachers in carrying out their duties following their responsibilities. Therefore, teacher performance can

also be interpreted as an achievement that appears as the success of a person's work, which is the result of the teaching and learning process.

Mulyasa (2008) argued that teacher performance is the ability of a teacher to carry out his duties as a teacher, mentor, caregiver, and classroom manager properly, in the sense that teacher performance can be interpreted as the work of a teacher in guiding, directing and developing the potential of students.

Moreover, according to the Indonesian education law RI (2019), teacher performance is a fundamental factor in achieving educational goals; this is following law no. 14 of 2005 chapter I article 1 concerning teachers and lecturers states that professional educators have the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal, primary, and secondary education.

Thus, teacher performance is essential because it is directly impacting the quality of education. Hambali and Idris (2020) stated that the performance of a professional teacher is related to discipline, motivation, and good performance. A teacher who performs well will be able to increase student motivation and interest in learning. Therefore, it can have an impact on improving learning outcomes. The school as an organization must pay attention to improving teachers' performance in carrying out their duties to achieve the educational goals that become the school's vision.

The latest research further reinforces previous findings. For example, (Rahman et al. (2023) through their research stated that teacher performance can improve significantly when the educational environment encourages innovation and independence Zhang and Zhao (2024) also found the opinion that teachers who have technology skills and good emotional intelligence tend to be more successful in a hybrid learning environment. Al-Subaie et al (2022) found that the quality of education and student progress are closely linked to teachers who lead and make decisions at school. Lim and Yun (2022), on the other hand, suggest that reflective practice and feedback from peers are vital for maintaining teachers in East Asia at the top of their game. Another significant contribution by Hassan (2023) underscores the

importance of institutional support and professional learning communities in elevating teacher morale and commitment.

Based on the various definitions and studies above, teacher performance should be understood not merely as the execution of tasks but as a dynamic integration of pedagogical mastery, personal character, and contextual responsiveness. Especially in Islamic educational institutions such as pesantren, teacher performance also includes spiritual exemplarity (*qudwah hasanah*), sincerity (*ikhlas*), and commitment to communal values. Hence, this study proposes a contextual definition of teacher performance as:

*"The integrated capacity of an educator to deliver academic content, nurture spiritual and moral values, engage in continuous self-improvement, and embody institutional vision through pedagogical, emotional, and ethical excellence."*

### **2.11.2 Teacher Performance Indicators**

Teacher performance indicators are essential in determining learning success because they can be used as an evaluation tool to measure teacher performance in fulfilling their duties and responsibilities in teaching and educating students. These performance indicators make it easier to assess teacher performance objectively. Furthermore, teacher performance indicators can also be used to determine the strengths and weaknesses in the teaching that is carried out to help teachers determine the areas of skill improvement or training needed. In addition, digital-era classrooms demand that performance indicators be extended to include technological pedagogical knowledge, adaptability to e-learning, and emotional intelligence in student engagement (Mutlu and Temiz, 2022; Xia and Li, 2023).

The Georgia Department of Education designed a method to systematically evaluate teacher performance. This is because they recognize the importance of the role of teachers in improving the quality of education. Furthermore, the Government of Indonesia, through the Indonesian Ministry of Education, adopted this method and made a number of adjustments to develop the Teacher Ability Assessment Tool (APKG). In it, there are three main focuses assessed: 1) Learning planning, 2)

Implementation of learning and the ability to establish interpersonal relationships, and  
3) Assessment of student learning processes and outcomes (Hidayah, 2017).

However, recent studies suggest that this instrument not only assesses the technical aspect, but also touches on the personal and reflective aspects of a teacher. Ali and Mohd Noor (2023), propose that self-efficacy (teachers' confidence in their own abilities) and reflective abilities in teaching practice should also be used as indicators of assessment, especially in an education system based on religious values.

By including these two aspects, the teacher performance assessment approach becomes more complete. Teachers are not only seen from how they teach technically, but also from professional awareness, willingness to learn continuously, and the ability to adapt to the needs of the context and spiritual values embraced by the educational institution. Moreover, the indicators developed by the Georgia Department of Education, teacher performance standards also include 1) Knowledge, Skill, and Disposition; 2) Assessment System and Unit Evaluation; 3) Field experience and clinical practice; 4) Diversity; 5) Faculty Qualification, Performance, and Development; 6) Unit Government and Resources (Education and others, 2002). Contemporary revisions of these indicators recommend the addition of collaborative professionalism and peer feedback mechanisms to improve classroom effectiveness (Fidan and Ozturk, 2024).

Referring to the input-process-output model (Slavin, 1994), teacher performance can be seen from the quality of learning, the suitability of the learning level, incentive aspects, and time. According to Law No. 14 of 2005 concerning teachers and lecturers, teacher performance can be indicated by the extent to which required competencies are fulfilled, including pedagogical competence, personality competence, social competence, and professional competence. To support this, the alignment between institutional goals and teacher beliefs has also been found to correlate strongly with sustained performance levels (Salas and Rueda, 2023).

Therefore, teacher performance can be assessed through the mastery of content knowledge, behavioural skills, and human relation skills (Gaffar, 2005). Beer et al. (1978) argued that performance assessment includes several aspects, including the quality of work, promptness, initiative, capability, and communication. On the other

hand, Tyson and Jackson (1992) mentioned several dimensions of performance that can be evaluated, including the quantity of work, quality of work, initiative, adaptability, and cooperation. In contrast, Rivai (2009) simplifies performance assessment into three aspects: technical ability, conceptual ability, and interpersonal relationship ability. This aligns with the teacher performance assessment tools developed by Depdikbud (1982) and Harahap (1983), which include three aspects: lesson preparation/planning, lesson implementation, and interpersonal relationships (Bafadal et al., 2018). These indicator standards indicate the quality of performance that must be produced by a teacher, including knowledge, skills, placements that have varied experiences, practical abilities, and development of work results. On the other hand, Supardi (2013) concluded that teacher performance is the success of teachers in carrying out learning tasks, which can be demonstrated by abilities based on the following indicators:

#### ***2.11.2.1 Learning Planning***

*Learning planning* is an activity that is carried out before learning is carried out. Learning planning skills include: 1) understanding learning objectives, identifying learning topics, and setting general objectives for each learning topic; 2) recognizing the main characteristics of learners; 3) making learning objectives specific in the form of behaviour; 4) recognizing the subject and content of each material, 5) develop measuring instruments to determine the background of learners, 6) capturing learning activities and resources to achieve educational goals, 7) mobilizing services that can support (funds, tools); and develop evaluation tools (Imron and Malang, 1995). According to Seel et al. (2017), *Learning planning* is a systematic process in which training programs are developed and structured to improve learning significantly. More recently, effective learning planning has also emphasized adaptability and personalization, integrating technology-supported scaffolding to meet the diverse needs of students (Ching and Hsu, 2022).

Furthermore, according to Usman and Nurdin (2002), lesson planning, better known as the Learning Implementation Plan, serves to 1) determine the direction of learning, 2) give meaning to the content and objectives, 3) determine how the predetermined objectives will be achieved; 4) measure the extent to which the objectives have been achieved and what actions need to be taken if the objectives are not achieved. In a globalized educational context, lesson planning now incorporates international benchmarking and project-based strategies, particularly in preparing students for 21st-century skills (Supriyanto et al., 2023).

The elements of making a lesson plan consist of 1) a clear statement of the formulation of learning objectives, 2) the level of difficulty of learning objectives, 3) the content of the material is appropriate and relevant, 4) student assessment of the material, concepts, and skills needed, 5) choosing the correct method, choosing the suitable material, assessment statements, preparing the proper lessons, laboratories and so on (Supardi, 2013). In alignment with this, recent evidence indicates that detailed microplanning, involving backward design and curriculum mapping, significantly improves teacher confidence and learner engagement Arshad (2023). The indicators of teacher success in preparing lesson plans are as follows: 1) planning learning management, 2) planning the organization of teaching materials, 3) planning classroom management, and 4) planning the assessment of learning outcomes (Supardi, 2013). This process is increasingly supported by digital platforms that assist in tracking objectives and integrating feedback mechanisms, allowing for real-time adjustments (Silva et al., 2022).

In government regulations PP No 19 (2005), lesson planning includes a syllabus and a lesson plan with at least learning objectives, teaching materials, teaching methods, learning resources, and learning outcomes assessment. Moreover, teachers must be skilful and creative in making lesson plans, and the lesson plan should be based on the syllabus (Hartini and others, 2021). In contrast to the old approach that focused more on the structure of content and order of the material, the new competency-based curriculum emphasizes that learning planning must be truly aligned with student-centered learning objectives, especially in the context of education that cannot be separated from local cultural roots (Khan and Mahdi, 2024).

In Pesantren, this approach needs to be understood more deeply. The learning plan is not only logical and coherent, but must also grow from the spiritual values and culture of the pesantren itself. The pesantren environment that is built on faith and tradition requires that the learning process really touches the inner side, in accordance with the dynamics of the students' lives. Combining modern planning tools with tarbiyah ruhiyyah values, such as moral development, heart strengthening, and awareness of Allah's presence, can make the learning plan much more than just an administrative document. It is a means of transformation, not just the transfer of knowledge.

More importantly, if in the process of making a plan, the teacher involves muraqabah, or the awareness that Allah is always watching, then the plan will bring more value. Not only has the technique become more accurate, but it has also become ethically and spiritually stronger. This is the essence of Islamic education, which actually teaches not only to be smart, but to be good.

#### ***2.11.2.2 Implementation of Learning***

Implementing learning is the implementation of the Learning Implementation Plan (RPP). Implementation of learning according to process standards for primary and secondary education units includes preliminary, core, and closing activities (Permendiknas, 2007). In this preliminary activity, the teacher plays a role: 1) Prepare students both psychologically and physically to follow the learning process; 2) Ask questions that are correlated with the previous material and what has been learned; 3) Explain the competencies to be achieved; 4) Convey the scope of the material and description of activities following the syllabus,

The core activity is implementing learning to achieve basic abilities carried out interactively, inspiring, fun, and challenging, motivating students for initiative, creativity, and independence following students' talents, interests, and physical and psychological development. Core activities use methods following the characteristics of students and subjects, while these activities include 1) exploration, elaboration, and confirmation (Supardi, 2013). In recent classroom practice, effective implementation

also depends on how teachers adapt to students' emotional and cognitive readiness, including differentiated strategies for neurodiverse learners (Yeh et al., 2023).

As for the closing activities, the teacher has a role: 1) together with students in summarizing the subject matter, 2) conducting assessments, 3) providing feedback on the process and learning outcomes, and 4) planning follow-up activities in the form of remedial (Supardi, 2013). Furthermore, in carrying out learning, the dimensions of ability that a teacher must have must be measured by the following indicators: 1) starting learning, 2) managing learning, 3) organizing learning, 4) assessing learning processes and outcomes, and 5) ending learning.

In carrying out learning, the main task of a teacher is to condition the environment to support changes in students' behaviour. Zandrato (2016) also says that teachers must always use every opportunity to promote various beneficial effects and achieve the desired teaching effects. Therefore, lesson plans created and implemented in the classroom must help students master specific knowledge, skills, and attitudes.

The use of technology in learning, such as digital simulations or flipped classroom methods, has been proven to be able to make students more engaged and learning more lively, especially if its use is indeed in accordance with the direction and goals of learning that have been carefully designed (Ratheeswari and Rajaguru, 2023).

However, technology alone is not enough. No less important is the routine reflection of the teacher himself. When teachers are used to evaluating their teaching methods and are open to input from peers, the quality of teaching can improve significantly. This habit also helps teachers become more flexible, creative, and able to adapt to various learning situations, or in other words, form adaptive skills (Salas-Rueda, 2023).

In Islamic education contexts, alignment with spiritual values, such as sincerity (ikhlas) and role modeling (uswah), is a distinct hallmark of learning implementation (Ali and Mohd Noor, 2023). Finally, participatory approaches, such as inquiry-based and collaborative learning, are emerging as effective tools for promoting critical thinking and internalizing values (Lin et al., 2022).

In the pesantren context, learning implementation is not merely the execution of lesson plans, but a holistic educational encounter rooted in ta'līm, tarbiyah, and ta'dīb. The teacher functions not only as an instructor but as a moral guide and spiritual exemplar, whose presence is integral to the educational experience.

Effective implementation must combine structured planning (RPP) with ethical and spiritual intentionality, aligning pedagogy with students' developmental readiness and the contextual realities of their lives. It requires adaptive methods, constructive feedback, and a learning atmosphere grounded in the Islamic worldview, aiming to internalize values and form a God-conscious self (*nafs mutma'innah*).

Thus, learning in pesantren is an act of trust (*amanah*) and worship, where teaching becomes a spiritual transmission blending structure with soul, method with meaning, and instruction with inspiration.

### ***2.11.2.3 Ability to Build Relationships with Students***

One of the teacher's duties at school reflects Ki Hajar Dewantara's motto, "ing madya mangun karsa," which is to be a storyteller. The teacher's job as a figure among students is to find out what is going on with their students, for example, by asking how they are doing and finding out if they have any problems. However, in the process, some teachers find it challenging to start a conversation to find out the status of the students. Therefore, a teacher must have the ability to build relationships with students.

Teachers who can build good relationships with students can increase students' motivation and involvement in the learning process (Margijanto & Purwanti, 2021). Forming teacher-student relationships involves awareness of the characteristics of teachers and students on both sides, warm interactions between teachers and students, and positive perceptions between both parties. Recent research supports this view, indicating that empathetic teacher-student relationships enhance student engagement, reduce classroom anxiety, and foster emotional resilience (Lin et al., 2022; Zhang and Zhao, 2024).

The dimensions of the ability to carry out relationships with students consist of several indicators, including 1) developing positive attitudes of students, 2) showing enthusiasm for learning, and 3) managing interactions between students in the classroom (Supardi, 2013). Additionally, trust-building and sustained dialogue are identified as core relational skills that directly affect students' academic persistence and well-being (Ahmed et al., 2020; Yusof & Halim, 2023). Digital learning platforms have also changed the way students and teachers interact with each other. Teachers now have to change how they interact with students online while still being friendly and helpful (Chan et al., 2022).

In Pesantren, the relationship between teachers and students is not just an ordinary interaction like in a formal classroom. This relationship has a strong inner dimension full of love, respect, and habituation of manners. A teacher (murabbi) not only teaches, but also guides his students. This relationship is built on the basis of sincerity and mutual trust, not just because of rules or functional roles.

Therefore, the teacher's ability to establish relationships with students must reflect spiritual depth, emotional sensitivity, and noble morals that emulate the qualities of the Prophet. Teachers need to present a loving atmosphere, but still maintain authority and discipline. This approach is in line with the principles of Islamic education, which not only target knowledge but also the formation of the soul and character.

#### ***2.11.2.4 Assessment Implementation***

In assessing teacher performance in addition to planning, the learning process, and the ability to build relationships, what can be done is to conduct an assessment. This assessment can be at the beginning, in the learning process, or at the end of learning. At the beginning of learning, assessment can be done through pre-test and apperception. Assessment can be done through observation, question and answer, and discussion. Furthermore, assessment at the end of the activity can be done by post-tests, giving assignments, and so on (Supardi, 2013). In the dimension of the ability to implement learning outcomes, the assessment indicators are as follows: 1) planning

the assessment, 2) carrying out the assessment, 3) managing and examining the assessment results, 4) utilizing the assessment results, and 5) reporting the assessment results.

Good assessment affects learning (Custer & Schell, 2000; Popham, 2009; Uno & Koni, 2013) and becomes a reference for further action (Mardapi, 2008). The accuracy of the selection of evaluation methods significantly affects the objectivity and validity of the evaluation results, which is objective and valid information about the quality of education. On the other hand, errors in the selection and application of evaluation methods also lead to incorrect information about learning and training outcomes (Setiadi, 2016). Based on Nasional DP 20 (2007), to achieve a good assessment process, the assessment must be competent, objective, fair, inclusive, open, comprehensive, continuous, systematic, criteria-based, and accountable. Additionally, according to the Minister of Education and Culture (2013), assessment must guarantee: 1) Following the competencies achieved and based on the principles of assessment; 2) The implementation of the assessment is carried out professionally, openly, and following the socio-cultural context; 3) Reporting the results must be objective, accountable, and informative.

The assessment domain in the curriculum includes attitudes, social, spiritual, knowledge, and skills, which are then generally categorised into three domains: cognitive, affective, and psychomotor (Setiadi, 2016). Indeed, according to Setiadi (2016), the assessment techniques used in learning are 1) attitude skills assessment through observation, self-assessment, peer assessment, and journals; 2) skills assessment through written tests, oral tests, and administration; 3) skills assessment through practical tests, projects, and portfolios.

Recently, researchers have increasingly highlighted how digital-based formative assessments, especially those that are adaptive in nature, can help students learn more independently, as well as provide more targeted and personalized feedback. In a classroom with diverse student backgrounds, this kind of assessment allows for a more individualized approach, which is certainly much more relevant to the real needs in the field (Ahmad and Rafique, 2023; Lin et al., 2022). But this is not enough to talk about the technology. It's more crucial how the test is set up to meet the

learning goals. Students can lose their way and motivation if the ways they are tested and the goals they are supposed to reach don't work together (Jones and Chen, 2022). Therefore, more and more assessment approaches are beginning to consider metacognitive and emotional aspects rather than just pure academic ability to capture the entire student learning process (Park and Lee, 2021).

In the tradition of Islamic education, especially in Pesantren that strongly emphasize character building, this kind of assessment approach has been around for a long time, although it takes a different form. Students, for example, are judged not only by how much they memorize, but also by the depth of spiritual reflection and daily manners. Therefore, assessment forms such as muhasabah journals, talaqqī (direct learning from teachers), and worship practices are more appropriate ways to assess their moral and spiritual growth (Yusof and Halim, 2023). Moreover, the indicators of the ability to carry out assessments are as follows: 1) giving assignments, 2) providing reading materials, and 3) tasks to help the teacher (Permendiknas No 16, 2007). However, it does not rule out the possibility of using assessment techniques tailored to the needs that can support the teaching program.

In Pesantren, assessments are not just a tool to find out the extent to which students understand the lessons. More than that, it becomes a mirror of the process of soul and morality. What is measured is not only the knowledge mastered (ta'allum), but also how the values of adab permeate into daily attitudes and behaviors (tasyakkul adabi). Therefore, although a written test is still necessary, direct observation of the attitude, sincerity, and character change of students is often more honest in reflecting the success of education.

With that logic, the pesantren assessment system should not stop at number questions or score reports. Assessment must combine standard tools with a typical Islamic and contextual approach to Pesantren. In-depth oral tests such as munaqasyah, inner reflection and self-awareness through muraqabah, or social-spiritual experiential assessments such as ziyarah can all be an important part of assessing the growth of students as a whole. Because in the end, education in pesantren aims not only to produce smart students, but also spiritually mature and morally respectable.

### ***2.11.2.5 Enrichment Program***

Enrichment is a program that is given to students who can master competencies and the subject matter quickly. The enrichment program aims to increase understanding and insight into the material studied or researched, enabling students to learn at their best and achieve learning outcomes (Usman and Nurdin, 2002). Furthermore, according to Subali (2012), the enrichment program is an additional lesson provided for students with above-average learning outcomes. Enrichment is intended to provide opportunities for students who have a speed in learning to improve learning outcomes further and maintain the learning outcomes that have been achieved. Therefore, they can develop optimally (Supardi, 2013). Monika et al. (2018) showed that enrichment programs include learning identification, learner characteristics, subject matter, and learning strategies. Thus, educators must develop the enrichment design. First, student learning outcomes are identified based on the test scores of each sub-material, such as heavy pressure material, respiratory material, and light material. Second, identifying the characteristics of students, and third, identifying learning materials following the syllabus and lesson plans (Majid, 2009).

Recent studies emphasize that enrichment programs must not only serve high-achieving students. Still, they should also incorporate differentiated instruction that supports inclusive excellence and equity in access to advanced learning pathways (Zhang and Dai, 2021). In the enrichment program, teachers provide facilities for students to enrich their insights and skills, which can be applied in everyday life. The enrichment program is also implemented when students are identified as having exceeded the target and learning completeness according to curriculum provisions (Monika et al., 2018).

Choi and Park (2022) research also shows how personalised learning algorithms can help adjust enrichment exercises to each student's needs, making these programs more effective and interesting. Teachers in the enrichment program give libraries, publications, newspapers, the Internet, and other things. The enrichment program consists of several types, including 1) exploration activities related to essential competencies, 2) process skills needed by students to succeed in deepening the material, 3) problem-solving provided in the form of real problem-solving and using a scientific approach (Kementerian Pendidikan dan Kebudayaan RI, 2021).

In Islamic education, such as in Pesantren, enrichment or enrichment cannot only be focused on improving academic aspects and intellectual intelligence. Instead, such programs must pay serious attention to the spiritual, moral, and emotional dimensions of life. This is because Islamic education aims to form a whole human being, not only intelligent in thinking, but also mature mentally, morally, and socially. Enrichment in Pesantren should be a space to cultivate the potential of the fitrah of students, both in terms of spirituality, leadership, and the ability to solve life problems based on Islamic values.

Research by Rahman et al (2023) shows that a STEM-based enrichment approach can improve critical thinking and innovative thinking skills in talented students. However, Alkhateeb et al (2021) remind us that social and emotional aspects are also important, especially for students who are intellectually intelligent but have difficulty adapting socially. Azmi et al (2022) strengthen this argument by emphasizing that in Islamic education, the spiritual and ethical dimensions must be an integrated part of the enrichment program so that student development is truly comprehensive.

Therefore, enrichment in Pesantren should not only be aimed at expanding the subject matter, but also as a means to form an Islamic personality (syakhsiyyah Islamiyyah). Students are directed to not only know and understand, but also have strong faith, good morals, and a high social spirit. And last but not least, this enrichment approach must be inclusive not only for those who are considered "superior" academically, but also to help each student develop according to their own potential.

#### ***2.11.2.6 Remedial Programs***

Remedial learning programs are a form of learning in which teachers provide students with problems and weaknesses (Supardi, 2013). In addition, according to Makmun (2004), the remedial program is an effort made by the teacher to create a comfortable learning situation for students and given to students to improve learning outcomes to achieve the minimum completeness set. The indicators for implementing the remedial

program are: 1) providing guidance and simplification. The remedial program includes understanding students' needs and using appropriate teaching methods (Uskarina, 2019). The remedial program expects students to improve their grades on the test. Therefore, the student's scores can achieve the minimum completeness criteria. However, educators are also expected to understand the difficulties faced by students. Hence, the students could understand or know what material has not been understood, thus allowing students to improve their skills (Fahrudin & Pertiwi, 2022). Recent research also highlights that an effective remedial approach is not just a matter of repeating the subject matter, but needs to be designed sensitively to the cultural background of students and adapted to their social-emotional needs. (Juhari et al., 2021; Nguyen et al., 2023) show that remedial interventions that are differentiated and contextual in nature are better able to help students overcome learning barriers, especially in socially and culturally diverse environments.

Some remedial implementation plans submitted by teachers are based on the theory of Syah (2001), which explains that in making a remedial curriculum, the teacher must first define the problem, namely: (1) remedial learning objectives, (2) remedial teaching materials, (3) remedial learning methods, (4) remedial learning time allocations, and (5) evaluating student progress after participating in the remedial learning program. Digital learning analytics technologies have also been used to find out where students are struggling and help create effective personalised interventions to help them (Wang and Lin, 2022).

There are various remedial teaching techniques, according to Waruwu (2020), including the teacher repeating the lesson in the same way but with a slower presentation. The teacher repeats the lesson but differently, discussing more accessible material rather than encouraging students to learn it. The teacher starts remedial learning by repeating topics that are considered prerequisite material. Studies also show that integrating formative feedback into remedial cycles significantly enhances retention and conceptual clarity (A. Alghamdi et al., 2023; Setiawan et al., 2022).

In the framework of Islamic education, especially in pesantren, remedial programs should not only try to improve students' grades but also help them with their mental health and spiritual growth. If education is only directed to pursue test scores, then the noble goal (maqasid) that should be the spirit of education can be lost. Therefore, the remedial approach should ideally not only improve grades, but become a path of coaching based on compassion (rahmah), wisdom (hikmah), and self-purification (tazkiyah). Remedial like this provides space for each child to grow at their own pace with constructive feedback, not judgment, and involves a process of spiritual reflection. In the end, remedial is not only an academic matter, but also a process of maturation and recovery of the heart.

### **2.11.3 Factors Affecting Teacher Performance**

According to data published by UNESCO, the quality of Indonesian teachers is a critical factor in education, ranking 14th out of 14 developing countries in the world (Kamijan, 2021). Of course, this data is a barometer and concern for everyone, especially the government, when making policies. Various factors cause the low quality of teachers, thus affecting a teacher's performance. These factors come from internal teachers, such as skills, motivation, and education, and external factors, such as work climate, salary levels, and others (Asf & Mustafa, 2013).

Internal factors affect teachers' performance, and research by Fatimah et al. (2022) confirmed that internal factors include many aspects, among which motivation is the most important internal factor affecting teacher performance. This motivation is widely understood to include teacher interest. According to (Gomes, 1995), work performance is related to two main factors: employees' willingness and motivation to work and the ability to carry out their work. Based on this opinion, other aspects can affect performance, namely ability and interest. This ability is closely related to how a teacher can learn and be influenced by a teacher's educational background.

Meanwhile, interest is an internal encouragement that causes a person to carry out activities. The greater the interest, the more excellent the opportunity for a teacher to improve his performance. External factors that affect teacher performance include the availability of facilities and infrastructure (Fatimah et al., 2022), incentives, education level, teaching supervision, upgrading programs, leadership style (Susanto & Harry, 2012), and welfare guarantees (Burhanuddin, 2005).

Recent research shows that factors from within teachers, such as readiness in the face of technology, emotional intelligence, and the ability to adapt teaching methods, play a significant role in increasing their effectiveness in the classroom (Chen & Huang, 2022; Morales et al., 2023). On the other hand, a supportive work environment, particularly a positive organizational culture and inspirational leadership, is also a strong driver from the outside (Al Shammari et al., 2023; H. Nguyen et al., 2021; Patel & Zhao, 2022). No less important, the support of the education system, such as continuous professional training (CPD) and a clear evaluation system, has greatly influenced the enthusiasm and consistency of teachers' performance (Saeed & Al Hadhrami, 2024; Wei & Smith, 2023).

Additionally to the factors mentioned above, other factors also affect teacher performance, such as research conducted by Kagema and Irungu (2018), which concluded that teacher appraisal significantly affects teacher performance. Improving teacher performance is also the biggest challenge in arousing teachers' enthusiasm in providing material or learning that is motivating to work. It is not easy at times because only some people feel personal satisfaction from their work and have little creativity at work.

In addition to a lack of motivation and creativity, many other factors also affect a person's performance, including internal and external factors (Indrafachrudi, 2000b). The internal factors that affect teacher performance include motivation, positive emotions, negative emotions, responsibility for tasks, discipline in completing tasks, concern for students, and job satisfaction. At the same time, external factors that affect teacher performance include leadership style, work environment, evaluation mechanisms, and facilities in the school environment, such as clean water, sanitation, electricity, and school building conditions (Sancoko and Sugiarti, 2022).

According to Sutermeister (1976), performance is influenced by ability and motivation, where the abilities and skills themselves are obtained through knowledge gained from education, experience, and interest. Motivation can be influenced by factors in the work environment and the social environment of work (Madjid, 2016).

Moreover, according to Suharsaputra (2010), individual, organizational, and psychological variables influence a person's performance in carrying out their roles and functions. Mathis and Jackson (2008) argued that individual factors that affect performance are (1) ability, (2) motivation, (3) support, (4) the existence of the work they do, and (5) relationship with the organization. Another external factor affecting performance is the availability of facilities and infrastructure. The more complete the facilities, the greater the ability to increase labour productivity. Teachers who provide adequate support for learning facilities are likely to improve their performance.

In addition to factors that affect performance, some factors hinder performance, including the inability to master information and communication technology, the internet, and implementation time and commitment. This factor can be an obstacle, especially in mastering information technology.

Although the traditional approach focuses more on the role of motivation and ability in determining performance, recent findings show that the effectiveness of teachers in the pesantren environment is also strongly influenced by spiritual strength, emotional resilience, and institutional support. By combining readiness to face technology and empathetic leadership, along with Islamic values and a continuous evaluation system, we get a more comprehensive and contextual picture of what shapes the quality of teacher performance in Pesantren.

#### **2.11.4 Efforts to Improve Teacher Competence and Performance**

Teacher competency development must also be a common concern because teacher competence development significantly influences teacher performance and the quality of education. This aligns with research conducted by Sopandi (2019), which concluded that teacher competence has a positive and significant effect on teacher performance. The government is also striving to improve teachers by offering them

certification (Kwak, 2019). Recent studies show that certification helps teachers in both Islamic and general settings happier with their work, better at teaching, and more willing to use technology (Al Shammari et al., 2023; Chen & Huang, 2022; Wei & Smith, 2023).

Based on EMIS data for 2022/2023, the number of certified teachers is 109,492 out of 275,626 teachers under the Ministry of Religious Affairs (Kemenag, 2023). The study showed that teacher certification increases teacher motivation and performance. It also aligns with Mahgoub and Elyas (2014), which showed a significant difference between teacher performance before and after teacher competency development. Digital professional development and mentoring interventions have also demonstrated measurable improvements in pedagogical practices and spiritual alignment, particularly in Islamic Education contexts (Chen & Huang, 2022; Morales et al., 2023; Saeed & Al Hadhrami, 2024).

In addition to certification, efforts are made by the government to improve teacher competence by conducting training activities to improve mastery of knowledge, skills, and personal characteristics of teachers in collaboration with education and training centre institutions. This training is expected to improve teachers' intellectual abilities, including mastery of subject matter, knowledge, learning strategies and methods (Leu & Price-Rom, 2006), and the ability to conduct mentoring or counselling and evaluate learning (Hidayati, 2006). Recent meta-analyses indicate that sustained, context-specific TPD (Teacher Professional Development), especially with embedded digital tools and mentorship, is most effective (Al Shammari et al., 2023; Pesina, 2025).

This opinion aligns with Lailatussaadah (2015). To improve teacher performance, the government has made reasonable efforts through certification programs, national and local curriculum development, improving teacher competence through training, procurement of books and learning tools, procurement and repair of educational facilities and infrastructure, and improving education quality management. However, emerging evidence suggests that without ongoing digital support and spiritual mentoring, such interventions may fail to engender sustained improvement in pesantren settings (Al Shammari et al., 2023; Pesina, 2025).

To improve teacher competence and performance, there are several practical steps that can be taken. For example, ensuring that the recording of teachers' attendance is carried out in an orderly manner; assigning teachers to teach according to their expertise and field of expertise; forming a working group of subject teachers so that they can share and learn from each other; as well as carrying out supervision both from the administrative and academic sides. In addition, it is also important to provide comprehensive coaching, covering administrative, academic, and career development aspects. Teachers should also be given the opportunity to participate in training, both inside and outside the school. Awards for outstanding teachers and strict sanctions for those with problems are also part of this effort. No less important, the assignment of additional tasks must be adjusted to the abilities of each teacher, as well as create a family atmosphere at school so that the work climate feels warm and supportive (Zubair et al., 2017).

Interestingly, recent research shows that the use of software for mentoring and peer coaching has also been proven to be effective in supporting the professional development process of teachers in a more structured manner (Morales et al., 2023; Pesina, 2025). From the above explanation, it can be concluded that there are various efforts to improve teacher competence and performance, including:

1. *Conducting training and development*, providing training and development related to teacher competencies, such as using learning technology, mastery of learning materials, and innovative teaching methods.
2. *Monitoring and evaluation*: Provide monitoring and evaluation of teachers' performance to improve their weaknesses and increase their strengths in teaching.
3. *Collaboration between teachers*, developing collaboration between teachers in developing effective learning materials and teaching methods.
4. *Improving motivation and work ethic*, providing motivation and support to teachers to improve their work ethic and enthusiasm in teaching.

5. *Use appropriate learning resources*, providing teachers access to appropriate learning resources, such as reference books, structured teaching materials, and advanced learning technologies.
6. *Implementation of mentoring programs*, providing mentoring programs for new teachers to ensure they can gain experience and guidance from seniors.

Digital mentoring, cooperation between teachers, and spiritual and ethical reflection processes especially in the context of Pesantren and schools have been proven to make a real contribution to teacher professional development (Al Shammari et al., 2023; Morales et al., 2023; Saeed & Al Hadhrami, 2024). Therefore, uniting these various aspects is very important to realize improved teacher performance and sustainable quality of education.

While conventional strategies such as certification, standardized formal training, and financial incentives still have a role to play in building teacher capacity, these efforts are still insufficient if they are not supported by spiritual value-based development, consistent digital mentoring, and reflective practices that uphold ethics.

