

**INTERNATIONAL JOURNAL OF
CREATIVE RESEARCH AND STUDIES**

www.ijcrs.org

ISSN-0249-4655

**FACTORS AFFECTING ORGANIZATIONAL CULTURE
IN ISLAMIC PERSPECTIVE AT ISLAMIC
UNIVERSITY IN PEKANBARU****Dessy Mardianty, Yuzwar Z. Basri, Tatik Mariyanti & Zulhelmy**

Abstract

There have been many studies examining Islamic organizational culture but are still limited to the level of concept. Only a little research on Islamic organizational culture has carried out research to prove empirically whether an organization has implemented Islamic culture optimally. Meanwhile, the Islamic organizational culture at the Islamic University in Pekanbaru City has not been so concretely seen. This study analyzes the factors that influence organizational culture in an Islamic perspective at Islamic University in Pekanbaru City. The research method in this dissertation uses multiple linear regression and integrates it with the process of Interaction, Integration, and Evolution (IIE) in the concept of Tawhidi String Relation (TSR). The results of the research in this dissertation show that the variables of organizational structure, communication style, characteristics of organizational development, Islamic leadership, and work motivation simultaneously have a significant effect on Islamic organizational culture at the Islamic University in Pekanbaru. Implications of the results of this study can be used as a theory that strengthens for the next researcher that there is a strong leadership role in determining how organizational culture goes in an institution or organization.

Keywords: *Islamic Leadership, Multiple Regression, IIE, TSR*

Background

Organizations are social units that are consciously coordinated, with identifiable limitations, which work on the basis of continuing relative to meet group goals and / or group goals (Robbins & Matthew, 2009; Pangarso, 2014). Organizational effectiveness is the term fulfillment of organizational goals (Robbins & Matthew, 2009). The success of an organization in achieving its objectives is not only determined by tangible things, such as organizational structure, financial statements, assets, buildings and so on, but also by intangibles (Moeljono, 2003; Arishanti, 2011). Which affects organizational culture includes strategy, environment and technology (Bernar, 1987).

Organizational culture is important because it is related to organizational effectiveness. Empirically, there is a relationship between organizational culture and organizational effectiveness (Alvesson, 2002; Deal & Kennedy, 1982; Pascale & Athos, 1981; Peters & Waterman, 1982) and job satisfaction (Maxwell & Garbarino, 2010). Organizational culture is an important part of organizational resources (Barney, 1986; Javidan, 1998). Organizational culture influences every aspect of the organization (Saffold, 1988). Culture is considered as part of an important element that can help organizations to anticipate and adapt to changing environments, and maintain performance in order to obtain long-term economic performance success (Kotter & Heskett, 1992). Culture can be the greatest asset because it allows organizations to achieve high results and performance or even culture can also be an obstacle to success (Scafione, 2005; Lestari *et.al*, 2013).

The influence of organizational culture on organizational behavior is very significant, so creating an organizational culture that is unique to each organization is very important. Organizational culture as software in an institution has an important role, because it is expected that the institution can be flexible and flexible. As a culture that will never experience boredom and will be very perfect when combined with religion that comes from the divine revelation. Not a few say that religion is within the scope of culture, even then if religious people are able to apply religious teachings in their cultural life. If not, it will become a culture of people who are marginalized in competition in the world of education. In Islam Culture is a norm, rule or values that must be obeyed and carried out by the organization, as long as these norms and rules do not conflict with Islamic teachings. (Al-Qur'an and Al-hadith).

Higher education performance will increase if strong organizational culture nourishes the higher education organization concerned. The development of organizational culture in higher education is very important, because everyone will work based on values or norms that have been agreed upon. Thus, the informal system will sooner or later lose its effectiveness, because it does not get a proper place to develop in the higher education organization. Based on the background and limitations of the above problems, the problem of this research can be formulated as follows:

1. What is the influence of the Organizational Structure on the Culture of Islamic Organizations in an Islamic perspective?
2. What is the influence of the Communication Style on the Culture of Islamic Organizations in an Islamic perspective?
3. What is the influence of the Characteristics of Organizational Development on Islamic Organizational Culture in an Islamic perspective?
4. What is the influence of Islamic Leadership on the Culture of Islamic Organizations in an Islamic perspective?
5. What is the influence of Academic Administrative Services on the Culture of Islamic Organizations in an Islamic perspective?
6. What is the effect of Work Motivation on the Culture of Islamic Organizations in an Islamic perspective?
7. What is the influence of the Work Environment on the Culture of Islamic Organizations in an Islamic perspective?

