Analysis of Organizational Culture Based on The Organizational Culture Assessment Instrument (OCAI)

Humaira Mumtazah, Anissa Lestari Kadiyono, Rezki Ashriyana[1]

[1] Universitas Padjadjaran, Indonesia
Email: humairamumtazah77@gmail.com, annisa.lestari@unpad.ac.id, [1]rezki.ashriyana@unpad.ac.id

Abstract

The research aims to determine the current and expected culture at the Tasikmalaya City Institute. The research method used is descriptive quantitative, examining organizational culture variables. The instrument used is the OCAI (Organizational Culture Assessment Instrument) measuring instrument, which has been translated. Participants were 31 lecturers and staff. The findings of this research are that the culture currently occurring is a close clan culture characterized by high levels of kinship, collaboration, and prioritizing flexibility, commitment, and cooperation. Meanwhile, the culture expected to occur in the future is a hierarchical culture characterized by a more structured culture, having a formalized system, prioritizing strict, stable, consistent, and efficient control. The Institute can consider taking cultural change intervention steps to address these gaps.

INTRODUCTION

The world of business and education is becoming increasingly stringent due to the accompanying external changes that force organizations to survive and compete to continue to exist. Moreover, the pace of change is increasingly rapid due to the support of technological advances, such as the current era, namely, the industrial era 4.0, which colors the industrial world with automation processes and transformation from manual to digital. Organizations must have high adaptability to changing conditions and excellence from various aspects and levels to achieve optimal organizational performance in dealing with them.

One of the steps organizations take to face these changes is to absorb human resources who are superior in their fields. Today's objective world of work considers competency so that people from various backgrounds can join to focus on organizational goals.

When individuals join an organization, they bring the values and beliefs they have learned. On the one hand, this can lead individuals to achieve organizational goals. However, more than these values and beliefs often are needed to help individuals succeed in organizations. He needs to learn how specifically the organization gets things done (Luthans, 2011). Since an individual enters an organization, he must automatically begin to understand and apply the organization's values and beliefs

in his work life. These values and beliefs constitute organizational culture, which creates smooth running in various aspects of the organization (Luthans, 2010). Corporate culture is a pattern of basic assumptions instilled in new members as something considered correct to be accepted and used as the basis for thought patterns and daily activities at work (Luthans, 2010). Organizational culture is formed by the development of the corporate environment, consciously and unconsciously, by members of the organization. A highly upheld organizational culture will spur the organization towards even better development (Kusumaningtyas & Darmastuti, 2016).

Culture has an urgent position in an organization that influences its continuity. Zwell (2000) states that organizational success is determined by leadership competence, employee competence, and a company culture that strengthens and maximizes it. Schein (2010) emphasized that corporate culture is closely related to various administrative activities, for example, the development of customer orientation, change management, achievement of organizational goals, and coordination of work teams. Apart from that, corporate culture also influences the individuals themselves. Koesmono (2005) found the influence of organizational culture on employee motivation, job satisfaction, and performance. In connection with facing change, research by Haffar et al. (2014) found that group and adhocracy cultures most support individual readiness in organizational change. Organizations dominated by group culture emphasize long-term benefits from human resource development and emphasize cohesiveness and morale (Cameron & Quinn, 2006) so that their members have a higher readiness for organizational change because of their belief that they will be able to implement change and perform well (Haffar et al. al., 2014).

Tasikmalaya Institute is a Sufism-based higher education institution that is moving to realize the organization's vision, mission, and goals. this Institute was established in 1967 under a foundation providing formal and informal education, including a drug rehabilitation center. One of the manifestations of the Institute's Sufism base is teaching the tarekat to the entire academic community down to students. Until now, the Tasikmalaya Institute has three faculties, namely tarbiyah, da'wah, and sharia, as well as one postgraduate study program.

Instilling organizational values in organizational members certainly requires a long process because teachers, employees, and other elements come from diverse backgrounds. Mapping corporate culture that is currently happening and which can be a starting point towards more effective and efficient organizational change, including knowing whether the vision, mission, goals, and corporate values that have been established so far have been understood and maintained as corporate culture (Kusumaningtyas & Darmastuti, 2016).

Considering how influential culture is for individuals and organizations, this research aims to determine the current type of organizational culture and what the Tasikmalaya Institute expects using the Organizational Culture Assessment Instrument (OCAI). The OCAI aims to measure six critical dimensions of corporate culture where there is no right or wrong culture. OCAI has been used in thousands of organizations and is proven to work

METHOD

Research design is the entire process, from asking research questions to finding research answers (Silalahi, 2015), so the design depends on the research objectives. Because this research aimed to determine the organizational culture profile at the Tasikmalaya Institute, a descriptive quantitative research design was used. Sugiyono's (2009) descriptive method is research on independent variables without comparing or connecting them with other variables.