In the context of pesantren education, truly meaningful and lasting improvement efforts require a combination of Islamic core values such as ikhlas (sincerity), adab (ethics), and ukhuwah (brotherhood) with an e-mentoring system that is adaptive to local culture and a community-based learning network. Only with such a comprehensive and integrated approach can teacher development achieve a true, sustainable, and in line with the vision of education and spirituality of Pesantren.

#### **2.11.5 Previous Research on Teacher Performance to Quality**

A substantial body of research has consistently demonstrated that teacher performance is a pivotal determinant of educational quality. Belsito (2016) stated that teacher performance significantly affects quality education. This is also supported by research conducted by Fitria (2018), which stated that there is a direct and positive relationship

between teacher performance and the quality of education. The positive relationship is also supported by a good organizational culture.

Various global studies reinforce the evidence that teacher quality strongly determines student learning outcomes. Darling-Hammond (2000), for example, emphasizes that there is a close relationship between teacher readiness and student academic achievement. Teachers who have been well prepared tend to be more capable of developing effective teaching strategies, responding to the diversity of students' desires and needs, and creating a learning process that has better meaning. The econometric approach used by Rockoff (2004) also yielded the same conclusion: teacher effectiveness has been shown to have a major impact on student achievement, especially at the primary education level.

Hanushek and Rivkin (2006) also emphasized that teacher quality is an internal factor in school success after other influences such as student-teacher ratio, school facilities, or education management. This result emphasizes that if you want to improve the quality of education, the main priority must be to improve the quality and performance of teachers.

Furthermore, research conducted by Sammons (2011) also shows that teacher effectiveness is not limited to technical skills alone, but professional identity and positive school support also affect teacher effectiveness. In the long term, emotional resilience, opportunities to develop professionally, and institutional support are determinants of the sustainability of teacher performance.

Klassen and Tze (2014) said that instructors who are emotionally drained may not do their jobs well. But teachers who are passionate about their work may be more involved in the teaching-learning process, which is good for students. These results reveal that how teachers feel psychologically and emotionally have a big effect on how successfully they do their jobs. This is important since most approaches of judging people focus more on how they think or what they do.

Goldhaber (2016) says that a teacher's licence and official certification are still important tools to measure how well they are doing. Chetty et al (2014) established a value-added model (VAM) and discovered that teachers with high VAM scores not only assist kids do better in school, but also help them in the future, such as with their income, getting into college, and gaining jobs. That fits with what Klassen and Tze (2014) found: instructors who are emotionally exhausted may not be as good at their jobs. Klassen and Tze (2014) found that instructors who are emotionally tired could not do as well at their jobs. On the other side, teachers who are excited about their work may be more involved in the teaching-learning process, which is good for students in the end. Harvey and Williams (2010) added that high-performing teachers are also able to increase student retention and boost school performance in general. Meanwhile, Julianti et al (2021) highlight that teachers who are motivated and enthusiastic are better able to create a positive classroom atmosphere and encourage higher learning achievements.

All of these researches suggest that teacher performance is complex. It requires emotional intelligence, spiritual depth, professional identity, employment support, and knowledge of the content and how to teach it. Quantitative approaches such as VAM are indeed useful for objectively measuring teacher performance, but they need to be enriched with a qualitative approach in order to capture more complete aspects especially in the context of value-based education such as Pesantren.

In the pesantren environment, the role of teachers is not only as a teacher, but also as a spiritual role model (*qudwah*), ethical role model (*adab*), and a sincere person (*ikhlas*) in intentions and actions. Therefore, the development of teacher performance in the Islamic education system must combine academic excellence, emotional resilience, and spiritual development in an integrated manner. These three elements should be part of the training program and performance evaluation system, so that the resulting educational transformation is truly meaningful, sustainable, and in line with the noble values of the Islamic boarding school.

### **2.11.6 Recent research on Teacher Performance to Quality**

Pribudhiana et al. (2021) also believed that teacher performance has a great influence on the quality of education. Another study conducted by Siagian and Artha (2023) obtained the same results: teacher performance, including good teacher quality, characteristics, and learning experiences, have a significant impact on the quality of school education. This also supported the findings by Fadhlansyah et al. (2024), which was on the determination of teacher performance research in Improving the Quality of Education in the Pandemic Era. It concluded that there are many factors in improving the quality of education, including internal factors, external factors, and teacher performance.

Sudargini and Purwanto (2020) suggested that there is a relationship between a teacher's ability to teach with the quality of education. Furthermore, Artilah (2022) argued that the leadership of school principals and teacher performance have a significant influence on the quality of education. Chidir et al (2022) showed that learning planning and the implementation of learning have a significant influence on teacher performance (Widiyanto & Wahyuni, 2020).

In addition, according to Putri et al. (2023), assessment implementation influences improving teacher performance and affecting the quality of education. This is also supported by research conducted by Fitria and Sutiah (2024), stating that implementation assessment influences improving teacher performance, while the assessments tested in improving performance are scholar, personality, social, and professional competencies. Hasanah et al (2023) found the level of significance of the influence of teacher performance on the quality of education to be 86.2%.

Based on the latest findings indexed with scopus for example by Al Shammari (2023) stated that professional development programs that combine mentoring, peer assessment, and reflection based on Islamic ethics can help educators achieve better performance, especially in Islamic schools. Morales et al (2023) also emphasized the importance of training in terms of emotional control and self-resilience as an effort to maintain the consistency of the quality of teachers' work in the long term. Meanwhile, Saeed and Al Hadhrami (2024) underline that the digital learning community and

knowledge-sharing culture play a key role in encouraging continuous improvement of the quality of teaching.

The same thing was also conveyed by Pesina (2025), who found that the school-based leadership style and moral-spiritual commitment of educators are positively correlated with student achievement, which ultimately also has an impact on improving teacher performance. The idea of the importance of integration between moral, emotional, and institutional support aspects is also supported by (Amara and Zohri, 2022). Good teaching requires strategies, concepts, and a strong personal value in right and wrong. Farooq (2021) found that spirituality and a student-centered learning strategy improve teachers. Toumi and Ben Ali (2023) found that culturally or religiously relevant training improves teaching quality more than general training.

The latest research indexed by Scopus shows that teacher performance and quality of education are closely related, not only in the aspect of technical ability, but also in the moral, emotional, and spiritual aspects. In the context of Islamic education such as Pesantren, assessments of teacher performance need to be carried out comprehensively, including morals, sincerity, and commitment to the ummah. Therefore, combining the practice of self-reflection, cultural wisdom, and faith-based approaches in teacher professional development is very important to produce transformative educators and maintain the quality of education in a sustainable manner.

These findings signify a paradigm shift: prior research focused on procedural and structural aspects of the teaching process, while the current evidence highlights the importance of emotional resilience, ethical awareness, and a spiritual foundation. So, simply providing teachers with technical expertise is insufficient to render them genuinely significant. Instead, we need to make a conscious choice about a professional growth model that is founded on values, takes the situation into consideration, and has a strong spiritual aspect, especially in Islamic education.

## **2.12 DEVELOPMENT OF THE THEORETICAL AND CONCEPTUAL FRAMEWORK**

### **2.12.1 Synthesis of Key Variables (Organizational Culture, Teacher Performance, Quality of Education)**

This study compiles its conceptual and theoretical foundation by combining three main variables, namely Organizational Culture (OC), Teacher Performance (TP), and Quality of Education (QE). The three variables were selected based on an in-depth study of the literature, both from classical and contemporary sources, in the realm of organizational theory, educational leadership, and Islamic pedagogy.

Organizational culture includes values, assumptions, beliefs, and habits to work together in influencing individual behavior and interactions in an organization (Robbin and Judge, 2006; Schein, 2010). For Islamic education, such as in Pesantren, organizational culture includes institutional and spiritual dimensions, known as *bi'ah Islamiyyah*. This value-rich environment plays an important role in shaping teachers and students through the cultivation of principles such as *ikhlas* (sincerity), *amanah* (honesty and responsibility), and *taqwa* (awareness of God) (Al-Attas, 1991; Beekun & Badawi, 2005).

Meanwhile, Teacher Performance (TP) in the context of faith-based education does not only include pedagogical skills dan professionalism, but emphasizes moral integrity and spiritual leadership. This study adopts Supardi (2013) six-dimensional model, which includes (1) learning planning, (2) instructional delivery, (3) interpersonal relationship building with students, (4) assessment implementation, (5) enrichment programs, and (6) remedial programs. Each of these dimensions is examined not only for its technical efficacy but also for its alignment with Islamic educational objectives (*maqasid al-tarbiyah*).

The eight Indonesian National Education Standards (SNP) are used as the main reference in assessing Quality of Education (QE). The standards cover various aspects, ranging from content standards, processes, graduate competencies, qualifications of educators and education personnel, facilities and infrastructure, management, financing, to assessment. All of these standards are then aligned with

Islamic values to form a more complete quality assurance system that has a spiritual foundation (Latifah et al., 2023; Mulyasa, 2014).

The relationship between the three variables in this study is formulated through the following hypotheses:

- H1: The organizational culture model is declared valid and reliable, which is able to accurately and consistently describe the organizational culture.
- H2: The teacher performance model is declared valid and reliable, which is able to measure and represent the teacher's performance accurately and consistently.
- H3: The education quality model is declared valid and reliable, namely, able to measure and show the quality of education accurately and consistently.
- H4: The quality of education has a close relationship with the culture of the organization.
- H5: Teacher performance has a significant direct influence on the quality of education.
- H6: The updated hypothesis model in this study is proven to be accurate, reliable, and in accordance with empirical data.

This triadic paradigm emphasizes that institutional culture and teacher effectiveness are two elements that are interrelated and strengthen each other. Both are key factors in realizing the goal of superior Islamic education, both in the pesantren environment and in other faith-based educational institutions.

### **2.12.2 Theoretical Foundations Underpinning the Study**

This study draws upon a multi-theoretical foundation that integrates organizational theory, educational performance theory, and Islamic epistemological perspectives to develop a conceptual model linking **Organizational Culture (OC)**, **Teacher Performance (TP)**, and **Quality of Education (QE)** within Indonesian pesantren.

The theoretical triangulation enhances the academic rigour, spiritual grounding, and contextual relevance of the framework.

#### **a. Organizational Theory: Robbins' Seven Dimensions and Islamic Bi'ah**

The conceptualization of Organizational Culture in this study refers to the seven dimensions of culture stated by Robbins (2013), namely innovation and courage to take risks, attention to detail, focus on results, orientation on people, team orientation, level of aggressiveness, and stability. These seven aspects provide a comprehensive framework for analysing the internal operations of a business. In management and educational research, these dimensions have been extensively utilised to analyse institutional behaviour and performance (Bush, 2009; Schein, 2010a).

To adapt this model of Western origin to the paradigm of Islamic education, this study adopts the concept of Islamic culture known as bi'ah Islamiyyah (Islamic environment) as explained by (Zarkasyi, 2020). The spiritual and ethical dimensions contained in it place organizational culture on the foundation of Qur'anic values such as sincerity (sincerity), taqwa (awareness of God), and adab (ethics). Thus, the approach in diagnosing institutional culture becomes more Islamic and in line with the ontological goals of Islamic education (Al-Attas, 1991; Beekun & Badawi, 2005; Wan Daud, 2013).

#### **b. Teacher Performance Theory: Supardi's Six-Dimensional Model**

This study adopts Supardi's (2013) model to define and measure Teacher Performance. His six dimensions lesson planning, instructional delivery, student relationship-building, assessment implementation, enrichment programs, and remedial support offer a practical and policy-aligned framework, reflecting the standards set by Indonesia's Ministry of Education. The concept has been empirically validated in several educational contexts and corresponds with fundamental pedagogical roles anticipated in both secular and Islamic institutions (Kemendikbud et al., 2019; M. A. Rahman et al., 2023).

Islamically, a teacher's performance is inextricably linked to ethical intentionality and spiritual accountability. Hence, this study incorporates elements such as niyyah (intent), amanah (trust), and 'ubudiyah (servitude to God) as essential underpinnings, integrating educational delivery with the character formation of learners in line with the vision of al-insan al-kamil (the complete human) (Al-Faruqi, 1982; Halstead, 2004).

### **c. Educational Quality Theory: The Eight National Education Standards (SNP)**

This study conceptualises the Quality of Education by referencing the eight Indonesian National Education Standards (SNP) established by the Ministry of Education and Culture, as per Minister of National Education Regulation No. 19 of 2005. These standards encompass content standards, processes, graduate competencies, educator quality, facilities and infrastructure, management, financing, and assessment, serving as operational benchmarks for the efficacy of educational institutions and the foundation for national accreditation evaluations (Sirozi, 2015; Idris, 2018).

Although in practice this standard is often applied normatively, this study evaluates it from the perspective of Islamic values that are in harmony with maqasid al-shari'ah, especially in maintaining 'aql (intellect), din (religion), and nafs (soul/life). This approach is intended to ensure that the quality of education is not only administrative and bureaucratic, but also has a transformative impact (Rosyada, 2017).

### **d. Structural Equation Modeling (SEM) as an Analytical Based**

This article mostly uses Structural Equation Modelling (SEM) to look at things. The SEM approach lets us look at a number of hidden things at once and see how they are connected. This is an excellent method to examine how Organisational Culture (OC), Teacher Performance (TP), and Quality of Education (QE) all work together. In addition, SEM allows the implementation of confirmatory factor analysis (CFA) as

well as path analysis, thus supporting theoretical testing and producing generalizations that can be accounted for empirically (Byrne, 2013; J. Hair et al., 1998).

To empirically test the relationship between organizational culture, teacher performance, and quality of education in Pesantren, this study proposes a conceptual model that is based on theory and has been adapted to the local context. This model combines a basic conceptual framework with the empirical findings that have been presented in the previous section.

The following figure shows the Conceptual Framework that Integrates Organizational Culture, Teacher Performance, and Education Quality in Pesantren:

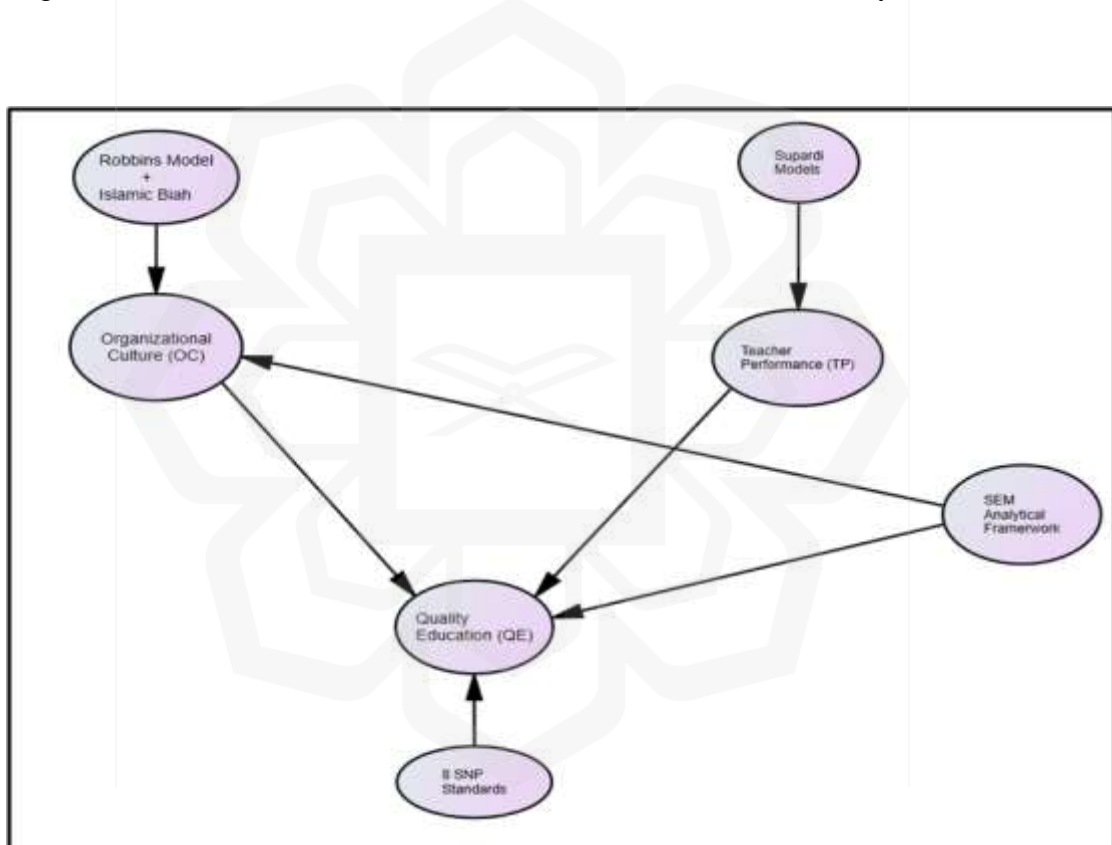


Figure 2.4 Conceptual Framework Integrating Organizational Culture, Teacher Performance, and Quality of Education in Pesantren

This conceptual framework explains that:

- a. **Organizational Culture (OC)** conceptualized through a hybrid model that combines the seven dimensions of culture Robbins (2013) with the values of bi'ah Islamiyyah as formulated by Zarkasih (2018) serves as the foundation that shapes the institutional ethos and work environment.
- b. **Teacher Performance (TP)** is operationalized based on the six-dimensional instructional professionalism model from Supardi (2013) and is strengthened by Islamic ethical values such as sincerity, taqwa, and trust influenced by the existing organizational culture and contributes significantly to the achievement of educational outcomes.
- c. **Quality of Education (QE)** is measured using eight National Education Standards (SNPs) which are the main outputs that reflect the effectiveness of both the organizational and instructional dimensions of the institution.

This model is in line with the epistemological orientation of Islamic education based on 'ubudiyyah (servitude to Allah), where institutional culture and pedagogical practices are directed to support the main goal of human development (maqasid al-tarbiyah) and create social transformation.

To prove the validity of this model empirically, the study used the Structural Equation Modeling (SEM) approach. This method was chosen because it is able to analyze the complex relationships between latent constructs, by integrating measurement and structural components in one integrated analysis.

### **2.12.3 Hypothesized Model of the Study**

In this study, the hypothesis model is based on academic frameworks and empirical evidence. This study examines three main concepts: Organizational Culture, Teacher Performance, and Quality of Education in Islamic educational institutions, especially Pesantren in Indonesia. Each construct is implemented using a tested model, and adjusted to the spiritual principles and educational philosophy that exist in the pesantren's tradition.

**Organizational Culture (OC)** is formulated through the seven dimensions of culture Robbins (2013) innovation, attention to detail, results-oriented, human-oriented, team-oriented, aggressiveness, and stability which are then enriched by the concept of Bi'ah Islamiyyah (Islamic environment) from Zarkasih (2018). This expanded framework integrates Islamic moral-spiritual values such as sincerity, amanah (responsibility/trust), 'adl (justice), and taqwa (awareness of God). These values not only shape organizational behavior, but also create a typical ethical climate in the pesantren environment (Al-Attas, 1991; Beekun & Badawi, 2005; Schein, 2010a).

In this study, Teacher Performance (TP) is a six-dimensional model created by (Supardi, 2013). The six dimensions are: 1) Learning planning, 2) Teaching implementation, 3) Building relationships with students, 4) Implementing assessments, 5) Enrichment programs, and 6) Remedial programs. These six dimensions align with the principles of Islamic education, including niyyah (sincere intention) and 'ubudiyyah (servitude to Allah), ensuring that teacher performance is assessed not only by professional competence but also by the spiritual leadership demonstrated (Halstead, 2004; Rahman et al., 2023). Recent studies also confirm that strong pedagogical skills and noble morals have an equally important role in improving student achievement and maintaining the integrity of educational institutions (Darling-Hammond, 2000; Tjabolo & Otaya, 2019).

Meanwhile, Quality of Education (QE) is measured by referring to eight Indonesian National Education Standards (SNP) which include: 1) Content, 2) Process, 3) Graduate Competence, 4) Educator Qualifications, 5) Facilities and Infrastructure, 6) Management, 7) Financing, and 8) Assessment. All of these standards are then analyzed through the perspective of maqasid al-tarbiyah, so that the concept of quality of education used in this study not only emphasizes academic excellence, but also includes moral and spiritual dimensions as the main outputs (Mulyasa, 2014; Nasr, 1989; Rosyada, 2017; Wan Daud, 2013).

This study model outlines two main pathways:

OC → QE: Organizational culture is able to directly influence the quality of education by shaping the values of togetherness, leadership style, and work environment.

TP → QE: The quality of education depends on how well the teacher performs, the moral integrity of a teacher, and the student's enthusiasm for learning.

The integration of Islamic values in both variables is seen as able to strengthen the achievement of higher quality education in the pesantren environment. emphasized that an organizational culture that is in line with core values is a key factor for the sustainability of institutional performance. In line with that, Al-Qahtani (2021); Yousef and Khan (2020) show that teacher performance based on spiritual motivation is able to increase the depth and effectiveness of the learning process.

### **Structural Relationships and Hypotheses**

The relationship between the three main variables in this study is formulated through the following hypotheses. The proposed model describes the causal pathway as well as the validation hypothesis as follows:

- a. H1: The organizational culture model is declared valid and reliable.
- b. H2: The teacher's performance model is declared valid and reliable.
- c. H3: The quality model of education is declared valid and reliable.
- d. H4: Organizational culture has a significant direct relationship with the quality of education (OC → QE).
- e. H5: Teacher performance has a significant direct influence on the quality of education (TP → QE).
- f. H6: The proposed model meets the overall construct validity, reliability and has an acceptable fit model index.

These hypotheses were empirically tested using Structural Equation Modeling (SEM), which allows simultaneous testing of measurement models and structural models. Confirmatory Factor Analysis (CFA) was used within the framework of Structural Equation Modelling (SEM) to evaluate the validity and reliability of each construct (H1-H3), following the methodology provided by (Hair et al., 2019; Kline, 2023).

The Average Variance Extracted (AVE) value, which must be at least 0.50 (Fornell and Larcker (1981), indicates that the convergent validity exists. Internal consistency was measured by Cronbach's alpha and Composite Reliability (CR) values, both exceeding the recommended  $\geq$  value of 0.70 (Nunnally and Bernstein, 1994). To assess the structural model (H6), several goodness-of-fit indices were used such as:  $RMSEA \leq 0.08$ ,  $CFI$  and  $TLI \geq 0.90$ ,  $Chi-square/df \leq 3$  As per SEM standards (Byrne, 2013; Hu and Bentler, 1999) the results of the analysis show that the proposed model has an acceptable level of model fit, construct validity, and reliability.

Recent literature also supports the growing use of SEM in educational research due to its ability to test complex models, especially in studies that involve latent constructs in the context of Islamic education and based on faith values (Ali and Mohd Noor, 2023).

The following figure shows a hypothetical structural model, which connects three core constructs Organizational Culture (OC), Teacher Performance (TP), and Quality of Education (QE). The causal pathway is marked as hypothesized (H4 and H5), while the overall validity of the model is reflected in H6.

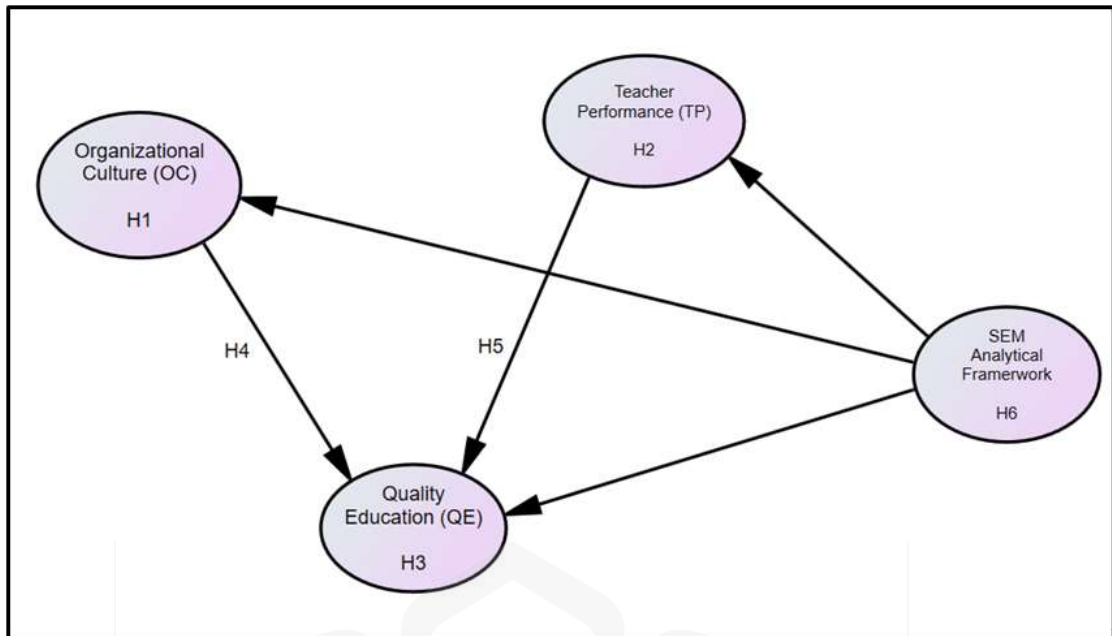


Figure 2.5 Hypothesized Structural Model of the Study (Organizational Culture, Teacher Performance, and Quality of Education in Pesantren)

This image visually illustrates the hypothetical causal relationship between the three main constructs of Organizational Culture (OC), Teacher Performance (TP), and Quality of Education (QE) tested in this study. The model also includes a comprehensive construct of Structural Model Fit, which represents the empirical validation of the entire conceptual framework.

#### Variable Definition

Organizational Culture (OC) [H1]: Defined based on the seven dimensions of culture Robbins (2013) which is enriched by the concept of Bi'ah Islamiyyah from Zarkasih (2018), which reflects the institutional values as well as the spiritual environment typical of Pesantren.

Teacher Performance (TP) [H2]: Based on the most important aspect identified by Supardi, this includes how the teacher teaches in the classroom, how they evaluate students' learning outcomes, their relationships and communication with parents, and the actions taken to provide timely instruction to students who are struggling academically and remedial support to those who are experiencing difficulties.

Quality Education (QE) [H3]: This standard is used as a guide to assess whether a given educational institution has met the quality and rigour required in a national setting. It is based on the national standards set by the Indonesian government.

SEM evaluates structural model fit [H6]. RMSEA should be under 0.08, CFI and TLI over 0.90, AGFI and GFI above 0.90.

The model links Organisational Culture (OC) and Teacher Performance (TP) to education quality. Real data and SEM statistical testing supported each causal route.

H4 (OC → QE): The annotation "H4" on the arrow from Organizational Culture to Quality of Education denotes the hypothesis that a positive and value-driven organizational culture directly improves educational quality in pesantren.

H5 (TP → QE): The annotation "H5" on the arrow from Teacher Performance to Quality of Education reflects the hypothesis that competent, spiritually motivated teachers significantly enhance the quality of education.

This model assumes that both OC and TP are not just contributors but predictors of QE in pesantren contexts. It also proposes that the entire model structure relationships, indicators, and paths is valid and well-fitted to the data (H6).

Each construct in the model is embedded with Islamic educational values (ikhlas, taqwa, amanah, adab) and guided by the philosophy of maqāṣid al-tarbiyah, aiming to achieve holistic educational excellence.

This model reflects a holistic and integrative vision of educational quality in Islamic faith-based institutions, where both organizational ethos and teacher competence function not simply as operational components but as transformative agents of tarbiyah. By incorporating Islamic epistemological values into contemporary

academic frameworks, the model advances the broader project of Islamizing educational research. This aligns with IIUM's mission to cultivate alternative paradigms of education grounded in tawhid, ethical leadership, and social justice (Hashim and Langgulung, 2008; Wan Daud, 2013).

Beyond theoretical validation, the hypothesized model offers actionable insights for stakeholders in pesantren and similar institutions. It underscores the potential of enhancing educational quality through the strategic development of internal organizational culture and teacher empowerment. By aligning with maqāsid al-tarbiyah (the higher objectives of Islamic education), the model promotes a quality paradigm that transcends output-based metrics and embraces spiritually anchored, ethically driven, and intellectually rich educational processes.

Grounded in both Western organizational theory and Islamic educational philosophy, this model aspires to contribute not only to empirical scholarship but also to the strategic refinement of pesantren education. Its relevance extends beyond Indonesia, offering a conceptual framework that can be adapted by Islamic education systems globally in their pursuit of excellence, relevance, and holistic human development.

### **2.13 SUMMARY**

Chapter Two of this study serves as the theoretical foundation for discussing the quality of education (QE), organizational culture (OC), and teacher performance (TP) within the context of pesantren. This chapter provides a comprehensive analysis and integration of the three main constructs: educational quality (QE), organizational culture (OC), and teacher performance (TP). This construction is examined from both a conceptual and practical perspective. Additionally, they are placed within the perspective of the Islamic educational world, which is based on monotheism, moral education, and the objectives of Islamic law. This chapter explores a distinctive effort to bridge the discussion of conventional education with a paradigm rooted in the spirituality associated with the pesantren environment.

## **1. Quality of Education: An Integrative Paradigm Based on Tawhid.**

The extent to which educational goals are effectively and meaningfully achieved is referred to as quality education. Eight national education standards, consisting of graduate competency standards, content standards, process standards, teacher and education personnel standards, management standards, infrastructure standards, assessment standards, and financing standards, are used to measure the quality of education in pesantren.

However, this research challenges the dominance of purely administrative and technocratic frameworks. Conversely, he proposed an integrative tawhid paradigm which combines SNP as an objective indicator with spiritual and ethical dimensions such as ta'dib, ikhlas (sincerity), and the ultimate goals of maqasid al-shari'ah. Al-Ghazali in *Ihya 'Ulum al-Din*: "Knowledge without action is useless, and action without sincerity is void." Syed Muhammad Naquib al-Attas: "Education is a process of ta'dib instilling discipline and recognizing the proper place within the order of existence." Recent studies (e.g., Fauzi, 2020; Rakhmawati & Subkhan, 2022) emphasize the importance of including spiritual indicators such as adab (ethics) and ikhlās in measuring the quality of education in pesantren environments.

In sum, in the pesantren worldview, the quality of education is defined by its ability to produce the perfect human being an individual who develops holistically, is knowledgeable, has noble character, and is socially responsible. Therefore, meaningful quality evaluation must encompass administrative, academic, and spiritual dimensions.

## **2. Organizational Culture: Spiritual Ethos as a Foundational institutional element**

Organizational culture is a system of shared meanings that shapes collective behavior. This study adopts Stephen P. Robbins' model (seven dimensions), with the addition of an eighth dimension: Biah Islamiyah the spiritual atmosphere and Islamic values unique to pesantren, including ukhuwah (brotherhood), jamaah (community), and ta'dib (discipline).

Al-Ghazālī emphasized that educational institutions should be built on sincerity and moral leadership. Ibn Khaldūn highlighted that collective culture is rooted in ethical virtues and justice. Recent research (Fitriyani & Syafii, 2021; Fahmi et al., 2022) indicate that Islamic organizational culture rooted on shura (consultation), ihsan (excellence), and qudwah (exemplarity) profoundly impact teacher dedication and school excellence.

In sum, the organizational culture in pesantren is neither neutral nor corporate, it is religious, moral and pedagogical. This influences the learning environment both architecturally and spiritually, serving as crucial determinant teacher performance and the quality of education.

### **3. Teacher Performance: Reconciling Professional and Spiritual Responsibility**

Teacher performance is defined as the effectiveness of a teacher's professional duties, assessed through Supardi's six-dimensional model: lesson planning, teaching implementation, interpersonal relationships, assessment, enrichment, and remedial programs. However, in pesantren, a teacher is more than just an instructor they are a murabbī (educator), mu'addib (disciplinarian), and mursyid (spiritual guide). Therefore, performance indicators must also include: Spiritual commitment, Moral example, and Dedication to instilling values and manners.

Al-Ghazali stressed that the teacher is the heir of the prophets (warathat al-anbiya'). As well as Imam al-Nawawi explained that teaching is an act of worship that demands continuous piety and vigilance (muraqabah). Therefore, recent studies (Sulaiman, 2020; Rahman & Maulana, 2022) confirm that teacher performance in pesantren is significantly influenced by religious adherence, integrity, and spiritual closeness to Allah.

It can be concluded that teachers are the drivers of educational quality. In pesantren, the exemplary teacher exemplifies knowledge, moral character, and the spirit of da'wah, both inside and outside the classroom.

### **Thematic Integration: The Reciprocal Relationship between OC, TP, and QE.**

This chapter develops a conceptual synthesis that affirms the relationship between these three variables:

- Organizational culture fosters a moral-spiritual environment that shapes the learning climate.
- Teacher performance manifest daily via instruction and mentorship, embodying the culture.
- The quality of education, reflecting of the institution's effectiveness in cultivating persons who are intellectually dan spiritually harmonious, is the ultimate outcome of this synergy.

