



Business & Social Science
IJRBS

Research in Business & Social Science

IJRBS VOL 9 NO 1 ISSN: 2147-4478

Available online at www.ssbfn.net
Journal homepage: <https://www.ssbfn.net/ojs/index.php/ijrbs>

Organizational culture effectiveness in Islamic based broadcast company in Indonesia



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ARTICLE INFO

Article history:

Received 24 November 19

Received in rev form 12 December 19

Accepted 14 December 19

Keywords:

Organizational Culture

Effectiveness

Islamic Value

Indonesia

JEL Classification:

Z1, J2

ABSTRACT

This survey aims to assess the effectiveness of Islamic organizational culture currently applied in a broadcasting company in Indonesia. This study will evaluate its strengths and weaknesses, as future developments and organizational changes references. To achieve this goal, data were collected from all 45 employees, using the Denison Organizational Culture Survey (DOCS). This survey measures cultural indexes incorporated into four organizational cultural traits that have been proven to sustain a strong influence on organizational effectiveness: (i) involvement; (ii) consistency; (iii) adaptability, and (iv) mission (Denison, 2014). The measurement results indicate that measured organizational culture has a greater focus on the internal aspects, like employee performance, than external aspects such as customer satisfaction and innovation. Furthermore, the Islamic organizational culture used, obtains quite optimal measurement results, at consistency and involvement trait which able to achieve scores at the third and fourth quartiles. However, organizations still need to optimize adaptability and mission traits, which scores only capable to achieve first and second quartiles. The lowest value obtained in the goals and objective index, also shows that organizations need to evaluate the clarity of short-term and long-term goals related to accomplishing the company's vision.

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Introduction

Indonesia is the biggest Muslim country in the world, with more than 220 million Muslim population (Brackey, 2018). It's not surprising then that Islamic religious foundations are used as the base for the development of economic practices in Indonesia (Susanto & Cahyadi, 2008). One of the industrial sectors which what adheres the Islamic value base is the economic and information sector, more specifically the broadcasting industry. A local broadcasting company, located in West Java Indonesia, is a broadcasting company which is based on Da'wahtainment. Etymologically, quoted from Risalah Islam's Websites at <http://www.risalahislam.com>, Da'wah is rooted in the word *da'a-yad'u-da' watan*, which means inviting or calling. The company concept to make Da'wah packaging in an interesting, simple, fun and universal manner has become a distinct phenomenon in conveying Islamic thought.

Organizations, in general, as well as those specifically engaged in the broadcasting sector, still rely on the performance of human resources to achieve the desired results. One of the variables related to company performance and Human Resources in it is organizational culture. This statement is suitable with the outcome research conducted by Denison (2014) who suggested that organizational culture has an impact on effectiveness. Schein (2010) also posits that organizational culture influences organization members behaviors, by creating behavior standards and expectancies that direct employees to behave in ways that are coherent with its culture. Likert (1961) and many others suggested that the type of positive and employee focus management practices, that are

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<https://doi.org/10.20525/ijrbs.v9i1.586>

coherent with the values espoused by the organization culture, are likely to inspire employees to contribute more effort to their work, which would result in higher levels of organizational effectiveness.

Companies that apply Islamic values in the operation of their companies can most surely use the culture of Islamic organizations. Islamic organizational culture is built on values or messages originating from Allah SWT and His Messenger Prophet Muhammad SAW. The Islamic view provides a moral obligation for every Muslim community to make every effort to hold out all Islamic rules in all aspects of life, including life (economic) livelihoods and more specifically the ethical aspects of work. On ethics and organizational culture that apply the Islamic view, the implementation of organizational activities must be grounded on the concepts of Islam (sharia) (Hakim, 2016).

The usage of Islamic values as the basis of organizational culture certainly has its own advantages and consequences for organizations. This consequences present in the form of limitations in a business relationship, either in advertising or sponsorships, according to the rules of Islamic values that pay attention to halal elements and avoid the illicit elements. Muslim workers are asked to avoid the practice of work or activity that contains illicit elements, such as finance that contains usury, immorality, and fraudulent marketing (Hakim, 2016). In addition, the application of Islamic values in organizational culture is also reflected in various religious rites and various Islamic principles in addition to daily work activities, which are contained in various company policies and regulations.