Meanwhile, the research population is all lecturers and staff at the Tasikmalaya Institute, which, from internal data collection, is estimated to number around 70 people and is spread across the Faculty of Tarbiyah, Da'wah, Sharia, and Postgraduate Programs. Once the population is known, this research draws samples (research subjects) who will participate. Research subjects are individuals who are researched and whose data is collected (Mertens, 2015). The research used a sampling technique to take a representative (unbiased) sample. The sampling technique used in this research is simple random sampling, which places all population members at the same opportunity to be selected as participants (Edmonds & Kennedy, 2020). this sampling technique is also called random selection (Leavy, 2017). this means that all members of the Institute have the same opportunity to participate in research. In simple random sampling, researchers do not limit participants to specific characteristics such as position, age, education, or other criteria.

The instrument used is the organizational culture measuring tool OCAI (Organizational Culture Assessment Instrument) compiled by Cameron & Quinn (2006). Its use is that this measuring instrument has reasonable psychometric requirements and has been used to analyze culture in various organizational settings in Indonesia (Bukhori, 2014; Koesmono, 2005; Sugiantoro, 2012).

RESULTS AND DISCUSSION

RESULT

From the data processing results, a picture of the organizational culture of the Tasikmalaya Institute was obtained. From the table served under this, it can be seen that culture happens when Instiiste members perceive this as a type of cultural clan. this culture has an orientation towards collaboration with prioritized values such as communication, commitment, and development. Inner leader culture: this usually involves the role of facilitator and mentor (Cameron & Quinn, 2006).

Table 1 Culture organization in Tasikmalaya Institute at the moment

No	Dimensions	*Clan*	*Adhocracy*	*Market*	*Hierarchy*
1	*Dominant Characteristics*	32	26	25	18
2	*Organizational Leadership*	34	25	25	16
3	*Management of Employees*	34	25	22	19
4	*Organization Glue*	34	25	22	19
5	*Strategic Emphases*	34	22	21	24
6	*Criteria of Success*	35	23	22	21
Average whole		33.83	24.33	22.83	19.5

Source: data processing, 2023

The average proportion of clan culture types amounted to 33.83. this culture is expressed as the dominant culture of the Tasikmalaya Institute. The Institute Institute is also dominated by a culture of advocacy and markets with average value proportions of 24.33 and 22.83, respectively. The lowest culture that occurs is culture hierarchy, namely 19.5. Viewed from the perspective of each dimension, it can also be seen that clan culture dominates. In the dominant characteristic dimension, the highest value is found in clan culture at 32 and the lowest in hierarchical culture at 18. In the organizational leadership dimension, the Institute is dominated by culture clans, amounting to 34, with the culture's lowest hierarchy as big as 16. So also on dimensions of management employees, cohesion connection, and criteria success in the organization. Temporary That dimensions Strategic emphasis still shows that the dominant culture is clan culture by 34, with culture the lowest in the market culture at 21. Most dimensions show a hierarchical culture as a low-value culture type, except for the strategic emphasis dimension. Overall, there is no difference, which is so striking about culture, which follows after the culture-dominant kind of clan. After knowing the current culture, the following presentation concerns contemporary culture. It is hoped that it will be served on the table following this:

Tabel 2 culture at the Tasikmalaya Institute, which is expected

| No	Dimensions	*Clan*	*Adhocracy*	*Market*	*Hierarchy*
1	*Dominant Characteristics*	23	18	25	35
2	*Organizational Leadership*	30	25	29	27
3	*Management of Employees*	26	24	21	30
4	*Organization Glue*	26	23	16	35
5	*Strategic Emphases*	25	23	20	32
6	*Criteria of Success*	21	27	20	32
	Average whole	25.16	23.33	21.83	31.83