This study considers teacher performance as an intervening variable that connects educational outcomes with institutional culture. However, the element of teacher performance as a mediator was not tested in this study. This theoretical contribution is building a framework that integrates SNP indicators with ta'dib and maqāsid al-shari'ah. Provdng a strategic framework for improving learning and organizational procedures in accordance with holistic education in pesantren is a practical contribution.

Towards a Tawhidi Education Framework This chapter emphasizes that pesantren education is a transformative process aimed at building individuals with noble character and high morals. Pesantren education is not just academic education. Therefore: The excellence of education cannot be measured solely by exam scores, but by the ethical and spiritual values that graduates bring to the world.

Chapter Two thus establishes a coherent and contextually relevant conceptual framework that serves as the basis for the research model, combining theoretical clarity with the moral and spiritual aspirations of Islamic education.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter outlines the research's methodological framework and serves as a crucial link between the theoretical foundation established in Chapter Two and the empirical analysis to be conducted in Chapter Four. The research aims to comprehensively examine the interconnections among Organisational Culture (OC), Teacher Performance (TP), and Education Quality (EQ) across diverse pesantren contexts in South Sumatra, Indonesia.

The objective of this study is to employ structural equation modelling (SEM) to investigate and elucidate the causal relationships among three significant variables. The goal of this study is to test theoretical ideas in real life and provide statistically valid evidence that is relevant to the situation and useful for teaching

Therefore, there exists a justifiable rationale for using this quantitative research methodology. This method is intended to enhance integrity, transparency, and ethical accountability while considering the spiritual, cultural, and social aspects of pesantren life.

This aligns with the epistemological foundations of research from both classical and Islamic educational philosophy perspectives. This chapter seeks to merge statistical analysis with a dedication to significant educational change, aiming to provide insights that enhance the quality of faith-based education in Indonesia.

The subsequent sections detail the research design, population, sampling procedure, instruments, data collection techniques, and data analysis strategies used in this study. Every element has been selected and approved to guarantee methodological accuracy while preserving the pesantren's ontological integrity as a living tradition of wisdom, morality, and divine direction.

### **3.2 RESEARCH DESIGN**

In this study, the researcher utilised a quantitative method to investigate the influence of organizational culture and teacher performance on the quality of Pesantren education in South Sumatra. To achieve this end, the researcher used a survey method to obtain information from respondents in conducting a field study. A survey is an analytical technique in quantitative research; the results of a survey are considered as a sample taken from respondents (Mukhid, 2021).

In organizational research, the survey questionnaire method is often used because it can describe the current actions or situations that occur in an organization, in this case, the Pesantren.

In addition, the selection of the use of surveys in data collection allows respondents to indicate their perception and understanding of the topic being researched. Surveys also maintain and protect the privacy of respondents (Creswell, 2016).

To obtain the data, the researcher used a cross-sectional and longitudinal survey design. This type of survey method in educational research is considered a common method used and applied for data collection and observing the perceptions, beliefs, views, and attitudes of respondents (Creswell, 2016). The application of this design also provides respondents with access to information about the organizational culture, the performance of education personnel, and the quality of existing education.

The respondents in this study were education personnel in a Pesantren in South Sumatra Province. To meet the requirements of population representativeness, sampling was carried out using the stratified random sampling method (Creswell, 2016). This technique is an important statistical technique for determining a sample that is representative of the entire research population.

In this study, the researcher sought to examine the influence of organizational culture variables and teacher performance on the quality of Islamic boarding school education in South Sumatra Province. This study used descriptive analysis to describe the respondents' points of view and the multivariate statistical method to test the

hypothesis developed in the study, including confirmatory factor analysis (CFA) and the structural equation model (SEM). The number of respondents, sampling techniques, and the number of samples will be explained in the next section.

### 3.3 POPULATION, SAMPLE AND SAMPLING TECHNIQUE

This study involved the population of 541 Pesantren in South Sumatra province, which covers 17 districts/cities.

Table 3.1 Number of Pesantrens in South Sumatra

No	District/City	Numbers of Pesantrens
1	Palembang	46
2	Banyuasin	55
3	Ogan Ilir	22
4	Musi Banyuasin	44
5	Prabumulih	7
6	Pali	15
7	Muara Enim	36
8	Lahat	17
9	Pagaralam	11
10	Empat Lawang	4
11	OKI	71
12	OKU	18
13	East OKU	102
14	South OKU	34
15	Lubuklinggau	19
16	Musi Rawas	30
17	North Musi Rawas	10
TOTAL		541

Source: Data Emis Pondok Pesantren 2022.

### 3.3.1 Population

Researchers can define the research population (Johnson & Christensen, 2014). The population in research is a group of subjects, whether people, symptoms, values, or events, that can be used as a research source (Surakhmad, 2004). Population needs special attention if the researcher wants to conclude the entire research object with a reliable and appropriate output to the object or research area (Yusuf, 2016). Every research requires a data source that can provide objective information regarding the problem being researched.

According to Sugiyono (2006), population is an area that is the object or subject of research with specific qualities and characteristics the researcher used to conclude. According to Sudjana (1996), population is the total number of values that result from quantitative and qualitative calculations or measurements related to specific characteristics.

The total population selected was 5,005 teachers, which can be seen in the following Table 3.2.

Table 3.2 Number of Pesantren Teachers

No	Regency/City	Number of Pesantren	Total Number of Teachers
1	Palembang	46	302
2	Banyuasin	55	393
3	Ogan Ilir	22	360
4	Musi Banyuasin	44	507
5	Prabumulih	7	66
6	Pali	15	49
7	Muara Enim	36	373
8	Lahat	17	127
9	Pagaralam	11	87
10	Empat Lawang	4	16
11	OKI	71	680
12	OKU	18	199
13	East OKU	102	1.298
14	South OKU	34	103
15	Lubuklinggau	19	198
16	Musi Rawas	30	208
17	North Musi Rawas	10	39
	<b>TOTAL</b>	<b>541</b>	<b>5.005</b>

Source: Pesantren Emis Data 2022 (Kemenag, 2022).

### 3.3.2 Sample

Determining the sample size is one of the most essential parts of research, allowing the researcher to draw conclusions based on the population (Taherdoost, 2016). Randomly choosing the right sample size is necessary to avoid bias. Although there are no universal rules or limitations in determining research samples, many researchers prefer larger samples.

The sample is part of the population and should first be defined so that data collection can begin (Sugiyono, 2006). According to Sudjana (1996), a sample is taken from the research population representing the entire population. Fraenkel et al. (2012) point out that sampling in research refers to selecting a suitable sample to obtain the information needed. From the opinions above, it can be concluded that the sample is part of the population and is considered representative in terms of number and characteristics.

### ***3.3.2.1 Sampling Frame***

Determining the sampling frame is fundamental to designing a sampling plan in a survey. This aims to ensure that the procedures and techniques used can describe the elements of the population that will be sampled. In addition, Creswell (2016) defines a sampling frame as a subject that has characteristics and criteria to be identified for a study. The quality of the sample frame in subsequent studies was evaluated based on the sample's ability, which in this study was the teacher's involvement in determining the quality of education. Therefore, the selection of samples must represent the entire population (Cohen et al., 1996). This study's sample frame consisted of teachers at Pesantrens in South Sumatra Province.

### **3.3.3 Sample Size Determination**

In this study, the statistical analysis process was done via structural equation modelling (SEM). Therefore, the minimum sample used was based on four factors. These factors consist of 1) the acceptable margin of error, 2) the level of confidence, 3) the population and size of the sample, and 4) the complexity of the hypothesis model, which includes the number of latent variables, indicators, and interpath relationships. The margin of error in conducting research in the social sciences and educational sciences is 5%, and the confidence interval is 95%.

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—*N* is population size.  
*S* is sample size.

Source: Krejcie and Morgan (1970).

Figure 3.1 Determination of Sample Size from the Given Population

Based on Figure 3.1, the sample size of the 5,005 population is around 357 teacher respondents in Pesantrens in South Sumatra, based on a 95% confidence level and a 5% margin of error.

A statistical method is needed to analyse and determine the appropriate sample size. In this study, confirmatory factor analysis (CFA) was applied to data analysis using statistical methodology. SPSS version 24 and AMOS version 24 for Structural Equation Modelling (SEM) were also used in data processing. Various rules must be considered when using SEM, including the amount of data used to avoid errors and get suitable results. The sample size must be more than 100. This is based on the opinion of Yamane (1967), suggesting that a sample size of 50 is considered a good sample. In addition, a sample of 100 is inadequate, a sample of 200 is sufficient, a sample of 300 is good, and a sample of 500 is excellent, as with a sample of 1000. This is also the opinion of Hair and Black (2010), recommending that a sample of

around 200 to 400 is a good sample size to represent the population. Therefore, in this research, the researcher decided to survey 370 respondents as the sample based on the Slovin formula (Yusuf, 2014) as follows:

$$s = \frac{N}{1 + N \cdot e^2}$$

s = Sample

N = Population

e = The desired degree of accuracy or critical value (0,05)

Based on the formula above, the number of samples obtained for this research is:

Teacher Respondent

$$s = \frac{5.005}{1 + 5.005 \times (0.05)^2}$$

$$s = \frac{5.005}{1 + 5.005 \times 0,0025}$$

$$s = \frac{5.005}{13.51}$$

$$s = 370.46 \quad s \approx 370$$

Therefore, the sample size of this study was 370 Pesantren teachers in South Sumatra which was 7.3% of the population (5,005) teachers.

### 3.3.4 Sampling Technique and Procedures

The number of teachers in Pesantren and other regions differs. Some Pesantrens have a larger teacher population than others. This prompted the researcher to classify respondents based on districts/cities.

Sampling in this research was carried out using the stratified random sampling technique. The stratified random sampling method is a sampling method that is carried out by dividing the population into smaller populations, and the formation must be such that each stratum is homogeneous based on one or several specific criteria. A random sample is taken from each stratum (Yamane, 1967). The method makes it possible for each member of the population to have the same opportunity to be selected to be used as a sample so that the measurement process can be carried out by involving a small sample. Even though it does not involve all population members, survey results can be generalised as a representation of the population (Cochran, 1977). Stratified random sampling can be divided into two parts: 1) Proportionate Stratified Sampling is a stratified sample with the population divided into homogeneous groups (strata). A sample was taken proportionally from each group, and the characteristics of the sample group were homogeneous in one group but very different between groups (significant variance). 2) Disproportionate Stratified Sampling is a stratified sample with a population divided into homogeneous groups (Strata). Samples were taken from each group but not proportionally (Nurhayati, 2008).

The sampling steps in the Stratified Random Sampling method are as follows: 1) determine the basis of stratification (strata), 2) place each member of the population in the appropriate strata, 3) determine the sample size (n), 4) determine the number of samples to be must be taken from each stratum, 5) take samples from each stratum using the Simple Random Sampling method (Nurhayati, 2008).

Using Microsoft Excel software, stratified sampling was determined to group teachers in each district/city.

Determining the initial number of stratified sample members was carried out using proportional stratified random sampling by using the proportionate formula:

$$ni = \frac{Ni}{N} \times n$$

- ni : Number of strata (District/City)
- n : Number of samples (370) teachers
- Ni : Number of strata members
- N : Total population members (5.005) Teachers in Pesantrens in South Sumatra

From the results of calculating the total sample of teachers, the next step was to calculate the number of samples for each district and city (ni) using the proportionate stratified random sampling formula. The results of the calculations can be seen in Table 3.2. Calculation of the number of samples for each district/city was as follows:

Table 3.3 Research Survey Distribution

No	District/City	Calculation	Total Teachers (sample)
1	Palembang	$ni = \frac{302}{5.005} \times 370 = 22.32 \approx 22$	22
2	Banyuasin	$ni = \frac{393}{5.005} \times 370 = 29.05 \approx 29$	29
3	Ogan Ilir	$ni = \frac{360}{5.005} \times 370 = 26.61 \approx 27$	27
4	Musi Banyuasin	$ni = \frac{507}{5.005} \times 370 = 37.48 \approx 37$	37
5	Prabumulih	$ni = \frac{66}{5.005} \times 370 = 4.87 \approx 5$	5
6	Pali	$ni = \frac{49}{5.005} \times 370 = 3.62 \approx 4$	4

No	District/City	Calculation	Total Teachers (sample)
7	Muara Enim	$ni = \frac{373}{5.005} \times 370 = 27.57 \approx 28$	28
8	Lahat	$ni = \frac{127}{5.005} \times 370 = 9.38 \approx 9$	9
9	Pagaralam	$ni = \frac{87}{5.005} \times 370 = 6.43 \approx 6$	6
10	Empat Lawang	$ni = \frac{16}{5.005} \times 370 = 1.18 \approx 1$	1
11	OKI	$ni = \frac{680}{5.005} \times 370 = 50.26 \approx 50$	50
12	OKU	$ni = \frac{199}{5.005} \times 370 = 14.71 \approx 15$	15
13	East OKU	$ni = \frac{1.298}{5.005} \times 370 = 95.95 \approx 96$	96
14	South OKU	$ni = \frac{103}{5.005} \times 370 = 7.61 \approx 8$	8
15	Lubuklinggau	$ni = \frac{198}{5.005} \times 370 = 14.63 \approx 15$	15
16	Musi Rawas	$ni = \frac{208}{5.005} \times 370 = 15.37 \approx 15$	15
17	North Musi Rawas	$ni = \frac{39}{5.005} \times 370 = 2.88 \approx 3$	3
Total Teacher Samples			370

Table 3.3 shows the survey questionnaire distributed to Pesantren teachers in South Sumatra province based on the following regions: Palembang (22 teachers), Banyuasin (29 teachers), Ogan Ilir (27 teachers), Musi Banyuasin (37 teachers), Prabumulih ( 5 Teachers), Pali (4 Teachers), Muara Enim (28 Teachers), Lahat (9 Teachers), Pagaralam (6 Teachers), Empat Lawang (1 Teacher), OKI (50 Teachers), OKU (15 Teachers), East OKU (96 teachers), South OKU (8 teachers), Lubuklinggau (15 teachers), Musi Rawas (15 teachers), and North Musi Rawas (3 teachers).

### 3.4 INSTRUMENTATION

In this study, the instrument used was a survey questionnaire. This questionnaire utilised previous research and further development based on the theory used and adapted according to research needs. The data used in this study were collected based on the Ministry of Religion's 2022 EMIS education management information system. The purpose of this questionnaire was to test and measure constructs and analyse the relationships between variables based on conceptual models. The research instruments included organizational culture variables, teacher performance as an independent variable, and education quality as a dependent variable.

A questionnaire is a document containing questions used to examine a research object or other object that aims to obtain information about the object (Babbie, 1973). Research questionnaires collect information such as objects, methods, and experimental questions. In addition, the questionnaire must be relatively safe and protect the anonymity of the respondents (McMillan & Schumacher, 1989). In making the instrument, these matters were considered to protect data and the facilities where data was collected.

In this study, the researcher adapted and adopted the questionnaire as the main instrument for data collection because of its efficiency. Additionally, the other methods mentioned require more time, effort, and different types of technology. Questionnaires are the most frequently used in research, especially in social sciences, to obtain information and responses (Arikunto, 2010). Questionnaires also provide more advantages in selecting respondents confidentially and anonymously (Ary et al., 2018).

In this study, the questionnaire consists of four parts. The first part consists of demographic information from the respondents. The following two sections are instruments for organizational culture and teacher performance variables. The fourth section is an instrument for the dependent variable, namely, the quality of education. For more detail, each section will be explained as follows.

The first part of this questionnaire survey is demographic information about the respondent's background. The questions asked consisted of five basic questions about respondents. These items contain gender, country, district/city, level of education, and how long have they worked in the Pesantren environment.

The second part is about organizational culture's influence on education quality. This question consists of 37 items based on eight indicators measuring tools. The indicators consist of Innovation and risk-taking, attention to detail, Outcome orientation, People Orientation, Team Orientation, Aggressiveness, Stability (Robbins, 2013), and Islamic Environment (Zarkasyi, 2020). Furthermore, the organizational culture (OC) survey questionnaire was adopted from Robbins (2013), and the instrument was also developed by Hartanto (2016) and later adapted for the research context, which is the Pesantren. The Islamic environment section was adapted from Zarkasyi (2020) and developed to fit the research context.

The third section contains 27 question items about teacher performance, which influences the quality of education. These items are translated from latent variables consisting of 1) Learning Planning, 2) Implementation of Learning, 3) Ability to Build Relationships with Students, 4) Assessment Implementation, 5) Enrichment Program, 6) Carrying out Remedial Programs. The survey questionnaire on teacher performance adopted the instrument from Supardi (2013) and was subsequently developed to align with the context of the Pesantren.

The fourth part is a question about the quality of education, consisting of 37 items translated from 8 latent variables of education quality. These items consist of 1) Competence of graduates, 2) Content Standards, 3) Process Standards, 4) Educational Assessment Standards, 5) Education Personnel Standards, 6) Facilities and Infrastructure Standards, 7) Educational Management Standards, and 8) Financing Standards. The survey questionnaire on educational quality was adopted from the national education quality mapping tool in Indonesia issued by the Ministry of Education and Culture in 2019 (Undang-Undang No 20, 2003) and subsequently developed to align with the research context.

In general, all indicators and items of this questionnaire have a statement. Respondents are asked to answer each question by selecting one of the answer options provided based on the respondents' perceptions. This study uses a Likert model scale. According to Sugiyono (2006), the Likert scale is a scale used to measure attitudes, opinions, and perceptions of a person or group about an event or phenomenon.

As for determining the score, data from the results of administering the instrument will be processed by giving a score to each statement item arranged in the form of five scales, namely: SA (Strongly Agree) = 5, A (Agree) = 4, QA (Quite Agree) = 3, DA (Disagree) = 2, SDA (Strongly Disagree) = 1.

The constructs of the research instruments and sources are described in the following Table 3.4:

Table 3.4 Details, Constructs, and Sources

No	Characteristic	Detail	Construct	Source
1	Demographic Background	<ol style="list-style-type: none"> <li>1. Gender</li> <li>2. Country</li> <li>3. City/Regency</li> <li>4. Education level</li> <li>5. Long Working in Pesantren</li> </ol>	5	
2	Organizational culture	<ol style="list-style-type: none"> <li>1. Innovation and risk-taking.</li> <li>2. Attention to detail.</li> <li>3. Outcome orientation,</li> <li>4. People Orientation.</li> <li>5. Team Orientation.</li> <li>6. Aggressiveness</li> <li>7. Stability.</li> <li>8. Islamic Environment</li> </ol>	8	Robbins (2013); Hartanto (2016); Schein (1985); Zarkasyi (2020)
3	Teacher Performance	<ol style="list-style-type: none"> <li>1. Learning Planning.</li> <li>2. Implementation of Learning</li> <li>3. Ability to Build Relationships with Students.</li> <li>4. Assessment Implementation</li> </ol>	7	Supardi, 2013; Undang-Undang No 14, 2005)

No	Characteristic	Detail	Construct	Source
		5. Enrichment Program 6. Carrying out Remedial Programs		
4	Education Quality	1. Competence of graduates. 2. Content Standard. 3. Process Standard. 4. Educational Assessment Standards. 5. Education Personnel Standards. 6. Facilities and Infrastructure Standards. 7. Educational Management Standards. 8. Financing Standard.	8	(Kemendikbud et al., 2019; Undang-Undang No 20, 2003) Sallis, 1993;
Total		101	28	

### 3.4.1 Validity and Reliability of the Instrument

In collecting data, the questionnaire is a tool that must be valid and reliable to ensure the credibility of the findings. Validity refers to the degree to which an instrument measures what it is intended to measure, whereas reliability refers to the consistency and stability of the measurement over time (Bolarinwa, 2015; Hair et al., 2019). Therefore, to obtain a reliable instrument, it must be ensured that it covers all the research objectives and variables appropriately. Specific steps and procedures are needed to assess and strengthen the instrument's quality before actual data collection. One of the efforts taken in this study was conducting a preliminary pilot study to test and evaluate the instrument's quality and refine the questionnaire items accordingly.

#### ***3.4.1.1 Face Validity***

This research used face validity to evaluate the superficial relevance, comprehensibility, and clarity of the questionnaire questions. This is an initial validation process that solicits the evaluations of experts and prospective respondents to ascertain if the questions accurately represent the target constructions (Bolarinwa, 2015; DeVellis, 2017). From a psychometric point of view, this type of validity is thought to be the weakest, but it is very important in survey research to make sure that the tool is easy to understand and useful in real life.

This research used face validity by consulting two academic supervisors and three practitioners in Islamic education and educational administration, all possessing a minimum of ten years of professional experience. The experts evaluated the phrasing, language, and format of the questionnaire and offered suggestions for improvement. The approach spanned around one month and culminated in many adjustments to improve clarity, coherence, and suitability for the intended pesantren teacher responses.

#### ***3.4.1.2 Content Validity***

Content validity was employed to ensure that the questionnaire items adequately cover all the dimensions and indicators of the studied constructs: organizational culture, teacher performance, and education quality. This form of validity assesses whether the instrument fully represents the theoretical domain of the concept being measured (Byrne, 2016; DeVellis, 2017).

The content validation process involved four experts: two academic supervisors and two psychometricians from the Kulliyah of Education at the International Islamic University Malaysia (IIUM). Their expertise in educational research, psychometrics, and questionnaire design ensured that the instrument was evaluated based on item relevance, alignment with theoretical indicators, clarity of language, and avoidance of redundancy. Their professional profiles are provided in Appendix B. Several items were revised or removed as a result of their feedback.

A pilot test involving 128 responders was done with an expert assessment. This supplied empirical evidence for the enhancement of the instrument via internal consistency analysis using Cronbach's alpha. Items exhibiting weak association with their corresponding constructs were evaluated and modified appropriately.

### **3.4.2 Pilot Testing for Reliability and Validity of Research Instrument**

The pilot study was conducted between June and July 2023 with teachers as a sample of research respondents. When conducting a pilot study, the questionnaire items must be tried on the research group on a smaller scale to assess and measure the questionnaire items. The data for this study were taken from several samples of Pesantren teachers in South Sumatra Province. The main objective of the pilot study was to test the effectiveness of survey instruments as a means of communication between the researcher and respondents (Hartono, 2010).

Among the importance of a pilot study is identifying potential problems and practical obstacles in following the research procedure (Van Teijlingen & Hundley, 2001) as well as ensuring the clarity of the instrument, overcoming potential ambiguity, and determining the right direction for the questionnaire.

#### ***3.4.2.1 Reliability and Validity of the Research Instrument***

In the reliability test, the test used was Cronbach's Alpha. This was done to obtain further evidence regarding the research instruments' reliability. Therefore, the preliminary study also applies the relationship method to investigate regression analysis for independent variables. The tested research instrument consisted of 101 items using a five-point Likert scale, ranging from strongly agree to strongly disagree for all constructs i.e. organizational culture, teacher performance, and educational quality.

#### ***3.4.2.2 Checking for Missing Data***

In quantitative research, the most essential aspect is rechecking missing data from SPSS input data. The goal of this process is to verify and correct the missing data using descriptive analysis. Before performing normality tests, outlier detection, and other assumptions, it is important to check the maximum and minimum scores of the input data and demographic information.

#### ***3.4.2.3 Checking for Normality and Outliers***

The assumption of normality is an important aspect that must be considered in research when making statistical conclusions. Several techniques can be used to assess normality. This includes using the explore procedure (Coakes, 2007). Normality can be described and determined statistically and graphically.

If the skewness value is greater than twice the standard error, this indicates a deviation from the average value (Abdullah et al., 2008). In this context, the researcher examined the scores of each subject for skewness and kurtosis variables of organizational culture, teacher performance, and quality of education for normality.

This study also observed expected probability to ensure the resulting values follow estimates in determining a normal distribution. Thus, no idea grouping design was observed because the accumulated points were above the zero parallel line. Thus, it can be concluded that the level of normality is  $> 0.5$ , so it is considered normal.

#### ***3.4.2.4 Checking for Outliers***

An equally important step that must be made in carrying out the previous analysis is checking for outliers (Pallant, 2010). According to Hair et al. (1998), outliers are an observation step toward inconsistent data in research data analysis. The point in checking for outliers is determining data that is outside the range of the data set.

Several methods were used to examine the boxplot exploration on a data set. This method was created to compare the 5% mean from descriptive analysis and check critical values using the Mahalanobis distance results from statistical regression at the SPSS maximum point (Pallant, 2010). Outliers are matched with original data from the primary questionnaire by conducting descriptive research analysis to ensure the existing data is error-free.

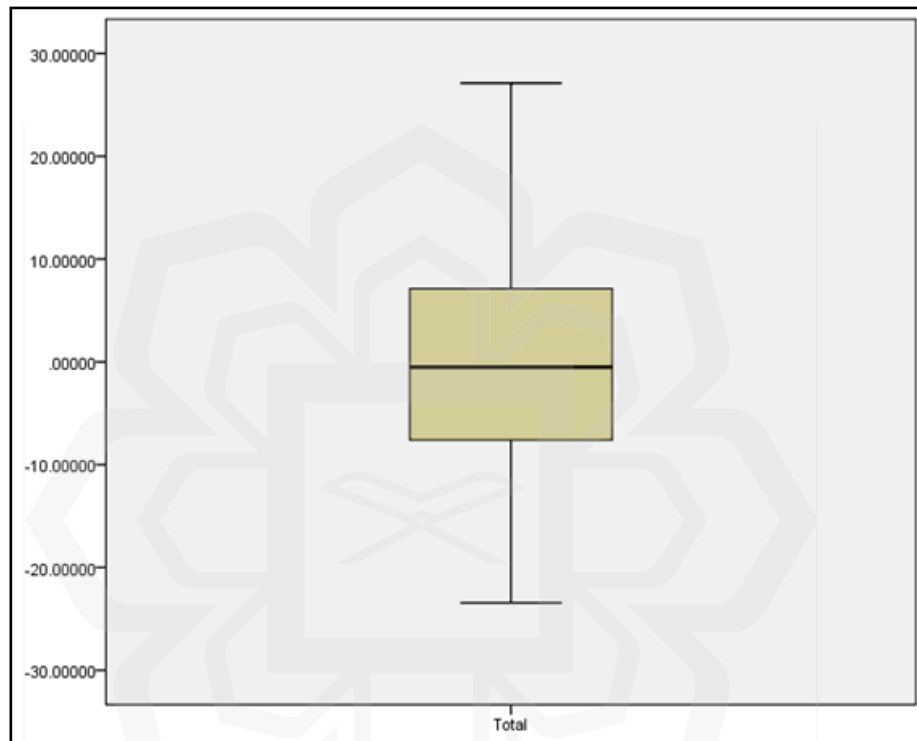


Figure 3.2 Boxplots Explore for Outliers

### 3.4.3 Statistical Methods on Reliability and Validity Testing

Reliability is considered important if the confidence coefficient is close to 1.0 and is considered better if the value is more than 0.08 (Kennedy, 2022). The method used in determining the reliability of the research instrument uses Cronbach's alpha with an internal consistency of at least 0.70 (Nunnally & Bernstein, 1994). On the other hand, if low internal inconsistency is found, the questionnaire items are categorised as varying. Therefore, total scores are not considered the best way to measure data analysis (Kline, 2023).

Cronbach's Alpha was used to evaluate the effect of errors on a given score. This value indicates a range between 0 (no internal consistency) to 1 (perfect internal consistency). The closer to the 1 value, the higher the reliability of the coefficient, which means that the impact of measurement errors on the test score will be lower. Thus, if the reliability score is less than 0.70, one or more items do not represent the aspect or structure in question.

### **3.4.3.1 Internal consistency and correlation test on Organizational Culture (OC)**

Organizational culture items were developed to test respondents' (teachers) perceptions of the organizational culture of Pesantrens in South Sumatra Province. Based on Robbin's theory (2013), organizational culture can be measured by seven dimensions/constructs consisting of innovation and risk-taking, attention to detail, outcome orientation, people orientation, team orientation, aggressiveness, and stability, coupled with Islamic environmental variables.

Each variable was observed in the preliminary study by applying the transformation technique to each size to be tested for correlation. Table 3.5 shows the reliable aspects that can be relied upon in hypothesis testing.

Table 3.5 Internal Consistency and Correlation Test on Organizational Culture of The Pilot Study

No	Factor/ Variable	Initial Items	Item Used	Item Removed	Number of Items Left	$\alpha$ Cronbach's Alpha
1	Innovation and Risk-taking	4	1,2,3,4	-	4	0.754
2	Attention to Detail	4	5,6,7,8	-	4	0.721
3	Outcome Orientation	4	9,10,11,12	-	4	0.849
4	People Orientation	4	13,14,15,16	-	4	0.744
5	Team Orientation	4	17,18,19,20	-	4	0.804
6	Aggressiveness	4	21,22,23,24	-	4	0.841

7	Stability	4	25,26,27,28	-	4	0.803
8	Islamic Environment	9	29,30,31,32, 33,34,35,36, 37	-	9	0.800
Total		37	37	-	37	Total average $\alpha =$ 0.878

		Correlations							
		IT	AD	OT	PO	TG	AG	ST	IB
IT	Pearson Correlation	1	.490**	.606**	.531**	.555**	.321**	.419**	.596**
	Sig. (2-tailed)		.000	.000	.000	.000	.001	.000	.000
	N		114	114	114	114	114	114	114
AD	Pearson Correlation		1	.710**	.510**	.525**	.493**	.591**	.548**
	Sig. (2-tailed)			.000	.000	.000	.000	.000	.000
	N			114	114	114	114	114	114
OT	Pearson Correlation			1	.617**	.583**	.537**	.631**	.627**
	Sig. (2-tailed)				.000	.000	.000	.000	.000
	N				114	114	114	114	114
PO	Pearson Correlation				1	.721**	.458**	.584**	.675**
	Sig. (2-tailed)					.000	.000	.000	.000
	N					114	114	114	114
TG	Pearson Correlation					1	.496**	.649**	.625**
	Sig. (2-tailed)						.000	.000	.000
	N						114	114	114
AG	Pearson Correlation						1	.957**	.567**
	Sig. (2-tailed)							.000	.000
	N							114	114
ST	Pearson Correlation							1	.635**
	Sig. (2-tailed)								.000
	N								114
IB	Pearson Correlation								1
	Sig. (2-tailed)								
	N								

\*\* Correlation is Significant at the 0.01 level (2-tailed). Note: Innovation and Risk Taking=IT, Attention to Detail=AD, Outcome Orientation=OT, People Orientation=PO, Team Orientation=TG, Aggressiveness=AG, Stability=ST, Islamic Environment=IB.

### 3.4.3.2 Internal consistency and correlation test on Teacher Performance (TP)

Teacher performance is an achievement that appears as a person's work success, which is the result of the teaching process (Mangkunegara, 2006). Apart from that, according to Mulyasa (2002), teacher performance is a teacher's ability to carry out his duties well as a teacher, guide, caregiver, and class manager.

According to Supardi (2013), teacher performance includes preparing learning implementation plans, implementing learning, building relationships with students, carrying out assessments, carrying out enrichment, and carrying out remedial measures. Table 3.6 displays the combined factors of each Pesantren teacher performance construct in South Sumatra province, as well as internal consistency and their correlations.

Table 3.6 Internal Consistency and Correlation Test on Teacher Performance of The Pilot Study

No	Factor/ Variable	Initial Items	Item Used	Item Removed	Number Of Items Left	$\alpha$ Cronbach's Alpha
1	Learning Planning	5	1,2,3,4,5	-	5	0.905
2	Implementation of Learning	4	6,7,8,9	-	4	0.875
3	Ability to Build Relationships with Students	6	10,11,12,13, 14, 15	-	6	0.907
4	Assessment Implementation	4	16,17,18,19	-	4	0.899
5	Enrichment Program	4	20,21,22,23	-	4	0.925
6	Carry out Remedial Programs	4	24,25,26,27	-	4	0.947
Total		27	27	-	27	Total average $\alpha$ = 0.847

		Correlations Test					
		IP	IL	RS	AI	EP	RP
IP	Pearson Correlation	1	.744**	.730**	.650**	.712**	.674**
	Sig. (2-tailed)		.000	.000	.000	.000	.000
	N		114	114	114	114	114
IL	Pearson Correlation		1	.814**	.674**	.669**	.654**
	Sig. (2-tailed)			.000	.000	.000	.000
	N			114	114	114	114
RS	Pearson Correlation			1	.778**	.744**	.675**
	Sig. (2-tailed)				.000	.000	.000
	N				114	114	114
AI	Pearson Correlation				1	.791**	.744**
	Sig. (2-tailed)					.000	.000
	N					114	114
EP	Pearson Correlation					1	.836**
	Sig. (2-tailed)						.000
	N						114
RP	Pearson Correlation						1
	Sig. (2-tailed)						
	N						

\*\* Correlation is significant at the 0.01 level (2-tailed). Learning Planning=IP, Implementation of Learning=IL, Ability to Build Relationships with Students=RS, Assessment Implementation=AI, Enrichment Program=EP, Carry out Remedial Programs=RP.

