

Learning Organization At *Madrasa Aliyah Negeri* (Public Islamic Senior High School) Of Tulungagung Regency, East Java Province

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Abstract

This study was conducted at MAN 1 and MAN 3, Tulungagung Regency, East Java Province in the field of research and robotics which aims to develop a better Islamic civilization and generate a more advanced Islamic education civilization. This study is field research carried out using a qualitative approach. Observation, interviews, and documentation were used to gather data in this study. The study was conducted at MAN 1 and MAN 3, Tulungagung Regency, East Java Province. The formulation of a vision for Islamic senior high schools (MAN) in Tulungagung Regency, East Java Province, is involving all stakeholders and is carried out by looking at the existing opportunities and challenges. Headmaster or school principal of *madrasa* (Islamic school) who is visionary to be a professional trainer in order is needed to be able to develop the professionalism of the people he leads through various education and training programs and creates a "tough" culture. The personal personality model at Islamic senior high schools in Tulungagung Regency implement human relations, fosters a sense of kinship and unity, builds the enthusiasm of the educational staff to carry out their duties, and develops their academic potential. The common vision of Islamic senior high schools (MAN) in Tulungagung Regency is to build a *madrasa* atmosphere to foster consistency in the practice of realizing the vision and being informed to teamwork through the *madrasa* organizational structure. Implementation of tam learning at Islamic senior high schools (MAN) in Tulungagung Regency by collaborating with various institutions and realizing the vision into several prioritized or superior programs. The recommendation for the spirit of the Learning Organization at *Madrasa Aliyah* makes sincere deeds a spirit that can transcend the boundaries of time and space. "Sincere deeds" are required to be instilled in the mindset and the inner heart as well as to be manifested in the attitude, behavior, and culture of the *madrasa*.

Keywords: Learning Organization (LO), *Madrasa Aliyah*

A. Introduction

Tulungagung is part of East Java Province which has 19 Sub-districts as well as several *Madrasa Aliyah* (Islamic senior high school) educational institutions in the region. Tulungagung Regency has 10 Public and Private *Madrasa Aliyah* which consist of 3 public *madrasas* (schools) and 16 private *madrasas*. There are 453 teachers at *Madrasa Aliyah*, with 178 people as teaching staff of public *madrasa Aliyah* and 275 people as educators or teaching staff of private *madrasa Aliyah*. Meanwhile, students at *madrasa Aliyah* in Tulungagung Regency are 3,120 students at public *madrasa Aliyah* and 1,729 students at private *madrasa Aliyah*, totaling 4,849 students at both public and private schools. The following table describes the number of school or *madrasa*, teachers, and students of *Madrasa Aliyah* in Tulungagung Regency in details:

Table 1. Number of the *madrasa*, teacher, and student of *Madrasa Aliyah* under the Ministry of Religious Affairs of Tulungagung Regency

Districts	<i>Madrasa Aliyah</i>			Teacher			Student		
	Public	Private	Sum	Public	Private	Sum	Public	Private	Sum
Besuki	-	-	-	-	-	-	-	-	-
Bandung	-	3	3	-	79	79	-	327	327
Pakel	-	-	-	-	-	-	-	-	-
Campur Darat	-	2	2	-	28	28	-	108	108
Tanggunggunung	-	-	-	-	-	-	-	-	-
Kalidawir	-	1	1	-	13	13	-	117	117
Puncaglaban	-	-	-	-	-	-	-	-	-
Rejotangan	1	-	1	45	-	45	759	-	-
Ngunut	-	1	1	-	9	9	-	94	94
Sumbergempol	-	3	3	-	46	46	-	240	240
Boyolangu	2	1	3	133	7	140	2361	48	2409
Tulungagung	-	1	1	-	23	23	-	209	209
Kedungwaru	-	1	1	-	14	14	-	309	309
Ngantru	-	1	1	-	23	23	-	113	113
Karangrejo	-	1	1	-	19	19	-	126	126
Kauman	-	-	-	-	-	-	-	-	-
Gondang	-	1	1	-	14	14	-	33	33
Pagerwojo	-	-	-	-	-	-	-	-	-
Sendang	-	-	-	-	-	-	-	-	-
Sum	3	16	19	178	275	453	3120	1729	4849

Source: Statistics of the Ministry of Religious Affairs of Tulungagung Regency by Subdistricts

