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**THE ORGANISATIONAL CULTURE OF AN
INDONESIAN HIGHER EDUCATION INSTITUTION:
A QUALITATIVE CASE STUDY**

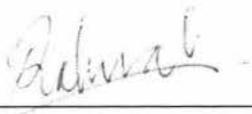
A thesis presented in partial fulfilment of the requirements
for the degree of Master of Educational Administration

**Massey University
Palmerston North
New Zealand**

RAHMAT

2001

I declare that this thesis represents my own work, except where due acknowledgement is made, and it has not been previously included in a thesis, dissertation, or report submitted to this university or any other institutions for a degree, diploma or any other qualifications.



RAHMAT

ABSTRACT

The main objective of this research aims to describe and analyse the current characteristics of organisational culture at the Nusantara College, one of the higher education institutions for Indonesian civil service. The research employed a qualitative case study as its method using three data collection techniques, namely, semi-structured interviews, participant observations and document analysis. This research applied an analytical framework from previous studies in analysing organisational culture in which the analysis focused on the tangible aspects of culture: artefacts, behavioural and verbal manifestations, and intangible aspects of cultural beliefs and values.

The findings from this study demonstrated the distinct cultural characteristics of the college culture and discovered main cultural concepts that are generated from the artefacts, behaviour and verbal manifestations, and cultural beliefs and values. Further analysis on the relationships among these cultural concepts revealed that the current organisational culture of the college was characterised as having three cultures that are operating simultaneously.

The *first* was the familial culture that signified the familial values and practices among the members of the college. The culture was demonstrated in the behaviour of treating the colleagues as extended family members where they helped and assisted each other in carrying out their tasks. The *second* was the scholarly culture, which perpetuated academic values and practices among the members. The idea of pursuing knowledge through research and teaching, facilitating students' learning, and practising honesty, objectivity and integrity were reflected in the academic events and activities of the college. The *third* was the bureaucratic culture that manifested in the structural values and practices among the members. The culture was represented in the practice of top-down decision-making processes, centralised career promotion, and giving much power and authority for senior managers.

The findings of the research also revealed that these three cultures were the result of the interaction with the college's broader cultural setting. It was observed that the familial culture was the influence of the collectivist culture of Indonesian society. The scholarly culture stemmed from the role of the college as an academic institution, whereas the bureaucratic culture was the impact from the working culture of the government institutions.

With the three cultures operating at the same time, it was noted that the college members faced working dilemma and conflicts in their operations. The scholarly values and practices, for instance, sometimes contradicted the bureaucratic culture. To overcome the problems, this study suggested the college leaders to provide a clear priority on which culture the members should operate. As the college's vision was to provide high quality teaching, learning and research, it was suggested that the college should prioritise coordinated actions to strengthen scholarly culture among the members.

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CHAPTER I

INTRODUCTION – SETTING THE SCENE

The search for a consistent explanation of human social behavioural through a model of rational intent and an imputation of intent from action has had some successes, but there is no sign that the university is one of the successes or very likely to become one.
(Cohen & March, 1986:198)

BACKGROUND

Higher education institutions are still perceived as the strategic places that are expected to improve the condition of society. Clark (1995), for example, states that universities and colleges stand as "the gateway to the future" that bear responsibility to shape the society (p.4). Universities and colleges are "assigned" to prepare a young generation to cope with rapid changes in this new millennium. Because of this important role, research on higher education institutions could be regarded as a crucial aspect in attempting to gain a better understanding of universities and colleges.

Educational sociologists and others have studied the complexities of the universities from various perspectives. In organisational and administrative studies, for instance, the researchers have examined universities and colleges from a structural perspective, which reflects a desire for order and simplicity and promotes universities and colleges as rational and efficient organisations. This perspective emphasises coordination and control, specialisation, and rules for operation in running the institution. This bureaucratic approach to the analysis of universities has been quite dominant for a long time (Blau, 1973; Peterson, 1985).

Universities and colleges have also been compared with other types of organisations such as business corporations, or large foundations (Harman, 1988:47). Several other frameworks in understanding universities are viewing them as "a normative organisation" (Millet, 1962), as "organised anarchies" (Cohen, 1972), and as "loosely coupled systems" (Weick, 1976). However, these perspectives have not been able to fully describe the uniqueness and the distinct nature of the universities

since there are also strong and influential internal mechanisms that are often more difficult to describe such as values, beliefs, norms and symbols.