### 3.4.3.3 Internal consistency and correlation test on Quality Education (QE)

The quality of education is an assessment that refers to existing quality standards. In Indonesia, education quality standards are set by considering several factors/dimensions, including Competence of graduates, Content Standards, Process Standards, Educational Assessment Standards, Educational Personnel Standards, Facilities and Infrastructure Standards, Educational Management Standards, and Financing Standards. Table 3.7 shows the combined factors of each construct of education quality, internal consistency, and their correlations.

Table 3.7 Internal Consistency and Correlation Test on Quality Education of The Pilot Study

No	Factor/ Variable	Initial Items	Item Used	Item Removed	No Item Left	$\alpha$ Cronbach's Alpha
1	Competence of graduates	9	1,2,3,4,5 6,7,8,9	-	9	0.956
2	Content Standard	4	10,11,12,13	-	4	0.899
3	Process Standard	4	14,15,16,17	-	4	0.739
4	Educational Assessment Standards	4	18,19,20,21	-	4	0.928
5	Educational Personnel Standard	4	22,23,24,25	-	4	0.913
6	Facilities and Infrastructure Standards	4	26,27,28,29	-	4	0.862
7	Educational Management Standards	4	30,31,32,33	-	4	0.900
8	Financing Standard	4	34,35,36,37	-	4	0.952
Total		37	37	-	37	Total average $\alpha = 0.801$

		Correlations Test							
		CG	CS	PS	EA	ES	FI	EM	FS
CG	Pearson Correlation	1	.650**	.579**	.458**	.679**	.667**	.630**	.618**
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000	.000
	N		114	114	114	114	114	114	114
CS	Pearson Correlation		1	.790**	.639**	.752**	.632**	.747**	.671**
	Sig. (2-tailed)			.000	.000	.000	.000	.000	.000
	N			114	114	114	114	114	114
PS	Pearson Correlation			1	.697**	.711**	.562**	.690**	.689**
	Sig. (2-tailed)				.000	.000	.000	.000	.000
	N				114	114	114	114	114
EA	Pearson Correlation				1	.724**	.514**	.649**	.658**
	Sig. (2-tailed)					.000	.000	.000	.000
	N					114	114	114	114

ES	Pearson	1	.747**	.809**	.801**
	Correlation				
	Sig. (2-tailed)		.000	.000	.000
FI	N		114	114	114
	Pearson		1	.751**	.665**
	Correlation				
EM	Sig. (2-tailed)			.000	.000
	N			114	114
	Pearson			1	.833**
FS	Correlation				
	Sig. (2-tailed)				.000
	N				114
ES	Pearson				1
	Correlation				
	Sig. (2-tailed)				
FS	N				
	Pearson				
	Correlation				
ES	Sig. (2-tailed)				
	N				
	Pearson				
FS	Correlation				
	Sig. (2-tailed)				
	N				

\*\* Correlation is significant at the 0.01 level (2-tailed). Competence of graduates= CG, Content Standard=CS, Process Standard=PS, Educational Assessment Standards=EA, Educational Personnel Standard=ES, Facilities and Infrastructure Standards=FI, Educational Management Standards =EM, Financing Standard=FS.

Table 3.8 Overall Reliability Test on All Dimensions If the item is deleted

No	Variable/Dimensions	Type Of Variable	Items Remain	α Cronbach's Alpha
1	OC	Exogenous	37	.774
2	TP	Exogenous	27	.847
3	QE	Endogenous	37	.801

Total Item used = 101

Table 3.9 Correlations Test on all dimensions of pilot study if item deleted

		OC	TP	QE
OC	Pearson Correlation	1	.688**	.675**
	Sig. (2-tailed)		.000	.000
	N		114	114
TP	Pearson Correlation		1	.629**
	Sig. (2-tailed)			.000
	N			114
QE	Pearson Correlation			1
	Sig. (2-tailed)			
	N			

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 3.10 Model Summary (Regression Analysis)

<b>Model Summary (Regression Analysis)</b>				
<b>Model</b>	<b>R</b>	<b>R Square</b>	<b>Adjusted R Square</b>	<b>Std. Error of the Estimate</b>
1	.712 <sup>a</sup>	.507	.499	12.343

Predictors: (Constant), Teacher Performance, Organizational Culture (Independent variable)

#### ***3.4.3.4 Summary of the Result's Validity and Reliability on the Pilot Study***

Based on the validity and reliability findings in the initial study, consistency and correlation analysis were performed to identify the relationship between the item and the supporting construct. In addition, the initial study also examined the missing data, normality, and outliers, which showed that the items used were in the appropriate category and at the right scale. To ensure the suitability of the instrument, a reliability test was carried out on the data that had been previously collected. The dimensions of each construct also serve as a guide to observe correlations between variables based on the data collected. According to the structural equation model results, this instrument can be used for the steps further (De Vaus & de Vaus, 2013).

To validate the questionnaire, a pilot study was conducted to determine the dimensions of each construct used. This ensured that each item used fell within the appropriate dimensions. In addition, when measuring each dimension, the questionnaire was tested for internal consistency using Cronbach's Alpha. This test was carried out after the Pearson correlation test, which aimed to validate the pilot study and test assumptions in Cronbach's Alpha. During reliability testing, the researcher also defined the variables to be studied and measured them using the research instruments (Organizational Culture, Teacher Performance, and Quality Education).

The researcher examined the correlation matrix between items to ensure that the constructs measure the same characteristics. The results of this examination showed a positive relationship. However, if there is a negative correlation value, it indicates that some items need to be revised by giving a reverse score (Pallant, 2010).

In addition, an examination of the diff graph was also carried out to ensure that the research elements are distributed normally and do not violate the assumptions of linearity and homoscedasticity in correlation analysis.

Pallant (2010) recommends using Pearson correlation to confirm the validity of instruments in measuring constructs. Apart from that, the transformation method is also applied to identify potential multicollinearity. A pilot study found that the correlation between the three variables ranged from 0.675-0.629, indicating a moderate positive correlation. These findings support the results of Kline's (2023) research in validating the construct.

In the initial study, the correlation coefficient value ( $R = .712a$ ) showed that the elimination of items in the reliability test would not increase the Alpha Cronbach value further. This shows that convergent validity has been successfully achieved in the study.

### **3.5 DATA COLLECTION**

The data collection stage involves ringing, processing, and filtering what is collected. This study used statistical techniques to analyse the data and analysis to explain the data.

#### **3.5.1 Data Collection Procedure**

Before collecting actual data, the researcher must ensure that they have conducted previous trials and that the instrument is valid and reliable. In addition, the researcher must plan techniques and procedures to obtain complete and adequate data.

The research data was collected by distributing the survey questionnaire to the participants in person. After explaining the study's purpose, the researcher visited the institution to ask for permission and teacher participation. The respondents were also given time to complete the questionnaire, which consists of four sections. The distribution and collection process started on the 1st of April, 2023, and ended on the

20th of June, 2023. All surveys were collected after five hours to four days of distribution by the researcher and with the help of the known person and teacher's union of Pesantren.

To measure organizational culture, teacher performance, and quality of education, the research prepares instruments to be used. After compiling the next instrument, the instrument is submitted to the supervisor for testing for the validity of the instrument's content. The purpose of this validity test is to ensure that the instruments used are indeed able to measure the variables to be studied, in this case, the variables of organizational culture, teacher performance, and education quality.

After receiving approval from the supervisor, the researcher met the respondents who had been selected as a sample. The researcher explained the purpose of his arrival, explained the instrument he made, and gave instructions on how to fill it. After explaining, the instrument will be spread out to be filled. When the instruments have been completed, the instruments are collected again and begin to classify the data obtained from the survey results according to the variables studied. The data is then given a predetermined value or score. Once all the classification and scoring processes had been carried out, the researcher began to conduct data analysis to draw conclusions and provide answers to research questions.

Table 3.11 Research Data After Distribution and Collection Surveys

No	Pesantren	Distributed	Returned
1	Palembang	22	19
2	Banyuasin	29	25
3	Ogan Ilir	27	27
4	Musi Banyuasin	37	35
5	Prabumulih	5	5
6	Pali	4	4
7	Muara Enim	28	28
8	Lahat	9	9
9	Pagaralam	6	5
10	Empat Lawang	1	1
11	OKI	50	45
12	OKU	15	13

13	East OKU	96	88
14	South OKU	8	8
15	Lubuklinggau	15	15
16	Musi Rawas	15	15
17	Musi Rawas Utara	3	2
TOTAL		370	344

### **3.5.2 Handling and Safekeeping of the Data Collected**

Data collection from Pesantren institutions took approximately two months. Respondents were asked to provide answers based on the questionnaire provided. In the questionnaire, the researcher also included geographic information, and the data collected was kept confidential (Creswell, 2016).

Data collection from Pesantren institutions took approximately two months. Respondents were asked to provide answers based on the questionnaire provided. In the questionnaire, the researcher also included geographic information, and the data collected was kept confidential (Creswell, 2016).

## **3.6 DATA ANALYSIS AND STATISTICAL TECHNIQUE**

The first step after collecting the data is to store the data from the respondents. Next, the data was processed using the SPSS version 24 application. In inputting the data, the researcher filtered the data and ensured that the data was not lost. After filtering the data, statistical analysis was continued.

### **3.6.1 Data Screening**

According to Pallant (2010), the researcher performed a data filtering process before conducting variance analysis to check for possible errors. This ensures that each variable does not exceed the previously determined range. Data filtering also helps the

researcher remove points or scores that are not normally distributed so that the researcher can correct these errors, so they do not affect the analysis results.

Data analysis is the process of processing data that has not been processed into useful information. This involves transforming and modelling data to obtain information that can be used to support decisions, draw conclusions, and provide suggestions or recommendations. Quantitative data analysis methods treat data in a statistically different way. Researchers use inferential and descriptive levels, multivariate analyses, and levels of relationships between variables to analyse the collected data (Creswell, 2016). This study also used descriptive analysis methods to describe confirmatory factor analysis (CFA) and structural equation modelling (SEM) to answer existing research questions and hypotheses, as well as to ensure that the model used is in accordance with this study. Descriptive statistics and confirmatory factor analysis have been established as the most important methods for data analysis and interpretation of quantitative study results (McMillan & Schumacher, 1989).

### **3.6.2 Descriptive Statistics**

Descriptive statistics are a simple description of the essential characteristics of the data in a study, including the sample and the measurements used. Descriptive statistics provide easy-to-understand graphical analysis as well as a comprehensive explanation of the basics of quantitative data analysis. According to (Creswell, 2016), descriptive statistics function to help researchers describe the basic information needed to answer research questions and identify existing patterns and distributions.

In addition, descriptive statistics are also used to explain information about respondents, including aspects such as gender, age, education level, and work experience. Furthermore, descriptive statistics can be applied in a variety of contexts, such as describing the characteristics of the sample as well as analysing the data that has been collected using measures such as mean, median, and standard deviation (Pallant, 2010)

Descriptive analysis was applied in this study to evaluate skewness and kurtosis, minimum and maximum values, and frequency to identify values that were outside the limit, as well as analyse the values that were not. In addition, descriptive analysis helped determine normal distribution and data analysis to validate deviations found. For extreme outliers (trimmed mean 5%), carrying out normality and Kolmogorov Smirnov (KS) tests is recommended. The normality test threshold for KS is an insignificant result (significant value  $> 0.05$ ), which indicates normality. However, if the significant value = 0.05 or 0.000, there is a normality problem (Pallant, 2010).

### **3.6.3 Confirmatory Factor Analysis**

Confirmatory Factor Analysis is a statistical method used to confirm the factor structure of the observed variables. Researchers use CFA to test research hypotheses to ascertain whether the observed variables have underlying correlations and latent constructs. CFA is also used to find the right model for each organizational culture (OC), teacher performance (TP), and quality of education (QE) in Pesantrens. According to Pallant (2010), CFA is a complex statistic and is considered a further method for testing research hypotheses. Confirmatory factor analysis is also used to evaluate the relationship between the observed latent variable and other variables based on SMIN, Chi-Square, df, RMSEA, AVE, and CFI. In addition, CFA is used to test the validity and reliability of the components used before proceeding to the data analysis stage with SEM.

### **3.6.4 Structural Equation Modelling (SEM)**

The variable analysis technique used is structural equation modelling (SEM) to study structural relationships. This method is a combination of multiple regression analysis and factor analysis used to analyse the structural relationship between the measured variables and latent constructs. Hair et al. (1998) stated that SEM consists of different statistical methods on multiple independent variables and testing the dependent variable. Additionally, known as a versatile technique, SEM is a proper statistical

method that can be used to theoretically test confirmatory factor analysis (CFA) applied to structural models (Byrne, 2013).

When evaluating SEM, small or large sample sizes can affect the study results. When the study uses a small sample, the application of complex multivariate techniques can lead to "overfitting" the data, so the results obtained may look very good and appropriate based on a good sample but cannot be generalised correctly. Conversely, if the study uses a large sample size, the likelihood of obtaining a precise model and significant relationships for each variable is greater due to the more accurate statistical power (200-400), which allows the results to be generalised appropriately (Hair et al., 1998). Therefore, sample size is significant before using multivariate statistical techniques, as there is a strong correlation between the research variables, which must be significant. In addition, further development of the theoretical model of research into a conceptual model is necessary—this is a prerequisite before the construction of a path diagram depicting the construction of exogenous, endogenous, and mediating variables.

In this study, the researcher used descriptive statistics and structural equation modelling (SEM) to validate the model and, most importantly, to answer the research questions. The use of SEM was used to estimate some structural equations, so all research questions and hypotheses in this study were answered through the following statistical analysis:

### **Research Question 1**

***Research Question 1:*** What is the respondents' perception level on the practice of organizational culture, teacher performance, and quality of education?

The purpose of the questions in this study was to determine the level of perceptions of respondents who were used as samples about organizational culture, teacher performance, and quality of education at Pesantren in the province of South Sumatra. The method to determine respondents' perceptions at each level of these variables used descriptive analysis regarding the average value and standard deviation.

## **Research Question 2 Hypothesis 1**

**Research Question 2:** Is the organizational culture model valid and reliable?

**Hypothesis 1:** The organizational culture model is valid and reliable, indicating that it could reliably measure and consistently represent the construct of organizational culture.

This question asked about the implementation or practice of organizational culture in Pesantren in South Sumatra Province. In addition, this question also aimed to understand whether the cultural variables examined are consistent with the organizational culture of the Pesantrens in South Sumatra Province. In this question, the CFA model was used to measure whether this organizational culture variable is valid and reliable. Based on the data collected, this method allowed the researcher to determine whether the organizational culture variables used significantly measure organizational culture.

## **Research Question 3 Hypothesis 2**

**Research Question 3:** Is the teacher performance model valid and reliable?

**Hypothesis 2:** The teacher performance model is valid and reliable, indicating that it effectively measures and consistently represents the construct of teacher performance.

This question aimed to determine what influences Pesantren teachers' performance in the South Sumatra province. Then, the results of this study were analysed using confirmatory factor analysis (CFA) measurements to determine whether the teacher performance variables used were valid. Moreover, the results of this study will reveal whether it followed or not hypothesis 2 and also determine whether the research carried out was accepted or rejected.

### **Research Question 4 Hypothesis 3**

**Research Question 4:** Is the quality of education model valid and reliable?

**Hypothesis 3:** The quality of education model is valid and reliable, suggesting that it appropriately measures and consistently represents the construct of quality of education.

This question was the next aim of the research, namely, to measure the quality of education variables used in the research that are valid and reliable for measuring the quality of Pesantren education. To determine the validity and reliability of the education quality variable, the researcher used confirmatory factor analysis (CFA). Then, the results of the CFA may or not follow hypothesis 3, which means this research can be accepted or rejected.

### **Research Question 5 Hypothesis 4**

**Research Question 5:** Is there a significant direct effect of the organizational culture on the quality of education?

**Hypothesis 4:** There is a significant direct effect of organizational culture on the quality of education.

The next objective of this research question was to determine whether organizational culture (OC) influences the quality of education (QE) in Pesantren, especially in South Sumatra Province. Furthermore, based on hypothesis 4, the researcher also tried to verify and prove that organizational culture is a determining factor that has a strong relationship and a direct effect on the quality of Pesantren education. Therefore, the relationship between the organizational culture constructs and the education quality in this study was examined significantly. Structural Equation Modelling (SEM) analysis will highlight this direct relationship.

### **Research Question 6 Hypothesis 5**

**Research Question 6:** Is there a significant direct effect of teacher performance on the quality of education?

**Hypothesis 5:** There is a significant direct effect of teacher performance on the quality of education

The next question was on the direct effect of teacher performance (TP) on the quality of education (QE) of Pesantren in South Sumatra. This study focused on verifying teacher performance as a factor that directly influences the quality of education. Therefore, this study also significantly examined the relationship between teacher performance constructs and educational quality. Structural equation modelling (SEM) was used to highlight the strength of the relationship between teacher performance and educational quality.

### **Research Question 7 Hypothesis 6**

**Research Question 7:** Is the revised hypothesised model of the study valid and reliable, and does it fit the data well?

**Hypothesis 6:** The revised hypothesised model of the study is valid, reliable, and fits the data well.

The next question was to observe the revised SEM model used in this research. The research hypothesis of this question was to validate and test the directional causal effects of the latent variables observed in this research. The revision of this model was carried out to obtain the best model used in the research. The study results were determined based on suitability and changes in value in the SEM procedure. CFA, CRI, and AVE, and all SEM techniques were used to validate the validity, reliability, and psychometric properties of constructs based on the effects of organizational culture, teacher performance, and educational quality.

### **3.7 EVALUATION OF THE HYPOTHESISED MODEL**

Researchers used the structural equation modelling (SEM) technique using AMOS version 24. According to Sugiyono (2013), SEM is an analysis that combines factor analysis approaches, structural models, and path analysis. The analysis method is used to interpret and draw conclusions from the collected data. The researcher used SPSS for Windows version 24 and SEM (Structural Equation Model) software from the AMOS statistical package version 24 to process and analyse research data.

Through SEM software, not only the causality relationship (direct and indirect) of the observed variables or constructs can be detected, but also the components that contribute to the formation of the construct itself can be determined so that causal relationships between variables or constructs become more informative, complete, and accurate.

According to Sanusi (2011), several steps can be taken to test whether the SEM model is feasible. The first is to test whether or not the estimated value is damaged. Corrupt values can occur in parts of the measurement model. The next step is conducting a fit test based on fit indices. Fit indices in SEM are divided into three parts, namely:

1. Absolute Fit Indices
2. Incremental Fit Indices
3. Parsimony Fit Indices

Absolute fit indices are the most basic test in SEM, and they measure the overall fit model, both structural and measurement models. The measuring tools on Absolute Fit Indices are usually:

### **1. Chi-Square (CMIN)**

Chi-Square is the most basic measuring tool for measuring overall fit. This Chi-Square is very sensitive to the size of the sample used. If the number of samples used is large, namely more than 200, then chi-square must be accompanied by other test tools. The tested model will be considered excellent or satisfactory if the chi-square value is used. The smaller the chi-square value (CMIN), the better the model, and it is accepted based on probability (p) with a cut-off value of  $p > 0.05$ . A sample that is too small (less than 50) or a sample that is too large will significantly affect the chi-square. Therefore, using chi-square is only appropriate if the sample size is between 100 and 200. If the sample size is outside that range, the significance test becomes less reliable, and then this test needs to be supplemented with other test equipment.

### **2. RMSEA (The Root Mean Square Error of Approximation)**

This index can be used to compute chi-square statistics in large samples. The RMSEA value shows the goodness of fit that can be expected if the model is estimated in the population. RMSEA value of less than or equal to 0.08 is an index for the model's acceptability.

### **3. GFI (Goodness of Fit Index)**

This suitability index is a non-statistical measure with a value range between 0 (poor fit) and 1.0 (perfect fit). High values in this index indicate a better fit. The expected GFI is a value above 0.95.

### **4. TLI (Tucker Lewis Index)**

The expected value as a reference for accepting a model is  $> 0.95$ , and a value close to 0.1 indicates a perfect fit.

## 5. CFI (Comparative Fit Index)

This index is not affected by sample size; therefore, it is perfect for measuring a model's acceptability level. The CFI index is in the range 0-1. where the closer to 1 indicates the highest level of model acceptance. The expected CFI value is  $\geq 0.95$ . In model testing, the TLI and CFI indices are highly recommended because they are relatively insensitive to sample size and are less affected by model complexity.

## 6. CMIN/DF

CMIN/DF is produced from the chi-square statistic (CMIN) divided by the Degree of Freedom (DF), which is an indicator for measuring the level of fit of a model. The expected CMIN/DF is  $\leq 2.00$ , which indicates acceptance of the model.

Thus, the indices that can be used to test the feasibility of a model are summarised in the following table:

Table 3.12 Tabel Good of Fit

<b>Goodness of Fit Indices Cut-Off Value</b>	<b>Goodness of Fit Indices Cut-Off Value</b>
Chi-Square	Expected to be small
Probability	$\geq 0,05$
RMSEA	$\leq 0,08$
GFI	$\geq 0,90$
AGFI	$\geq 0,90$
CMIN/DF	$\leq 2.00$
TLI	$\geq 0,95$
CFI	$\geq 0,9$

Source : (Sanusi, 2011)

### 3.8 CHAPTER SUMMARY

This chapter outlines the research methodologies used to examine the relationship among three key constructs Organizational Culture (OC), Teacher Performance (TP), and Education Quality (EQ) within the framework of Pesantren in South Sumatra, Indonesia. This work employs a quantitative methodology, informed by a post-positivist epistemology, to examine the proposed linkages and substantiate the structural model using empirical data.

This study seeks to examine the direct and indirect relationships among OC, TP, and QE. This research employs a quantitative, correlational, and inferential approach to examine variables and their relationships while testing a theoretical framework based on Islamic and traditional educational paradigms. Structural Equation Modelling (SEM), implemented using AMOS software, was used to address the intricacies of multidimensional entities and proposed relationships.

The methodological approach is varied:

- Descriptive analysis is used to assess the present condition and distribution of OC, TP, and QE within the sample population.
- Correlational approaches ascertain the magnitude and orientation of relationships between variables.
- Inferential analysis facilitates hypothesis testing and the extrapolation of findings from the sample to the larger pesantren population.

The use of SEM-AMOS ensures the accuracy of the analysis, allowing for the simultaneous evaluation of measurement and structural models.

More than 5,000 teachers working in various pesantren in South Sumatra as the target of demographic consists of. Krejcie and Morgan (1970) table was used to ascertain a minimum sample size of 357 respondents, ensuring the trustworthiness of the data and demographic representation.

Stratified random sample technique were used to address the variability across different types of pesantren, including modern, traditional, and integrated institutions. This stratification enhances external validity by representing institutional variety and contextual subtleties within the pesantren ecosystem.

The research instrument is a structured questionnaire covering three main constructs:

<b>Variable</b>	<b>Number of Items</b>	<b>Model Source</b>
Organizational Culture	37	Seven Dimensions Robbins + Zarkasih
Teacher Performance	27	Six Dimensions Supardi
Quality of Education	37	Eight National Education Standards (SNP)

To ensure validity and reliability, the instrument underwent rigorous refinement:

- Face and content validity were assessed through expert review.
- Reliability was established by Cronbach's Alpha, confirming internal consistency.
- Pilot tests with educators outside the original sample were conducted to improve item clarity and contextual relevance.

All products are conceived in Indonesia and meticulously tailored for cultural pertinence and language precision pertinent to pesantren educators.

Data collection was conducted with digital and paper questionnaires, ensuring comprehensive coverage in both urban and rural pesantren. Prior to distribution, ethical approval and institutional licenses were secured. Participants were guaranteed the confidentiality of their responses, and anonymity was maintained throughout the process.

The survey was conducted within a specified timeframe, and the data collection protocol adhered to ethical standards and Islamic etiquette (ethics) in interactions with educational institutions

The analysis was conducted in two main stages:

1. Descriptive Statistics (SPSS):

- To delineate the demographic attributes of the respondents and elucidate the distribution of OC, TP, and QE.

2. Structural Equation Modeling (SEM) using AMOS:

- To evaluate the proposed structural links among the three variables.
- The model fit was assessed using indices like Chi-Square, RMSEA, GFI, AGFI, TLI, and CFI.
- Path analysis was used to investigate direct and indirect effects; however, this study did not statistically assess mediation.

This dual-phase procedure allows thorough measurement validation and hypothesis testing at the model level, thereby ensuring the robustness of findings within a multidimensional theoretical framework.

Chapter Three outlines the methodological and epistemological study framework, proficient in capturing the complex dynamics of pesantren-based education. The incorporation of Islamic educational concepts into the development of instruments and contextual sampling enhances the cultural relevance and religious authenticity of this research. Moreover, the use of AMOS SEM offers a robust analytical instrument to authenticate the suggested tawhidic educational model, acting as a conduit between empirical data and the theoretical objectives delineated in the preceding chapters.

This analytical approach strengthens the understanding of the relationship between organisational culture and teacher performance in influencing the quality of education in Pesantren.

## **CHAPTER FOUR**

### **DATA ANALYSIS AND PRESENTATION OF THE RESULTS**

#### **4.1 INTRODUCTION**

This chapter discusses the results of empirical analysis conducted to examine how organizational culture (OC), teacher performance (TP), and education quality (QE) are related to each other in Pesantren across South Sumatra. This marks a shift from the conceptual and methodological foundations provided in the previous chapters to a critical examination of hypotheses using statistical modeling and interpretive insights.

The structure of this chapter consists of several main parts. These include data screening and preparation, descriptive analysis of key variables, respondent demographic profiles, testing the validity and reliability of the measurement model, and hypothesis testing using Structural Equation Modeling (SEM). Each step is executed strictly to ensure statistical robustness and analytical clarity in line with the research objectives.

Through two statistical tools, Statistical Package for the Social Sciences (SPSS) version 24 and Analysis of Moment Structures (AMOS) version 24, descriptive statistics and initial data screening could be done easily. The SEM approach has been selected for the ability its has to simultaneously analyse complex interactions across several domains, evaluate direct and indirect effects, and validate model fit.

The main goals of this chapter is to provide empirical answers to the research questions outlined in Chapter One and to validate the model hypothesized in Chapter Two. This chapter aims to explore how institutional culture and teacher-related dynamics converge to influence the quality of education in Pesantren by linking statistical evidence with theoretical frameworks.

Besides using numerical analysis, the results presented here are also interpreted from the perspective of the tauhidic world. This paradigm emphasizes the unity of science, moral obligation, and human development. This current chapter provides a spiritually and contextually rooted perspective on the evolution of faith-based educational institutions through an integrative approach.

#### **4.2 DATA SCREENING PROCESS**

In this study, before analysing and parsing the data, the first step taken was to filter the data to identify the missing data, outliers, data accuracy, and whether the data was normally distributed or not. This step was taken to avoid incorrect results due to incorrect data entry from surveys that had been filled in by respondents (Pallant, 2010). Therefore, if there were items in the survey that were not filled in, then the data is considered lost. The data was considered valid if the data is missing no more than 5% of the total respondents, but if the data is missing more than that, then the questionnaire is considered invalid. If there is incomplete data, the data must be eliminated (Hair et al., 1998).

The questionnaire in this study was randomly distributed to Pesantren teachers in 17 districts and cities in South Sumatra Province, totalling 420 questionnaires. However, the questionnaire filled out amounted to 350. A total of 6 questionnaires were not filled out properly, so the questionnaires were discarded, and 344 questionnaires were considered complete.

## **4.3 TESTING THE ASSUMPTION**

### **4.3.1 Treatment of Normality and Outliers**

Normality is very important in conducting statistical analysis. Several methods can be used in normality analysis, one of which is by identifying outliers. Therefore, this outlier process is very important in checking the normality of data.

Two things need to be considered when conducting normality and outliers' analysis. The first is univariate outliers, and the second is multivariate outliers. Univariate outliers are the value of the extremity on one variable, while the multivariate outlier is an unusual value on two variables. Both of these can interfere with the validity of conducting statistical analysis and have the potential for errors, both in data entry, affecting the population, and data loss (Pallant, 2010).

To find the univariate outliers, the value of each variable is analysed using SPSS version 24 and converted to a standard value (z-score) with a mean of 0 and a standard deviation of 2. Data is considered an outlier if its z-score is less than -2.5 or greater than 2.5 (Hair et al., 2010; Meyers et al., 2006).

In addition, to ensure whether there is a multivariate outlier, a data test was carried out using the Mahalanobis distance as an indicator. Data is considered an outlier if the variable threshold value is  $< .001$  (Tabachnick et al., 2013). This examination is carried out so that there is no multivariate outlier data. Therefore, the final data used in this study amounted to 344.

Table 4.1 Residuals Statistics (Multivariate Outliers Detection)

<b>Residuals Statistics</b>					
	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>N</b>
Predicted Value	2.04	5.00	3.68	.828	344
Std. Predicted Value	-1.972	1.598	.000	1.000	344
Standard Error of Predicted Value	.020	.076	.031	.010	344
Adjusted Predicted Value	2.00	5.01	3.68	.828	344
Residual	-1.015	2.956	.000	.350	344
Std. Residual	-2.895	8.429	.000	.997	344
Stud. Residual	-2.900	8.490	.000	1.004	344
Deleted Residual	-1.019	2.999	.000	.355	344
Stud. Deleted Residual	-2.932	9.546	.003	1.035	344
Mahal. Distance	.174	15.053	1.994	1.890	344
Cook's Distance	.000	.348	.005	.022	344
Centred Leverage Value	.001	.044	.006	.006	344

a. Dependent Variable: Quality Education

#### 4.3.2 Testing for Multicollinearity

The occurrence of multicollinearity is caused when two or more constructs have a high linear correlation Kline (2023) To find out, Variation Inflation Factor (VIF) and Tolerance were used.

In this study, there was a correlation between independent variables and dependent variables. The correlation is significant and strong, with an R-value of more than 0.03. According to Hair et al (2010) and Pallant (2010), multicollinearity is considered to occur if the correlation of independent and dependent variables reaches or exceeds 0.96. The results of this research showed that there was no violation of multicollinearity between the independent and dependent variables.

Table 4.2 Correlations between Organizational Culture, Teacher Performance, and Quality Education

		<b>OC</b>	<b>TP</b>	<b>QE</b>
OC	1) Pearson Correlation	1		
	2) Sig. (2-tailed)			
TP	3) Pearson Correlation	.866**	1	
	Sig. (2-tailed)	.000		
QE	Pearson Correlation	.908**	.898**	1
	Sig. (2-tailed)	.000	.000	

\*\* . Correlation is significant at the 0.01 level (2-tailed).

To ensure that multicollinearity does not occur, a collinearity diagnostic test was carried out by looking at the Tolerance and Variance Inflation factor (VIF) values in each variable studied Hair et al (2010) The Tolerance value was used to measure how much variation of an independent variable cannot be explained by other variables. The Tolerance value is calculated as  $1-R^2_i$ , with a minimum limit of more than 0.10, and the VIF (i.e.,  $1/\text{Tolerance}$ ) should be less than 10. If this value is not met, multicollinearity can occur Pallant (2010) This threshold is also supported by Kline (2011), who suggested that VIF values below 10 are acceptable and indicate no serious multicollinearity. Similarly, O'Brien (2007) argued that while a VIF above 10 is often considered problematic, even values above 5 may warrant further examination, depending on the context. More recent findings by Daoud (2017) emphasize that multicollinearity can bias coefficient estimates and reduce statistical power, hence justifying the continued use of VIF as a diagnostic tool. In this study, the VIF had a value of 4.01 for both the organizational culture variable and the teacher performance variable, with a tolerance value of 0.249. This suggests that there was no multicollinearity of data, as shown in Table 4.3.

Table 4.3 Coefficients

Model		Unstandardised Coefficients		Standardised Coefficients		Collinearity Statistics		
		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
1	(Constant)	18.868	2.723		6.930	.000		
	OC	.535	.039	.524	13.597	.000	.249	4.012
	TP	.607	.053	.444	11.529	.000	.249	4.012

a. Dependent Variable: QE

#### 4.3.3 Univariate and Multivariate Normality check

Before entering into the analysis using SEM, it is important to first check whether the data meets the assumptions of univariate and multivariate normality (Kline, 2011). From the data analysis carried out, the minimum skewness ratio value was -1.572, the maximum was -0.124, the minimum kurtosis value was -1.360, and the maximum value was -1.818. These values were still within the accepted normality limit, which is a value between -2 and 2, and kurtosis between -7 and 7 (Curran et al., 1996; George & Mallery, 2010). In addition, multivariate normality was also examined using residual tests (Garson, 2012).

#### 4.4 DESCRIPTIVE ANALYSIS AND DEMOGRAPHIC INFORMATION

The demographic section explains the background of respondents from 17 districts/cities in South Sumatra province. Of the 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 1 respondents (0.3%), OKI 45 respondents (13.1%), OKU 13 respondents (3.8%), East OKU 88 respondents (25.6%), South OKU 8 respondents (2.3%), Lubuklinggau 15 respondents (4.4%), Musi Rawas 15 respondents (4.4%), North Musi Rawas 2 respondents (0.6%).