Literature Review

Organizational culture

Culture in a broad sense, or if it is adapted to the context of corporate culture is indeed a basic theme that will not be timeless. More specifically, if it is associated with the fundamental problems of various organizations in Indonesia, corporate culture becomes a dimension that cannot be postponed and the urgency of its needs is offered again.

There are two main reasons underlying the urgency of these needs. First, for the scale of "organization" Indonesia, for decades since independence, our leaders have been more found of approaches to political economy. Elite language, economy and politics as commander. Cultural approach (cultural approach) is ranked behind. Second, for the scale of the "organization" industry, various researches and findings prove that an adequate corporate culture approach not only makes a company step on the goog stage but even great-in the process and dynamics of its development. On a wider scale, the lack and weakness of the cultural approach gave birth to many excesses. Among other things, the frequent occurrence of clash culture among industries that should be able to join hands harmoniously.

(Cultural clash of BUMN BUMN, Herry Tjajono, Bisnis Indonesia, 20/2/2007).

Organizational structure

Research conducted by Falih (2012) which examined the influence of organizational structure, organizational culture, leadership, strategic alliances on organizational innovation and the performance of three-star hotel organizations in East Java. The results show the organizational structure, leadership, strategic alliances influence organizational culture.

Achmadhari (2010) in a study entitled "The influence of organizational culture, work ethic and job satisfaction on Job Performance in the Regional Water Company in Gresik Regency". The results showed that there was a positive relationship between organizational culture, work ethic, and job satisfaction on work performance partially and simultaneously, and job satisfaction was the most dominant influence on work performance.

Some definitions of Organizational Structure are interpreted as follows: (1). As a formal framework of an organization with the framework of work tasks divided, grouped and coordinated (Robbins and Coulter, 2007); (2). Organizational structure is defined as the formal mechanisms by which organizations are managed (Handoko, 2003); (3). Organizational structure is a formal pattern of grouping people and jobs (Gibson et al, 2002); (4). Organizational structure that is describing the type of organization, department of organization, position and type of authority of officials, fields and relations of work, command lines and responsibilities, range of control and organizational leadership systems (Hasibuan, 2004); (5) Robbins (2007) defines organizational structure as determining how work is divided, divided, and formally grouped. Whereas organizations are consciously coordinated social units, consisting of two or more people, and function on a relatively continuous basis in order to achieve a series of common goals. In the context of organizational design, Ivancevich (2008) defines it as the process of determining decisions to choose alternative positions, work projects, and departments. Thus, the decisions or actions chosen will produce an organizational structure.

Communication Style

Suhana (2007) in his research found a significant relationship between leadership style and organizational culture, leadership style and commitment, and between organizational culture and performance. Chen (2004) shows that organizational culture and leadership style have a significant positive effect on organizational commitment, job satisfaction and employee performance. Bourantas and Papalexandris (1993) in their research on public and private organizations in Greece found significant differences in the influence of leadership on employee satisfaction and commitment where public organizations were less significant than private organizations.

According to Romli (2011) that organizational communication is the sending and receiving of various organizational messages in formal and informal groups of an organization. Communication can also occur within the organization, in fact although the tools and methods of communication and information technology have progressed rapidly, but communication between people in an organization is still needed and has an important role in the efforts of the organization to achieve its goals. Communication is very important for

everyone, because people have faced situations with communication as the main problem. Whether communication takes place between people and people, nations and nations, in organizations or in small groups, communication failures have a huge impact; it is very difficult to find one aspect of the work of a manager or organization leader that is not related to communication. Gibson et. al translation Adriani (2003) provides an overview of the direction of communication that usually occurs within an organization, as follows:

1. Downward communication, communication can flow from a higher level to the lower level of the organization; including management policies, instructions and official memos.
2. Upward communication, communication that flows from a lower level to a higher level in an organization; including suggestion boxes, group meetings and procedures for raising complaints.
3. Horizontal Communication, communication that flows between functions within an organization; needed for coordination and integration of different organizational functions.
4. Diagonal communication, communication that cuts between functions and levels in an organization; important if members cannot communicate through the upper and lower and horizontal channels.