Public Islamic Senior High School 1 and 2 (MAN 1 and 2) of Tulungagung Regency are located side by side separated by MTsN 1 Tulungagung (Public Islamic Junior High School 1). MAN 1 and MAN 2 Tulungagung are located in the city area of Tulungagung Regency, approximately 3 km from the city center of Tulungagung. Precisely, they are on Jalan Ki Hajar Dewantoro, Beji village, Boyolangu subdistricts, Tulungagung Regency. MAN 1 and MAN 2 Tulungagung are very strategic since it is located among schools, from elementary to tertiary level. MAN 1 and MAN 2 Tulungagung is also located near the office of the Tulungagung Regional Education Office and also office centers such as the Tax Office and Agricultural Office of Tulungagung Regency. MAN 1 and MAN 2 Tulungagung are also accessible to rural and urban transportation through the west and east roads of MAN 1 and MAN 2 Tulungagung. Meanwhile, geographically, MAN 3 Tulungagung is approximately 5 km from the Rejotangan subdistrict office. It is precisely located on Jalan Supriadi, Tanen Village, Rejotangan Subdistrict. MAN 3 Tulungagung is located around people's houses and

rice fields, among elementary schools, both SD and MI, and secondary schools, such as SMP PSM and MTs PSM Tanen, which are in the same committee as MAN 3 Tulungagung.

The researchers chose MAN 1 and MAN 3 Tulungagung Regency, East Java Province to be studied because they are public Islamic senior high school that is quite developed and has a high level of trust from the community for the transformation carried out by the institutions. Moreover, the achievements made by their students are quite encouraging. Furthermore, the capabilities of their educators are good. They also have excellent programs such as education services that refer to international class education, acceleration program, various extracurricular, and education programs in Natural Science, Social Science, Languages, and Religion. Besides, MAN 1 and MAN 3 Tulungagung Regency, East Java Province also has a diploma I program of ICT (PRODISTIK) in collaboration with ITS to equip skills for students who do not continue their college studies. With these excellent programs, naturally, the teachers are competent in their fields, such as possessing high levels of education, good teaching experience, and competence.

MAN 1 and MAN 3 Tulungagung Regency, East Java Province, developed a learning curriculum in the form of research and robotics. The readiness of an Islamic Education Institution, especially at the level of *Madrasa Aliyah (MA)* in order to promote an educational product, has always been a strategic reference. Research excellence can be used as a separate product in order to develop and empower the potential of students in *the madrasa*, especially at the *MA* level. The development of the potential of students is a form of step in producing a better Islamic civilization. This is evidenced by the achievements obtained by MAN 1 and MAN 3 Tulungagung Regency as follows:

Table 2. Achievements of MAN 1 and MAN 3 of Tulungagung Regency

MAN 1	Level	Achivment	MAN 3	Level	Achivment
The Best Kategori Madrasah Riset	Provinsi	-	MA Plus Ketrampilan	Provinsi	-
Desain Tekstil	Kabupaten	1	KSM	Kabupaten	1
Olympiade Fisika UNAIR	Karisidenan Kediri	1, 3	Desai Grafis	Karisidenan	Harapan 2
Olympiade Kimia	Provinsi	Harapan 2	Even Robotik	ITS	Harapan 2
KIR Bidang Sosial	Provinsi	1	Literasi Buku	-	-
KIR Lingkungan Hidup	Kabupaten	1, 3			

Changes made by MAN 1 and MAN 3 in Tulungagung Regency, East Java Province, in the fields of research and robotics, can be used as benchmarks in the relationship between *madrasa* and the environment, as well as between *madrasa* and the community. Accordingly, the existence of a *madrasa* at *the Aliyah* level that has research excellence products at least can make a positive contribution to society. For example, *Madrasa Aliyah* students participated in a scientific writing competition. Their paper was concerning banana which can be used as an alternative food ingredient and was awarded as the best research *madrasa* from the Ministry of Religious Affairs of East Java Province.

The benefits of research are very broad in scope such as examining an object that might be able to make a personal contribution later, as well as for the welfare of the community (*hablum minannas*). Carrying out a transformation in the field of research is a step not to be left behind regarding the development of science, which is growing rapidly daily. There is nothing wrong with producing a young generation in the field of research or producing researchers, to build a wiser and better Islamic civilization.

The existence of Islamic Education Institutions that have superior products such as research and robotics, is a form of a dialogue between the world of education and society, as well as the environment and the younger generation. The educational world of *the madrasa* is able to make a positive contribution to society. Obviously, *madrasa* does not only teach religious sciences (Islam) but also general knowledge to balance the students. Therefore, it becomes a superior product of *madrasa* since its human resources are able to carry out the mandate in the educational world, especially for the benefit of the *ummah*

Madrasa is able to become the fulcrum of Islamic civilization, if it is well packaged, conceptual, systematic, and possessing a vision and mission that are the driving force for change towards the benefit of the Islamic civilization or *ummah*. The results of research conducted by the elements of *madrasa* citizens aim to optimize the existence of the environment of the *madrasa*, as well as the public in general. Filling a *madrasa* with common sense in the world of research is an indirect reflection of the development of Islamic civilization.