Table 4.4 Demographic Characteristics of the Respondents

Characteristic	Category	Frequency	Percentage
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%
	Muara Enim	28	8,1%
	Lahat	9	2,6%
	Pagaralam	5	1,5%
	Empat Lawang	1	0,3%
	OKI	45	13,1%
	OKU	13	3,8%

Characteristic	Category	Frequency	Percentage
	OKU Timur	88	25,6%
	OKU Selatan	8	2,3%
	Lubuklinggau	15	4,4%
	Musi Rawas	15	4,4%
	Musi Rawas Utara	2	0,6%
	TOTAL	344	

#### **4.4.1 Descriptive Analysis of Respondents' Perceptions Regarding Organizational Culture (OC), Teacher Performance (TP), and Quality Education (Mean, Max, Min, SD, Skewness, Kurtosis, and Internal reliability)**

This section aims to answer the research question (RQ1) regarding how respondents perceive the practice of organizational culture (OC), teacher performance (TP), and quality of education (QE) of Pesantren in South Sumatra Province.

Table 4.5 presents the average of all components as well as the average standard deviation of each variable, maximum skewness value, kurtosis, and internal reliability.

Table 4.5 Details of Mean, Standard Deviation, Skewness, Kurtosis, and Internal Reliability of Each Construct

<b>Variables</b>	<b>Constructs Measured</b>	<b>No of Items</b>	<b>Mean</b>	<b>SD</b>	<b>Skewness</b>	<b>Kurtosis</b>	<b>Internal Reliability</b>
Organizational Culture	Innovation and risk-taking	4	3.669	1.039	-.841	.269	.966
	Attention to detail	4	3.648	1.014	-.738	.141	.951
	Outcome orientation	4	3.584	.925	-.171	-.800	.881
	People orientation	4	3.616	.915	-.198	-.755	.905
	Team Orientation	4	3.631	.948	-.587	-.023	.923
	Aggressiveness	4	3.616	.896	-.145	-.721	.896
	Stability	4	3.581	.974	-.487	-.212	.923
	Islamic Biah (Environment)	9	3.686	.916	-.320	-.676	.951
Teacher Performance	Learning Planning	5	3.613	.925	-.269	-.654	.913
	Implementation of Learning	4	3.590	1.020	-.618	.064	.945
	Ability to Build Relationships with Students	6	3.590	1.020	-.618	.064	.913
	Assessment Implementation	4	3.596	1.017	-.647	.109	.941
	Enrichment Program	4	3.628	.939	-.470	-.130	.920
	Carry out Remedial Programs	4	3.686	.861	-.258	-.539	.871
Quality Education	Competence of graduates	9	3.701	.981	-.712	.131	.974
	Content Standard	4	3.672	.903	-.282	-.662	.903
	Process Standard	4	3.634	.987	-.679	.116	.933
	Educational Assessment Standards	4	3.622	.946	-.262	-.818	.894
	Education Personnel Standards	4	3.613	1.032	-.706	.064	.944
	Facilities and Infrastructure Standards	4	3.648	.898	-.147	-.736	.865
	Educational Management Standards	4	3.645	1.056	-.805	.140	.959
	Financing Standard	4	3.698	.982	-.814	.360	.955

N= 344 Notes: Level= Low (1-1.66); Medium (1.67-3.33); High (3.34-5.00)

Based on table 4.5 above, the highest level of perception of organizational culture (OC) from the highest to the lowest score is Islamic Biah (Environment) with values ( $M = 3.686$ ,  $SD = 0.916$ ), Innovation and risk-taking ( $M = 3.669$ ,  $SD = 1.039$ ), Attention to Details ( $M = 3.648$ ,  $SD = 1.014$ ), Team Orientation ( $M = 3.631$ ,  $SD = 0.948$ ), People Orientation ( $M = 3.616$ ,  $SD = 0.915$ ), Aggressiveness ( $M = 3.616$ ,  $SD = 0.898$ ), Outcome Orientation ( $M = 3.584$ ,  $SD = 0.928$ ), and the lowest value of Stability ( $M = 3.581$ ,  $SD = 0.974$ ).

For the perception level of Teacher Performance (TP), the highest score is carrying out Remedial Programs with a score of ( $M = 3.686$ ,  $SD = 0.861$ ), Enrichment Program ( $M = 3.628$ ,  $SD = 0.939$ ), Learning Planning ( $M = 3.613$ ,  $SD = 0.925$ ), Assessment Implementation ( $M = 3.596$ ,  $SD = 1.017$ ), Implementation of Learning ( $M = 3.590$ ,  $SD = 1.020$ ), dan Lowest value Ability to Build Relationship with students ( $M = 3.590$ ,  $SD = 1.020$ ).

Regarding Quality of Education (QE), the highest score was obtained by Competence of graduates ( $M = 3.701$ ,  $SD = 0.981$ ), followed by Financing Standard ( $M = 3.698$ ,  $SD = 0.982$ ), Content Standard ( $M = 3.672$ ,  $SD = 0.903$ ), Facilities and Infrastructure Standards ( $M = 3.648$ ,  $SD = 0.898$ ), Educational Management Standards ( $M = 3.645$ ,  $SD = 1.056$ ), Process Standard ( $M = 3.634$ ,  $SD = 0.987$ ), Educational Assessment Standards ( $M = 3.622$ ,  $SD = 0.946$ ), and the lowest value Educational Personnel Standards ( $M = 3.613$ ,  $SD = 1.032$ ).

Overall, the highest and lowest perception values of Organizational Culture are  $M = 3.686$  (Islamic Biah) and  $M = 3.571$  (Stability). For Teacher performance, the highest Mean value is  $M = 3.686$  (Carry out Remedial Programs), and the lowest mean value is  $M = 3.590$  (Ability to Build Relationships with Students). Meanwhile, the highest perception score is Quality Education, with a value of  $M = 3,701$  (Competence of Graduates) and  $M = 3,613$  (Education Personnel Standards). Therefore, based on the description and discussion, RQ1 was completely addressed.

#### 4.5 TEST OF STATISTICAL ASSUMPTIONS

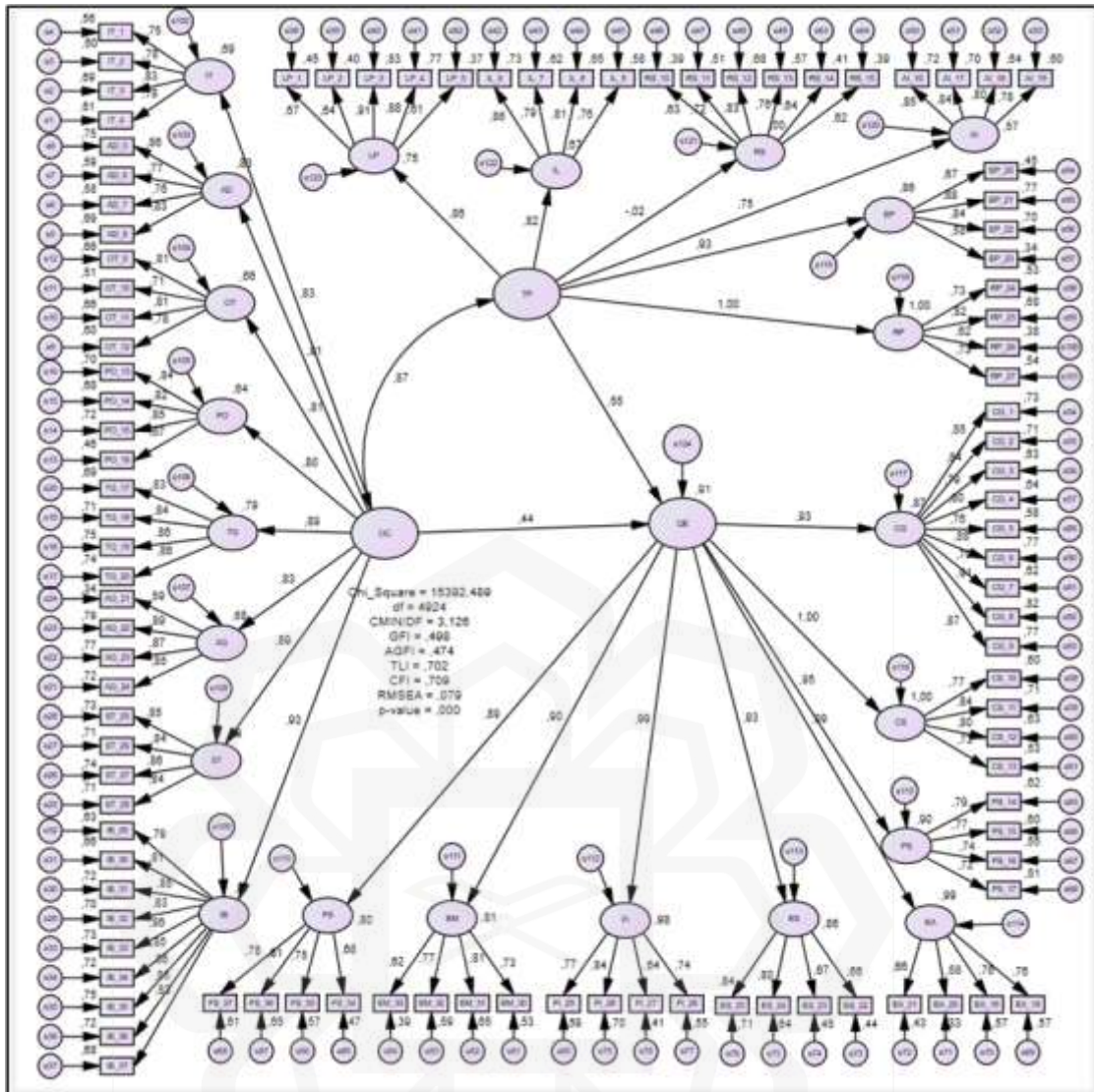
Before conducting an SEM analysis, tests must be conducted to emphasise certain assumptions regarding statistical methodologies (Kaplan, 2009). These assumptions include multivariate normality testing, outlier data, model descriptions, and the number of samples used. Various types of tests can be applied in a study. In this study, skewness and kurtosis values were used. The skewness test aims to observe the extent to which the data has symmetry, while kurtosis is used to analyse how the data is distributed. Based on the skewness and kurtosis values, there are two possible types of distributions, namely distributions that are too high or too flat. The distribution is considered normal if the skewness and kurtosis values are in the range of -1.0 to +1.0. (Meyers et al., 2006; Tabachnick et al., 2013).

Table 4.5 shows the skewness and kurtosis values of each variable observed. For variable organizational culture, skewness and kurtosis values Innovation and risk-taking skewness = -.841 and kurtosis = .269, attention to details skewness = -.738 and kurtosis .141, outcome orientation skewness = -.171 and kurtosis = -.800, people-orientation skewness = -.198 dan kurtosis = -.755, team orientation skewness = -.587 and kurtosis = -.023, Aggressiveness skewness -.145 and kurtosis = -.721, Stability skewness = -.487 dan kurtosis = -.212, Islamic Biah (Environment) skewness = -.320 and kurtosis = .676, learning planning skewness = -.269 and kurtosis = -.654, implementation on learning skewness = -.618 and kurtosis = .064, ability to build relationship with students skewness = -.618 and kurtosis = .064, assessment implementation skewness = -.647 and kurtosis = .109, enrichment program skewness = -.470 and kurtosis = -.130, carryout remedial programs skewness = -.258 and kurtosis = -.539, competence of graduates skewness = -.712 and kurtosis = .131, content standard skewness = -.282 kurtosis = -.662, process standard skewness = -.679 and kurtosis = .116, education assessment standards skewness = -.262 and kurtosis = -.818, educational personnel standards skewness = -.706 and kurtosis = .064, facilities and infrastructure standards skewness = -.147 and kurtosis = -.736, educational management standards skewness = -.805 and kurtosis = .140 and financing standard skewness = -.814 and kurtosis = .360. Based on the values above, each variable is within the recommended value limit and does not violate the assumption of normality.

#### **4.6 RESULT OF THE CONFIRMATORY FACTOR ANALYSIS (CFA) FOR EACH VARIABLE**

This section discusses RQ 2 through 4 of this study for OC, TP, and QE constructs. Confirmatory Factor Analysis (CFA) is used to analyse and test data against relevant hypotheses and meet the minimum standards of three goodness-of-fit indices (Hair et al., 2010). The use of this goodness-of-fit index ensures that each hypothesis is supported by acceptable evidence and fits the model. The average variance extracted (AVE) validity value must be  $\geq .5$ , and the composite reliability (CR) must be  $\geq .7$ . If it meets these conditions, the hypothesised model is valid and realistic.





Noted: IT = Innovation and risk-taking, AD = Attention to detail, OT = Outcome orientation, PO = People orientation, TG = Team Orientation, AG = Aggressiveness, ST = Stability, IB = Islamic Biah. LP = Learning Planning, IL = Implementation of Learning, RS = Ability to Build Relationships with Students, AI = Assessment Implementation, EP = Enrichment Program, RP = Carrying out Remedial Programs. CG = Competence of graduates, CS = Content Standard, PS = Process Standard, EA = Educational Assessment Standards, ES = Education Personnel Standards, FI = Facilities and Infrastructure Standards, EM = Educational Management Standards, FS = Financing Standard.

Figure 4.1 Generated Hypothesized model

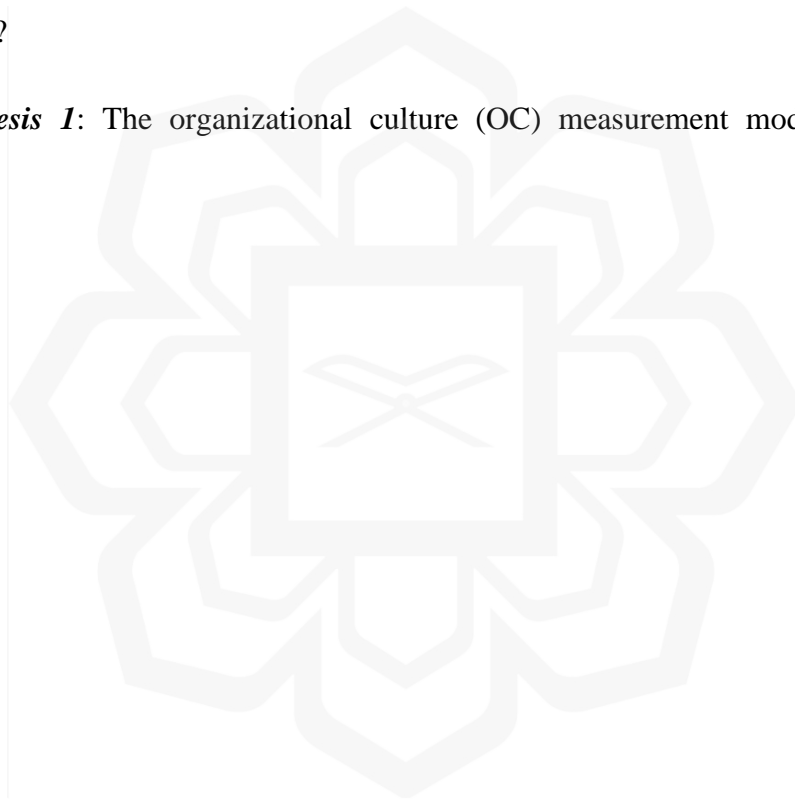
Based on Figure 4.1 above, the model has not yet met the Goodness-of-Fit (GoF) criteria. Therefore, a Confirmatory Factor Analysis (CFA) was conducted for each variable to obtain the required GoF values, namely  $CMIN/DF \leq 3$ , GFI, AGFI, TLI, CFI  $\geq 0.90$ , and  $RMSEA \leq 0.08$ . The next step is to perform CFA testing for each variable.

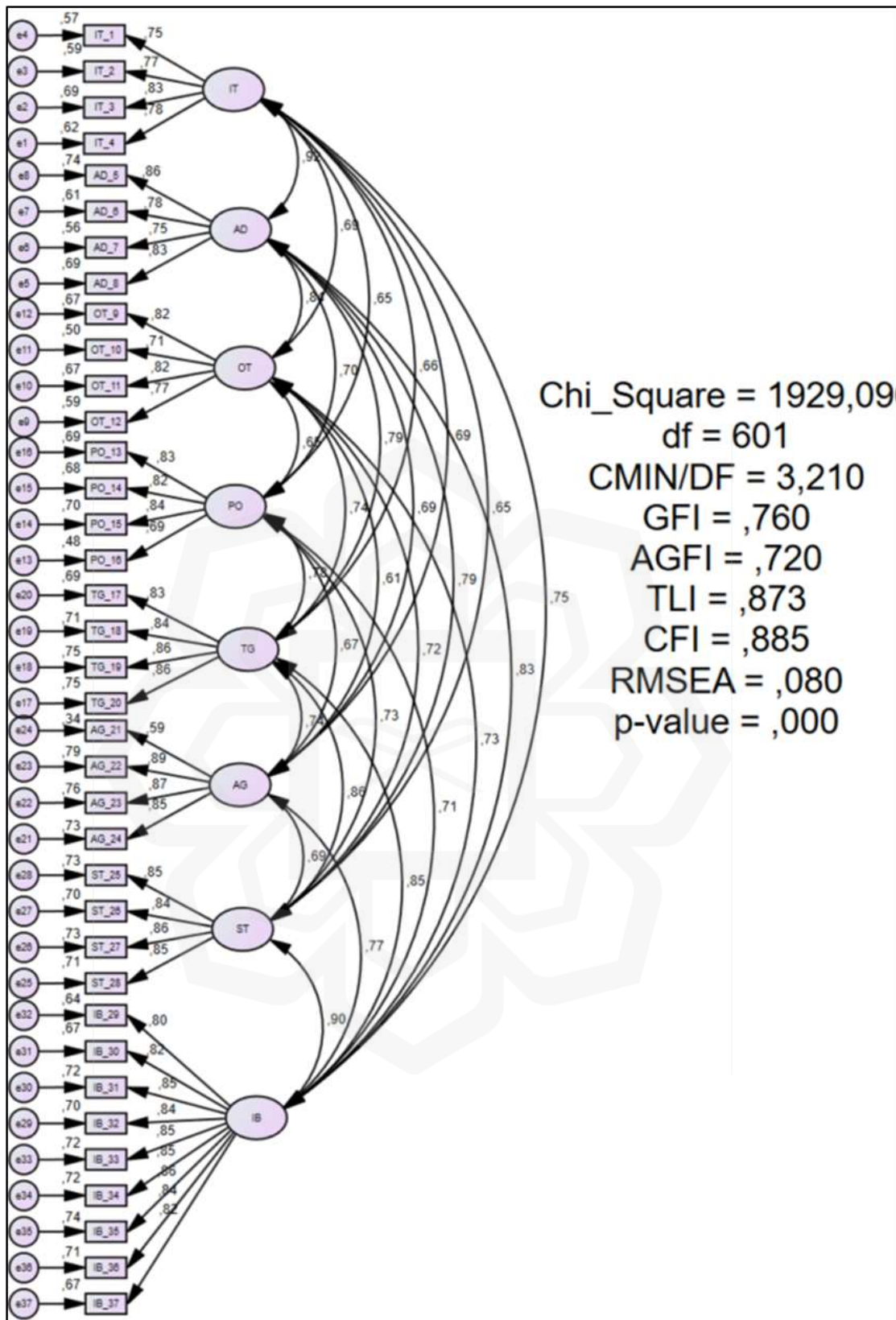
#### **4.6.1 Confirmatory Factor Analysis for Organizational Culture (OC) Construct**

The first part is the CFA of organizational culture which consists of eight constructs, namely, Innovation and risk-taking (IT), Attention to details (AD), Outcome orientation (OT), People orientation (PO), Team Orientation (TG), Aggressiveness (AG), Stability (ST), and Islamic Biah (Environment) (IB). The use of CFA ensures the extent to which a particular indicator is correctly measured and represented by one or more latent variables (Byrne, 2010). Figure 4.2 is the CFA of organizational culture. The questions and hypotheses that must be answered are as follows:

**Research Question 2:** Is the organizational culture measurement model valid and reliable?

**Hypothesis 1:** The organizational culture (OC) measurement model is valid and reliable.





Noted: IT = Innovation and risk-taking, AD = Attention to detail, OT = Outcome orientation, PO = People orientation, TG = Team Orientation, AG = Aggressiveness, ST = Stability, IB = Islamic Biah.

Figure 4.2 Generated Hypothesized OC model

Based on Figure 4.2 above, the correlation between items for 37 items is statistically significant. However, the CFA results show models that have not met the GoF (Goodness-of-fit) requirements, with values of CFI = .885, RMSEA = .080, TLI = .878, AGFI = .720, GFI = .760, df = 601, and CMIN/df = 3.210. It is thought that the model does not meet the goodness-of-fit standard, so it is re-specified by checking the modification indices (MI) to obtain a better model. To get a better score, based on MI's suggestion, some items and components were removed due to cross-loading issues after connection errors. Of the 37 items that existed, 25 items were deleted. The deleted items consisted of one Innovation and risk-taking (IT) item, four Attention to details (AD) item, One Outcome orientation (OT), One People orientation (PO), four Team Orientation (TG), four Aggressiveness (AG), four Stability (ST) and six Islamic Biah (Environment) (IB) to get results that met the good-of-fit standard.

From these results, there was an improvement in goodness-of-fit for the revised organizational culture (OC) model, with the results shown in Figure 4.3. The results show that the match index was better than that of the hypothetical model ( $\chi^2 = .000$ ,  $\chi^2/df = 1.380$ , CFI = .993, RMSEA = .033, TLI = .991, GFI = .969, and AGFI = .950).

Table 4.6 Summary of the Fit Indices of the OC Measurement Model

<b>Fit Indices</b>	<b>Accepted Fit</b>	<b>OC Generated Model</b>	<b>OC Re-Specified Model</b>
Chi-Square	Insignificant	1929.096	66.249
p-value*	.001 ≤ P ≤ .05	.000	.041
CMIN/DF	≤ 3	3.210	1.380
RMSEA	≤ .080	.080	.033
CFI	≥ .90	.885	.993
GFI	≥ .90	.760	.969
TLI	≥ .90	.878	.991
AGFI	≥ .90	.720	.950

Source: Hair et al. (2010) and Kline (2023).

Referring to Table 4.6, the OC dimensional structure is included in the range of acceptable index values. It can be assumed that there is a good model between the implicit covariance matrix of the model and the covariance matrix of the data studied.

Parametric estimation checks also show statistical significance in the dataset. The value of the model ranges between .75 (IT\_4) and .91 (IB\_35). It can be concluded that the resulting model does not have a negative estimate. In the case of multiple correlations of squares, the resulting values range between .56 (IT\_4) and .82 (IB\_35), meaning that the values correspond to and support the construction of the variables used. Figure 4.3 is a revised model.

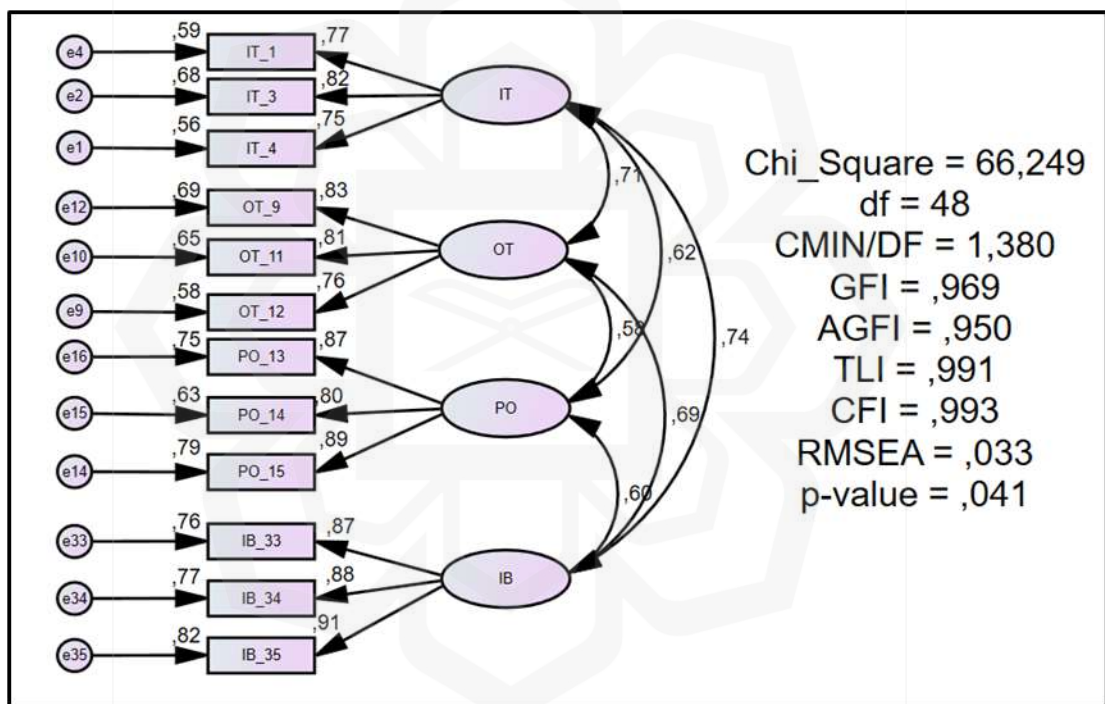


Figure 4.3 Revised Multi-dimensional Constructs of OC

Based on Figure 4.3, the modified OC model has matched the sample data. Further analysis requires convergent validity. The table below shows the values of Cronbach's Alpha, loading factor, Average Variance Extract (AVE), and Composite Reliability (CR) based on the modified model.

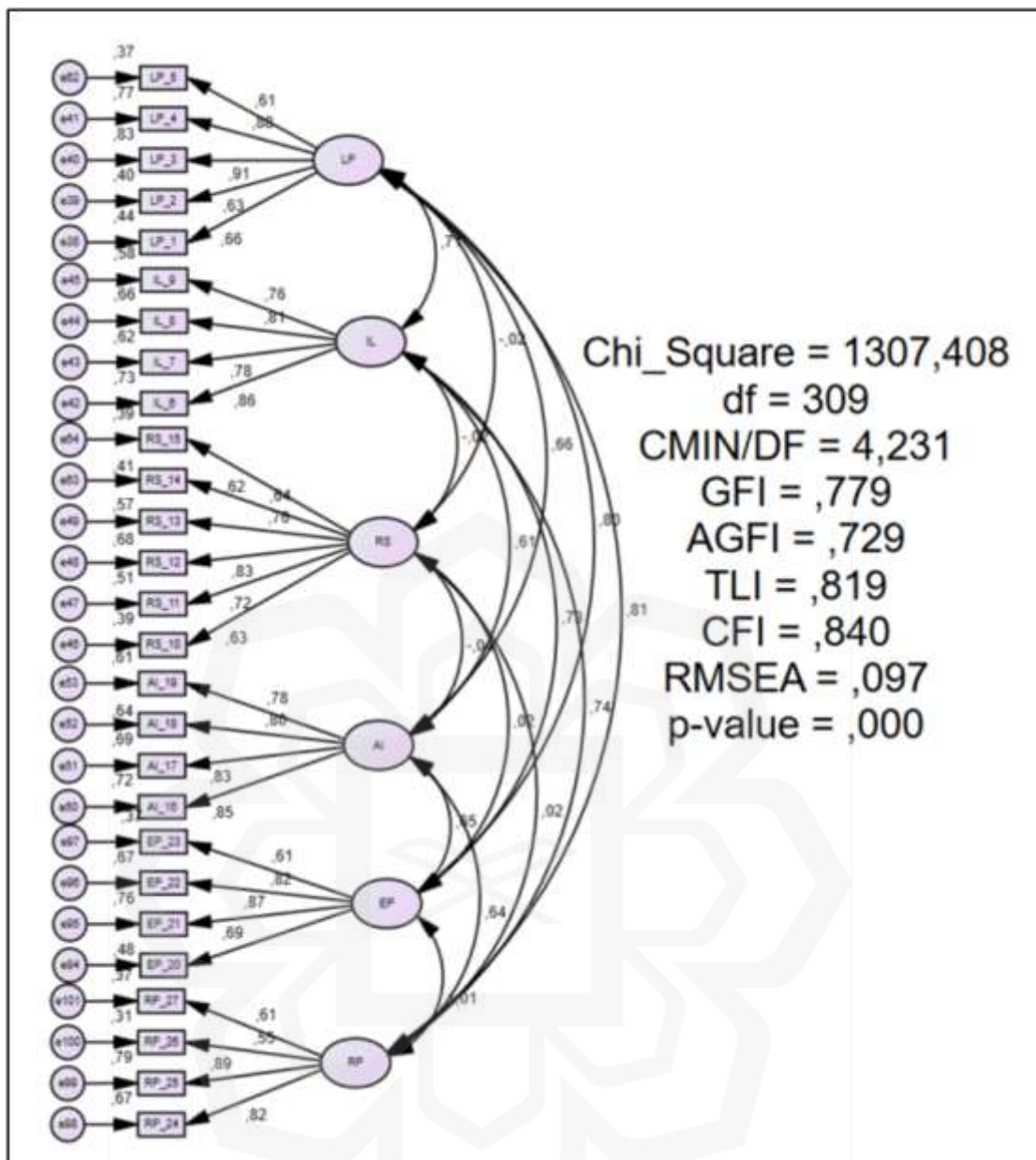
Table 4.7 Summary of the Convergent Validity of the Revised Multi-dimensional Construct of OC

Constructs	Items	Internal Reliability (Cronbach's Alpha)	Factor Loading	AVE	CR
Innovation and risk-taking	IT_4	.822	0.75	0.610	0.82
	IT_3		0.82		
	IT_1		0.77		
Outcome Orientation	OT_12	.843	0.76	0.643	0.84
	OT_11		0.81		
	OT_9		0.83		
People orientation	PO_15	.884	0.89	0.725	0.89
	PO_14		0.80		
	PO_13		0.87		
Islamic Biah	IB_35	.914	0.88	0.781	0.91
	IB_34		0.91		
	IB_33		0.87		

From Table 4.7 above, the AVE and CR values meet the requirements of  $AVE > 0.5$  and  $CR \geq 0.7$ . Therefore, the revised OC hypothesis model is valid. Based on the goodness-of-fit index value and convergent validity of the modified OC hypothesis model, it is clear that RQ2, whether the Organizational Culture (OC) measurement model is valid and reliable, has been answered, and it can be assumed that the OC measurement is valid and reliable. Thus, hypothesis one is acceptable.

#### 4.6.2 Confirmatory Factor Analysis for Teacher Performance (TP) Construct

The second part is the CFA of Teacher performance, which consists of six constructs, including Learning Planning (LP), Implementation of Learning (IL), Ability to Build Relationships (RS) with Students, Assessment Implementation (AS), Enrichment Program (EP), and Carry out Remedial Programs (RP). Teacher performance (TP) consists of six constructs and 27 items to answer Research Question 3: Is the teacher performance (TP) measurement model valid and reliable? Hypothesis 2: The Teacher Performance (TP) measurement model is valid and reliable.



Noted: LP = Learning Planning, IL = Implementation of Learning, RS = Ability to Build Relationships with Students, AI = Assessment Implementation, EP = Enrichment Program, RP = Carrying out Remedial Programs.

Figure 4.4 Generated Hypothesized Teacher Performance (TP) model

Figure 4.4 shows the CFA result of the teacher performance (TP) construct, and the CFA result shows that the correlation between the 27 items is statistically significant. However, it has not met the required standards of good fit. The results obtained with the value of CFI = .840, TLI = .819, AGFI = .729, and GFI = .779 are below the threshold value of  $\geq .9$ . The RMSEA value = .097 is well above the required RMSEA value, it should be  $\leq .08$ , and the CMIN/df = 4.231, which should be  $\leq 3$ .

Therefore, the model is revised by paying attention to the modification indices (MI) to meet the required goodness-of-fit value.

To obtain the desired results, certain items must be eliminated. Of the twenty-seven items, eighteen must be abolished. Two items from Learning Planning (LP), one item from Implementation of Learning (IL), six items from Ability to Build Relationships with Students (RS), one item from Assessment Implementation (AI), four items from Enrichment Program (EP), and four items from Carry out Remedial Programs (RP) were eliminated to obtain a better match score.

Generally, re-modification yields better results, and there is an increase in the conformity index of the teacher performance (TP) construct. The results of the modification are better when compared to the results of the match index of the previous hypothesis. With values ( $\chi^2 = .000$ ,  $\chi^2/df = 2.958$ , CFI = .969, RMSEA = .076, TLI = .954, GFI = .952, and AGFI = .911). With these results, the match index can be accepted and is within the required threshold. Table 4.8 below is the result of the modified model.