Source: data processing, 2023

Considering the overall average value of the four types of culture, it can be seen that hierarchical culture is what members most hope for in the future. However, they still want clan culture to be maintained. this is evident from the culture. It is hoped that after that, it will still be clan culture (25.16). The expected culture after hierarchy and clan is adhocracy, with an overall average of 23.33, and market culture, with an average of 21.83. They reviewed from dimensions culture OCAI, characteristics dominant. The highest expectation is in a hierarchy culture of 35, with the lowest culture of adhocracy as big as 18. Characteristic culture hierarchy Alone is formal and structured. On dimensions of leadership organization, member institutes Still expect leadership clan so that the value is 30 with the lowest cultural hierarchy, although there is only a slight difference, namely 27. Clan cultural leaders are characterized as people and process-oriented, seeking consensus by involving people in decision-making and problem-solving (Cameron & Quinn, 2006). The employee management dimensions reveal the culture's most expected culture hierarchy with the lowest culture desired market type. Organization members expect a culture of controlled system settings to ensure proper monitoring of procedures, measurements, and systems so that performance and the process exist in control. Likewise, on dimensions of stickiness, the organization emphasizes strategic and criteria success. Members expect a culture that keeps the organization running smoothly and focuses on stability and efficient performance, with that success defined as results, cost, timetable smoothness, and reliability. To find out the current cultural gap with what is expected to be obtained from a table following:

Table 3 Difference gap proportion culture organization in Tasikmalaya Institute

Type	Moment this	which expected	Difference
Clan	33.83	25.16	-8.67
Adhocracy	24.33	23.33	-1
Market	22.83	21.83	-1
Hierarchy	19.5	31.83	12.33

this table shows the types of hierarchical culture expected to happen at the Tasikmalaya Institute with a value proportion of 12.23, contrary to clan culture, which is expected to decrease. The proportion of clan cultural values is -8.67. As for the adhocracy culture markets, they are expected to fall, but they were not too significant compared to other types of culture clans, which is equal to -1. Here is a graph that shows the gap between cultures today with which are expected member institutes:
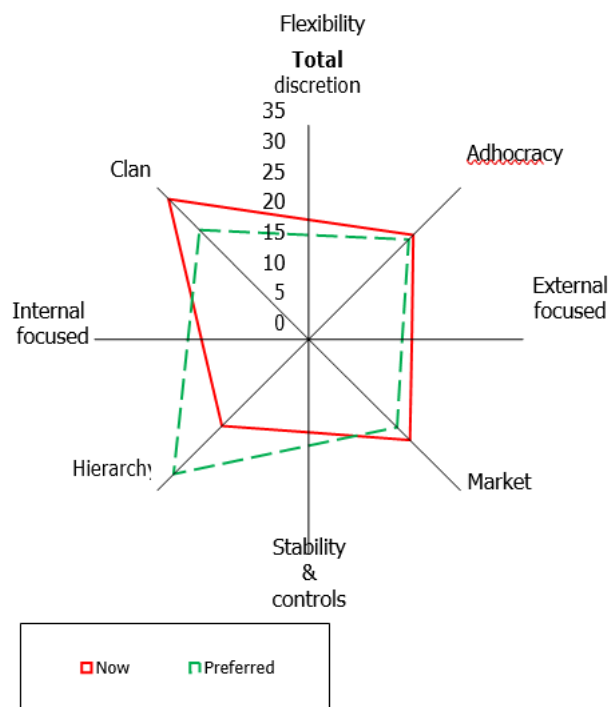
Picture 1 Chart culture organization in Tasikmalaya Institute

DISCUSSION

Research data reveals that the culture occurring at the Tasikmalaya Institute is of this type of clan culture. Tasikmalaya Institute has a clan culture stickiness, proven by the high proportion in each dimension. Cameron & Quinn (2006) explain that in clan culture, a person shares a lot about himself and is like family. Leaders are considered mentors, even figures as parents. The organization holds a tradition of loyalty, collaboration, and high commitment and Defines success based on sensitivity to

people. In other words, interrelationship members are cohesive, participative, and have a heightened sense of we-ness. As stated by a participant who compared the Tasikmalaya Institute with his place of work at another institute conveyed that even at the Institute, others apply cultural kinship. However, it's more felt at the Tasikmalaya Institute. Participants think that members understand each other, help each other, and cooperate. It is not uncommon for lecturers and staff to eat and stay together on campus. Relationships between colleagues are not only about work but also about the spiritual realm. It is known that all elements of the Tasikmalaya Institute, including students, adhere to a tarekat (Tarekat Qodiriyah Naqsbandiyah), which opens up opportunities for more interaction about matters besides life on campus. They often do manakiban, congregation, and Khataman together, which is Possibly Not done in other organizations.