The perspective that pays attention to the values, beliefs and symbols is generally known as a cultural approach. This perspective views that, like any other social entities, higher education institutions possess distinct characteristics that are consciously or unconsciously created by the members of the institutions through their daily interactions. The cultural features of universities and colleges are generally embodied in unique events, rituals and ceremonies of the members of institutions including students, lecturers and administrative staff.

The cultural analysis of universities and colleges generally aims at describing these unique and distinct features that differentiate universities and colleges from other types of organisations. Smircich (1985:57), for example, suggests that a cultural perspective could be a new paradigm for understanding universities and colleges. The reason is that a cultural perspective may be able to reveal the unique rituals and ceremonies that signify meaningful beliefs and values that have been practised over time by the organisational members (Manning, 2000).

Current debates on studying culture in organisations and especially in higher education institutions can be divided into two broad paradigms: *positivist and interpretive* (Riley, 1983; Alvesson, 1993). The first paradigm views organisational culture as a means of promoting more effective managerial action. Advocates of this view believe that it is important to show causal relationships between culture and organisational performance to produce knowledge that increases the chance of affecting cultural phenomena (symbols, rites, values, and norms) that are considered beneficial for universities and colleges (Bergquist, 1992).

According to this paradigm, organisational culture is an influential factor in improving the performance of higher education institutions (Clark, 1972, 1983; Austin, 1992). Based on the findings of his study, for instance, Clark (1972) asserts that outstanding colleges generally develop "a collective understanding of unique accomplishment" among the organisational members in their daily operations (p.178). Tierney (1988) also highlights the crucial role of cultural frameworks in

changing elements in the institution. Furthermore, researchers who adopt this view employ a cultural approach in order to produce an effective management tool to manage universities in turbulent and uncertain conditions (Dill, 1982; Tierney, 1988).

The second paradigm, known as interpretive, views culture as a point of entry for a broader understanding of higher education institutional life and work. This approach assumes that a rich and holistic understanding of the workplace can lead to an appreciation of both the positive and the negative features of organisational life (Alvesson, 1993). From this perspective, cultural studies are intended to provide holistic insight for the members, which in turn can contribute to their critical reflection on the current traditions. Thus, the purpose of cultural studies is to understand “the many colours of a rainbow” of organisational life (Smircich, 1983:339) and to engage in efforts to “liberate human potential”, and to encourage critical reflection on beliefs and values of the social life in higher education institutions (Alvesson, 1993:7).

According to this view, leaders of higher education institutions are expected to have a holistic understanding of the traditions, rituals, and ceremonies, the members’ interpretation of these traditions and how this interpretation is related to the idea of a campus as a community (Manning, 2000:7). More importantly, this understanding can lead to uncovering and understanding the intangible beliefs, values and norms that underpin and influence these traditions and rituals.

This study attempts to employ an interpretive paradigm in researching organisational culture in higher education institutions. Analysing and examining culture from an interpretive perspective generally aims at finding out the patterns of explicit and implicit cultural activities. Explicit activities are referring to the observable patterned behaviour that generally consists of three aspects: *physical, verbal and material behaviour* (Merril, 1965:120). Physical behaviour is concerned with the actions and activities of the people, verbal behaviour focuses on both the spoken and written language (words and expressions), and material behaviour refers to objects, artefacts as the products of the culture. The second cultural analysis is focused on the implicit, the nonmaterial aspects of culture that underpin the observable behaviour. They are

the norms, beliefs and values that guide the members to behave in a certain way (Schein, 1992; Hofstede, 1990).

The analysis of organisational culture in this study focuses on both the patterns of the *observable aspects*, i.e. physical, behavioural and verbal manifestations, and the *intangible* factors: the norms, beliefs and values of organisational culture in higher education institutions.

STATEMENT OF THE PROBLEM

Using a cultural perspective, this study aims to research a higher education institution in Indonesia. The reasons for carrying out this research in the Indonesian context are that, *first*, with experience working in an Indonesian higher education institution for almost eight years, I am quite familiar with the system. As Alvesson (1993) suggests, familiarity with the institution is a prerequisite when researching organisational culture. *Second*, Indonesian higher education institutions are undergoing structural changes to reform their roles in this new millennium. This research can hopefully provide more knowledge and understanding of the organisational processes in Indonesian higher education institutions.