Table 4.8 Summary of the Fit Indices of the TP Measurement Model

<b>Fit Indices</b>	<b>Accepted Fit</b>	<b>TP Generated Model</b>	<b>TP Re-Specified Model</b>
Chi-Square	Insignificant	1307.408	70.997
p-value*	.001 ≤ P ≤ .05	.000	.000
CMIN/DF	≤ 3	4.231	2.958
RMSEA	≤ .08	.097	.076
CFI	≥ .90	.840	.969
GFI	≥ .90	.729	.952
TLI	≥ .90	.819	.954
AGFI	≥ .90	.729	.911

Based on Table 4.8 above, the multi-dimensional construct of teacher performance that has been re-specified is included in the accepted range for its match index value. In a sense, there is an adequate model between the implicit covariance matrix and the covariance matrix of the observed data.

Parametric estimation checks also show statistical singularities in the dataset. The value of the model ranges between .67 (LP\_2) and .87 (AI\_17). It can be concluded that the resulting model does not have a negative estimate. In the case of multiple correlations of squares, the resulting values range from .44 (LP\_2) to .75 (LP\_17), which means that the values follow and support the construction of the variables used. Figure 4.8 is a revised model.

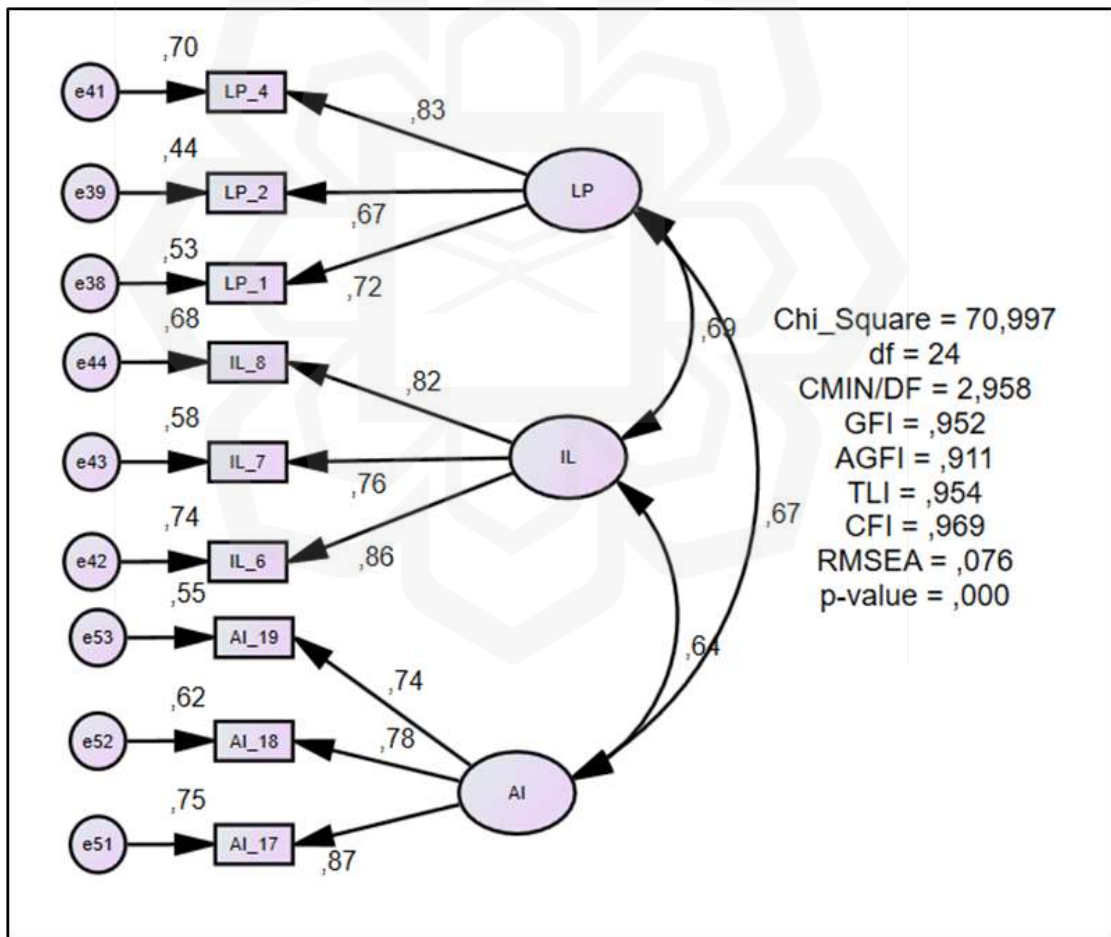


Figure 4.5 Revised TP Multi-dimensional Construct

Based on Figure 4.5, the revised construction model follows the sample data. Furthermore, the convergent validity of the hypothesized model in this study needs to be tested. The table below explains the Cronbach Alpha values, loading factors, AVE, and CR values for the revised teacher performance hypothesis model.

Table 4.9 Summary of the Convergent Validity of the Revised Multi-dimensional Construct of TP

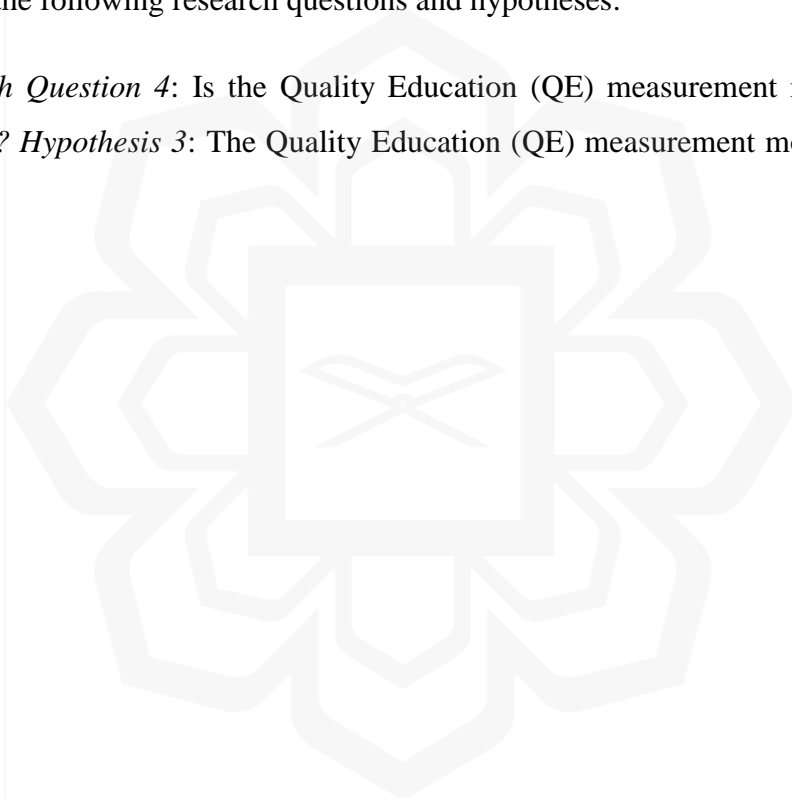
<b>Constructs</b>	<b>Items</b>	<b>Internal Reliability (Cronbach's Alpha)</b>	<b>Factor Loading</b>	<b>AVE</b>	<b>CR</b>
Learning Planning	LP_4	.787	0.83	0.556	0.79
	LP_2		0.67		
	LP_1		0.72		
Implementation of Learning	IL_8	.855	0.82	0.665	0.86
	IL_7		0.76		
	IL_6		0.86		
Assessment Implementation	AI_19	.843	0.74	0.640	0.84
	AI_18		0.78		
	AI_17		0.87		

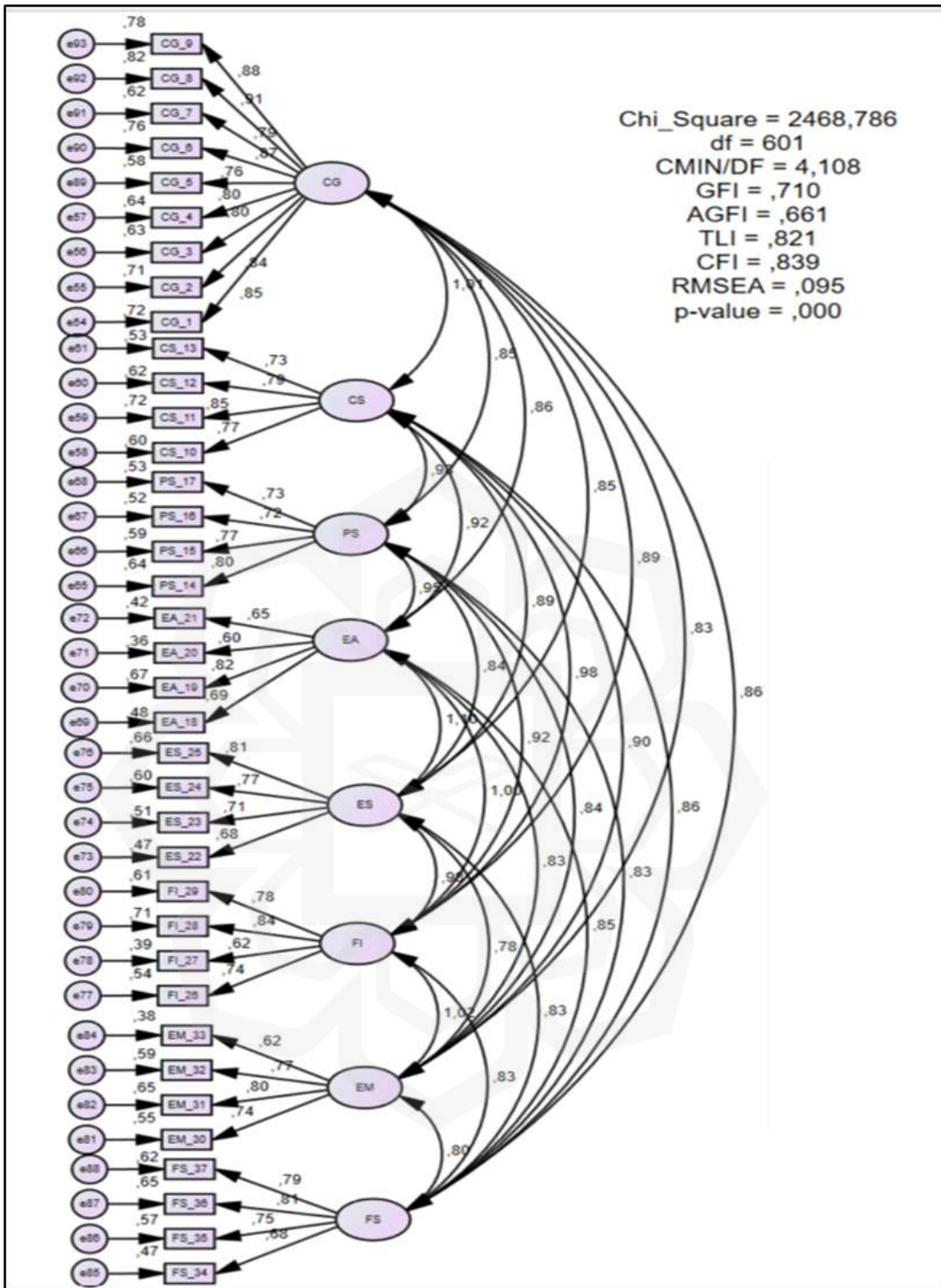
According to Table 4.9, all constructs have an AVE value of 0.5 or greater and a CR value of 0.7 or greater. Therefore, the revised hypothesis model exhibits convergent validity. Based on the results of the match index, the RQ3 question of whether the Teacher Performance (TP) measurement model is valid and reliable has been answered, and it can be assumed that the TP measurement was valid and reliable. Thus, hypothesis two can be accepted.

#### **4.6.3 Confirmatory Factor Analysis for Quality Education (QE) Construct**

Quality Education (QE) is the last construct evaluated using CFA, which consists of eight factors of Competence of graduates (CG) which has nine indicator items, Content Standard (CS) has four indicator items, Process Standard (PS) has four indicator items, Educational Assessment Standards (EA) has four indicator items, Education Personnel Standards (ES) has four indicator items, Facilities and Infrastructure Standards (FI) has four indicator items, Educational Management Standards (EM) has four indicator items, and the last construct Financing Standard (FS) has four indicator items. Overall, it consists of thirty-seven indicator items to answer the following research questions and hypotheses:

*Research Question 4: Is the Quality Education (QE) measurement model valid and reliable? Hypothesis 3: The Quality Education (QE) measurement model is valid and reliable.*





Note: CG = Competence of graduates, CS = Content Standard, PS = Process Standard, EA = Educational Assessment Standards, ES = Education Personnel Standards, FI = Facilities and Infrastructure Standards, EM = Educational Management Standards, FS = Financing Standard.

Figure 4.6 Generated Hypothesized Quality Education (QE) model

Figure 4.6 shows that the hypothesis of the resulting model does not meet the required goodness-of-fit value. A constructed multi-dimensional model of eight latent exogenous variables indicates a poor model. With a value of CFI = .839, TLI = .821, AGFI = .661, and GFI = .710, it is below the threshold value of  $\geq .9$ . RMSEA = .095 is well above the required RMSEA value, which should be  $\leq .08$ , and CMIN/df = 4.108, which should be below  $\leq 3$ . Therefore, the resulting hypothetical model needs to be revised by examining the index modification value (MI) to achieve a better model (Byrne, 2010).

To get better results, the Quality of Education (QE) multi-dimensional construct was re-estimated by removing twenty-eight items from the three existing seven items. Six items from Competence of Graduates (CG), one item from Content Standard (CS), one items from Process Standard (PS), four item from Educational Assessment Standards (EA), four items from Education Personel Standards (ES), four items from Facilities and Infrastructure Standards (FI), four items from Educational Management Standards (EM), and one item from Financing Standard (FI).

After the revision, there was an improvement in the assessment of the Quality Education (QE) construct adjustment index. These results are better compared to the hypothesized QE model with values ( $\chi^2 = .000$ ,  $\chi^2/df = 1.974$ , CFI = .984, RMSEA = .053, TLI = .978, GFI = .955, and AGFI = .928) above the threshold, and the RMSEA value is also  $\leq .08$ , which can be concluded to be acceptable. The following is a summary of the revised Quality Education (QE) model.

Table 4.10 Generated Hypothesized Quality Education (QE) Model

<b>Fit Indices</b>	<b>Accepted Fit</b>	<b>QE Generated Model</b>	<b>QE Re-Specified Model</b>
Chi-Square	Insignificant	2468.786	94.732
p-value*	.001≤P≤.05	.000	.000
CMIN/DF	≤3	4.108	1.974
RMSEA	≤80	.095	.053
CFI	≥90	.839	.984
GFI	≥90	.710	.955
TLI	≥90	.821	.978
AGFI	≥90	.661	.928

Source: (Byrne, 2010; J. F. Hair et al., 2010; Kline, 2011).

Based on Table 4.10, the respecified Quality Education (QE) construct has met the acceptable value. Therefore, the model fitted and was adequate for the implicit covariance matrix of the model and the covariance matrix of the studied data.

Parametric estimation checks also show statistical singularities in the dataset. The values of the model ranged from 0.73 (PS\_16) to 0.88 (CS\_11). It can be concluded that the resulting model does not have a negative estimate. In the case of multiple correlations of squares, the resulting values range from 0.54 (PS\_16) to 0.78 (CS\_11), which means that these values correspond to and support the construction of the variables used. Figure 4.7 is a revised model.

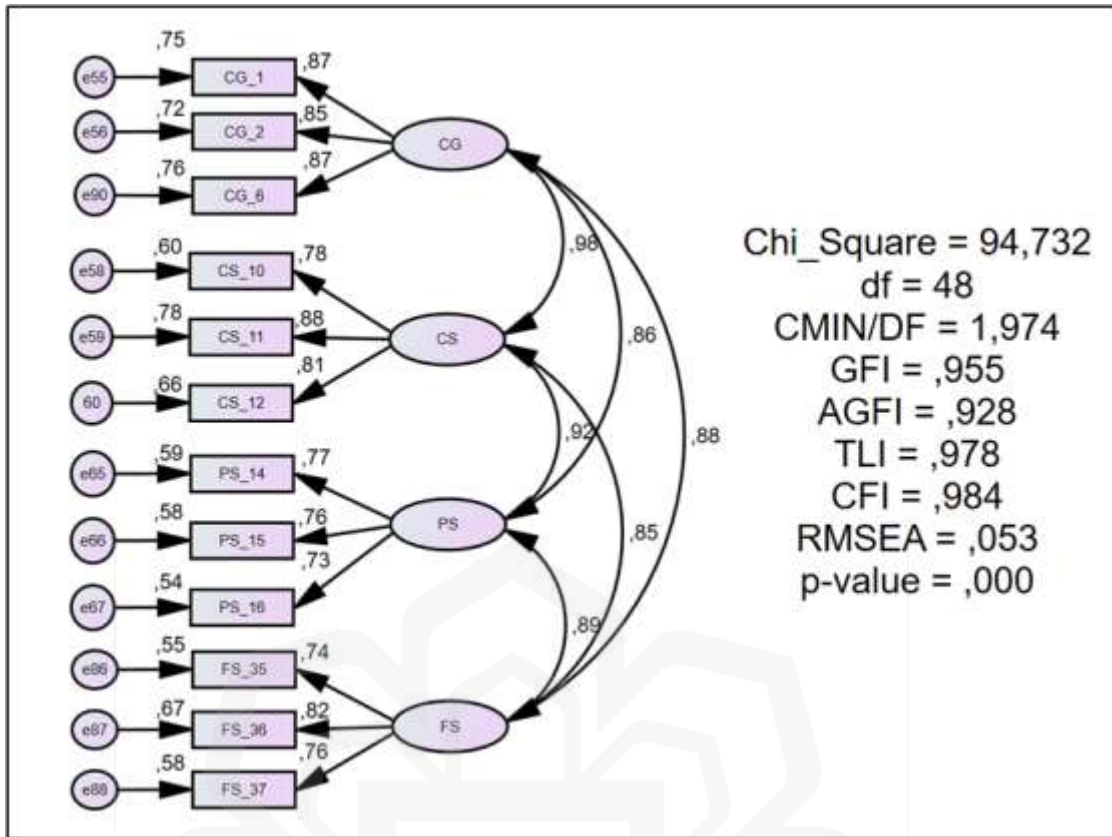


Figure 4.7 Revised QE Multi-dimensional construct

As shown in Figure 4.7, the revised construction model follows the sample data. Furthermore, the convergent validity of the hypothesised model in this study needs to be tested. Table 4.11 explains the Cronbach's Alpha values, loading factor, AVE, and CR values for the revised teacher performance hypothesis model.

Table 4.11 Summary of the Convergent Validity of the Revised Multi-dimensional Construct of QE

Constructs	Items	Internal Reliability (Cronbach's Alpha)	Factor Loading	AVE	CR
Competence of graduates	CG_2	.898	0.85	0.746	0.90
	CG_1		0.87		
	CG_6		0.87		
Content Standard	CS_10	.864	0.78	0.679	0.86
	CS_11		0.88		
	CS_12		0.81		
Process Standard	PS_14	.802	0.77	0.572	0.80
	PS_15		0.76		
	PS_16		0.74		
Financing Standard	FS_36	.815	0.82	0.601	0.82
	FS_35		0.74		
	FS_37		0.76		

According to Table 4.11, all constructs have an AVE value of 0.5 or greater and a CR value of 0.7 or greater. Therefore, the revised hypothesis model exhibits convergent validity. Based on the results of the match index, the RQ4 question of whether the Quality Education (QE) measurement model is valid and reliable has been answered, and it can be assumed that the QE measurement was valid and reliable. Thus, hypothesis three can be accepted.

#### 4.7 JUSTIFICATION FOR REMOVAL OF MEASUREMENT ITEMS IN CFA

However, the items statistically failed to meet the predetermined statistical criteria during the process of creating a valid and reliable measurement model using Confirmatory Factor Analysis (CFA), specifically items exhibiting standardised factor loadings below 0.50, significant cross-loadings, or an increased modification index were selected for removal (Byrne, 2010; J. F. Hair et al., 2010; Kline, 2011). Although

these items were initially developed from established theoretical dimensions, they contribute little to the empirical framework of latent variables within the setting of Pesantren in South Sumatra.

Hair et al (2019) explained that getting rid of items that don't work well is a normal step and is often needed to make the model more valid and reliable overall. Items with loads less than 0.50 may have an impact on convergent validity, measurement errors, and a poor fit with the model. Therefore, CFA can not only confirm theoretical constructions, but can also optimize empirical measurements of such constructions using real-life data (Byrne, 2010).

Although theory must guide the development of measurements, empirical evidence is crucial in validating the relevance and functionality of each indicator. Schumacker and Lomax (2016) argue that statistical refinement including the elimination of indicators is crucial in achieving simplicity and model identification, especially when developing scale in diverse cultural and institutional contexts.

Statistical criteria and contextual relevance determined the deletion in this study. It is possible that the sociocultural environment of the pesantren differs from the conventional or Western-based educational model. As a result, some theoretically expected indicators do not really reflect the true hidden structure. In Pesantren, examples of organizational culture and teacher performance may differ (Cheung & Rensvold, 2002).

Although some indicators are omitted, the latter model shows strong psychometric characteristics. The composite reliability value and the extracted average variance (AVE) of the item are within acceptable limits, and the factor charge is strong (more than 0.60). Overall, important fit criteria for structural models were met (CFI =.976, RMSEA =.071, GFI =.949, AGFI = .913 and TLI =.967), indicating that structural models have good fit (Hair et al., 2010).

#### **4.8 INVESTIGATING THE CAUSAL RELATIONSHIP AMONG THE LATENT VARIABLES (OC, TP, QE) OF THE STUDY**

This sub-chapter will discuss in detail the direct relationship between the three latent variables in this study. Therefore, the questions (RQ5-RQ7) and research hypotheses (Hp4-Hp6) will be tested thoroughly. A full-fledged SEM will be used to answer questions and test hypotheses. The components to be studied (OC, TP, and QE) are tested to find out the relationship between the latent variables. The factors that will be tested are OC (IT, OT, PO, and IB), TP variables (LP, IL, and AI), and QE variables (CG, CS, PS, and FS). The questions and hypotheses that will be answered are as follows:

**Research Question 5:** Is there a significant direct effect of the organizational culture on the quality of education?

**Hypothesis 4:** There is a significant direct effect of organizational culture on the quality of education.

**Research Question 6:** Is there a significant direct effect of teacher performance on the quality of education?

**Hypothesis 5:** There is a significant direct effect of teacher performance on the quality of education

**Research Question 7:** Is the revised hypothesized model of the study valid and reliable, and does it fit the data well?

**Hypothesis 6:** The revised hypothesized model of the study is valid, reliable, and fits the data well.

## Result of the Estimation Model

The proposed structural model was evaluated through Maximum Likelihood (ML) estimation using AMOS software version 24. This process was carried out based on data collected from 344 teachers in Pesantren, in the South Sumatra region. Furthermore, the results of the proposed model were analysed and assessed using the goodness-of-fit index to determine the extent to which the model can describe the existing data well. This index provided a clear picture of the model's suitability with the data obtained and provided a deeper understanding of the relationship between the variables studied.

Additionally, statistical correlation and significance were calculated using the results, as shown in Table 4.12.

Table 4.12 Inter-Variable Correlations, Means, and Standard Deviation Construct of Hypothesized Model

	IT	OT	PO	IB	LP	IL	AI	CG	CS	PS	FS
IT											
OT	0,482										
PO	0,616	0,816									
IB	0,588	0,598	0,717								
LP	0,510	0,458	0,571	0,577							
IL	0,573	0,475	0,574	0,571	0,615						
AI	0,596	0,547	0,665	0,671	0,659	0,599					
CG	0,636	0,595	0,712	0,741	0,662	0,632	0,712				
CS	0,576	0,552	0,611	0,712	0,601	0,624	0,624	0,635			
PS	0,522	0,535	0,595	0,614	0,687	0,575	0,551	0,611	0,576		
FS	0,527	0,568	0,645	0,605	0,552	0,553	0,618	0,624	0,533	0,607	
Mean	3,64	3,61	3,67	3,76	3,54	3,58	3,62	3,73	3,69	3,65	3,64
SD	0,825	0,960	0,928	0,806	0,707	0,880	0,803	0,839	0,846	0,794	0,803
Alpha	0,939	0,940	0,934	0,935	0,939	0,939	0,936	0,935	0,937	0,938	0,938

Note. N=344, SD = standard deviation, \*\*  $p \leq .001$  and \*  $p \leq .05$

### 4.8.1 Causal Relationship among Latent Variables

The results of the structural model hypothesized with (full-fledged-SEM) show a poor match value. The value of  $\chi^2$  (24) = 226.805, and the value of  $p = 000$ , which is statistically significant. In this case, the degree of match between the observed data covariance matrix and the covariance matrix implied by the model is relatively small. Additionally, the match index does not meet the required threshold of  $\geq 0.9$  (CFI = 0.934, TLI = 0.911, GFI = 0.895, AGFI = 0.830, RMSEA = 0.115).

As shown in Figure 4.8, the direct causal relationship between OC and QE is at (0.38) in the sense that the relationship is low. In contrast, the direct causal relationship between TP and QE is moderate (0.68) and has met the threshold of 0.30 (Kline, 2011). To get a better model, the model was revised as shown in Figure 4.9.

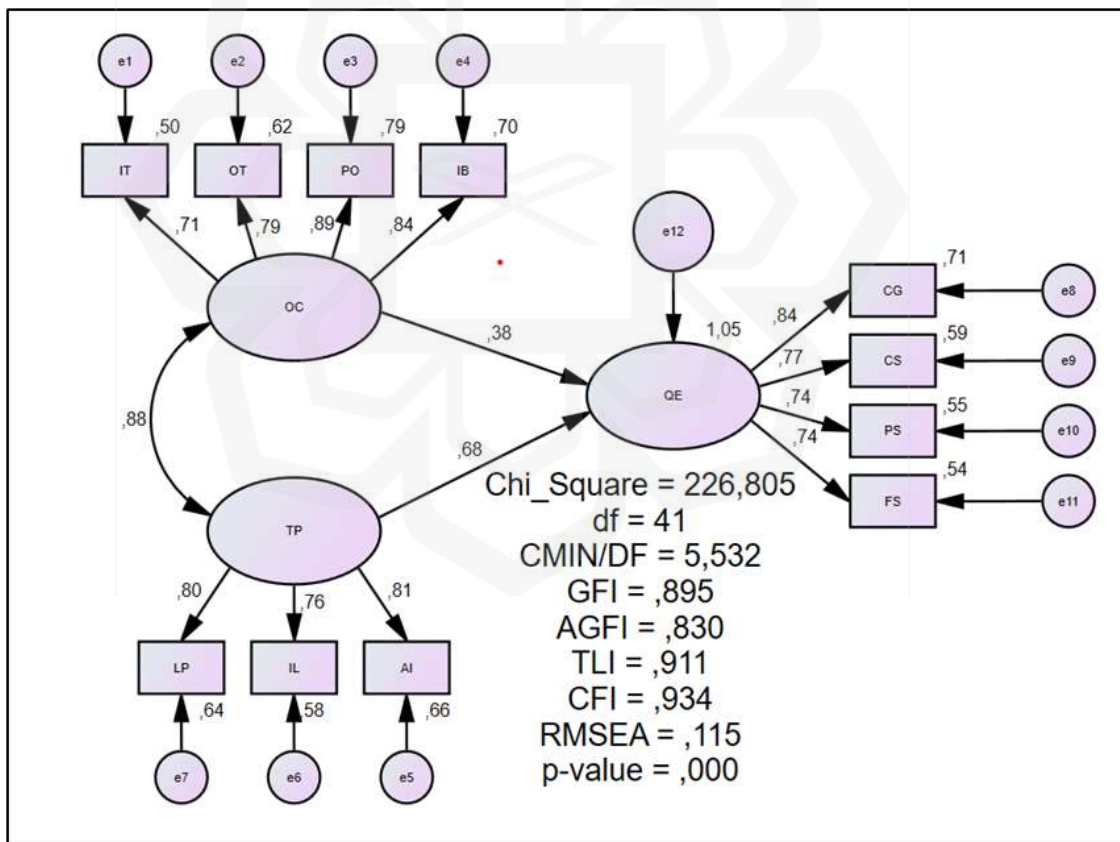


Figure 4.8 Generated Hypothesized Structural Model of the Study

Based on the hypothesis model in Figure 4.8 above, revisions were made to meet the requirements by taking into account the modification indices (MI). The correlations made are  $e2 \leftrightarrow e3$  and  $e10 \leftrightarrow e11$ . From these results, the resulting value meets the SEM requirements and the threshold value. The results of the revised fit indices values are as follows: ( $\chi^2 = .000$ ,  $\chi^2/df = 2.719$ , CFI = .976, RMSEA = .071, TLI = .966, GFI = .949, and AGFI = .913) are above the threshold, and RMSEA = .071 is below  $\leq 8$ . Table 4.13 is a summary of the revised structural model. Consequently, the entire (RQ5-RQ7) has been addressed thoroughly, and the research hypotheses (Hp4-Hp6) have also been assessed meticulously.

Table 4.13 Generated Hypothesized Quality Education (QE) Model

<b>Fit Indices</b>	<b>Accepted Fit</b>	<b>QE Generated Model</b>	<b>QE Re-Specified Model</b>
Chi-Square	Insignificant	197.496	106.027
p-value*	$.001 \leq P \leq .05$	.000	.000
CMIN/DF	$\leq 3$	8.229	2.719
RMSEA	$\leq 80$	.145	.071
CFI	$\geq 90$	.944	.976
GFI	$\geq 90$	.898	.949
TLI	$\geq 90$	.915	.966
AGFI	$\geq 90$	.808	.913

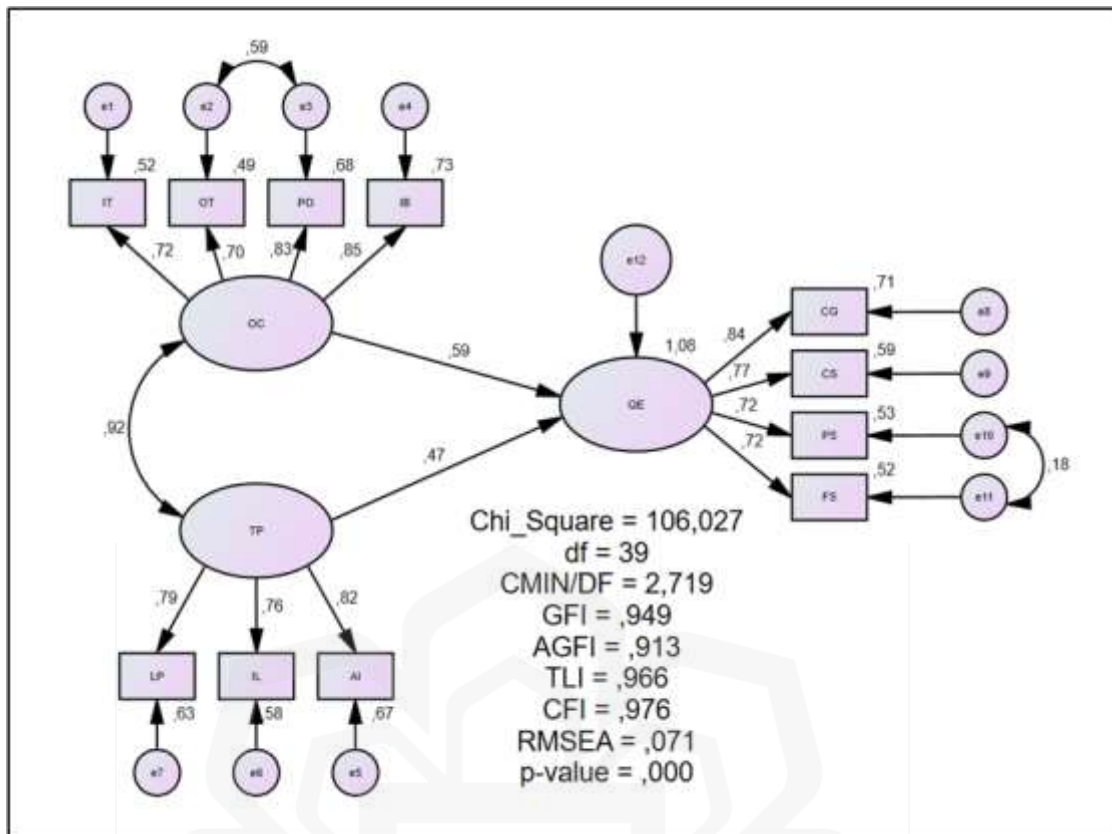


Figure 4.9 Revised Structural Model of the Study

#### 4.8.2 Causal Direct Relationship between OC, TP, and QE

Figure 4.9 is the revised structural model in this study. The research questions (RQ5-RQ7) have been adequately addressed, and the research hypotheses (H4-H6) have been thoroughly tested in the following sections. In addition, it should be emphasised that when interpreting the results obtained from the study, a standard was used to assess the size of the effect indicated by the value of the standardized coefficient. In this context, a standardized coefficient value of less than 0.1 is considered an indication of a relatively small effect. A score of 0.3 or higher is seen as a moderate effect in the meantime. Finally, if the value of the standardised coefficient is 0.5 or higher, the effect is considered to be significant. That is a guide that Kline (2023) put out that gives a clear way to understand and judge how important research results are.