In the other hand, the Islamic values that the company applies provide its own advantages. For instance, Islamic ethics in relation to the common good where the Islamic company should help the other Islamic companies to maintain their business activities in order to widely open the work opportunity for Muslim job seeker. Another benefit is Islamic content that broadcasted, easily accepted by Muslim viewers and listeners. Furthermore, employees of this organization also feel that their work holds a noble purpose and is a means of worship to God.

This contradiction between limitation and benefit is the researcher's point of interest to evaluate the strengths and weaknesses of organizational culture that applies Islamic values. Expected outcomes from this research are to provide Islamic organizational culture effectiveness profile to support organization achievement. Thus, the purposes of this research is to measure organizational culture effectiveness in Islamic-based broadcasting company using The Denison Culture Survey (DOCS) towards all 45 Islamic local broadcasting company's employees in Jawa Barat. This research was conducted in two sessions within a period of two months: in the first session the main data collection was carried out using DOCS, and in the second session an observation and interview process was carried out aimed at completing and explaining the main data qualitatively.

Literature Review

Models of Organizational Culture

From so many different models of organizational culture in scholarly literature, models that widely used are Hofstede (2011), Schein (2010), and Denison et al., (2014). Hofstede (2011), describes culture has layers similar to the successive skins of an onion: from shallow superficial symbols to deeper rituals. Symbols that are employed by companies, figures, as well as customary rituals are included in practice because they can be observed directly, even though the meaning depends on how they are perceived by members of the organization. The essence of culture is formed from values that are often unconscious and rarely talked about. These values are rarely observed, but evident in behavior and actions in solving problems. Schein (2010) states that culture is pictured at three levels. First, culture is most visible through creations and artifacts that are molded in the physical and social environment that is formed. The levels below are values that direct behavior, and the lowest point is the basic assumption used in each decision making to solve a problem. Meanwhile, The Denison's Model of Culture and Effectiveness (Denison 1995; Denison et al., 2006; Denison et al., 2014) presents the interrelations of an organization's culture, management practices, performance and strength. This model emphasizes the importance of linking managerial practices with basic assumptions and beliefs when studying organizational culture and its effectiveness. This research also indicates that in general the best performing organizations succeed in discovering ways to empower their members, facilitate work behavior that is coordinated and promote behavior that is consistent with the core values of the business, able to translate organizational environmental demands into solutions, and provide clarity on the goals and direction of the organization itself.

Denison's Model of Organizational Culture

Denison's organizational culture model (Denison et al., 2006; Denison et al., 2014) have several characteristics differentiate this model from most others. First, it is rooted in research on how culture influences organizational performance and is focused on those cultural traits that emerged from the research as having a key impact on business performance.

In contrast to most frameworks that emphasize the uniqueness of organizational cultures, this model focuses on comparative generalizations about cultures at the values level. At the same time, the model acknowledges that there are many aspects of the deeper cultural levels of beliefs and assumptions that are difficult to generalize about across organizations. The model posits that there are four key cultural traits: *involvement, consistency, adaptability, and mission*, as presented in figure 1.