Furthermore, it is widely acknowledged that Indonesian higher education institutions play a very strategic role in accelerating the national development. Indonesian universities and colleges have been "assigned" three missions – known as *tridharma* - that function as the broad guidelines for their operations. *Firstly*, higher education institutions have the task to teach the students, and to prepare them to be qualified human resource for national development. *Secondly*, higher education institutions are required to conduct research to develop science and technology necessitated for the country. *Thirdly*, universities and colleges are expected to provide useful service for the community (Soehendro, 1996).

However, people are currently questioning the achievement of these three missions. Kompas (1998), for instance, carried out a survey and reported that most universities and colleges produced poor quality of teaching and learning and did not highly participate in research and development activities. Universities and colleges still

maintained their exclusive positions and were not concerned with the practical problems of the community. In another survey conducted by Asiaweek (2000), Indonesian universities and colleges that took part in that survey were reported to be left behind in terms of their performance, compared to that of other universities in South East Asian countries.

This poor quality of performance is caused by various external and internal factors. From external aspects, Soemarwotto (2000a) points to the low government support and commitment in terms of the budget, the salary of the lecturers and lack of facilities provided for higher education institutions. Internally, Pangkahila (2000) identifies various factors such as management systems, financial allocation and academic culture that have directly or indirectly influenced this performance. These various factors illustrate the complicated problems and multifaceted difficulties faced by Indonesian universities and colleges. Solving these problems requires a comprehensive approach and collective efforts from leaders and members of universities and colleges.

However, it is noted that current efforts to solve those problems and to improve the quality of Indonesian higher education institutions are mostly based on structural and financial perspectives. Soemarwotto (2000b), for example, observes that most of the university leaders usually blame the lack of financial support from the government as the main source of the low performance of universities and colleges. He further contends that financial support is important, yet it is not the only resource that contributes to the improvement and development processes. In addition, Supriyoko (2000) notes that most of the college leaders do not implement a comprehensive approach in solving the current problems facing by the universities and colleges. In other words, the current improvement efforts seem to implement a partial approach in developing Indonesian higher education institutions.

This study argues that a cultural approach could be useful to provide a holistic understanding and knowledge on the working of Indonesian higher education institutions. A holistic understanding is required to engage in improving the performance of Indonesian universities and colleges.

THE OBJECTIVES OF THE STUDY

This study intends to examine and analyse the current organisational culture of one Indonesian higher education institution: **The Nusantara College**. This institution is located in one of the provincial cities in Indonesia. Founded in 1965, this tertiary institution was opened in order to provide greater opportunities for civil servants to get further education to improve their skills. Civil servants here mean those who work in government sectors, military and state-owned companies.

Previous studies in researching organisational culture mainly focus on tangible and intangible cultural characteristics of the institution (Beare, Caldwell and Millikan, 1989; Hofstede, Neuijen, Ohavy, and Sanders, 1990). In addition, the research is also concerned with the relationship between organisational culture and a broader cultural setting (e.g. community or society). Applying this framework to research organisational culture in the Nusantara College, this study poses three main research questions:

1. What are the existing characteristics of organisational culture in the Nusantara College?
2. How do the current cultural characteristics within the college relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

With regard to these three questions, this study focuses the analysis of organisational culture in the Nusantara College on the three observable cultural manifestations: *artefacts, behaviour, and verbal manifestations*, and the intangible aspects of *cultural beliefs and values*. This study poses four research objectives as lines of inquiry to answers these three research questions.

Firstly, this study aims at describing the four cultural manifestations of the Nusantara College, namely, *artefacts, behavioural and verbal manifestation, and cultural beliefs and values*. *Secondly*, after describing these characteristics, this study then

seeks to identify the cultural concepts that are reflected from each cultural manifestation. Description of characteristics and identification of cultural concepts are intended to provide a holistic view of the organisational culture of the Nusantara College.

Thirdly, having identified all cultural concepts, this study proceeds to analyse the relationships among these cultural concepts to find out the commonalties of cultural patterns within the college. *Finally*, after finding out the cultural patterns of the college, this study discusses the relationships between these cultural patterns and a broader cultural setting of the college.