The explanation above will make it possible to better understand the various obstacles to effective communication within the organization, as well as ways to overcome communication barriers. This opinion implies that the direction of communication is a very important factor in order to change the behavior of members in the organization to achieve organizational goals optimally, and the nature of organizational communication is the effort of managers in communicating organizational goals to members or other people concerning organizational activities. Thus organizational communication becomes very urgent in determining the success of an organization.

Characteristics of Organizational Development

Research conducted by Juriko Abdussamad (2012), regarding the analysis of organizational characteristics in improving organizational culture, it can be concluded that one of the organizational cultures is influenced by the characteristics of organizational development. Organizational characteristics are behavior and behavior of an agency / institution towards conditions that exist outside the institution or within the institution itself, meaning that in the world of business it always focuses on its customers who are not only from outside the company but also people in the company who are assets the company itself. (It means that it is still rare for an institution to consider its employees as potential assets and ultimately lack the attention of the company itself), so that everything leads to quality determined by 2 things as written before.

Effective organizational characteristics are:

1. Concern about HR and treat HR as valuable assets.
2. The Training and Development Program is open as widely as possible.
3. The compensation program is well implemented.
4. Low HR turnover.
5. Top management has a commitment and support for the development of HR.
6. All teams participate in making organizational policies.

Reviewing systems in organizations both concerning input, process and results achieved by organizations can not be separated from efforts to achieve optimal organizational performance and in the perspective of organizational effectiveness measures. Then, the problems that arise will not be separated from the discussion about organizational change and development.

Islamic leadership

Leadership in an organization plays a very important role. The leadership pattern of the Prophet Muhammad SAW formed a leadership paradigm. According to Tasmara (2006), the leadership paradigm in Islam consists of two parts, namely:

- a. The formalistic legal paradigm, namely the leadership carried out by Muslims, the principles used also by Islam, the symbols used also reflect Islam. This is irrespective of whether the way in leading is holding on to the principles if the Islamic basis or not.
- b. Substantial essential paradigms, namely leadership in which there are Islamic values practiced in managing an organization, such as maintaining the nature of trust, honesty, justice, deliberation, honesty, responsibility, and so forth. This is done regardless of whether the people involved are Muslim or non-Muslim.

Research Methodology

Based on the strategy in conducting research, this research is survey research (survey research), which uses information gathering techniques by compiling questions and statements submitted to the respondents (Sekaran and Bougie, 2010). Based on the unit of analysis, this study uses an analysis unit of individuals (namely), which collects data from each individual (Now and Bougie, 2010). Based on the time horizon, this study is a cross sectional studies, which is done with data that is only once collected in a daily, weekly or monthly period in order to answer questions and statements from researchers (Sekaran and Bougie, 2010). The period in this study took place in December.

Population and Samples

Population is a generalization area consisting of objects or subjects that have certain qualities and characteristics that have been determined by researchers to be studied and then conclusions drawn. (Sugiyono, 2008: 115). The population taken is Islamic universities in the city of Pekanbaru, with the samples taken are representatives from the State Islamic University (UIN) Riau, Riau Islamic University (UIR), and Muhammadiyah University Riau. Meanwhile the respondents taken were lecturers and employees in the sample.

Total Population (Academic Lecturers and Employees) in Research

No	University Name	Total of Lecturers and Employees
1.	State Islamic University (UIN), Riau	823
2.	Riau islamic University (UIR), Riau	626
3.	University of Muhammadiyah (UM), Riau	175
	Total Amount	1624

Source: Data Processed by Researchers, 2016

Classic Assumption Test

a. Multicollinearity Test

Multicollinearity test is to see whether or not there is a high correlation between independent variables in a multiple linear regression model.