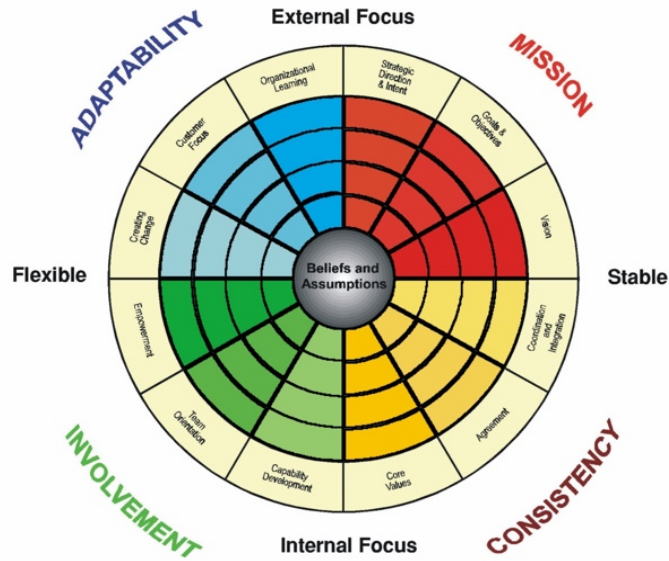


Figure 1: Denison's Organizational Culture Model

Effectiveness Traits and Corresponding Index Definitions

Based on the study of Denison, Nieminen & Kotrba in 2014, effectiveness traits and corresponding index definitions are evaluated with its fundamental contributions.

Involvement will create a high sense of ownership of its members, thereby increasing the sense of responsibility of the members towards the system. Furthermore, a sense of ownership will foster a better commitment for the organization which will ensue in less need for strict control. Involvement can also make members of the organization committed to their work, and feel that they are part of the organization. Involvement trait in this model has three indexes as follows (Denison, Nieminen, & Kotrba, 2014):

Empowerment: Individuals hold the authority, initiative and the ability to manage their own work. This index builds the feeling of owning and being responsible for the organization.

Team Orientation: The value of working together in achieving goals where all employees feel mutually responsible. The organization prioritizes team efforts to finish work and achieve goals.

Capability Development: Organizations continually develop employee capability to face competition and the need for business development.

Consistency refers to strong culture has a positive influence on the effectiveness and states that shared beliefs, values, and symbols that are widely read by members of the organization, have a positive influence on their ability to reach consensus and coordinated behavior. Consistency trait in this model has three indexes as follows:

Core Values: Organizational members have a shared set of values that builds feelings of clear identity and expectations.

Agreement: Organizational members are able to reach agreement on important topics. This index also indicates the ability to reach agreement and reconcile the differences of opinion that arise.

Coordination and Integration: The different functions of each organizational unit make it possible to work well together to accomplish the organization's ultimate goals. The difference is not a barrier to be working along the task until it's finished.

Adaptability refers to the organization's capacity to receive, understand and translate signals from the environment to changes in internal behavior that develop opportunities to survive, grow and develop. Adaptability trait in this model has three indexes as follows:

Creating Change: Organizations have the ability to adjust to change. Organizations must also be able to understand the business environment, change and react to current trends and anticipate future changes.

Customer Focus: The organization understands and responds to customer needs and anticipates customer needs in the future. This ability shows how organizations deliver attention to satisfy customer needs.

Organizational Learning: Organizations accept, translate, and interpret the signs of the environment that can be opportunities to deepen innovate, achieve knowledge and develop their own capabilities.

Mission refers to goals and meanings for the organization as well as clear directions and objectives and that are useful for setting the appropriate actions of the organization and its members. Mission trait in this model has three indexes as follows:

Strategic Direction and Intent: A clear strategy in delivering organizational goals will get everyone in the organization contribute and "create their mark" on the industry.

Goals and Objectives: Clear goals and objectives will link the mission, vision, and strategy and provide clear direction and instructions for members to work at the organization.

Vision: The organization has a joint statement of future achievement wishes. Vision will embody core values and unite the hearts and minds of the people in the organization, and provide clear instructions and direction.

Islamic (Shari'a) Conceptual at Organizational Culture

Islamic conceptual often used as organizational culture foundation (Hakim, 2016), described as:

First, work is one of the implementations of human purposes as a caliph. A Muslim must realize that God created humans, including himself, as a leader on earth who must be able to direct their behavior to create goodness and welfare in this world. In order to function as *khalifah fil ardhi* (earth leader) and bring goodness to his environment, he must be able to manage this earth to carry out his life's needs. Likewise, a Muslim realizes that various kinds of resources are a gift from God. This gift is God's trust in his people so that they can use it efficiently in order to fulfill their welfare.