SIGNIFICANCE OF THE STUDY

This study is expected to provide empirical research findings of aspect of organisational culture in an Indonesian college. As mentioned previously, it has been noted that the current condition of the performance of higher education institutions is not promising (Pangkahila, 2000). This condition has been caused by various internal and external factors and portrayed complicated problems faced by the universities and colleges. The efforts to improve the performance, therefore, require a holistic understanding of the dynamic processes of the colleges. By employing a cultural perspective, this study is hopefully able to provide a rich understanding on the current condition both for college or university administrators and policy-makers.

In addition, in promoting the awareness of a cultural perspective in understanding universities, Masland (1985:35) provides three arguments for the study of organisational culture:

1. On a theoretical level, cultural analysis is another framework for researchers and administrators. Cultural analysis does not replace but expands and complements other perspectives such as bureaucratic, political or theatre frameworks in understanding colleges and universities.
2. Organisational culture provides an avenue to explore the organisational development efforts as well as the influence on decisions and actions. Gaining

this understanding can provide better information for administrators in the decision-making process.

3. Due to the inherent nature of organisational culture as the “glue that binds the organisation and people together”, it will become increasingly important for the leaders and members to understand organisational culture.

It is contended, therefore, that understanding organisational culture is crucial for college and university leaders, administrators, and members. For leaders, it is vital to gain a holistic understanding before engaging in a process of improving the teaching-learning process or creating better management systems of the higher education institutions. For members, it provides a better understanding of the current situation and environment (Harman, 1988).

In addition, there have not been many studies focusing on researching organisational culture in Indonesian higher education institutions. This research, therefore, is expected to provide a local example of employing a Western organisational cultural framework to study the organisational culture of an Indonesian higher education institution.

LIMITATIONS OF THE STUDY

This research is a qualitative case study of the organisational culture in an Indonesian higher education institution, so that the scope of the study is delimited in several ways, discussed as follows:

1. This study only examines one college with the purpose to make the research manageable so that rich description and deep analysis can be achieved.
2. The scope of the data collected in this study is delimited by my physical ability and time availability to observe and record college activities and to interview people. As Edwards (1986:17) points out, "it is not possible for an observer to record every event in full due to the physical limitations of keeping track of every utterance and activity"
3. The college in this study is selected in a purposive manner so that it is not supposed to be a typical Indonesian higher education institution. For this reason,

the research findings of this study cannot be generalised to any wider population of the college in Indonesia.

4. Since the culture of organisation is dynamic and the research undertaken for this study is limited in time, this study is not repeatable in order to gather the same data as those of this study. However, the cultural concepts generated from this study can be subjected to validation by further research.

DEFINITIONS OF THE TERMS

In order to avoid misinterpretations and misunderstanding, several key terms in this study are defined as follows:

- *Organisational culture*. There are various and sometimes confusing definitions of organisational culture from the current literature. Since this study is concentrated on a higher education institution context, Kuh & Whitt's definition (1988) is employed. They define organisational culture as "the collective mutually shaping patterns of norms, beliefs and values, that guide the behaviour of individuals and groups in an institute of higher education and provide a frame of reference within which to interpret the meaning of events and actions on and off campus" (p.12-13).
- *Higher education institutions*. In this study, higher education institutions refer to Indonesian tertiary institutions that provide educational and professional programs for students who have finished their high school.
- *An Indonesian higher education institution*. In this study, the institution refers to the Nusantara College as the institution selected for this research.

STRUCTURE OF THE THESIS

Chapter 1: Introduction - Setting the Scene

An overview of the study is presented, including background, statement of the problem, the purpose of the study, research questions and objectives, significance of

the study, limitations of the study, definitions of key terms and the structure of the thesis.

Chapter 2: Literature Review

This chapter attempts to locate the theoretical framework of the research on organisational culture in higher education institutional setting. The content of the chapter discusses the definitions of culture, definitions of organisational culture, levels of culture, the development of organisational culture studies, application of organisational culture in educational organisations, and organisational culture in higher education institutions. Finally, this chapter proposes a conceptual framework for organisational culture analysis.

Chapter 3: Methodology

This chapter provides an overview of the research design and methodology used in this study. It is divided into two parts. The first part discusses the theoretical aspect of using qualitative case study in researching organisational culture. It presents the rationale for selecting the qualitative case study design, the data gathering techniques including interview, participant observation and document analysis. The second part describes the detailed research processes conducted in this study including the fieldwork program and the data gathering techniques. This chapter also discusses the ethical issues involved in this study.