If there is a high correlation between the independent variables, then the relationship between the independent variables to the dependent variable becomes disturbed. Multicollinearity test seen from the value of Tolerance and VIF (Variance Inflation Factor) and the magnitude of the correlation between independent variables. A regression model is said to be said to be multiko free if it has a VIF value of no more than 10 and has a tolerance rate of not less than 0.10, (Ghozali, 2013).

b. Heteroscedasticity test

The heteroscedasticity test is to see whether there is an inequality of variance from one residual to another observation to the observation. If the variant from the residual one observation to another observation remains, it is called homoskedasticity, and if the variance from the residual one observation to another is different, it is called heteroscedasticity. To detect the presence or absence of symptoms of heteroscedasticity can be done by looking at the glejser test (Ghozali, 2013).

c. Autocorrelation Test

This assumption must be fulfilled to ensure that the predicted dependent variable values must be independent of each other. Statistically, this assumption can be tested using the Durbin-Watson (d) statistics. The value of d count will be compared with the value d from the Durbin-Watson table. The following is a description of the interpretation of the Durbin-Watson statistics:

- a. There is autocorrelation: $d < DwI$ or $d > 4 - DwI$
- b. It cannot be concluded: $4 - Dwu < d < 4 - DwI$
- c. There is no autocorrelation: $Dwu < d < 4 - Dwu$

Results and Discussion

Obtained the results of partial testing of the independent variables as follows:

1. Organizational Structure Variables with $t_{count} > t_{table}$ or $5.215 > 1.9674$ with a significance level of <0.05 or $0,000$ smaller than 0.05 . Thus the variable Organizational Structure has a significant effect on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru.
2. Communication Style Variables with a value of $t_{count} > t_{table}$ or $1.591 < 1.99045$ with a significance level of <0.05 or $0,000$ smaller than 0.05 . Thus the Communication Style variable does not have a significant effect on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru.
3. Characteristics of Organizational Development Variables with a value of $t_{count} > t_{table}$ or $2.768 > 1.9674$ with a significance level of <0.05 or $0,000$ smaller than 0.05 . Thus the Characteristics of Organizational Development variables have a significant effect on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru.
4. Variable Islamic Leadership with a value of $t_{count} > t_{table}$ or $4.445 > 1.9674$ with a significance level of <0.05 or $0,000$ less than 0.05 . Thus the Islamic Leadership variable has a significant effect on the Culture of Islamic Organizations at Islamic Universities in Pekanbaru.
5. Academic Administration Service Variables with $t_{count} > t_{table}$ or $1.452 < 1.9674$ with a significance level of <0.05 or 0.089 greater than 0.05 . Thus the variable Academic Administration Services does not have a significant effect on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru.
6. Work Motivation Variables with a value of $t_{count} > t_{table}$ or $3.891 > 1.9674$ with a significant level <0.05 or 0.003 smaller than 0.05 . Thus the variable Work Motivation has a significant effect on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru.
7. Variable Physical Work Environment with a value of $t_{count} > t_{table}$ or $1.263 < 1.9674$ with a significant level of <0.05 or $0,000$ greater than 0.05 . Thus the Physical Work Environment variable does not have a significant effect on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru.

Simultaneous Significance Test (F Test)

F test analysis is done by comparing F_{count} with F table. If $F_{count} > F_{tabel}$ then the hypothesis is accepted or there is the effect of simultaneous independent variables on the independent variable. F_{count} is obtained by:

$$\begin{aligned}
 F_{count} &= (k-1); (n-k) \\
 &= (4-1); (321-4) \\
 &= 3; 316 \\
 &= 2,633
 \end{aligned}$$

The simultaneous test results (F test) are presented in Table 5.24 as follows:

Simultaneous Test Results (Test F)

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	421.724	2	210.862	86.438	.000 ^b
	Residual	121.974	50	2.439		
	Total	543.698	52			

a. Dependent Variable: Culture of Islamic Organizations

b. Predictors: (Constant), Organizational Structure, Communication Style, Characteristics of Organizational Development, Islamic Leadership, Academic Administrative Services, Work Motivation, Physical Work Environment

Source: SPSS 22, 2017 Processed Data

From Table 4.23 above obtained $F_{count} > F_{table}$ or $86.438 > 2.633$ with a significance level of <0.05 or $0,000 < 0.05$. Based on the results of the analysis above it can be concluded the variables of Organizational Structure (X1), Communication Style (X2), Characteristics of Organizational Development (X3), Islamic Leadership (X4), Academic Administrative Services (X5), Work Motivation (X6), Physical Work Environment (X7) simultaneously have a significant effect on the Culture of Islamic Organizations that exist in Islamic Universities in Pekanbaru.