Steps to open superior products might certainly have opportunities for the birth of young researchers who are reliable and competent. Furthermore, expanding the research network, implies that the teachings of Islam are broad to be studied, understood, and applied. Therefore, *the madrasa* becomes a reliable power base in building Islamic civilization.

The progress of the times along with the modernization of the mindset of generations can provide a balance to quality and service. Change for the better becomes a form of the educational process for students in order to develop and empower critical, innovative, and objective thinking. There is nothing wrong with providing space in the development of thinking for the younger generation in *madrasa*.

Education and knowledge have a very close relation. A person who enters an educational institution, for example, has the main goal of gaining knowledge. Thus, this educational institution is a place to gain knowledge in certain fields of study. Various knowledge is provided in an educational institution presented in several majors. Education from one point of view functions as a place to teach various kinds of knowledge as mentioned above. On the other hand, education also requires knowledge to improve and develop its various aspects. Education, for example, requires knowledge of human resource management, management of educational funds, the science of curriculum development, the science of developing teaching and learning activities, the science of environmental management, the science of library development, and many others. The more advanced and developing educational institutions, the more knowledge is needed (Abuddin Nata, 2004:171-172).

The teachings of Islamic values are in harmony with society, the environment, and the universe. The teachings conveyed from educators are teachings that carry the values of morality, *tauhid*, *shari'a*, *fiqh*, science, and upholding human honor. Therefore, the existence of humans and the environment should make a unity that deserves to be developed and empowered following reason and mind. Besides, the teachings also need to foster a better and more advanced Islamic civilization, considering that Islamic civilization in the past has had an extraordinary development.

Science will always develop towards the development of a better and civilized civilization. The development of science is getting bigger and wider in scope, like a big wave rolling the scientific life in society. A generation and the existence of education are a form of vision and mission to arouse the passion of a more advanced civilization. Therefore, in carrying out a developmental transformation, a Learning Organization (LO) is needed.

Learning Organization (LO) is a concept in a dynamic organizational environment. Learning Organization can be a strategy for the success of the organization. Learning Organization describes an organization as an integrated system and is always changing

because the individual members of the organization experience a learning process that is based on their work culture. Individual learning process occurs when organizational members experience a process of understanding new concepts (know why), which is followed by increased abilities and experience to realize these concepts (know-how), resulting in changes or improvements to the added value of the organization (Jann Hidajat Tjakraatmadja, 2006:123).

A learning organization is a company that realizes the importance of training and development related to sustainable performance and is willing to take appropriate action. Haryanti provides a good explanation of the difference between organizational learning and learning organizations. Organizational learning is a concept used to describe the types of activities contained in the organization while organizational learning refers to conditions inside and outside the organization. Meanwhile, a learning organization is the organization's ability to create, acquire, and transfer knowledge and behaviors in welcoming new knowledge and insights (Agapita Sri Haryanti, 2006:16).

Learning Organization according to Suryono, is a learning institution, strong, and collective that transform itself to better use knowledge for corporate success, empowers people inside and outside the organization to learn as well as to work, and uses technology to maximize learning and production (Agus Suryono, 2011:137).

According to Senge, the Learning Organization is collective learning, where people learn continuously in expanding their capacity to create the results they expect, a place to find new patterns and think broadly, a place to collect shared aspirations that are liberated, and a place where people continue to learn how to learn together continuously (Peter M Senge, 1990:4). According to Pure Haghshenas and Esmatnia, Learning Organization has a clear general insight at all levels of the organization where the highest leaders are responsible for ensuring the situation and development.

Researchers define a Learning Organization as an organization that is an integrated and always changing system to create, acquire, and transfer knowledge and behavior to maintain new knowledge and insights, as individual members of the organization who experience the learning process, based on their work culture.

From the above explanations, the researchers emphasize that Learning Organization becomes something interesting to be further studied. In realizing the learning process in a Learning Organization, five dimensions are needed, namely thinking systems, mental models, personal skills, shared vision, and study groups. Thus, in order to transform an organization into a learning organization, each individual or organization is required to combine the five subsystems in the learning organizational system model. Therefore, the researchers are encouraged and have a very strong desired to conduct a study entitled "Learning Organization at *Madrassa Aliyah Negeri* (Public Islamic Senior High School) of Tulungagung Regency, East Java Province."

B. Research Method

This study is field research, where the data raised were data from existing realities or occurs in the field to clarify the suitability of the theory. According to Lexy Moleong, "a qualitative approach is a research procedure that produces descriptive data in the form of written or oral words of people and observable behavior" (Lexy J Moleong, 2007:4) This approach looks at the environment and the entity as a whole. The qualitative approach has natural characteristics (natural setting) as a direct, descriptive data source, in which the process is more important than the result.