Chapter 4: Data Presentation and Analysis

This chapter presents the result of the data analysis. The presentation starts with the description of the profile of the Nusantara College including the history and current condition. It then proceeds with the description of the four cultural manifestations and the main cultural concepts identified from each manifestation derived from the analysis of interviews, participant observation and document analysis. The description includes the artefacts, behavioural and verbal manifestations and the cultural beliefs and values of the Nusantara College.

Chapter 5: Putting It All Together: Discussion

This chapter discusses the relationship among the cultural manifestations and the main concepts identified and the relationships of these cultural concepts with the college's broader cultural setting. The chapter also explains the cultural model of the Nusantara College generated from the relationship between the college cultural manifestations and its broader cultural setting.

Chapter 6: Conclusions and Recommendations

The last chapter outlines the summary of the research processes, evaluation of the methodology, conclusions from the findings and implications and recommendations for future research.

CHAPTER II LITERATURE REVIEW

*The thought manifests as the word
The words manifests as the deed
The deed develops into habit
And the habit hardens into character
So watch the thought
And its ways with care
And let it springs from love
Born out of respect for all beings*

-DHARMA¹

INTRODUCTION

This study aims to describe and analyse the organisational culture of the Nusantara College. As mentioned in Chapter One, this study poses three research questions, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

To understand the main concept of this study, this chapter attempts to review related theoretical issues on the notion of organisational culture. It starts with the discussion on the definitions of the concept of culture to find one operational definition of culture suitable for this research. It also discusses its application in organisational settings and several definitions of organisational culture. The review also examines approaches that have been utilised in studying organisational culture, analyses the cultural reproduction in organisations and discusses the functions and levels of culture in organisation.

The last part of this chapter examines the concept of organisational culture applied in educational organisation setting and explores the previous research on studying cultures in higher educational institutions. Finally, this review proposes a tentative conceptual framework to analyse organisational culture in the Nusantara College.

¹ Quoted from Frost J.P. et al. (1991:7) *Reframing organizational culture*. Newbury Park: Sage

DEFINING THE CONCEPT OF CULTURE

The concept of culture and society is closely linked together. Culture "exists" within a group of people since it is the interactions through verbal, behaviour and symbolic processes among these people that eventually become the unique and distinct identity that bind these people together. This distinctive characteristic embodies the traditions, rituals, and values of the group that are highly prized and passed on to the next generation. These characteristics largely determine the behaviour of the members of the group. A person growing up in this group is exposed to the patterns of these values, beliefs and behaviour.

Culture has been a central concept in the studies of anthropology (Leacock, 1976). These studies are generally intended to find out patterns of life, the structure of ideology, a set of norms, specific learned behaviours, symbols, rituals or artefacts of certain ethnic groups and tribes. The work of Margaret Mead (1943), for example, is a classic anthropological study in which she focused on the values, rituals and traditions of Samoans. Another example is from Franz Boas (1964) who studied the culture of Eskimo village: their interactions, language, and traditions.

The numerous studies on culture have resulted in various definitions being given to this concept. It has been observed that these various definitions emphasise different meanings and result in no agreement on one definition of culture (Harman, 1988). In order to find out one operational definition for this study, several definitions of culture are firstly discussed.

Taylor (1871) – an English anthropologist – provided one of the early definitions of culture in which he defined it as “the complex aggregate that comprehends knowledge, beliefs, art, ethics, law, customs and any other habit and ability acquired by man as a member of society” (p.3). This definition implies the broad and wide scope of the meanings of culture in human life. Taylor identified culture as a complex system of knowledge, customs and traditions, beliefs and values that are embedded and exhibited within certain ethnic groups or tribes.

Another definition is from a current well-known anthropologist, Clifford Geertz, who sees culture as symbolic and normative elements of social actions. Geertz (1973:89) defines culture as:

...historically transmitted patterns of meanings embodied in symbols; a system of inherited conceptions expressed in symbolic form by means of which people communicate, perpetuate, and develop their knowledge about and attitudes towards life.

Geertz views culture as "webs of significance" or "a multiplicity of complex conceptual structures" which are "knotted into another" (p.10). Schall (1983:557) summarises Geertz's position in defining culture as "relatively enduring, interdependent symbolic system of values, beliefs, and assumptions evolving from and imperfectly shared by interacting organisation members".