Coefficient of Determination (R^2)

The coefficient of determination (R^2) is a coefficient that shows the percentage effect of all independent variables on the dependent variable. Results 5.25 as follows:

Table 4.24: Determination Coefficient Analysis Results (R^2)

R	R Square	Adjusted R Square	Std. Error of the Estimate
.881 ^a	.776	.767	1.56188

a. Predictors: (Constant), Organizational Structure, Communication Style, Characteristics of Organizational Development, Islamic Leadership, Academic Administrative Services, Work Motivation, Physical Work Environment

(Source: SPSS 22, 2018 Processed Data)

Based on the calculation of the coefficient of determination obtained at 0.776. This shows that the Organizational Structure, Communication Style, Characteristics of Organizational Development, Islamic Leadership, Academic Administration Services, Work Motivation, Physical Work Environment have an effect of 77.6% on the Culture of Islamic Organizations in Islamic Universities in Pekanbaru. The remaining 22.4% is influenced by other factors not discussed in this study.

Multiple Regression Analysis and Partial Variable Organizational Structure

The results of hypothesis testing (H1) have proven that there is an influence between the Organizational Structure of Islamic Organizational Culture. Through the results of the calculations that have been made obtained the results of analysis through partial statistical tests (t test) can be seen that the Organizational

Structure variable (X1) significantly influences the Islamic Organizational Culture Lecturers at Islamic Universities in Pekanbaru.

Islamic Organizational Culture (Y) at Lecturers at Islamic Universities in Pekanbaru with a significance level of $0,000 < (\alpha) = 0.05$. The results of the regression analysis X1 against Y can also be obtained by one predictor regression equation, namely:

$$Y = 2.847 + 0.464x_1 + 0.593x_2 + 0.675x_3 + 2.7814x_4 + 1.7695x_5 + 1.554x_6 + 2.192x_7 + e$$

This equation can be interpreted, if the value of X1 (Organizational Structure) is zero, then the value of Y (Islamic Organizational Culture) is equal to 0.464. If the value of X1 (Organizational Structure) increases by one unit then the value of Y (Culture of Islamic Organizations) will also increase by 0.464 units. This means that the higher the Organizational Structure carried out by Lecturers at Islamic Universities in Pekanbaru, the higher the influence on Islamic Organizational Culture Lecturers at Islamic Universities in Pekanbaru.

In this Organizational Structure variable, there is the most dominant variable in influencing Islamic Organizational Culture is the statement "Work that I do formally in accordance with the burden of the task and my specialization"

Multiple Regression Analysis and Part of Communication Style Variables

The results of hypothesis testing (H2) have proven that there is an influence between the Style of Communication on the Culture of Islamic Organizations. Through the results of the calculations that have been made obtained the results of analysis through partial statistical tests (t test) can be seen that the Communication Style variable (X2) significantly influences the Islamic Organizational Culture Lecturers at Islamic Universities in Pekanbaru.

Islamic Organizational Culture (Y) at Lecturers at Islamic Universities in Pekanbaru with a significance level of $0,000 < (\alpha) = 0.05$. The results of the X2 regression analysis of Y can also be obtained by one predictor regression equation, namely:

$$Y = 2.847 + 0.464x_1 + 0.593x_2 + 0.675x_3 + 2.7814x_4 + 1.7695x_5 + 1.554x_6 + 2.192x_7 + e$$

This equation can be interpreted, if the value of X2 (Communication Style) is zero, then the value of Y (Islamic Organizational Culture) is equal to 0.593. If the value of X2 (Communication Style) increases by one unit then the value of Y (Culture of Islamic Organizations) will also increase by 0.593 units. This means that the higher the Communication Style conducted by Lecturers at Islamic Universities in Pekanbaru, the higher the influence on the Islamic Organizational Culture of Lecturers at Islamic Universities in Pekanbaru.

In this Communication Style variable, there is the most dominant variable in influencing Islamic Organizational Culture is in the statement "I always prioritize good relations between employees"

CONCLUSION, IMPLICATION, AND ADVICE

Conclusion

Based on the problems and objectives proposed in this study, the results of this study can be summed up as follows.