Second, working is one kind of "worship". Muslim's role as *khalifah fil ardhi* on earth, and the bearer of *Rahmatan Lil 'ālamīn*, make them responsible to manage the earth and all its contents. Moslem works meaningfully by actualizing one of God's knowledge that has been given to mankind.

Third, Muslims working with welfare and benefit principles. So then, a Muslim in carrying out his work process is not only to gain maximum profits to accumulate wealth assets. For them, work not solely because of the economic gain that it provides, but also how important the benefits are, for himself and for society, as the word of Allah in Holy Al-Quran (QS AZ-Zariyat: 19).

Forth, works by optimizing his ability. A Muslim must use his minds (intelligence) and his professionalism in order to manage resources effectively. Because the production factors used to organize production process are unlimited, humans have to optimize their abilities that God has given, as the word of Allah in Holy Al-Quran (QS Ar-Rahman: 33).

Fifth, Work full of assurance and optimism. A Muslim believes thamanageer he pursues in accordance with Islamic teachings does not cause his life difficult, as the word of Allah in Holy Al-Quran (QS Al-Mulk: 15).

Sixth, working by requiring a *tawazun* attitude (balance) to puzzle out in Islam also requires the existence of a *tawazun* attitude (balance) between two interests, namely the public interest and special interests. Work can be haram if the activity produced turns out to only bring harmful effects to the community given the disadvantaged parties of the activity.

Seventh, Work by paying attention to the elements of halalism and avoiding harm (which is prohibited by Shari'ah) A Muslim worker avoids the practice of work or production that contains illicit elements such as finance containing usury, unfair labor policies and misleading marketing, as the word of Allah in Holy Al-Quran (QS Al-Maidah: 90).

Research and Methodology

Quantitative approach in this research used to examine Effectiveness of Islamic Organizational Culture in Broadcasting company. Descriptive analysis methods also used to explain each key cultural trait condition in this company.

Measuring Instruments

Organizational culture is measured using the Denison Organizational Culture Survey (DOCS) that measures four organizational cultural traits (involvement, consistency, adaptability, and mission). Each trait consists of 3 indexes and each index are measured by five items. Thus, this survey instrument has 60 statements with Likert scale forms that pass on five possible forms of answers, strongly disagree (= 1), disagree (= 2), neutral (= 3), agree (= 4), strongly agree (= 5). The average value of each index is then compared with the 2009 DOCS normative standards to be graded in the first to fourth quartile of Denison's Organizational Culture Model.

Procedure

The Denison Organizational Culture Survey was administered to the sample of 45 employees of Islamic Local Broadcasting Company in Jawa Barat, Indonesia. The additional data collection techniques used were observation and interviews.

Result and Discussion

The descriptive statistics of organization culture effectiveness is shown in Table 1. These outcomes are then placed into certain quartiles by comparing the average values obtained per index with the average values needed to be placed in the 20th, 50th and 80th percentiles contained in the DOCS 2009 Normative Database. This quartile placement was the basis for making Denison's Organizational Culture Model for the organization under investigation (Guidroz & Curran, 2009).

Table 1: Descriptive Statistics of Organizational Culture Index

Organizational Culture Index	Mean	Std. Deviation	Quartile Based on Norm
Empowerment	3.7422	.65591	4
Team Orientation	3.7778	.68785	4
Capability Development	3.6711	.62835	3
Core Values	3.6756	.58199	3
Agreement	3.6444	.59067	4
Coordination and Integration	3.2533	.62435	3
Creating Change	2.8800	.71782	1
Customer Focus	3.0622	.62205	1
Organizational Learning	3.0933	.60693	2
Strategy	2.9467	.84681	1
Goals Objective	2.6311	.75070	1
Vision	2.9333	.89443	2

Source: author's calculation.