Another researcher, Rousseau (1990:153), attempts to summarise several definitions of culture in order to find the core meaning of this concept. These definitions are as follows:

<i>Source</i>	<i>Definition</i>
Becker & Geer (1970)	Set of common understanding, expressed in language.
Kroeber & Kluckhohn (1952)	Transmitted patterns of values, ideas and other symbolic systems that shape the behaviour.
Louis (1983)	Three aspects (of culture): 1) some content (meaning and interpretation), 2) peculiar to, 3) a group.
Martin & Siehl (1983)	Glue that holds together an organisation through shared patterns of meaning. Three component systems: context or core values, forms (process of communication - for instance, jargon), strategies to reinforce content (such as rewards and training programs).
Ouchi (1981)	Set of symbols, ceremonies and myths that communicate the underlying values and beliefs of the organisation to its employees.
Swartz & Jordon (1980)	Patterns of beliefs and expectations shared by members that produce norm shaping behaviour.
Uttal (1983)	Shared values (what is important) and beliefs (how thing works) that interact with an organisation's

structures and control systems to produce behavioural norms (the way we do things around here).

Van Maanen & Schein (1979) Values, beliefs and expectations those members come to share.

Rousseau (1990:154) further points out that several notions underpin the concept of culture. The intangible aspects comprise shared values, common understandings, patterns of beliefs and expectations and the tangible elements as the manifestations of the beliefs and values represented in behaviour, symbols and artefacts. She further elaborates that culture mostly refers to the symbolic side of the human life, which is elusive and interpretative. It is elusive since it is difficult to comprehend quickly and interpretative since people need to interpret these symbols in order to understand the culture.

Kroeber and Kluckhohn (1963) conducted a thorough literature review to search the meaning of culture. They identified 164 definitions in which the cultural concept includes the terms such as ideas, concepts, ideologies, values, attitudes, goals, norms, learned behaviour, symbols, rites, rituals, customs, myths, habits, or artefacts (cited in Edwards, 1986:25). Based on Kroeber and Kluckhohn's and Merrill's discussion (1961) on the definitions of culture, Edwards (1986) underlines the significant features of cultures. He states that:

Culture is normative in that it embodies ideal patterns of behaviour, which modify the behaviour of individuals. Culture is adaptive to forces both inside and outside the group and provides for the needs of the group's members. Finally, the various "parts" of culture tend to form a consistent whole. The things people do, the ways in which they do them and with whom, the ways in which they think about those things, together, constitute the culture of the group.

From this brief discussion on the definition of culture, it can be summed up that culture consists of norms, beliefs and values that are embedded in the life of a group's members and embodied in symbols or manifestations as can be observed in the behaviour, rites and rituals, languages and artefacts. This idea is perpetuated in Kroeber and Kluckhohn's definition of culture (1963:357) and thus is employed as an operational definition throughout this study. They state that:

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive

achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand as conditioning elements of further action.

THE CONCEPT OF CULTURE APPLIED TO ORGANISATIONS

Organisations have been studied and analysed by using several conceptual and practical approaches in order to get a better understanding about the complexities of organisational life. Bolman and Deal (1991) use the term "frames" whereas Morgan (1986) utilises the term "metaphors" to refer to these approaches. These frames, they argue, are tools for organisational leaders and managers to understand organisations from different angles. With knowledge of these frames, leaders and managers are likely to be more successful in bringing about changes in organisations.

Several approaches or frames that have been used to analyse organisations are bureaucratic or structural, human relations, political, theatre, culture or symbolic and open system approaches (Bolman & Deal, 1991). The bureaucratic approach to organisation, for instance, has been a dominant view for quite a long time (Firestone & Louis, 1999). This approach emphasises a hierarchical control of authority and establishes vertical communication among members in the organisation. This view also develops clear written rules and procedures and sets up supervision as the way to evaluate the work of the employees. The founders of this view – Taylor (1911) and Weber (1947) - thought that managers or leaders of organisations should rationally analyse the environment in the light of organisational objectives to design the best structure for organisations. Unfortunately, this view cannot provide leaders or managers with a tool to understand the complexities of organisational life.

In contrast to a structural view, a cultural approach – as its definitions confirm – emphasises the values, beliefs, rituals and symbols that touch more human sides of an organisation. Instead of stressing prescribed rules and the primacy of organisational hierarchy in organisation, a cultural approach focuses more on the life

of the organisation that is exhibited in the attitude, the commitment, the ability, motivation, values and beliefs of the members of the organisation. In other words, a cultural approach stresses the importance of analysing the underlying norms, values and cognitive mind-sets that are held by the members of the organisation over time (Morgan, 1986).