The study was carried out at *Madrassa Aliyah*, Tulungagung Regency, East Java Province, namely *Madrassa Aliyah Negeri 1* Tulungagung and *Madrassa Aliyah Negeri 3* Tulungagung from February 2020 to October 2020. The primary data of this study came from

respondents chosen including 1) Head of *Madrasa* or school principal, 2) Vice-Principal of the Curriculum Development, 3) Vice-Principal of Public Relations, 4) Homeroom Teacher, 5) Teachers and 6) Students. Meanwhile, secondary data included documents in the form of observation sheets, interview guides, portfolio documents from the teacher and student worksheets, researcher anecdotal notes during the research process, teacher and student evaluation sheets of program activities, and official reports.

The data were collected by several techniques using observation, direct interviews, and documentation. Meanwhile, the sampling technique used in this study was snowball sampling. The focus studied in this study was the application of the Learning Organization (LO) at *Madrasa Aliyah*. Researchers found LO discipline developed by Senge which was implemented in *Madrasa Aliyah* educational institutions, namely System Thinking, Personal Mastery (Personal Skills), Mental Model (Personality Model), Shared Vision, Team Learning (Study Group) (Senge, 2006:19). The validity of the data was tested using triangulation of both data and sources. The data analysis technique used in this study was a qualitative descriptive analysis technique. The analysis is an attempt to find answers to questions from the formulation that has been compiled (Moleong, 2007:189). The analysis carried out in this study was interactive analysis, which consists of four streams of activity that run simultaneously (Miles and Huberman, 2002:16), namely: “data collection, data reduction, data presentation, and drawing conclusions.” This data analysis is depicted in the flowchart below:

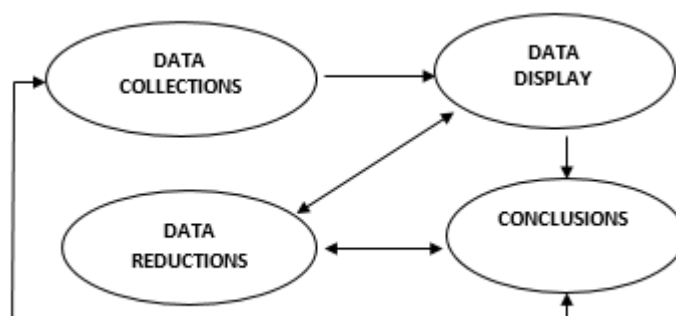


Figure. 1 Data Analisis

C. Concept of Learning Organization (LO)

The concept of learning organization was proposed by Peter M. Senge in 1990 through his work, *The Fifth Discipline, the Art and Practice of the Learning Organization*. He describes Learning Organization (LO) as organizations where people constantly leaning to see the whole together, where new and expansive patterns of thinking are nurtured, where mutual aspiration is set free, and where people are constantly learning to screate the results the genuinely desire (Senge, 2006:3).

Learning organizations are those organizations where people develop their capacity continuously to create the results they expect, where a broad and new mindset is nurtured, where collective aspirations are nurtured, where people learn endlessly to see everything together. The rationale for such an organization is that in a situation of rapid change, only a flexible, adaptive, and productive organization will excel. To realize this, the organization needs to find ways to give way to the commitment and capacity of people to learn at all levels.

According to Pedler, Burgoyne, and Boydell as quoted by Wills, a Learning organization is "an organization that facilitates the learning of all its members and continuously transforms itself to achieve superior competitive performance." Learning organization is an organization that makes it easy for all its members to learn and change the

form of the organization continuously in order to gain superior achievement and competitiveness (Pedler, Mike, 2004:1).

Meanwhile, Watkins and Marsick explained that learning organization is characterized by the total employee involvement in a collaborative process and changes that can be calculated collectively on shared values and principles (Watkins, Karen E., and Victoria J. Marsick, 1992:118).

From those three definitions as stated above, a learning organization can be seen as an organization that can build and develop individual capacities, mindsets, shared aspirations, and continuous learning to change the organization as well as to achieve highly competitive results. The capacity of individuals who are able to construct a sustainable learning system in order to change and adapt the organization according to changing environmental conditions is required.