### ***Direct Relationship between OC and QE***

From the known results, the direct causal relationship between Organizational Culture (OC) and Quality Education (QE) shows a value result (.59). This evidence indicates that Organizational Culture (OC) has a significant direct relationship with quality education (QE). Thus, research question 5, "Is there a significant direct effect of the organizational culture on the quality of education?" and research hypothesis 4, "There is a significant direct effect of organizational culture on the quality of education." It has been answered well. In conclusion, RQ5 is fully supported, and Hp4 is fully supported.

### ***Direct Relationship between TP and QE***

In addition, the Direct Relationship between TP and QE showed a value (0.47), meaning that teacher performance (TP) has a significant relationship with quality education (QE). Thus, Research Question 6: "Is there a significant direct effect of teacher performance on the quality of education?" and Hypothesis 5: "There is a significant direct effect of teacher performance on the quality of education," have been answered well. In conclusion, RQ6 is fully supported, and Hp5 is fully supported.

## **4.9 TESTING THE MODEL'S VALIDITY, RELIABILITY, AND GOODNESS-OF-FIT**

The discussion in this section is to answer the following research questions and hypotheses:

***Research Question 7:*** Is the revised hypothesized model of the study valid and reliable, and does it fit the data well?

***Hypothesis 6:*** The revised hypothesized model of the study is valid, reliable, and fits the data well.

After re-examination, the revised model showed a better match index, with a significance level of  $OC \rightarrow QE$  with a value of 0.51 and a direct influence of  $TP \rightarrow QE$  with a significance value of 0.59 (Kline, 2011). The values for the modified model are as follows: ( $\chi^2 = .000$ ,  $\chi^2/df = 2.719$ ,  $CFI = .976$ ,  $RMSEA = .071$ ,  $TLI = .966$ ,  $GFI = .949$ , and  $AGFI = .913$ ) are above the threshold, and the  $RMSEA = .071$  value is below  $\leq .08$ .

In the end, the new model does better than the hypothetical model. These results can help with HP6 by showing that the model made in this study is correct and dependable. Thus, RQ7 has been answered.

The following is a summary of the test results of this study. Table 4.14 shows whether the hypotheses are supported or rejected. Hypotheses 1, 2, 3, and 4 test the validity of the construct and the reliability of OC, TP, and QE. Hypotheses 5 and 6 test the direct causal relationship between OC, TP, and QE.

Table 4.14 Summary of Hypothesis Testing

Hypotheses	Findings
HP1: The organizational culture (OC) measurement model is valid and reliable.	Supported
HP2: The Teacher Performance (TP) measurement model is valid and reliable.	Supported
HP3: The Quality Education (QE) measurement model is valid and reliable.	Supported
HP4: Organizational culture has a significant direct effect on the quality of education.	Supported
HP5: There is a significant direct effect of teacher performance on the quality of education	Supported
HP6: The revised hypothesized model of the study is valid, reliable, and fits the data well.	Supported

#### **4.10 CHAPTER SUMMARY**

Chapter Four gives a detailed and organised look at the study's empirical results, which look at the direct causal links between Organisational Culture (OC), Teacher Performance (TP), and Quality of Education (QE) in pesantren (Pesantren) in South Sumatra Province.

The chapter starts with a summary of the process of screening and cleaning the data to make sure that the dataset is complete, accurate, and good for multivariate analysis. It then goes on to do descriptive statistical analysis, which shows how teachers generally feel about the three main variables.

The results show that the levels of organizational culture, teacher performance, and educational quality in pesantren are perceived to be positive and relatively high. Subsequently, tests of reliability and validity were conducted. High values for Cronbach's Alpha and Composite Reliability (CR) showed that the test was consistent with itself. Convergent validity (based on AVE) and discriminant validity (based on HTMT criteria) were also shown to be true. The results show that the constructs are statistically sound and can be used for more research.

The Tolerance and Variance Inflation Factor (VIF) tests for multicollinearity showed that all of the predictor variables are independent, which is what you need for regression-based modelling.

The next part of the analysis employed Confirmatory Factor Analysis (CFA) and Structural Equation Modeling (SEM) to test the hypothesized relationships among the variables. The revised structural model indicates that both organizational culture and teacher performance have a significant direct influence on the quality of education in pesantren. These results back up the theoretical ideas and give real-world proof of the research hypotheses.

The chapter also uses standardised coefficient effect sizes from Kline (2023) to find out how strong the relationships are:

- Weak effects are shown by coefficients less than 0.1
- Coefficients of 0.3 or higher show effects that are not very strong.
- A coefficient of 0.5 or higher shows a strong effect.

The results show that the quality of education is greatly improved by both the culture of the school and the performance of the teachers. The performance of the teachers is the most important factor. This supports the main point that the culture of the school and the teachers' dedication and skill are very important to the success of pesantren in providing a good education.

This chapter also includes a detailed demographic profile of the people who answered the questions. This helps us understand the results better and learn more about how education works in pesantren.

## **CHAPTER FIVE**

### **DISCUSSION, RECOMMENDATIONS, AND CONCLUSIONS**

#### **5.1 INTRODUCTION**

The main contributions of this dissertation, as well as the results in a theoretical and practical context are summarized in this chapter. Chapter 4 presents the empirical results and preliminary discussion, while the concluding chapter broadens the discourse by examining the broader implications of the findings, especially concerning organisational culture, teacher performance, and the quality of education in the pesantren of South Sumatra Province.

This chapter opens with a short overview of the research objectives, methodological framework, and the scope of study. Then, he outlined the main findings of the research questions and hypotheses. Next, theoretical contributions, especially those related to the interpretation of organizational theory in the context of Islamic education, are explained. This chapter then examines the practical implications of the research for stakeholders namely, pesantren leaders, policymakers, and teachers emphasizing its potential to inform quality assurance strategies and teacher development programs in faith-based institutions.

In maintaining scientific rigor, the limitations of the study are acknowledged, which creates opportunities for future investigation and improvement. This insight is then translated into recommendations based on evidence for future research that may further enhance theory and practice within the realm of Islamic education.

The purpose of this research is to facilitate the Islamization of knowledge by grounding educational development in the principles of monotheism, institutional integrity, and overall benefit. This aligns with the principal aims of Sharia (maqasid al-shari'ah) as it advocates for reforms in the education system that safeguard faith (din), intellect (aql), and future educators as guardians of Islamic society.

## 5.2 DISCUSSION OF THE FINDING

The goal of this study was to look into how organisational culture and teacher performance affect the quality of Pesantren education in South Sumatra Province. This study makes it very clear what its three main goals are:

- a. To make the conclusions from the last chapter clearer and more understandable by emphasising the importance of the connections that were found without using numbers or statistical indicators.
- b. To create a conceptual model that will help improve education in Pesantren by combining new information and ideas with what has been learnt in the past. This will make the proposed framework more consistent and valid.
- c. To look at how the results affect real life, especially when it comes to implementing programs to improve the culture of Pesantren and the performance of teachers, and to show how the current results support or add to what has been found in other studies in similar situations.

### 5.2.1 Cultural practices in the Pesantren institution in South Sumatra Province

Based on the findings, the CFA also revealed that the organizational culture (OC) constructs, including Innovation and Risk-Taking (IT), Outcome Orientation (OT), People Orientation (PO), and Islamic Biah (IB), have a significant influence on the quality of education. These findings also prove that these factors have indices that meet the standards that have been set with results ( $\chi^2 = .041$ ,  $\chi^2/df = 1.380$ , CFI = .993, RMSEA = .033, TLI = .991, GFI = .966, and AGFI = .950), which indicates that the model is good (Byrne, 2010; J. F. Hair & Black, 2010; Kline, 2010).

How Islamic schools are handled affects their effectiveness. This culture influences instructors' motivation, leaders' collaboration, and goal achievement. This is reinforced by Wuletu et al (2024), who found that schools with strong cultural leadership demonstrate higher teacher commitment and institutional cohesion. The results show that most of the teachers at different pesantren in South Sumatra think that the culture of the organisation affects the quality of education at the pesantren.

The influence of organizational culture on Pesantren education in South Sumatra is also considered relatively high, with the average value of the existing loading factor (see Figure 4.7). Thus, from the findings, it can be understood that teachers consider organizational culture to have a significant influence on Pesantren education. A supportive Islamic biah, or school climate, significantly enhances teacher professionalism and spiritual orientation (Ismail et al., 2022).

This result aligns with research conducted by Khairiah and Zakaria (2019), who found that organizational culture significantly influences how well teachers perform in Islamic educational institutions. Cultural variables such as innovation, structure, collaboration, and spiritual values are particularly impactful. This is also supported by Sari et al (2021), who demonstrated that organizational culture plays a substantial role in developing teacher professionalism. Latif and Bakri (2023) similarly argued that Islamic values embedded in school governance positively affect educational accountability.

The assurance of educational quality in Pesantren goes beyond mere academic success; it is deeply rooted in the institutional culture, moral ethos, and leadership dynamics that define the learning environment. Rasyidin et al (2025) found that cultural values within the pesantren environment, such as sincerity, self-discipline, and collective responsibility, enhance teacher identity and commitment. Ideas like tawhid (monotheism), ikhlas (sincerity), and collective accountability are crucial in this cultural context and are linked to increased teacher engagement and students' moral development.

For an islamic school such as pesantren to succeed, teachers must be able to lead in a manner that is suitable for their culture. We also need to know what other cultures value. Islamic schools stress how important it is to do well in school to become a good leader (Syahid et al., 2022).

Virgana & Kasyadi (2024) state that the pesantren school culture is very crucial for getting a full education that includes both old and new ideas. One example of this relationship is the structural equation model (SEM). Data shows that education in pesantren-based institutions is increasing. They showed that organizational culture is very important for teacher training.

### 5.2.2 Teacher Performance on Pesantren in South Sumatra Province

The results of the study showed that the teacher's performance, as described earlier, answered RQ 3 by testing the validity and reliability of the teacher performance (TP) construct. RQ 3 posed the following question: Is the Teacher Performance (TP) measurement model valid and reliable? And framed by Hypothesis 2. The findings indicate that teacher performance, as a construct, exerts a significant influence on the enhancement of educational quality. The constructs that affect these are Learning Planning (LP), Implementation of Learning (IL), and Assessment Implementation (AI). In addition, based on the results of the CFA, these findings are in line with a good index: ( $\chi^2 = .000$ ,  $\chi^2/df = 2.958$ , CFI = .969, RMSEA = .076, TLI = .954, GFI = .952, and AGFI = .911) are within acceptable limits.

This is consistent with previous research indicating that teacher performance is significantly influenced by planning competence and instructional clarity (Sagala et al., 2021). Chidir et al (2022) found that learning planning and the implementation of learning have a significant influence on teacher performance (Widiyanto & Wahyuni, 2020). In addition, according to Putri et al (2023), assessment implementation improves teacher performance as well as affects the quality of education. This is further supported by Muhaimin (2004), who emphasize the role of reflective assessment strategies in enhancing pedagogical effectiveness.

This finding is also supported by research conducted by Fitria and Sutiah (2024), which states that the assessment of the implementation of teacher quality improvement programs influences teacher performance. The assessment is based on four areas of competence: academic, personality, social, and professional. These four skills are fundamental in Indonesian education regulation as stated in Permendiknas No. 16/2007, which serves as a national benchmark (Fitri et al., 2024). Furthermore, research at faith-based institutions highlights that moral-spiritual motivation among educators, in conjunction with their professional responsibilities, enhances performance sustainability (Abdullahi, 2023).

This study's findings contrast with those of Hasanah et al. (2023), which indicated a significant influence of teacher performance on educational quality at 86.2%. Still, this study found the influence to be at 15%. This difference could be due to different levels of readiness in schools and different ways of training teachers (Lubis and Azra, 2022). However, these differences don't change the results because the data still show that both corporate culture and teacher performance make education better. The importance of workplace culture can be lessened by teachers adopting cultural norms, the level of support from the institution, and differences in how leaders lead.

Wahyuni (2016) demonstrate that the interplay between leadership involvement and a performance-oriented culture significantly enhances overall teaching effectiveness. Thus, while teacher performance appears to have a more substantial immediate effect, improving organizational culture is essential for sustainable quality enhancement in education.

It has been acknowledged that managing teachers' responsibilities and maintaining their health are crucial for sustaining consistent performance (Setiawan et al., 2022). Professional learning communities have demonstrated efficacy in enhancing teachers' innovation and reflection (Dautova et al., 2020; Liu et al., 2022). This study aims to enhance theoretical frameworks, practical applications, and academic publications in science, particularly regarding performance and educational quality.

### **5.2.3 The Quality of Education in Pesantren in South Sumatra Province**

In the previous chapter, the quality of education has been discussed and researched regarding the quality of Pesantren in South Sumatra province. RQ 5 aimed to test whether the quality education (QE) measurement model is valid and reliable. These results show that the education quality indicators are valid, reliable, and supported empirically.

The majority of respondents who are teachers at Pesantren in South Sumatra Province perceived that the quality of education is good. This can be seen from the high level of respondents. The level of perception in the QE dimension, in this case, is that Competence of graduates (CG), Content Standard (CS), Process Standard (PS), and Financing Standard (FS) have a high perception. Based on the results of CFA, the QE model in this study is above the threshold value with the following values: ( $\chi^2 = .000$ ,  $\chi^2/df = 1.974$ , CFI = .980, RMSEA = .053, TLI = .978, GFI = .955, and AGFI = .928) above the threshold and the RMSEA = .053 value below  $\leq 8$ . This finding is in line with previous findings by Raharjo et al (2018) on the achievement of national education standards for several schools in Indonesia that are accredited A, showing that the results of the content standard dimensions, educational assessment, financing standards, and infrastructure facilities have a positive and significant influence on the quality of education.

However, in comparison, Sabar (2014) concluded that the four dimensions of education quality standards are still low, which are infrastructure standards, process standards, competency standards, and education and education standards, while the standards of competence of graduates, content standard, educational assessment standards, facilities and infrastructure standards, and financing standards have a high level of effect on the quality of education. Sabar (2014) also said that standards for content, assessment, and funding are very important, while the rest are not as important.

Prasetyo and Arifin (2021) found that a competency-based approach, along with strong teacher professionalism and assessment strategies, is highly necessary to improve the quality of education in Islamic institutions. As Huda (2022) mentioned, the learning experience enhances both intelligence and emotions by integrating ethical and spiritual values into the curriculum.

In religious institutions, Cogni (2022) also confirmed that the process standards contribute to reducing the gap between school readiness and academic success. According to Hassan et al (2023), adequate funding ensures that all individuals have equal opportunities to access educational facilities and continue the learning process, especially in Islamic institutions facing financial difficulties.

(Noor and Aziz, 2020) stated that students are more interactive and retain information longer when it aligns with Islamic values and 21st-century skills. Furthermore, Widodo (2022) stated that student effectiveness requires a relevant curriculum that is consistent with their religious and professional goals.

According to Sulaiman and Zainal (2021), schools that prioritize the quality of content and processes typically rank higher in the national education quality rankings than schools that do not. Ismail & Mahmood (2021) also wrote about how regular teacher training and school self-evaluation improved the quality of education in Indonesian Islamic schools (pesantren).

Consequently, the findings of the study should enhance understanding of educational quality, particularly within the unique context of Islamic institutions. The quality of education in Islamic schools is not merely a simplistic notion; it is the outcome of a deliberate integration of competent graduates, a values-based curriculum contextualized appropriately, effective pedagogical strategies, and equitable financial support. All these components operate within a spiritually anchored educational framework that characterizes Pesantren (Latif & Bakri, 2023).

#### **5.2.4 Direct influence of OC, TP on QE**

This subchapter will discuss the direct relationship between independent variables (OC and TP) and the QE dependent on the Pesantren in South Sumatra Province.

##### ***5.2.4.1 Direct Causal Relationship between Organizational Culture and Quality of Education***

This part talks about how Organisational Culture (OC) directly affects the Quality of Education (QE). The fifth research question is 5. Is there a significant direct effect of the Organizational Culture (OC) on the Quality of Education in the context of Pesantren? Hypothesis 4 says that there is a significant direct relationship between organizational culture and the quality of education. The SEM analysis showed a path coefficient of 0.59, which means it was statistically significant. This means that OC

has a moderate impact on QE. The model has a good fit with  $\chi^2 = .000$ ,  $\chi^2/df = 2.719$ , CFI = .976, RMSEA = .071, TLI = .966, GFI = .949, and AGFI = .913. The RMSEA score is 0.071, which is below 0.08, indicating that the model is satisfactory.

The pesantren culture in South Sumatra includes religion, leadership, ethics, friendship, and communication. It is very important to the school's success. The strong culture at Pesantren helps teachers reach their goals. It helps students learn more about themselves, feel better about themselves, and take part in spiritual and community-based school activities.

This result is in line with the growing number of real-world studies that show how important culture is for doing well in school. According to Shahzad et al (2013), a strong and positive corporate culture can help people in education reach their goals in the short and long term. Ismail et al (2022) surveyed 359 Maldivian teachers and found that school culture is more essential than academics in assessing performance. Bibi and Akram (2022) say classroom collaboration improves student learning. Kim and Lim (2015) argue that school culture impacts teacher learning, innovation, and student success.

Southeast Asian schools with strong cultural ties and goal-sharers perform better, say (Cárdenas-González et al., 2023). Continuing this may allow extensive conversations. Additionally, Nazareno et al (2024) validate these findings. In qualitative research, school officials said culture engages, holds students accountable, and teaches. Bomanz et al. studied cultural norms and professional collaboration in 2019. When teachers encourage students to form friends, studies show they do better in school.

Schein (2010) defines culture as shared ideas and meanings that shape an organisation. Deal & Peterson (2009) say school culture inspires teachers and students to learn. Fullan (2007) says that the most important thing to do to make schools better is to change the culture at school. Hargreaves and Fink (2006) said that a good educational leader is honest, trustworthy, and works well with others. In their 2019 book, Deal and Peterson discussed a "hidden curriculum" in culture. They said that having shared rituals, stories, and professional relationships is a great way to keep quality high.

Many Indonesian scholars also agree with this point of view. Amtu et al (2021) showed that a robust organizational culture and dedicated leadership can collaboratively enhance outcomes. A positive school culture facilitates knowledge management and ensures alignment among leaders, hence enhancing educational outcomes, as stated by Ubaidillah et al (2018). Garira (2020) underscored the importance of cultural training for evaluative proficiency. It provides feedback and performance evaluation for schools to improve.

In conclusion, both theoretical and real-world evidence show that there is a direct correlation of 0.51 between an organization's culture and the quality of its education. Culture is important in pesantren because it encourages people to follow the rules of civility, ethics, and community spirituality. It sets a very high bar. Educational leaders and legislators must prioritize the school's culture to enhance the quality of education. They can achieve this by democratic governance, demonstrating effective leadership, and ensuring coherence between their spiritual and ethical beliefs.

#### ***5.2.4.2 Direct Relationship between Teacher Performance and Quality of Education***

The result of the direct relationship between teachers' performance and Quality Education in RQ 6: Is there a significant direct effect of teacher performance on the quality of education? Yielded findings showing that teacher performance has a significant direct effect on the quality of education. Although the effect is relatively small at .57, it supports Hypothesis 6.

This study shows that the majority of Pesantren teachers in South Sumatra Province have generally adopted the full teacher performance dimension. Still, the influence of teacher performance itself tends to be low. The goodness-of-fit index meets the requirements, even though the parameter value is only .47. The values are  $\chi^2 = .000$ ,  $\chi^2/df = 2.719$ , CFI = .976, RMSEA = .071, TLI = .966, GFI = .949, and AGFI = .913.

The results indicate that the efficacy of teachers significantly influences the quality of education, particularly in South Sumatra pesantrens. Most pesantren educators employ planning, delivery, student participation, and assessment; yet, these factors do not significantly influence the quality of the outcomes. It signifies that professional development requires enhancement, especially within the unique educational and cultural frameworks of pesantren.

Studies indicate that teacher performance is crucial for educational quality. Rockoff (2004) found that a teacher's effectiveness that is one standard deviation higher than average improves students' performance in core academic subjects by 0.20 to 0.24 standard deviations. Fauth et al (2020) found that teacher competence including pedagogical knowledge, self-efficacy, and instructional enthusiasm correlated with teaching quality and student outcomes. The survey indicated that instructor attributes contributed to 9.2% of student academic success.

Siagian and Artha (2023) demonstrated that teacher qualifications, experience, and classroom conduct significantly influence the quality of schools and student learning outcomes in Indonesia. Fadhlansyah et al (2024) found that teacher performance was very important for keeping up educational standards during the COVID-19 pandemic, especially in faith-based schools where limited resources meant that teachers had to be creative and adaptable.

The leadership in the classroom and the school also plays a role in this dynamic. Nguyen et al (2023) found that sharing instructional leadership among school administrators and teachers leads to better performance by both teachers and students. Lager (2025) also found that good classroom leadership makes lessons better and helps teachers and students get along better.

Blömeke et al (2024) provide a comprehensive examination of the topic. Their research on maths education showed that teachers who are trained professionally and know how to teach well always get better results for their students, no matter what their background is. It supports the idea that a teacher's effectiveness depends on more than just their knowledge of the subject.

Technical skills and psychological factors, like how confident the teacher is in their abilities, play a role. Dickson & Reeves (2024) assert that self-efficacy is correlated with academic achievement. Teachers who possess self-assurance are more inclined to employ student-centred methodologies. It corroborates previous studies indicating that teacher motivation and work satisfaction influence performance Hallinger and Ko (2024), despite this study not examining those characteristics explicitly.

Finally, seminal contributions by Hanushek (2011) and Hattie (2008) consistently emphasize that among all school-related variables, teacher quality remains the most powerful determinant of student learning success. Their meta-analysis shows that investing in teacher development is a good idea in the long run, whether the school is religious or not.

In summary, extensive global research demonstrates that educational quality is directly connected with instructor effectiveness, as shown by a score of 0.55. The data illustrate the importance of the performance of pesantren instructors. They have to help the students do better in school while also teaching them good morals. These results indicate that teacher performance significantly influences the quality of education; however, it is inextricably linked to the critical role of organisational culture. Therefore, improving teacher performance should be the main focus for policymakers and the government in improving the quality of education. In addition, these findings also provide opportunities for further research to explore other factors that affect the quality of education.

### **5.3 IMPLICATION OF THE STUDY**

This section outlines both the theoretical and practical implications of the study, as derived from the analysis of findings and conclusions. These implications are presented in two parts: **theoretical** contributions to scholarly discourse and **practical** guidance for education stakeholders, particularly within the context of *pesantren* in South Sumatra Province.

### **5.3.1 Theoretical Implications**

The work presented here bridges a research gap in Islamic education, notably pesantren, and advances theory. Organisational culture (OC) and teacher performance (TP) determine quality education (QE) in formal and public schools, but religious institutions have been poorly studied. As a result, the theoretical consequences are:

#### **1. Validation of Constructs in Islamic Educational Settings**

This study proves the constructs of pesantren OC, TP, and QE are respectively valid and dependable. The research validates the relevance of theoretical models to Pesantren through SEM statistical methods, enhancing the investigation of quality assurance in religious education.

#### **2. Augmentation of Prior Research**

Previous research has dominated traditional formal education systems. Pesantren examples from this study reinforce the theoretical foundation for effective Islamic instruction.

#### **3. Introduction of Contextualised Organisational Culture Dimensions**

This study presents and validates components of organisational culture tailored for the pesantren environment, including Innovation and Risk-Taking (IR), Outcome Orientation (OO), People Orientation (PO), and Islamic Biah (IB). These components were shown to significantly impact quality metrics, including graduate competency (CG), content standards (CS), process standards (PS), and financing standards (FS).

#### 4. Islamic Viewpoint on Organisational Culture and Teacher Performance

The present research proposes an Islamization of educational management concepts by incorporating the notions of organisational culture and teacher performance within the Islamic framework. It provides a novel perspective for comprehending the interplay among institutional ethos, educator professionalism, and educational excellence within Islamic education.

#### 5. The National Education Standards (NES) have been put into action

The tests show how OC and TP can help Indonesia reach its Eight National Education Standards. It shows how a better use of standards in governance, learning processes, and institutional resources can change the culture of a school and make teachers perform better.

#### 6. An Integrated Theoretical Model for Policy Reference

This study proposes a model in which OC and TP have direct and simultaneous effects on QE. This method could aid both researchers and policymakers who need to make changes to education that work, especially for Indonesia's religious-based groups.

### **5.3.2 Practical Implications**

This study includes theories and several practical recommendations for government agencies, school principals, education practitioners, and pesantren management.

#### 1. Policy Level Recommendations

This study can assist the Ministry of Religious Affairs, the Ministry of Education, and regional education agencies in formulating policies that improve the quality of Islamic education by implementing cultural reforms and teacher development.

## 2. Improving Institutional Practices

The research shows that two ways to improve institutions are to strengthen their culture and improve the skills of their teachers. Pesantren leaders should make sure that their teachers are strong and that they follow shared values and goals in their daily lives.

## 3. Strategic Planning in Pesantren Management

Pesantren administrators can apply the principles and methodologies evaluated in this study to assess the existing performance of the organization's educational practices and cultural dynamics. These tools can help improve education quality by supporting long-term planning, resource allocation, and targeted interventions.

## 4. Comparison with Other Islamic Institutions:

The integrated OC–TP–QE model developed in this study can be used as a standard for assessing and improving the quality assurance systems of Islamic schools and pesantren throughout Indonesia and Southeast Asia.

### **5.4 LIMITATIONS OF THE STUDY**

Although this study provided significant results and offers many benefits, it should be noted that several factors may hinder the generalisation and utilisation of the results.

#### 1. Starting with the sample size used

Consequently, the findings of this study may not fully represent other important aspects of education, because this study only examined teachers working in pesantren in South Sumatra Province. Other parties, such as students, top management, and

administrative staff, need to be involved in further research to gain a deeper understanding of the culture and quality of education in pesantren.

## 2. Potential limitations

This study only explores pesantren in South Sumatra. The results of this study may differ in other contexts due to geographical differences. Future research should consider including pesantren from various provinces across Indonesia to improve representativeness and external validity.

## 3. Lack of Empirical Literature on the Quality of Education in Pesantren

One of the problems encountered in this study is that there is very little empirical literature specifically discussing the quality of education in pesantren. This limitation impacts the theoretical coverage and level of discussion on the specific areas addressed. Further research is expected to improve knowledge about quality indicators and evaluation systems in pesantren.

## 4. Time-Consuming Data Collection

Distributing and collecting questionnaires requires significant time and effort, but response rates and data completeness can be improved through better logistical planning and the use of digital tools. Improved planning can assist future studies.

## 5. Model Fit Adjustments

Several items that were theoretically justified were deleted due to they didn't fulfil empirical standards, like low factor loadings ( $< .50$ ), high modification indices, and cross-loadings in order to achieve an adequate model fit in Confirmatory Factor

Analysis (CFA) and Structural Equation Modelling (SEM) (Byrne, 2010; J. F. Hair et al., 2010; Kline, 2010). Keeping these items would have made the model less valid.

Although theoretically robust, various indicators exhibited suboptimal performance within the pesantren context, likely due to cultural or contextual variations (Cheung & Rensvold, 2002). Schumacker and Lomax (2016) assert that CFA serves to both validate and augment models experimentally.

There was a small drop in concept coverage, but the final model still had good psychometric quality and theoretical consistency, with fit indices that met the standards (e.g., CFI = .976, RMSEA = .071). This modification, however, could reduce its generalisability. Subsequent research should re-evaluate the excluded indicators by employing larger samples or consider the implementation of PLS-SEM (Hair et al., 2019).

## **5.5 RECOMMENDATIONS OF THE STUDY**

The results of this study provide several recommendations on how Pesantrens can improve the quality of education, especially in South Sumatra Province. These recommendations are directed at future researchers, Islamic institute administrators, policymakers, and education stakeholders:

1. Expanding the scope of future studies:

Future research should encompass more Pesantren outside the province of South Sumatra to get further empirical evidence for strengthening the quality of Islamic boarding school education.

2. Further investigate the relationship between teacher performance and the quality of education

Due to the relatively small effect size between teacher performance and education quality, future research should use mixed methods to investigate this relationship. Contextual and behavioral factors that cannot be fully captured through quantitative measurement can be revealed through qualitative insights.

3. Consolidate and reinforce the cultural values of the Islamic Institute:

The Islamic Institute should continue to develop and consolidate a strong organisational culture rooted in its unique educational philosophy. Emphasising core values such as brotherhood (cooperation), trustworthiness (integrity), and renewal (innovation) will strengthen cultural identity and contribute to educational excellence.

4. Fostering a positive and supportive work environment:

Pesantren continues to strive to create a healthy work culture and a conducive work environment to produce good-quality teachers while improving the quality of the learning process and overall education.

5. Building strategic partnerships for infrastructure and support systems:

Improving the quality of education also requires adequate facilities and resources. Various religious-based schools, especially pesantren, to build cooperation with local governments, non-governmental organizations such as local companies, and other educational institutions, must increase investment in infrastructure, digital tool development, and build the necessary support systems to accelerate the improvement of educational quality.

## 5.6 CONCLUSION

### 5.6.1 Overview of the Study

This study aims to examine how organisational culture and teacher performance affect the quality of education in religious schools in South Sumatra Province, Indonesia. Internal organizational dynamics, such as human resource performance and cultural norms, contribute to achieving national education standards. This study aims to fill a gap in empirical research on this topic.

This study uses a quantitative research approach, where data collected from a sample of religious school teachers across South Sumatra were analysed using structural equation modelling (SEM). In this study, the following main structure was measured:

- Organisational culture (OC) includes aspects such as innovation and risk-taking, results orientation, people orientation, and Islamic environment.
- Teacher performance (TP) was measured through six sub-dimensions of the Supardi model.
- Quality of education (QE) is based on eight national education standards (SNP).

In the research design, confirmatory factor analysis (CFA) was used to validate the instruments, and SEM was used to test the hypotheses. This research does not include senior management, students, or staff; however, they are all important for evaluating education in general.

Nevertheless, this research provides a strong empirical basis for understanding the internal factors specific to the quality of Islamic educational institutions. The results of this study offer theoretical and practical benefits for the field of Islamic education management. They show that improving teacher performance and promoting cultural values rooted in Islamic ethics significantly influence the success of quality education in Islamic schools. Therefore, this study offers insights that can be used by policymakers, education leaders, and Islamic school administrators seeking to improve the standards and outcomes of Islamic education in Indonesia.

### 5.6.2 Key Findings

This study examined the structural relationship between organizational culture, teacher performance, and the quality of education in Pesantren (Pesantren) across South Sumatra Province. The key findings are as follows:

1. Organizational culture has a direct impact on the quality of education, with a standardized path coefficient of 0.55. It shows that factors like leadership style, shared religious values, and an Islamic setting are crucial for better teaching.
2. Teacher performance also has a significant direct influence on educational quality. With a standard coefficient of 0.47, this indicates that teaching delivery, assessment, professional competence, and interpersonal skills of teachers directly contribute to improving educational quality in Pesantren.
3. The satisfactory fit indices of the integrated SEM model indicate strong construct validity and overall model fit: ( $\chi^2 = .000$ ,  $\chi^2/df = 2.719$ , CFI = .976, RMSEA = .071, TLI = .966, GFI = .949, and AGFI = .913). These points indicate that the model is robust and reliable for explaining educational quality in religious-based educational institutions.
4. The cultural dimensions of Islamic values, such as People Orientation, Results Orientation, and Islamic Environment, show significant predictive power for education quality, confirming the importance of organizational rules embedded in religion.
5. This finding supports an integrated approach where organizational culture and teacher performance are equally important for meeting Indonesia's national education standards. This is highly relevant to graduate competencies, the learning process, and financial sustainability, which are key components of educational success in pesantren.

### 5.6.3 Theoretical Contributions

This study makes significant theoretical contributions to the literature on educational management and organisational behaviour, particularly in the context of Islamic-based educational institutions such as pesantren. The contributions are as follows:

#### 1. Development of a contextual theoretical model

This research presents an integrated model that combines established Western perspectives on organisational culture—such as Robins' seven dimensions of culture—with faith-based structures, particularly the inclusion of the Islamic environment (religious environment). This hybrid model reflects a contextual adaptation of organisational culture theory within Pesantren, providing a new theoretical lens for studying quality education in religious institutions.

#### 2. Verification of organisational culture concepts and teacher performance in the context of pesantren

Using structural equation modelling (SEM) and confirmatory factor analysis (CFA), this study empirically tests the constructs of organisational culture and teacher performance in the unique environment of religious schools (Pesantren). It contributes to the body of knowledge by confirming that these structures remain robust and reliable even when applied in non-Western, faith-based educational environments.