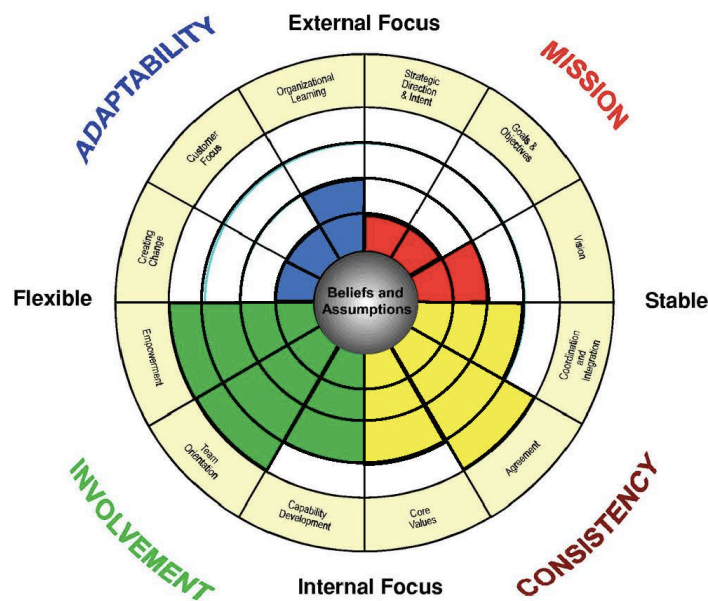


Figure 2: Denison's Organizational Culture Dimensions indicating the culture profile of the Islamic Broadcasting Company.

The evaluation result profile from the measured company, was benchmarked against other organizations worldwide in the Denison Organizational Culture Survey database. Benchmark data is obtained through the Denison Organizational Culture Survey (DOCS) 2009 Normative Base. Only 3 from all of the indexes for the measured company culture were in the fourth quartile, and only 3 were in the third quartile. Another 6 indexes were placed in the first or second quartiles (see Figure 1). These results indicated that more than 50% of the organizations in the 2009's benchmark group obtained higher scores than the measured company in adaptability and mission trait and indexes, but this company has involvement and consistency trait and scores higher than 50% of the 2009's benchmark group. This proves that the organizational culture prevailing in the broadcasting company has been partly effective, and some still need to improve its effectiveness.

The organizational culture traits related to flexibility and ability to handle change have been corroborated by an employee's commitment to work and the sense of ownership they feel for the organization they work for. It's just that, it has not been balanced by the capacity of the organization to accept, interpret, and translate signals from the environment to changes in internal behavior

that develop opportunities to survive, grow and make grow. On the other hand, organizational capacity related to the functions of control and stability, even though it has been held by an employee's understanding of the values adopted by the organization and the implicit control system based on internalized values, has not been supported by clear organizational goals and direction.

Based on the higher achievement of value involvement and consistency than the value of adaptability and mission of the organizational culture model obtained, it appears that the organization has a focus that is far more dominant in internal relations than the external company. In addition, this also proves that organizations focus more on employee performance than customer satisfaction and innovation.

For further explanation, the company cultural profile will be described in each trait as follows:

Involvement

Engagement occurs because the company gives freedom to every employee in carrying out their responsibilities. This is designated to encourage employee creativity and foster awareness of employees to be responsible for the company without strict control. Working in Islam is a form of worship. The role of Muslims as leaders on earth (caliph) and *rahmatan lil 'alamin* makes them responsible for managing the earth and all its contents. In addition, working in Islam is an attempt to optimize the capabilities possessed. A moeslem must be capable to use their intelligence and professionalism to be able to achieve his goals effectively. Therefore, this culture resulted high scores in involvement trait. An Islamic organizational culture that is applied by companies, does not limit employees in trying to reach goals. Furthermore, the principle to balance between the accomplishment of personal goals and common goals, contributes to the support of cooperative relationships that are felt to be sufficiently optimal by the existing organizational culture so that the value of the team orientation trait achieves optimal values in measurement results.