The five components are System Thinking, Personal Mastery, Mental Model, Shared Vision, Team Learning. Peter Senge build five disciplines of organizational learning to develop the potential capabilities of individuals in organizations known as the Fifth Discipline (Peter M Senge et al,1996:35) as follows:

1. Systems Thinking (Mindset/Vision) is a framework for looking at the process as a whole, looking at interrelated relationships, and recognizing patterns rather than seeing a static, fragmented portrait (Peter M Senge et al, 1996:7). System Thinking is one of the approaches needed to enable humans to see the problems of this world more thoroughly. Thus, decision-making and action choices can be made more focused on the sources of problems that might change the system effectively.
2. Personal Mastery (Personal Skills) is a discipline that continues, clarifies, and deepens our vision, focuses our energy, conveys patience, and sees objects realistically (Peter M Senge et al,1996:135). Personal mastery act as a development of a person whose process is continuous, always looking for ways to continue to develop, new things to learn, meeting new people, is a way of life that emphasizes development and satisfaction in personal and professional life.

Based on the understanding mentioned above, it can be concluded that personal mastery is a process of learning someone's life, not something that is possessed. Personal mastery is about loving yourself and developing your talents as much as possible. Some people think that personal mastery is self-limiting and self-controlling. However, it is really about understanding oneself. One is required to identify how a habit appears to control that habit.

3. The mental Model (Personality Model) is assumptions that are very deep, inherent, general, or even a picture of an image or image that affects how we understand the world and how we take action (Joko Widodo, 2007:60).

An image that has been deeply embedded in the mind which is motivated by experiences affects our perspective or perception of all aspects of life in this world. These images and descriptions are tacit in nature (below awareness) and invisible. Mental models can be interpreted as deep assumptions, generalizations, or views that influence how humans understand and how to take action.

4. Shared Vision is a general description of the organization and the actions (activities) of the organization that binds people together from the overall identification and feelings that are aimed at. A shared organizational vision can build a sense of commitment within a group, by creating shared pictures of the future that is trying to create, and guiding principles and practices through which we expect to reach the future. Successful organizations try to bring people together based on a common identity and a sense of belonging. This needs to be translated into a shared vision. This shared vision is not just a wish formulation of an

organization but something which is a common desire. A shared vision is the commitment and determination of everyone in the organization, not just obedience to the leadership. Purpose, values, and mission will greatly impact behavior in an organization, if shared and understood together, as well as possessed by all members of the organization. The picture of the future of the organization is also the dream of the group and the individual. A shared vision will produce a strong commitment from the individual rather than a vision that only comes from above.

5. Team Learning is a conversation skill and collective thinking skill. Thus, human groups can reliably develop intelligence and abilities that are greater than the number of talents of their members. Therefore, a group of people will be increasingly able to learn generatively and continuously (Senge 1990, p. 414)

Senge's theory in learning organization can be implemented from five components, namely, Systems Thinking, Personal Mastery, Mental Model, Shared Vision, and Team Learning. The components have been explained above by the researchers to make them easier to understand in the operationalization of the concept as a reference in the application of the Learning Organization at *Madrasa Aliyah* in Tulungagung Regency, East Java province in the form of operationalization concepts as visualized in the following Figure:

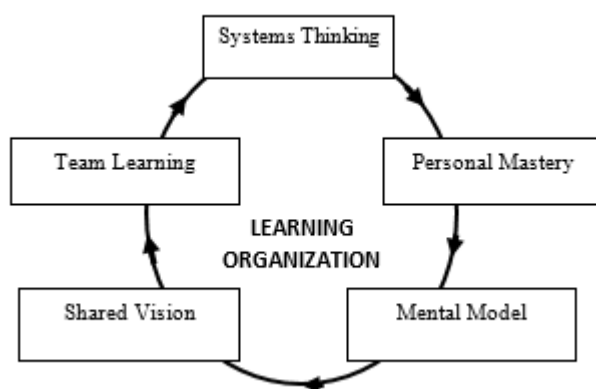


Figure. 2 Learning Organization

Marquardt classified organizational subsystems into four parts, namely: vision, culture, structure, and organizational strategy. Meanwhile, the people subsystem is divided into six parts, namely managers/leaders, employees, customers, business partners, and society. The element of knowledge includes acquisition (data and information obtained from inside and outside the organization), creation (new knowledge that is created), storage (knowledge that is easily acquired by members of the organization), transfer and use (transfer of information and knowledge between individuals and its use within the organization). Finally, the technology subsystem consists of elements of information technology, technology-based learning, and electronic performance support systems (Michael J Marquardt, 1996:21)

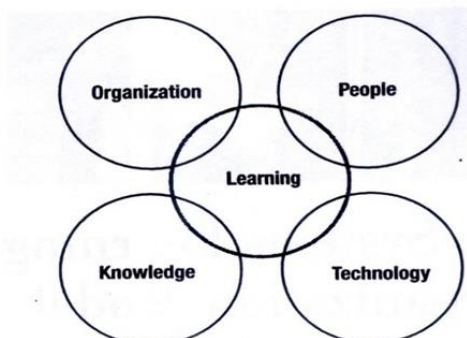


Figure. 3 The mathematical chart in Marquardt's

The mathematical chart in Marquardt's Learning organization system model illustrates that the learning process is also part of the system model and must occur in all other subsystems, namely human, technology, knowledge, and organizational subsystems. If the learning process in a learning organization occurs, there might be changes in perceptions, behavior, beliefs, mentality, strategies, policies, and procedures related to both humans and organizations. Those five subsystems are interconnected and complementary to one another. If one subsystem is not possessed or weak, then the other subsystems will be significantly disrupted.