Organizations dominated by culture groups emphasize profit periods long on human resource development and emphasize cohesiveness and morale (Cameron & Quinn, 2006). So also which happen on Institute this which look after source Power

Humans to survive. One thing that is done is to finance lecturers to continue their studies, but the lecturers must be willing to contribute and dedicate themselves to the Institute. Culture clan this is also reflected in the mission institute for building academic culture democratically through education, research, and community service activities.

Culture with a high proportion after clan is an adhocracy. Unlike clan culture, it is characterized by an outward focus of the organization and more flexible values. this culture encourages members to be more willing to take risks and be creative (Cameron & Quinn, 2006). this culture assumes innovation and initiative are steps to success. The main goal is to push the ability to adapt, flexibility, and creativity Where uncertainty, ambiguity, and information currently happen. As an objective institution That wants to realize the power of Islamic experts who have academic excellence, steadfastness in faith, and Sufi morals, are independent, and able to respond to the dynamics of changes in a global society (web. claim.ac.id) then the Institute collaborates with various parties. At the beginning of his year, Tasikmalaya Institut established collaboration with KPID (Regional Indonesian Broadcasting Commission) West Java in the program currently exploring Government Area, One Village One Media Community. Tasikmalaya Institute is the first campus in the city to collaborate with KPID. this action is an innovative and adaptive step for making the Institute Institute develop.

Institute members hope for a cultural shift for the organization in the future. The desired culture is culture hierarchy (31.83), which has stability, consistency, and efficiency through formalized structures and systems (Cameron & Quinn, 2006). On culture, these are formal rules and regulations held together by the organization. Even so, members of the Institute Institute do not fully expect the elimination of clan culture, which has been felt at this time because proportion culture Is expected second still clan (25.16). It means the member institute feels several aspects of culture. this is appropriately maintained. Reviewed from the dimensions of leadership organization, the expectations

of institute members are for a clan culture rather than a hierarchy (30, 27). Clan cultural leader usually has a style as a facilitator, mentor, and builder. The temporary team leader in the hierarchy acts as coordinator, monitor, and organizer (Cameron & Quinn, 2006). this expected leadership needs to consider the importance of leaders in the effectiveness of cultural change (O'Donnell & Boyle, 2008). They continued that leaders are parties who can understand and manage the culture in the organization and provide rewards and punishments for members if their performance does not match the culture of the organization. Meanwhile, the emphasis on the highest dimensions is in hierarchical culture, which is expected to lie in the dimensions of the dominant and adhesive characteristics of the organization with a value of 35, respectively 35.

Between signs, the organization does change when its culture is weakening, which can be reflected in the actual behavior of members (Awal et al., 2006). Culture will internalize and become form commitment, work exactly, flavor own, and connection good interpersonal. In a weakened culture, members will act accordingly, which tends to make member groups and make the system mark new ones that don't fit. Suggestions that can be made to reduce this gap need to be corrected. The only one to consider is to change the culture of the organization. (Kotter, 2006) explain stages for a change culture organization like the following: 1) establishing a sense of urgency or fostering a solid drive in the members of the Institute who care about organizational change 2) forming a powerful guiding coalition, namely forming agents which can be a pioneer of change who are united in the team for furthermore become mover member other 3) creating a vision, that builds vision which strong for describe period front which wants to achieve and benefit change following with the strategy
4) communicating the vision. Through various communication media, a vision of change is developed and delivered to all members of the Institute and carried out consistently 5) empowering others to act on the vision, namely empowering people to carry out that vision by removing organizational barriers, replacing systems, or structures 6) planning for and creating short-term wins, that is plan and create victory period short for build credibility and strengthen flavor believe on vision change the 7) consolidating improvement and producing still more change or directing change efforts to a direction replacement system, structure, or policy which No by vision new 8) institutionalizing new approaches, namely instituting a new approach into the culture with seriously replace it with mark and norm new which in line with vision change.

CONCLUSION

Based on the explanation above, the profile organizational culture in Tasikmalaya Institute is based on the perception of lecturers and staff that the most dominant is clan culture, where members of this organization feel a high sense of kinship. Expected culture what will happen in the future will be a more structured and formalized culture (hierarchy). However so, members want the culture clan to be maintained. Study this expresses the gap between cultural moments and what with which expected.

Suggestion which can submitted for study advanced this is with a study using a qualitative approach to obtain more comprehensive and rich data regarding the culture of the Tasikmalaya Institute. Future research could also classify participants based on stakeholder units because this Institute already has several faculty units. That suggestion can be submitted for development institutes. Leaders can formulate and find the right culture for the conditions that members expect. Leaders can start designing a cultural adjustment intervention program so that it can perform repair and enhancement.

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