This process in, according to Denison (2000) will increase the sense of duty of employees towards the company. Furthermore, a sense of ownership of employees will foster a better commitment for the company which will ensue in less need for strict control. This statement is in accordance with recent research conducted by Arumi, M., Aldrin, N., & Murti, T (2019), found that not only related to organizational effectiveness but also influencing organizational citizenship behavior (OCB) directly, and maximum influence can be seen when commitment mediates organizational culture and OCB. Related to this research, involvement trait by Denison Model can make the company's scheme to support effective performance and the strategy of workers to support a better work environment and directly or indirectly will improve employee performance.

Capability development indexes, which have not been as maximized as other involvement traits, show that the development of the ability of employees to stay competitive and in accordance with business needs still needs to be optimized and aligned with the vision and mission of the organization.

Consistency

The consistency theory states that shared understanding has a positive result because it makes all members of the organization work within a common framework of values and beliefs that form the basis of their communication process. Therefore, a strong culture, with organizational members who know each other, can increase strength because it facilitates information exchange and behavioral coordination. In addition, the integration of norms which states that there is a strong system of norms and expectations that have been agreed upon together. This proves that consistency is a powerful source of stability and integration, which results from a general mindset and a high degree of conformity (Denison, 2000).

The value of the consistency trait of the corporate culture model which is quite high shows that the consistency of the fellowship is quite good at maintaining Islamic values as a corporate identity. It is implemented in several aspects of the organization of the company, one of which is the production of television/radio shows and programs produced. From the interview results, one example is that television/radio programs that are aired and developed are programs that contain Islamic values and have strict criteria in selecting and serving. This certainly causes an impact in the form of difficulties in attracting investors and viewers/listeners who tend to be unfamiliar with television/radio programs that are contrary to other private television/radio programs that prioritize entertainment. However, the difficulty in balancing the company's desire to seize profits and idealism in carrying out Islamic jihad, does not dampen the steps in developing television and radio stations that are expected to educate viewers/listeners in accordance with Islamic shari'a.

Agreement indexes, as indexes that have higher values than other indexes, so that employees can achieve consensus or mutual agreement on important issues, to reach agreement and reconcile the differences of opinion that arise. This is because employees have the same perspective when resolving operational problems that originate in everyday work situations. In addition, secure integration of Islamic norms can form a system of expectations and standards for communication networks that can direct employee behavior towards achieving corporate goals better. The purpose of Islamic values and sharia is a basic value forming organizational culture, also seen by employees as a positive work value and even has a value of worship if carried out properly. This is in accordance with the first sharia principle in organizational culture (Hakim, 2016) where through the work of humans as caliphs on earth must be able to steer their behavior, to create goodness and prosperity. Thus, it is not surprising that the agreement indexes are the highest value in the consistency trait. This is because the rules and procedures are applied, felt by members according to their values

Core values and coordination and integration indexes in the third quartile show that the shared beliefs, values and symbols applied by the company can be widely interpreted by their employees, and become the basis of the work process and efforts to establish cooperation between the fields and departments. However, the mean value of coordination and integration, which has the lowest score compared to the other two indexes, shows that although this index has been quite well implemented, there are still things that need to be addressed to be improved immediately. When confirmed to the management, it was found that there were problems in cross-divisional cooperation, due to the very rare joint meeting aimed at organizing the cooperation of each division and department. The need to obtain funds to support their respective departments and divisions, makes employees of each department and division more focused on optimizing the performance of their respective departments and divisions. This raises a kind of competition effect between departments and divisions which certainly gets one of the obstacles to the coordination and integration process that needs to be resolved immediately.