#### 3. Extending the theory of educational quality to include religious schools.

Most previous studies have focused on secular or public schools. This study expands the theoretical discourse by showing how organisational culture and teacher performance significantly influence the quality of education within the religious school system (pesantren). This area has not been extensively explored in the global academic literature.

#### 4. Demonstrating the role of Islamic values in educational quality models.

The results confirm that cultural dimensions rooted in Islamic values, such as kindness, integrity, and community commitment, are not only relevant components but also crucial in shaping institutional quality. This further backs up the deeper idea that culture and faith-based leadership are important parts of making sure quality and improving Islamic education systems all the time.

#### 5. Contributions to the Islamization of Educational Theory.

This study fits with the Islamisation of Knowledge project because it gives a way to critically look at, localise, and reinterpret Western organisational theories from an Islamic point of view. Hence, it helps to close the gap between traditional educational theory and Islamic educational philosophy.

#### **5.6.4 Practical Implications**

This study's findings present multiple practical implications that can enhance institutional reform, teacher development, and policy measures within religious schools and other faith-based educational systems:

##### 1. Enhancing Organizational Culture to Improve School Quality

This study confirms that a strong, values-based organizational culture directly improves the quality of education. Therefore, leaders and supervisors of Islamic institutes are encouraged to cultivate a culture rooted in Islamic ethics (Adab), cooperation, innovation, and collective responsibility. This includes integrating cultural reinforcement into the school routine, modelling leadership, and communication standards.

## 2. Aligning Teacher Performance with Educational Standards

These results highlight that teacher performance is a direct and important indicator of the quality of education. Therefore, the institute's administration and the Ministry of Religious Affairs should invest in regular performance-based evaluation, professional development, and capacity-building programs specifically designed for the institute's context, with a focus on pedagogy, ethical leadership, and reflective teaching.

## 3. Guiding Evidence-Based Policy Reform in Religious Schools

For policymakers at both the regional and national levels, the integrated organizational culture and teacher performance model presented in this study serves as a valid framework for designing targeted interventions to ensure quality. It provides empirical evidence that culture and performance must be at the core of any quality improvement program, especially in Islamic educational institutions.

## 4. This study focuses on educating school leaders how to negotiate values, communicate strategically, and govern culturally

The study emphasises the need to educate religious educational institution executives and supervisors in leadership abilities. A leadership training module can be developed based on the validated dimensions of organizational culture and aligned with national education goals. Cultural leadership is critical to shaping the spirit and effectiveness of a school.

## 5. Continuous Quality Comparison and Improvement.

The validated tools and indicators developed in this study can serve as tools for internal quality assurance (PMI) and standard benchmarks in Islamic institutes. With the use of these technologies, officials can keep an eye on how well students are

meeting national education requirements, especially in the areas of management, content, processes, and graduate competencies.

## 6. Joint Ventures for Systemic Assistance.

To ensure that cultural and professional reforms are scalable and sustainable, this study advises Islamic institutions to forge closer ties with regional administrations, universities, and religious groups to raise funds for curriculum development, teacher preparation, and infrastructure.

### **5.6.5 Limitations**

This inquiry offers significant insights into the interplay between the cultural dynamics of a religious institution and the efficacy of its educators, ultimately influencing the overall quality of education. However, it is important to keep in mind that there are some limitations. The following are some limitations that need to be acknowledged to ensure that this study is not academically biased and to guide further research:

#### 1. Geographical Limitations

This study is limited to religious schools in South Sumatra Province. Consequently, the results may not be applicable to other regions of Indonesia or other Islamic educational institutions specifically.

#### 2. Stakeholder Scope

Students, coaches, school authorities, and administrators are important, yet they are not reflected in statistics. The absence of these traits may hamper understanding of organisational culture.

### 3. Limited Literature on Pesantren Educational Quality

In the currently available empirical literature, there is a significant lack of quality assurance and performance indicators in Islamic educational institutions. Therefore, the theoretical framework relies on broader educational studies, which may not fully understand the boarding school environment.

### 4. Logistical Constraints in Data Collection

The process of gathering data involves logistical challenges, such as the need to deliver and collect surveys repeatedly. Schedules may be disrupted due to these delays, in addition to the possibility of further expanding the data set.

### 5. Model Fit Adjustment

Although theoretically strong, several items were removed because they did not meet statistical standards. The final model was found to be valid, consistent, and compliant with the criteria, but it slightly reduced conceptual complexity. Future research should re-examine the indicators using a larger sample size or employ other techniques, such as PLS-SEM.

Despite these limitations, this study provides a strong theoretical and empirical contribution to the discussion on the quality of Islamic education. Additionally, it serves as a key reference for future research in similar contexts.

#### **5.6.6 Recommendations for Future Research**

After studying the results and limitations of this research, and as a step towards improvement for future studies, the following recommendations are made:

1. Expand geographical reach and institutional diversity.

Future research should replicate and expand the scope of the study to include various provinces in Indonesia and involve all types of pesantren, whether traditional, modern, or integrative. Thus, the results of the research become stronger and more generalizable.

2. Adopting a multi-stakeholder approach.

Future research objectives should be more inclusive, encompassing all educational consumers, including internal consumers such as students, teachers, educational staff, and school principals, as well as external consumers like parents, alumni, the government, and the business world. This will provide a more comprehensive understanding of how organizational culture is understood and embraced at each level within the organization.

3. Using a mixed methodology design.

Combining SEM-based quantitative methods and qualitative insights from case studies or ethnography will make it easier for researchers to investigate the relationships between organizational culture variables, teacher performance, and the quality of education in Pesantren.

4. Exploring the Culture of Digitalization and Innovation.

This research will examine how pesantren integrate digital tools, online learning, and a culture of innovation, and how these factors interact with organizational cultural values and teacher performance. It is due to the increasing trend of digital transformation in the world of education.

## 5. Develop and validate contextual models.

To improve the organizational culture model and teacher performance in Pesantren, further theory is needed that integrates the post-Islamic environment into existing organizational theory. It can be expanded into a broad framework for Islamic educational institutions.

## 6. Investigate long-term impacts.

Future research could consider long-term plans to observe changes in organizational culture and teacher performance over time. It is especially true for sustainable policy reforms and quality improvements in Islamic school systems like pesantren. Because of that, scientists can help improve sustainable educational practices in Islamic educational institutions and ensure that research continues to respond to the evolving challenges of Islamic education in the 21st century.

### **5.6.7 Final Reflection**

This research journey is more than just research; it is a personal commitment to transform Islamic education with the values of adab, integrity, and excellence. This research was conducted in a wealthy Islamic boarding school, and it aimed to bridge the gap between the theoretical construction of educational quality and the reality of teachers' lives and institutions that maintain the spiritual and moral order of Islamic society.

Organisational culture and teacher performance reveal a deeper ontological and ethical commitment than mere technical aspects of school management. In Pesantren, where education is part of character formation and divine consciousness, quality improvement must begin with creating an environment rooted in values and empowering teachers to act as moral and professional role models. From a broader perspective, this research offers an empirical model that combines indigenous Islamic principles and universal educational standards—particularly the

idea of *biah Islam* as a spiritual-cultural ecosystem for learning—thus contributing to the discourse on the evolving reform of Islamic education.

As an educator, researcher, and servant of Islamic knowledge, I sincerely hope that this research becomes part of a larger movement towards transforming Pesantren into centres of holistic excellence where students are equipped with wisdom, etiquette, and readiness to serve the community, in addition to knowledge (*ilm*).

This modest work may inspire future academics, policymakers, and practitioners to reconsider Islamic education as a living force for building a just, enlightened, and values-based future.

#### **5.6.8 Executive Summary**

This study looks at how the culture of an organisation and the performance of teachers affect the quality of education in Pesantren in South Sumatra, Indonesia. This study tries to fill a big gap in the literature by giving a real-world model set in the Pesantren ecosystem. It is important because more and more people are interested in how good and accountable Islamic education is. This study answers six research questions and tests six hypotheses using a quantitative method called Structural Equation Modelling (SEM).

Three hundred ninety-two people from various Pesantren in South Sumatra participated in this study. The validated instruments measure variables such as organizational culture (including innovation, results orientation, people orientation, and the Islamic environment), teacher performance (planning, delivery, assessment, enrichment, remediation, and interpersonal relationships), and eight Indonesian National Education Standards (SNP) as indicators of education quality.

The results show that both organizational culture ( $\beta = 0.51$ ) and teacher performance ( $\beta = 0.55$ ) have a significant and direct effect on the quality of education. Furthermore, teacher performance partially mediates the relationship between organizational culture and educational outcomes. This result emphasizes the important

role of value-based school culture especially when integrated with Islamic traditions in driving quality improvement at Pesantren.

Theoretically, this research contributes to the literature by introducing an integrated model that combines Western organizational theory (e.g., Robbins) with Islamic educational constructs such as *biah Islamiyyah*. In practice, this provides school leaders, policymakers, and the Ministry of Religion with evidence-based recommendations on how to strengthen institutional culture and improve teacher development to meet national education standards.

This study only looked at a small area, but it paves the way for more research in a wider range of Islamic schools. It also makes people think of new ways to run Islamic schools and train teachers. The study says that to improve Pesantren, it needs to do more than meet academic standards. It also involves ensuring that the manner in which teachers teach is consistent with social and spiritual objectives, fostering a culture of ethics, and granting them additional authority.

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# APPENDIX A

## QUESTIONNAIRE



*Yth. Bapak/Ibu Guru*

*A Study titled: **The Influence of Organizational Culture and Teacher Performance on The Quality of Education in Pesantrens.***

*Judul Penelitian: Pengaruh Budaya Organisasi dan Kinerja Guru terhadap Mutu Pendidikan Pesantren.*

*We humbly request your sincere views in the statement on the next page by selecting a scale number that describes your best opinion. The information you provided will contribute to this study and will significantly influence the development of the pesantren education system, especially in South Sumatra Province. Nevertheless, your responses will be treated with the highest privacy and will not be released to any third party under any circumstance. We would like to express our heartfelt gratitude for your attention and assistance, and may Allah SWT reward you abundantly. We can be contacted by email: [budisatriadi79@gmail.com](mailto:budisatriadi79@gmail.com) Phone: +62 821 7627 8663*

*Dengan rendah hati kami meminta pandangan tulus ikhlas saudara pada pernyataan di halaman berikutnya dengan memilih nomor skala yang menggambarkan pendapat pribadi saudara. Informasi yang saudara berikan akan berkontribusi pada studi ini dan akan memberikan pengaruh besar terhadap perkembangan sistem pendidikan pesantren terutama di Provinsi Sumatera Selatan. Namun demikian, pernyataan saudara akan dijaga kerahasiannya dan tidak akan dirilis ke pihak ketiga dalam keadaan apa pun. Kami mengucapkan terima kasih yang sebesar-besarnya atas perhatian dan bantuan saudara, dan semoga Allah STW membalas segala kebaikan anda. Kami dapat dihubungi melalui email at [budisatriadi79@gmail.com](mailto:budisatriadi79@gmail.com) or by Phone: +62 821 7627 8663*

*Thank you*

*Yours sincerely,*

*Budi Satriadi*

*Ph.D. Student*

*Kulliyah of Education – International Islamic University Malaysia*

## SECTION ONE: PARTICIPANT DEMOGRAPHIC BACKGROUND

1. Gender	: Male	<input type="checkbox"/>	Female	<input type="checkbox"/>	2. Country:	<input style="width: 100%;" type="text"/>
3. Districts	: Palembang	<input type="checkbox"/>	Banyuasin	<input type="checkbox"/>	Ogan Ilir	<input type="checkbox"/>
	Musi	<input type="checkbox"/>	Prabumulih	<input type="checkbox"/>	PALI	<input type="checkbox"/>
	Banyuasin	<input type="checkbox"/>				
	Muara Enim	<input type="checkbox"/>	Lahat	<input type="checkbox"/>	Pagar Alam	<input type="checkbox"/>
	Empat Lawang	<input type="checkbox"/>	OKI	<input type="checkbox"/>	OKU	<input type="checkbox"/>
	East OKU	<input type="checkbox"/>	South OKU	<input type="checkbox"/>	Lubuklinggau	<input type="checkbox"/>
	Musi Rawas	<input type="checkbox"/>	North Musi Rawas	<input type="checkbox"/>		
4. Academic Level	Degree	<input type="checkbox"/>	Master	<input type="checkbox"/>	PhD	<input type="checkbox"/>
5. Years in Pesantren	: 2 years below	<input type="checkbox"/>	3-4 years	<input type="checkbox"/>		
	5-9 years	<input type="checkbox"/>	10 years above	<input type="checkbox"/>		

**SECTION B: ORGANIZATIONAL CULTURE  
BAGAIN DUA: BUDAYA ORGANISASI**

*(Innovation and risk-taking, attention to detail, Outcome orientation, People Orientation, Team Orientation, Aggressiveness, Stability, Islamic Biah (Environment))*

As a teacher, please indicate your perceptions or opinions about the organizational culture of Pesantrens, especially your respective institutions.

*Sebagai guru, mohon tunjukkan persepsi atau pendapat Anda tentang budaya organisasi Pesantren, terutama institusi Anda masing-masing.*

**SCALE / Skala**

1= Strongly Disagree; 2= Disagree; 3= Quite Agree; 4= Agree; 5= Strongly Agree

*1= Sangat Tidak Setuju; 2= Tidak Setuju; 3= Kurang Setuju; 4= Setuju; 5= Sangat Setuju*

Perceptions on Organizational Culture in Pesantrens / Persepsi Budaya Organisasi Pesantren		Agreement Level / Tingkat Persetujuan				
No	Statement/Pernyataan	Sangat Tidak Setuju	Tidak Setuju	Kurang Setuju	Setuju	Sangat Setuju
<b><i>I. Innovation and risk-taking</i></b>						
1	My leader encourages me to increase my creativity to complete work quickly and safely. <i>Pimpinan mendorong saya untuk meningkatkan kreativitas agar pekerjaan dapat diselesaikan dengan cepat dan aman.</i>	1	2	3	4	5
2	I create new ideas at work. <i>Saya menciptakan gagasan baru dalam pekerjaan.</i>	1	2	3	4	5
3	I am ready to take risks in carrying out the work that is my responsibility <i>Saya siap mengambil resiko dalam melaksanakan pekerjaan yang menjadi tanggung jawab saya</i>	1	2	3	4	5

4	The leadership gave me complete trust to get the job done <i>Saya diberi kepercayaan penuh oleh pimpinan dalam menyelesaikan pekerjaan</i>	1	2	3	4	5
<b>II. Attention to details</b>						
5	I am required to complete work accurately <i>Saya dituntut untuk menyelesaikan pekerjaan secara akurat</i>	1	2	3	4	5
6	I do the task according to the instructions. <i>Saya mengerjakan tugas sesuai dengan instruksi.</i>	1	2	3	4	5
7	the pesantren management encourages me to follow Standard Operating Procedures at work. <i>Manajemen pesantren mendorong saya untuk mengikuti Standar Operasional Prosedur di tempat kerja.</i>	1	2	3	4	5
8	The management of the pesantren provides clear instructions for carrying out the tasks. <i>Pihak manajemen pesantren memberikan petunjuk pelaksanaan tugas dengan jelas.</i>	1	2	3	4	5
<b>III. Outcome orientation</b>						
9	I am required to be oriented to high work results. <i>Saya dituntut untuk berorientasi kepada hasil kerja yang tinggi.</i>	1	2	3	4	5
10	I work with an emphasis on achieving Quality Assurance. <i>Saya bekerja dengan menekankan pada pencapaian Quality Assurance.</i>	1	2	3	4	5
11	I pay attention to the work process in order to achieve optimal results. <i>Saya memperhatikan proses kerja untuk mencapai hasil yang optimal.</i>	1	2	3	4	5

12	I increase the effectiveness of my work. <i>Saya meningkatkan efektivitas kerja.</i>	1	2	3	4	5
<b>IV. People orientation</b>						
13	The pesantren facilitated my self-development. <i>Pihak pesantren memfasilitasi pengembangan diri saya.</i>	1	2	3	4	5
14	Pesantren management provides equal opportunities in career. <i>Pihak manajemen pesantren memberikan peluang yang sama dalam berkarir.</i>	1	2	3	4	5
15	Pesantren gives awards to teachers who can demonstrate work performance. <i>Pesantren memberikan penghargaan kepada Guru yang mampu menunjukkan prestasi kerja</i>	1	2	3	4	5
16	I am always required to be independent in completing work assignments. <i>Saya selalu dituntut untuk mandiri dalam menyelesaikan tugas pekerjaan.</i>	1	2	3	4	5
<b>V. Team Orientation</b>						
17	If problems arise at work, they are resolved together. <i>Jika timbul permasalahan di tempat kerja, diselesaikan secara bersama-sama.</i>	1	2	3	4	5
18	In my work environment, I am allowed to give my opinion. <i>Dalam lingkungan kerja saya diberi kesempatan memberikan pendapat.</i>	1	2	3	4	5
19	The teachers trust each other in their coworkers. <i>Para Guru saling percaya terhadap sesama rekan kerja</i>	1	2	3	4	5
20	I help teachers who are having difficulties. <i>Saya membantu guru yang mengalami kesulitan.</i>	1	2	3	4	5

<b>VI. Aggressiveness</b>						
21	I arrived earlier than my coworkers. <i>Saya datang lebih awal daripada rekan kerja.</i>	1	2	3	4	5
22	I am more productive at work than my colleagues. <i>Saya lebih produktif dalam bekerja daripada rekan kerja</i>	1	2	3	4	5
23	I draw up an accurate work plan. <i>Saya menyusun rencana kerja yang akurat.</i>	1	2	3	4	5
24	I can manage my time well. <i>Saya mampu mengelola waktu dengan baik</i>	1	2	3	4	5
<b>VII. Stability</b>						
25	I prioritize the vision and mission of the Pesantren rather than personal interests. <i>Saya mengedepankan visi dan misi pesantren daripada kepentingan pribadi.</i>	1	2	3	4	5
26	I am committed to the task given. <i>Saya berkomitmen terhadap tugas yang diberikan.</i>	1	2	3	4	5
27	Pesantren have a transparent performance appraisal system. <i>Pesantren menerapkan sistem penilaian kerja yang akurat</i>	1	2	3	4	5
28	I am given mentoring/assistance at work. <i>Saya diberikan mentoring/aistensi dalam bekerja.</i>	1	2	3	4	5
<b>VIII. Islamic Biah ( Environment)</b>						
29	I say hello when I meet each other. <i>Saya mengucapkan salam jika berjumpa sesama</i>	1	2	3	4	5
30	I carry out congregational prayers. <i>Saya melaksanakan sholat berjamaah</i>	1	2	3	4	5

31	I read the Qur'an. <i>Saya membaca al quran.</i>	1	2	3	4	5
32	I look Islamic by always covering my private parts even though I am outside the Pesantren environment. <i>Saya berpenampilan islami dengan selalu menutup aurat meskipun diluar lingkungan pesantren.</i>	1	2	3	4	5
33	I have become a role model in attitudes and behavior toward other Muslims. <i>Saya menjadi role model dalam sikap dan perilaku terhadap sesama muslim.</i>	1	2	3	4	5
34	I am active in Islamic discussions/studies. <i>Saya aktif dalam diskusi /kajian keislaman bersama.</i>	1	2	3	4	5
35	I streng then the ukhuwah Islamiyyah relationship with all colleagues. <i>Saya menguatkan hubungan ukhuwah Islamiyyah dengan semua rekan kerja</i>	1	2	3	4	5
36	I prefer exchanging advice among colleagues <i>Saya membiasakan untuk saling menasehati dengan sesama rekan kerja.</i>	1	2	3	4	5
37	I don't make salary the main orientation at work. <i>Saya tidak menjadikan gaji sebagai orientasi utama dalam bekerja</i>	1	2	3	4	5

**SECTION THREE: TEACHER PERFORMANCE (TP)**

**BAGIAN KETIGA: KINERJ GURU**

**(Learning Planning, Implementation of Learning, Ability to Build Relationships with Students, Assessment Implementation, Enrichment Program, Carrying out Remedial Programs)**

As a teacher, please indicate your perceptions or opinions about the Teacher Performance of Pesantrens, especially your respective institutions.

*Sebagai seorang guru, silakan tunjukkan persepsi atau pendapat Anda tentang Kinerja Guru Pesantren, khususnya lembaga Anda masing-masing.*

**SCALE / Skala**

1= Strongly Disagree; 2= Disagree; 3= Quite Agree; 4= Agree; 5= Strongly Agree

*1= Sangat Tidak Setuju; 2= Tidak Setuju; 3= Kurang Setuju; 4= Setuju; 5= Sangat Tidak Setuju*

Perceptions on Teacher Performance in Pesantrens / <i>Persepsi Kinerja Guru dalam Pesantren</i>		Agreement Level / <i>Tingkat Persetujuan</i>				
No	Statement/ <i>Pernyataan</i>	Sangat Tidak Setuju	Tidak Setuju	Kurang Setuju	Setuju	Sangat Setuju
<b>I. Learning Planning</b>						
1	I formulate learning indicators that follow essential competencies. <i>Saya merumuskan indikator hasil belajar yang sesuai dengan kompetensi dasar .</i>	1	2	3	4	5
2	I determine the method according to the learning indicators. <i>Saya menggunakan metode pembelajaran yang sesuai dengan indikator hasil belajar</i>	1	2	3	4	5
3	I prepare media according to the learning material. <i>Saya menyiapkan media pembelajaran yang sesuai dengan materi pembelajaran</i>	1	2	3	4	5

4	I set the minimum completeness criteria. <i>Saya menetapkan kriteria ketuntasan minimal tiap mata pelajaran</i>	1	2	3	4	5
5	I connect teaching materials with character values. <i>Saya menghubungkan materi ajar dengan nilai-nilai karakter</i>	1	2	3	4	5
<b>II. Implementation of Learning</b>						
6	I give an example to clarify the primary material presented. <i>Saya memberi contoh untuk memperjelas materi pokok yang disampaikan</i>	1	2	3	4	5
7	I allow students to ask about the subject matter of learning that is not clear. <i>Saya memberi kesempatan kepada peserta didik menanyakan materi pokok pembelajaran yang belum jelas</i>	1	2	3	4	5
8	I motivate students to involve themselves in learning activities. <i>Saya memotivasi peserta didik untuk melibatkan diri dalam kegiatan pembelajaran</i>	1	2	3	4	5
9	I use Information Technology as a learning support medium. <i>Saya memanfaatkan IT sebagai media penunjang pembelajaran</i>	1	2	3	4	5
<b>III. Ability to Build Relationships with Students</b>						
10	I build good relationships with students. <i>Saya membangun hubungan baik dengan peserta didik.</i>	1	2	3	4	5
11	I am able to solve students' problems peacefully and harmoniously. <i>Saya mampu menyelesaikan permasalahan siswa secara damai dan harmonis</i>	1	2	3	4	5
12	I am willing to receive student consultations with full attention. <i>Saya bersedia menerima konsultasi siswa dengan penuh perhatian</i>	1	2	3	4	5

13	I participate in accompanying students when repeating lessons. <i>Saya berpartisipasi dalam mendampingi siswa saat mengulang pelajaran.</i>	1	2	3	4	5
14	I help students realize their strengths and weaknesses. <i>Saya membantu siswa dalam mengidentifikasi kekuatan dan kelemahan diri mereka.</i>	1	2	3	4	5
15	I feel friendly to students. <i>Saya bersikap ramah terhadap peserta didik.</i>	1	2	3	4	5
<b>IV. Assessment Implementation</b>						
16	I compile an assessment guide. <i>Saya menyusun pedoman penilaian</i>	1	2	3	4	5
17	I determine the scoring technique. <i>Saya menentukan teknik penilaian.</i>	1	2	3	4	5
18	I process the results of student assessments. <i>Saya mengolah hasil penilaian peserta didik</i>	1	2	3	4	5
19	I utilize the results of the assessment to improve learning activity. <i>Saya memanfaatkan hasil penilaian untuk perbaikan pembelajaran</i>	1	2	3	4	5
<b>V. Enrichment Program</b>						
20	I make enrichment materials for students. <i>Saya membuat materi pengayaan untuk peserta didik.</i>	1	2	3	4	5
21	I set an enrichment schedule. <i>Saya mengatur jadwal pengayaan.</i>	1	2	3	4	5
22	I assign students to study enrichment materials. <i>Saya menugaskan peserta didik untuk mempelajari materi pengayaan</i>	1	2	3	4	5
23	I supervise the implementation of enrichment activities. <i>Saya mengawasi pelaksanaan</i>	1	2	3	4	5

	<i>kegiatan remedial</i>					
<b>VI. Carry out Remedial Programs</b>						
24	I make remedial materials for students. <i>Saya membuat materi remedial untuk peserta didik.</i>	1	2	3	4	5
25	I arrange a schedule of remedial activities. <i>Saya mengatur jadwal kegiatan remedial</i>	1	2	3	4	5
26	I assign students to work on remedial materials. <i>Saya menugaskan peserta didik mengerjakan materi remedial</i>	1	2	3	4	5
27	I supervise the implementation of Remedial activities. <i>Saya mengawasi pelaksanaan kegiatan remedial</i>	1	2	3	4	5



**SECTION FOUR: QUALITY EDUCATION (QE)**

**BAGIAN EMPAT: MUTU PENDIDIKAN**

**(Competence of graduates, Content Standard, Process Standard, Educational Assessment Standards, Education Personnel Standards, Facilities, and Infrastructure Standards, Educational Management Standards, and Financing Standard)**

As a teacher, please indicate your perceptions or opinions about the Quality of Education of Pesantrens, especially your respective institutions.

*Sebagai seorang guru, silakan tunjukkan persepsi atau pendapat Anda tentang Kualitas Pendidikan Pesantren, khususnya lembaga Anda masing-masing.*

**SCALE / Skala**

1= Strongly Disagree; 2= Disagree; 3= Quite Agree; 4= Agree; 5= Strongly Agree

*1= Sangat Tidak Setuju; 2= Tidak Setuju; 3= Kurang Setuju; 4= Setuju; 5= Sangat Setuju*

Perceptions on Quality Education in Pesantrens / Persepsi tentang Mutu Pendidikan di Pesantren		Agreement Level / Tingkat Persetujuan				
No	Items	Sangat Tidak Setuju	Tidak Setuju	Kurang Setuju	Setuju	Sangat Setuju
<b>I. Competence of graduates</b>						
1	The graduates of this pesantren usually pray five times in congregation. <i>Lulusan Pesantren ini terbiasa sholat lima waktu berjamaah</i>	1	2	3	4	5
2	Graduates of this pesantren can read the Qur'an well. <i>Lulusan pesantren ini mampu membaca al quran dengan baik.</i>	1	2	3	4	5
3	The graduates of this pesantren understand the basics of Islam. <i>Lulusan pesantren ini memahami dasar-dasar agama islam.</i>	1	2	3	4	5
4	The graduates of this pesantren practice Islamic adab in everyday life. <i>Lulusan pesantren ini</i>	1	2	3	4	5

	<i>mempraktekkan adab islami dalam kehidupan sehari-hari.</i>					
5	The graduates of this pesantren reads dhikr and prayers after prayers. <i>Lulusan pesantren ini berzikir dan berdoa selepas sembahyang</i>	1	2	3	4	5
6	The Graduate of this Pesantren prays before and after carrying out activities. <i>Lulusan pesantren ini berdo'a sebelum dan sesudah melaksanakan kegiatan</i>	1	2	3	4	5
7	The graduates of this pesantren greets everyone when he meets someone. <i>Lulusan pesantren ini mengucapkan salam setiap berjumpa seseorang</i>	1	2	3	4	5
8	The graduates of this pesantren understands the concept of the ahlussunnah wal jamaah creed. <i>Lulusan pesantren ini memahami konsep aqidah ahlussunnah waljamaah</i>	1	2	3	4	5
9	The Graduates of this Pesantren has a tolerant attitude towards differences. <i>Lulusan pesantren ini memiliki sikap toleran terhadap perbedaan</i>	1	2	3	4	5
<b>II. Content Standard</b>						
10	The school has a learning curriculum document. <i>Sekolah memiliki dokumen kurikulum pembelajaran</i>	1	2	3	4	5
11	The syllabus was developed following the National Education Standards. <i>Silabus dikembangkan mengacu pada Standar Nasional Pendidikan</i>	1	2	3	4	5
12	Learning materials are mapped according to the allocation of available time. <i>Materi pembelajaran dipetakan sesuai dengan alokasi waktu yang tersedia</i>	1	2	3	4	5

13	The Lesson Plan is prepared before the learning activities begin. <i>Lesson Plan disusun sebelum kegiatan pembelajaran dimulai</i>	1	2	3	4	5
<b>III. Process Standard</b>						
14	Students are grouped according to cognitive ability <i>Siswa dikelompokkan sesuai kemampuan kognitive</i>	1	2	3	4	5
15	Classes are well managed. <i>Kelas dikelola dengan baik</i>	1	2	3	4	5
16	Pesantren organize active, innovative, creative, effective and fun learning. <i>Pesantren melaksanakan pembelajaran yang Aktif, Inovatif, Kreatif, Efektif dan Menyenangkan</i>	1	2	3	4	5
17	Pesantren carry out learning evaluation. <i>Pesantren melaksanakan evaluasi pembelajaran</i>	1	2	3	4	5
<b>IV. Educational Assessment Standards</b>						
18	Pesantrens compiles a grid of exam questions. <i>Pesantren menyusun kisi-kisi soal ujian</i>	1	2	3	4	5
19	Pesantren established indicators of attitude, knowledge and skills assessment. <i>Pesantren menetapkan indikator penilaian sikap, pengetahuan dan keterampilan</i>	1	2	3	4	5
20	Pesantren process the results of the assessment. <i>Pesantren mengolah hasil penilaian</i>	1	2	3	4	5
21	Pesantren documenting the assessment results report. <i>Pesantren mendokumentasikan laporan hasil penilaian</i>	1	2	3	4	5
<b>V. Educational Personnel Standar</b>						
22	Pesantren use information and communication technology as a learning medium	1	2	3	4	5

	<i>Pesantren menggunakan Teknologi informasi dan komunikasi sebagai media pembelajaran</i>					
23	Pesantren uphold the code of ethics for the teaching profession <i>Pesantren menjunjung tinggi kode etik profesi guru</i>	1	2	3	4	5
24	Pesantren provide assignments according to educational qualifications. <i>Pesantren memberikan tugas sesuai dengan kualifikasi pendidikan</i>	1	2	3	4	5
25	Pesantren encourage teachers to present themselves as individuals with noble character. <i>Pesantren mendorong guru untuk menampilkan diri sebagai pribadi yang berakhlak mulia</i>	1	2	3	4	5
<b>VI. Facilities and Infrastructure Standards</b>						
26	The building Pesantren has good ventilation and lighting. <i>Bangunan pesantren memiliki ventilasi dan pencahayaan yang baik</i>	1	2	3	4	5
27	Pesantren have sanitation that meets the standards. <i>Pesantren memiliki sanitasi yang memenuhi standar</i>	1	2	3	4	5
28	Pesantren have electrical installations that meet the needs of teaching and learning activities. <i>Pesantren memiliki instalasi listrik yang memenuhi kebutuhan Kegiatan Belajar Mengajar</i>	1	2	3	4	5
29	Pesantren have practicum facilities available to support learning activities <i>Pesantren memiliki sarana praktikum yang menunjang kegiatan pembelajaran</i>	1	2	3	4	5
<b>VII. Educational Management Standards</b>						
30	Pesantren have an annual work plan. <i>Pesantren memiliki rencana kerja tahunan.</i>	1	2	3	4	5

31	Pesantren have teacher self-development training programs. <i>Pesantren memiliki program pelatihan pengembangan diri guru</i>	1	2	3	4	5
32	Pesantren carry out activities during the introduction of the pesantren environment. <i>Pesantren melaksanakan kegiatan masa pengenalan lingkungan pesantren</i>	1	2	3	4	5
33	Pesantren have a strategic plan to develop pesantren. <i>Pesantren memiliki rencana strategis pengembangan pesantren</i>	1	2	3	4	5
<b>VIII. Financing Standard</b>						
34	Pesantren prepares a School Activity Budget Plan. <i>Pesantren menyusun Rencana Anggaran Kegiatan Sekolah</i>	1	2	3	4	5
35	Budget plans for Pesantren activities are prepared following technical guidelines. <i>Rencana Anggaran Kegiatan Pesantren disusun sesuai dengan petunjuk teknis</i>	1	2	3	4	5
36	Pesantren realize the budget follows the utilization guidelines. <i>Pesantren merealisasikan anggaran sesuai dengan pedoman pemanfaatan</i>	1	2	3	4	5
37	The financial accountability report is prepared following operational guidelines. <i>Laporan Pertanggung jawaban keuangan disusun sesuai petunjuk operasional keuangan.</i>	1	2	3	4	5