It can be inferred that a cultural approach to an organisation is an attempt to get the feeling, atmosphere, character or image of the organisation. It encompasses the cultural notions such as norms and values and highlights their roles in organisational analysis. Van Maanen (1979:86) explains what is meant by a cultural approach to organisation when he states that:

There has come of age the significant realisation that the people we study (and often seek to assist) have a form of life, a culture that is their own and if we wish to understand the behaviour of these people and the groups of organisation of which they are part, we must be able to both appreciate and describe their culture

A cultural approach, thus, requires the leaders or managers of the organisation to pay more attention to the personal values and meanings of the members of the institution. Employees are not machines that can be trained to execute monotonous tasks over time. They are complete human beings who bring their own beliefs and values to the organisation. A cultural approach offers access to deeper values and beliefs of the members of organisation. These beliefs and values often become a determinant factor in the working life of the employees and, in turn, influence the performance of the organisation (Deal & Kennedy, 1982; Deal & Peterson, 1990; Hoy & Miskel, 1996).

This cultural approach to organisation is also supported by the fact that each institution has its own distinctive features. Anyone who has been working for different companies or schools usually finds out that each institution has a different atmosphere, ways of doing things and personality. Handy (1981:176) confirms this notion when he said that:

...organisations are as different and varied as the nations and societies of the world. They have differing cultures – sets of values and norms and beliefs – reflected in different structures and systems. And the cultures are affected by the events of the past and by the climate of the present, by the technology of the type of work, by their aims and the kind of people that work for them.

Therefore, all organisations can be viewed as having their own cultures. The cultural perspective provides colourful ways of looking at what is happening within the life of an organisation (Jellinek, 1983). An organisation is like an ethnic group or tribe that possesses unique values, beliefs and practices that are different from other organisations. Thus, this study views that the Nusantara College possesses its unique cultural characteristics that are different from other organisations. This study aims to describe and analyse these unique cultural characteristics of the college. To fully understand the concept of organisational culture, the next section examines various definitions concerning this concept.

DEFINING THE CONCEPT OF ORGANISATIONAL CULTURE

Earlier organisational researchers have discussed the role of culture in organisations. Elton Mayo (1945) and Philip Selznick (1957), for instance, have examined the role of ethos, values and norms – other terms for organisational culture - in the life of organisational members. It is noted that the term "organisational culture" itself was firstly proposed by Pettigrew (1979) in his article entitled *on studying organisational culture* in *Administrative Science Quarterly* (Firestones & Louis, 1999). Since then, this concept has caught a lot of attention from both the academic community as well as organisational practitioners.

It is widely acknowledged, however, that the concept of culture, when applied in organisational analysis, produces different understanding and interpretations. This is caused by the numerous and diverse definitions of the concept of culture in anthropology. Although the definitions are diverse, the concept of organisational culture is generally characterised by the shared beliefs, myths, ideologies and other forms of expressive symbolism within the life of the members of organisations. Pettigrew (1979) and Morgan (1986) highlight that organisational culture refers to the system of knowledge, ideology and shared understanding and values, laws and day-to-day rituals of the members of the organisation.

In defining organisational culture, there are two current views. The first group tends to define culture from a managerial perspective. Jay Lorsch (1985:84), for example, defines organisational culture as "the beliefs of top managers in a company about how they should manage themselves and other employees and how they should conduct their business". Alan Wilkins and Kerry Peterson (1985:265) refer to organisational culture as "what people (and managers) believe what works and what does not work in an organisation".

The second group defines organisational culture based on an understanding of organisational symbols, myths, and values. Pettigrew (1979), for example, defines organisational culture as symbols, languages, ideology, belief, ritual and myth. William Ouchi (1981:14) points out that organisational culture can be defined as "symbols, ceremonies, and myths that communicate the underlying values and beliefs of that organisation to its employees". Another definition, from Edwards (1991:7), states that organisational culture is "the shared values and norms which provide the crucial foundations of an organisation and which bind a group of people over time". Henry Mintzberg (1989:98) defines organisational culture as "the tradition and beliefs of an organisation that distinguish it from other organisations and infuse a certain life in to the skeleton of its structure".