Adaptability

Denison (1990) states that there are three aspects of adaptability that have an influence on organizational effectiveness, namely, first is increasing the ability to feel and respond to the external environment; second is to increase the ability to respond to internal customers (members of different divisions within an organization); third is reacting to internal and external customers requiring the capacity to restructure and institutionalize the behavioral tools and processes that enable organizations to adapt. Without the ability to implement this adaptive response, organizations cannot be effective

The adaptability trait, which is mostly in the first quartile, and significantly differs from the quartile placement of the consistency trait indexes, indicating that the firm's value tends to hamper the company's capacity to continue to make adjustments, improvements and changes based on the viewer's needs as its main customer. This is consistent with Denison's (1990) statement that well-integrated organizations often experience difficulty in changing and adapt to external demands. Internal integration can be a big obstacle towards external adaptation. Limitation in the element of work in the halal area and holding off the implementation of illegitimate (haram) thing at work processes, limits the company to develop cooperation with conventional banks that apply the usury system, products that display women's uncovered body, and products that have negative health effects such as cigarettes, etc. Islamic principles which state that work goals are not simply for profit and benefit principles, but rather prioritize the public welfare, tend to limit competitiveness and development areas of the company (Hakim, 2016). At present, the adaptation process still often collides with the solid consistency of Islamic values so that ideal Islamic message value can be conveyed to viewers/listeners. Almost all programs that are Islamic in nature, although generally accepted and valued positively by the community, but still do not match expectations and are still far from the appeal compared to the usual entertainment programs broadcast on conventional television or radio stations.

More specifically, the customer focus and creating change indexes, whose mean value is in the first quartile, shows that the company has not been able to receive, interpret, and interpret input from the environment into an opportunity to encourage innovation, gain knowledge and develop the company's ability to achieve goals. So far there have been no television or radio programs that have really hit and are admitted and widely sought after by the public. In addition, the lack of changes and developments in television and radio programs in the last three years indicates that the program development and innovation efforts have not been maximized as a company product, so the number of viewers and listeners is still limited and has not reached all levels of society. Organizational learning indexes that get better quartile scores than the other two indexes, show companies still have the willingness to discover and try to develop their organizations. However, the lack of goals outlined in a clear and specific mission and lack of flexibility are the primary obstacles to learning and the willingness of companies to take risks.

Mission

The mission trait has two primary influences on organizational functions. First, the mission provides goals and meanings to the establishment; second, the mission provides clear direction and goals and is useful for determining the appropriate actions of the organization and its members. These two factors develop and defend the key values of the organization (Denison, 2000).

The value of three mission indexes in second and first quartile illustrates that the company written vision and mission, has not been used as a direction and guidance in achieving its objectives in the organization. The strong consistency trait that indicates the strong influence of culture internally in managing the behavior and work results of employees, has not been accompanied by a strategy to implement and implement the vision that is owned to be able to achieve the expected picture of this organization in the future. The lack of optimal mission as clear direction and goals, affects the understanding of employees considering the position of the contribution expected of them in achieving that goal.

From the three mission trait indexes, the vision index has a better quartile achievement than the other two indexes, namely the strategic management and intent and goals and objectives, showing that employees generally understand the vision of the company, but do not understand the clear picture regarding strategies and short-term goals and the long-term that the company plans to achieve the company's vision.

Conclusions

The general objectives of this study is to measure organizational culture effectiveness in Islamic based broadcasting company in Indonesia. Data collection in this study uses Denison's Organizational Culture Scale, and the data analysis method used is descriptive analysis.

Through organizational culture research conducted in a broadcasting company in West Java, Indonesia, it shows that the usage of Islamic values and sharia into basic values forming organizational culture produces high values for the consistency and involvement traits, but inhibits adaptability and mission indexes from becoming less optimal. An organizational culture that delivers a high measurement result of consistency and involvement trait, but low on adaptability and mission trait, shows that the organization currently more focuses on its internal aspects, such as performance and cooperation among its members rather than external aspects such as community satisfaction and innovation.

This results also shows, the principles of Islamic values that are applied, provide limitations on efforts to achieve performance that can benefit the society. This limitation must also be dealt with by the company by increasing innovations that can balance the needs of the community with the necessity of the company to adapt and make it in the world of broadcasting competition, as well as get the benefits to be used in developing the company itself. The lack of clarity over short and long-term strategies needs special attention, and even becomes the principal focus of cultural change to be able to support organizational effectiveness optimally.

Author Contributions

Funding: This research received no external funding. *Conflicts of Interest:* The author declares no conflict of interest.

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