D. Research Results

D.1 Descriptive Analysis

Descriptive analysis was conducted to answer research questions in two forms of results. First, it referred to the focus of the study, namely how the implementation of Learning Organization at *Madrasa Aliyah Negeri* Tulungagung Regency, East Java Province, as stated in the problem formulation in the introductory chapter. Second, it translated the five components through several applicative and easy-to-implement activities involving all members of the *MA* by using the approach to applying the principles of the learning organization discipline developed by Peter Senge. Researchers believe that *madrasa* as an educational institution with religious nuances is one of the institutions that have a strong principle of lifelong learning, namely the organization described by Senge as carrying out a transformation process simultaneously and continuously learning how to create its future. It is only formed if individual members organizations are willing and able to continue learning to make themselves an expert in their field of knowledge. The two findings obtained by researchers at the *MA* on research and robotics were the subject of this study.

The first finding. The researchers summarized the discussion of the Learning Organization from the five disciplines. The findings of the Learning Organization at MAN Tulungagung Regency, East Java Province are as follows:

1. The implementation of the vision formulation at public *Madrasa Aliyah* in Tulungagung Regency, East Java Province was carried out by involving all existing stakeholders as well as the vision and mission drafting team. The vision was formulated based on what society needs nowadays and in the future. The vision and mission were also formulated by looking at the opportunities and challenges. A priority scale was made following the culture and goals of the institution and their feasibility to be implemented. Vision formulation is required to be under the realities and conditions that exist in the surrounding environment. The vision that is formulated must also be able to be inspirational, likable, easy to remember, and able to provide encouragement or motivation for all *madrasa* personnel.
2. The implementation of the personal mastery that exists at public *madrasa Aliyah* in Tulungagung Regency was reflected through the leadership of the school principal who is visionary as a professional trainer in order to be able to develop the professionalism of the people he led through various education and training programs. The principal as an effective trainer must be able to communicate, socialize, as well as work together with people to build, maintain, and develop the vision he embraces. "*Ghiroh*" culture is required to be created to enable all members to always be motivated to train themselves to continue to develop, as well as display behavior that embodies the vision into the culture and organizational behavior.
3. The implementation of the mental model or personal personality model that exists at the public *madrasa Aliyah* in Tulungagung Regency was built through good cooperative relationships among all people in *madrasa* and made them a partnership. The people in *the*

madrasa built a solid organizational culture in order to create an intimate atmosphere to increase performance. The *madrasa* principal promoted cooperation with subordinates to achieve common goals by fostering a sense of kinship and unity. The principal always tries to build enthusiasm and encourages educational personnel in carrying out their duties and to continue to develop their academic potential.

4. Implementation of a shared vision at public *madrasa Aliyah* in Tulungagung Regency was carried out through various media, methods, and events, in the sense of both oral and written communication, as well as formal and non-formal events. The principal of *madrasa* in communicating or disseminating the vision and mission by communicating the values contained in the vision of the *madrasa* that has been formulated, to all staff, teachers, students, and society or all levels of *madrasa* components to obtain an understanding of the same vision and mission to increase commitment among personnel and to create a unity of purpose at each level. A clear understanding of the vision and objectives is expected to transform the vision into teamwork through the *madrasa* organizational structure. Therefore, it can foster consistency in the practice of realizing the vision based on the main tasks and functions carried out by each personnel. Thus, that cooperation/collaboration can be created since the personnel feels that they are an important part of the realization of the vision.
5. The implementation of the study group at public *madrasa Aliyah* in Tulungagung Regency was carried out by the principal of the *madrasa*. The principal always synergizes that is the vision and tries to make that vision into action through work programs and also superior programs. The efforts were made by collaborating with various institutions and also universities in building a *madrasa* atmosphere to continue to commit and learn to develop themselves.

D.2. The Development of LO Theory Proposed by Peter M. Senge at *Madrasa Aliyah*

The researchers constructed the Learning Organization theory proposed by Peter Senge in the corporate world to the world of education by implementing an organization that continues to learn seriously together to transform and to gather, manage, and use the knowledge better for the success of the *madrasa* in implementing the transformation of education by implementing Learning Organization *Madrasa Aliyah* (LOMA).