1. The first hypothesis states that there is a positive influence of organizational structure on the culture of Islamic organizations. Organizational structure, is a character that animates the individual, then the existing organizational structure that is relatively rigid must be made more flexible, especially when implemented. To make the organizational culture and organizational structure more flexible, it requires serious efforts from the university's academic community, namely through policies and

attitudes in the process of activities at the university. So, the point is how to become an existing organizational structure that can be implemented flexibly with participatory policies for all stakeholders, which if done continuously will become a character in each individual civitas academica by producing an established and positive organizational culture for environment. So that it can be concluded that there is a positive significant effect between Organizational Structure of Islamic Organizational Culture.

2. The second hypothesis states that there is a positive influence of organizational structure on the culture of Islamic organizations. The Communication Style, indicates that the communication style in the Islamic University in Riau is less a factor in forming an Islamic organizational culture. In Islam itself, it is emphasized that it is important to maintain friendship in maintaining relations between human beings (hablum minannas). So it can be concluded that there is no significant effect of the Communication Style on Islamic Organizational Culture.
3. The third hypothesis states that there is a positive influence on the characteristics of organizational development on the culture of Islamic organizations. Characteristics of organizational development, in developing our organizational culture cannot be separated from human resource development. Because in the development of organizational culture that becomes an object and the subject of culture is human. Human resource development must lead to the development of organizational culture. The development of human resources is nothing but to achieve a strong organizational culture. This strong organizational culture will have a positive impact on the organization. So that it can be concluded that there is a significant influence Characteristics of Organizational Development on Islamic Organizational Culture.
4. The fourth hypothesis states that there is a positive influence of Islamic leadership on the culture of Islamic organizations. Islamic leadership, leadership involves more than just using power and exercising authority. Individually, leadership involves giving advice, guidance, inspiration, and motivation. Leaders build teams, create unity, and resolve disputes at the group level, and ultimately leaders build culture and create change within the organization. So it can be concluded that there is a significant influence of Islamic Leadership on Islamic Organizational Culture.
5. The fifth hypothesis states that there is a positive influence on Academic Administrative Services on the Culture of Islamic Organizations. Academic Administration Services, this can be seen at a glance from the low perceptions of respondents on existing academic service standards. In Islam itself, it is highly recommended that you act sincerely, in the sense of giving the best at work. So it can be concluded that there is no significant effect of Academic Administration Services on Islamic Organizational Culture.
6. The sixth hypothesis states that there is a positive influence of work motivation on the culture of Islamic organizations. Work Motivation, Organizations that employ intellectual individuals who have high motivation such as at universities will form a cultural values in an organization. In university recruitment always requires high academic ability with the best value. Environmental conditions consisting of people who have a high level of education and have a clear motivation will create a good organizational culture. Providing motivation to organizational members at the university is an effort to form a better organization. In providing employee motivation so far it is based on rewards such as bonuses, salary increases, promotions, on the one hand and punishment such as salary reduction, reprimand and even sanctions. This is very significant with the organizational culture at the university. So that it can be concluded that there is a significant effect of Work Motivation on Islamic Organizational Culture.

7. The seventh hypothesis states that there is a positive influence of the work environment on the culture of Islamic organizations. Physical Work Environment, The value of the physical work environment in respondents' perceptions is quite small compared to other variables. This certainly needs to be addressed so as not to doubt the productivity and work culture that already exists. So that it can be concluded that there is no significant effect of Physical Work Environment on Islamic Organizational Culture.

Theoretical Implications

Based on the conclusions from the results of the above research, several theoretical implications can be drawn as follows:

First, based on the results of this study, it was found that Islamic leadership had a positive and significant influence on Organizational Culture at the Islamic University.

In addition, the magnitude or influence in this research model is the highest compared to other independent variables in the study. This can be used as a corroborating theory for the next researcher that there is a strong leadership role in determining how organizational culture runs in an institution or organization.

Second, based on the results of this study, it was found that it turns out that good communication styles are less effective in influencing organizational culture within an organization or institution even though communication or silaturahmi is very important in establishing interaction with fellow people in an organization or institution. This can be caused by differences in cultural factors between one region and another.