The researchers described that the Learning Organization *Madrasa Aliyah* (LOMA) originated from the Javanese language “*loma*” which is pronounced as “*lomo*” which means generous person. In the Great Dictionary of the Indonesian Language, a generous person is a person who has a generous nature, a person who likes giving (charity), who does not only give in material form but also many things that can be given such as mental energy and even the time we have in the framework of usefulness. The explanation of the Learning Organization *Madrasa Aliyah* (LOMA) can be understood in the following Figure.

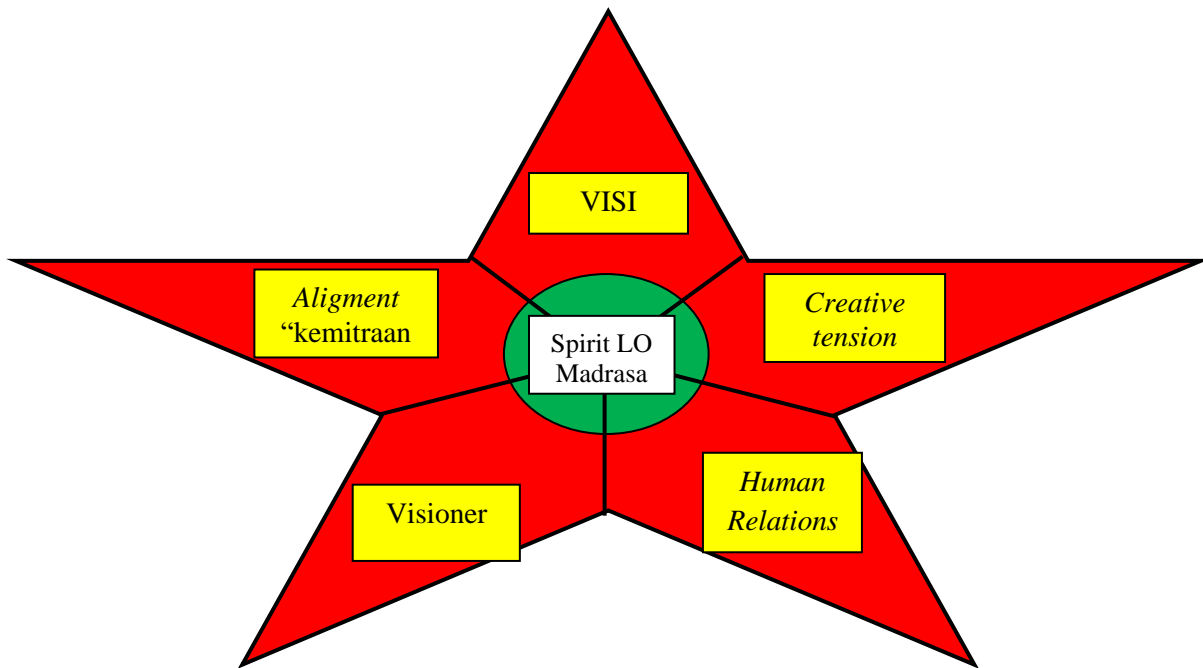


Figure. 4 Concept of Learning Organization Of Religious (LOR)

The six components of LOR in Figure 4 above were defined by the researchers as follows:

a. Spirit LOMA. The thing that underlies LOMA is needed namely spirit LOMA, which means sincere charity which has a spirit that is able to penetrate the limits of time and space. “Sincere deeds” must be instilled in the mindset and embedded in the inner heart and manifest in the attitude, behavior, and culture of the *madrasa*. “Sincere deeds” is a sign to have sincerity before working. Thus, the work done can be of worship value in the sight of Allah SWT and to be meaningful to humans and humanity. Furthermore, the results of that work will last, not only in this world but will last forever to the hereafter.

b. The mindset (Vision) is based on sincere human thought (*ikhlasulfikri*). Sincere thinking might radiate smart/ brilliant ideas or ideas in creating sophisticated technological knowledge. The vision of the *madrasa* is expected to be under the direction of the desired *madrasa* in the future by paying attention to the results of the analysis of the internal and external environment by looking far into the future. However, it might be better by formulating a shared vision. The vision of *madrasa* is obliged to remain within the corridors of national education policies and also pay attention to and consider the competencies of the *madrasa*. Therefore, the leaders need to organize an institutional weakness into strength and organize institutional challenges into opportunities to achieve the goals of the *madrasa*. The principal of the *madrasa* as leader plays a very important role in creating an organizational culture in the *madrasa*. In general, every *madrasa* has a building of organizational cultural values that represents the character of the *madrasa*.

c. The creative tension of “*Ghiroh*” is carried out to increase capacity and expertise continuously in order to spark the curiosity of every people in the *madrasa* to be fully sincere. *Ghiroh* which full of sincerity can encourage all *madrasa* members to maximize skills/ competencies (knowledge), straighten motivation (intention), foster optimism and physical-mental strength (patience), and maintain sincerity in work. Therefore, the culture and organizational norms that are applied to all individuals in the organization can act and see

themselves by deepening their vision, focusing energy, developing patience, and looking at reality objectively.

d. The progress of an institution is not determined by one person but by a team. Good Human Relations implementation in building maturity in *madrasa* to improve the performance of *members* of the *madrasa*. Creating a work environment that has a sincere conscience (*Ikhlasulqalbi*) allows all *madrasa* members to see their weaknesses and at the same time be willing to accept the strengths of others, even their subordinates. The progress of an educational institution cannot be achieved without togetherness. It is necessary to build an organizational culture that treats all *madrasa* citizens in maintaining a balance between task completion orientation and relationship orientation that is relational. It aims to develop human resource potential. Following the vision of the *madrasa*, it is necessary to have motivation from the leadership to increase the motivation and work performance of *madrasa* members. Without employee's motivation to work together for the benefit of the organization, the vision that has been set forth will not be achieved. Thus, the principal encourages the involvement of all people in *the madrasa* in every activity in the *madrasa*. This is important to do to foster a sense of ownership of *madrasa* institutions.

e. The vision of *madrasa* can be realized with the visionary of each person in order to be able to build values and norms that are able to maintain and strengthen the commitment of all levels of the *madrasa*. Visionary needs to be based on "*Ikhlasunnafsi*" (sincere souls) in order to produce souls who are calm and stable (*Muthmainnah*). As an indicator of its success, the vision is accepted by all officials, not because of its attractive formulation, nor because it is a formulation of a good idea. However, it is accepted by all members because of a calling. Therefore, there is a need for good communication between leaders and all members of the *madrasa* stakeholders to strengthen the personality of each member of the *madrasa*. Thus, the vision of the *madrasa* is a form of personal vision that is carried out together that reflects personal value as the character of the *madrasa*. It is necessary to build a good organizational culture between the leader and all members of the *madrasa* to realize the shared vision and to make it a joint responsibility or joint commitment

f. Creating partnership or equality (alignment). People in *madrasa* need to have collective thinking skills (collective intelligence), and communication skills within the organization. Collective intelligence is a synergy of thoughts of all *madrasa* citizens, not individual thoughts. The rule is very simple. Collective intelligence is always better than individual intelligence. People's thinking is much more perfect than one person's thinking. The *madrasa* has to be capable of making individuals competent in communicating the understanding of the vision, mission, and objectives of the institution. Therefore, people in *madrasa* can continue to commit and learn to develop themselves in implementing the vision and mission of the institution and can be coordinated in institutional programs. Meanwhile, collective intelligence will improve intelligence and organizational capabilities, starting with educational institutions forming a different design and appearance, and offering excellent programs that can be a hallmark as well as branding as an identity/ characteristics of *the madrasa* and collaborate with various colleges to build solid teamwork by holding vocational education.

This finding is the adoption of Peter Senge's theory which emerged in 1990 under the name The Fifth Discipline: The Art and Practice of The Learning Organization with elements of Systems Thinking, Personal Mastery, Mental Model, Shared Vision, and Team Learning. Meanwhile, the researchers found in the structure of the flow of thought were not much different from Peter Senge's theory. However, the researchers added one component and distinguished the names in LO elements, and gave different meanings to each component as described above. The Spirit LOMA component is sincere deeds that have a spirit that is

able to penetrate the limits of time and space. "Sincere deeds" must be instilled in the mindset and embedded in the inner heart and manifest in the attitude, behavior, and culture of the *madrasa* as the basis for the management of learning organizations at public *Madrasa Aliyah* in Tulungagung Regency, East Java Province.

E. Conclusion

Implementation of Learning Organization at *Madrasa Aliyah* requires all components in *madrasa* to possess learning skills including Systems Thinking, Personal Mastery, Mental Model, Shared Vision, and Team Learning. *Madrasa* is also required to always carry out transformations for their institutions by making improvements. Thus, the *madrasa* is not only stagnant or static but has to be dynamic following the times. It can be done starting by formulating a vision based on foresight, according to the cultural background of the organization, each Islamic education institution, based on religious values, and formulated by involving all levels of society in educational institutions, to obtain an understanding of the same vision and mission. Furthermore, it can increase commitment among personnel and create a unity of purpose at each level. Therefore, *the madrasa* is required to not only see what the community expects but also see what culture should be used as an identity in Islamic educational institutions. Therefore, it can support the improvement of the quality of the institution to have strong competitiveness.

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