Managerial Implications

Based on the conclusions from the results of the research above, there are several managerial implications as follows:

First, the organizational structure of Islamic universities in the city of Pekanbaru is in accordance with the needs in the development of an Islamic organizational culture. Centralization and decentralization in the organizational structure of the three campuses in this study have been well-allocated, besides the task burden assigned to each employee is in accordance with the terms of reference and respective SOPs.

Secondly, Islamic University also needs to further develop and optimize organizational culture. This can be seen in this study that the Characteristics of Organizational Development can affect organizational culture. The development of Islamic-based organizations is needed to adjust to the changes that occur, so that organizations can survive and keep up with the flow of change in society.

Third, Islamic University in Pekanbaru City has clear, firm, and realistic vision, mission and goals to be achieved. This is reflected in the positive influence of the organizational development structure on organizational culture at the Islamic University in Pekanbaru City. Thus, the University can strengthen and continue the vision and mission of each university in order to be achieved with what is aspired.

Fourth, Islamic University needs to review the ways and methods that are carried out to introduce organizational culture to the organization. This is because in this study which shows that the better leadership, the organizational culture will be more easily implemented and have a large influence on organizational culture in the university environment. In the practice of leadership, this can only occur if the leader is able to maintain the existing organizational culture in accordance with the objectives of the organization.

Fifth, academic administration services have not reflected the existence of Islamic cultural values, even though on this side the Islamic culture at the University should be highlighted. Islamic cultural values at the

Islamic University in Pekanbaru City should have been applied especially in providing maximum service and of course reflecting Islamic cultural values so that students who feel these cultural values are positively affected.

Sixth, Islamic Universities in Pekanbaru City have implemented reward and punishment well and fairly, which is reflected in the positive influence of work motivation on the culture of Islamic organizations at the Islamic University in Pekanbaru City. This can be maintained by the University in order to create a conducive environment and increase the productivity of lecturers and employees.

Seventh, Variables in the physical work environment at the Islamic University in Pekanbaru City have not been able to encourage an Islamic organizational culture. This can be adjusted so that the physical work environment is able to accommodate the needs to fit Islamic organizational culture, both with renovation and redesign of the physical work environment. Although it requires a substantial investment at the beginning, it is expected that with investments to improve the physical work environment, the culture of Islamic organizations can be implemented so that the vision and mission that has been proclaimed beforehand can be achieved.

Research limitations

The limitation in this study is that this research was only conducted on Doen who was domiciled in Pekanbaru, so this pattern only occurred in Pekanbaru. Another limitation is that in this study the independent variables were only seven variables namely Organizational Structure, Communication Style, Characteristics of Organizational Development, Islamic Leadership, Academic Administration Services, Work Motivation, Physical Work Environment, made possible by adding other variables or intermediate variables that would change the results of this study.

Suggestions for Research Next

For further researchers, it is hoped that this research will continue to look deeper into the factors that influence the culture of Islamic organizations. In addition, further researchers can also add intermediation between other variables to see different results.

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ATTACHMENT LAMPIRAN

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.847	2.333		1.220	.228
	Organizational structure	.464	.089	.409	5.215	.000
	Communication style	.593	.078	.596	1.591	.000
	Characteristics of Organizational	0,675	.707	.219	2.768	.007
	Islamic Leadership	2,781	.450	.199	4.445	.001
	Academic Administrative Service	1,769	.309	.660	1.452	.089
	Work Motivation	1,554	.072	.345	3.891	.003
	Physical Work Environment	2.192	.063	.766	1.263	.115

a. Dependent Variable: Culture of Islamic Organizations

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	421.724	2	210.862	86.438	.000 ^b
	Residual	121.974	50	2.439		
	Total	543.698	52			

a. Dependent Variable: Culture of Islamic Organizations

b. Predictors: (Constant), Organizational Structure, Communication Style, Characteristics of Organizational Development, Islamic Leadership, Academic Administrative Services, Work Motivation, Physical Work Environment

R	R Square	Adjusted R Square	Std. Error of the Estimate
.881 ^a	.776	.767	1.56188

a. Predictors: (Constant), Organizational Structure, Communication Style, Characteristics of Organizational Development, Islamic Leadership, Academic Administrative Services, Work Motivation, Physical Work Environment