Howard Schwartz and Stanley Davis (1981:33) regard organisational culture as "a pattern of beliefs and expectations shared by the organisational members that produces norms that powerfully shape the behaviour of individuals and groups in organisation". Beare *et al* (1989: 177) maintain that organisational culture is "shared meanings, cognition, symbols and experiences that are expressed in the behaviours and practices of the members of a group". Hoy and Miskel (1996:114) refers to organisational culture as " shared orientation that hold the unit together and give it a distinctive identity.

Schein (1992) provides quite a comprehensive definition of organisational culture. He states that organisational culture is:

A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and therefore to be taught to

new members as the correct way to perceive, think, and feel in relation to those problems. (p.12).

This definition implies that the core of organisational culture lies in the deep assumptions of people in the organisation regarding nature and their environment. These assumptions become the foundation for operating values and behaviours of the members. Symbols, myths, artefacts, rituals and rites are the manifestations of these assumptions.

Since this study intends to research organisational culture in higher education institutions, Kuh and Whitt's definition (1988:12) is regarded as appropriate for this research. They define the organisational culture in colleges and universities as:

The mutually shaping patterns of norms, values, practices, beliefs and assumptions that guide the behaviour of individuals and groups in an higher education institution and provide a frame of reference within which to interpret the meanings of events and actions on and off campus

Employing this definition, this study attempts to analyse the current patterns of cultural norms, values and practices that direct the behaviour of the Nusantara College members. By knowing these cultural patterns, the college members and outsiders will have a rich understanding of the meanings of the daily events and activities of the college.

APPROACHES TO STUDYING ORGANISATIONAL CULTURE

As mentioned previously, since the beginning of the 1980s, there has been a great enthusiasm for the study of organisational culture. Some researchers welcomed this concept as a new strategy to improve the performance, loyalty and productivity of an organisation. Others viewed this concept as a new way of interpreting the life of organisation. It is not surprising, therefore, that studies on organisational culture have been flourishing since then (Frost, Moore, Louis, Lundberg, & Martins, 1990).

It has been observed, however, that these studies are characterised by diverse and numerous philosophical, conceptual, and methodological differences (Frost *et al*, 1990). Although researchers scrutinise the same phenomena – i.e. culture – they have

fundamental differences once they are studying this concept. This phenomenon produces numerous and diverse approaches in studying organisational culture in organisations.

Research on studying culture in organisations and specifically in higher education institutions, can be generally divided into two broad approaches or paradigms (Riley, 1983; Alvesson, 1993). The first views organisational culture as a means of promoting more effective managerial actions, whereas the second sees culture as a way to gain a holistic understanding of organisational dynamics and processes. The first view is generally known as *a functionalist or positivist view* and the second is usually called as *an interpretive paradigm*. Each paradigm is discussed below:

Functionalist Paradigm

Functionalist advocates consider culture as an organisational variable, something that an organisation *has* (Smircich, 1983). Culture is treated as an object, a phenomenon or a human body that is going to be analysed and studied by researchers. Culture is reality outside the researchers, which can be managed or controlled to influence other variables within an organisation.

This perspective on culture is usually called a culture-performance link approach (Alvesson, 1993:31) that is currently regarded as the dominant literature in most of the organisational cultural studies. This approach is the representation of the view, which Habermas (1972) calls *a technical cognitive interest* – which aims at developing knowledge of cause-and-effect relations through which control over nature and social life can be achieved.

This perspective assumes that culture is characterised by consistency, organisation consensus and clarity among the members of the organisation. Consistency refers to the pattern of relationship between values and basic assumptions with cultural manifestations. In this view, cultural values are always consistent with the cultural practices such as rituals, stories, and behaviour of the members. Organisation consensus affirms the notion that members of organisation share the same values in order to build commitment and loyalty to the organisation (Deal & Kennedy, 1999).

According to Alvesson (1993:31), in the functionalist perspective itself, there are at least three different groups according to the degree of the relationship between culture and organisational performance. *The first group* of a functional perspective conceives culture as a building block in organisational design – as a subsystem of organisation that is separated from other variables. This group is sometimes called “the corporate culture school” that is disseminated by the work of Cummings (1984), Deal and Kennedy (1982, 1999) and Kilmann (1985) among others.

This group recognises that there are still disagreements about what is organisational culture but they conclude that it is still important to consider “what makes culture good or bad, adaptive or dysfunctional” (Killman, 1985;354). This groups views culture almost as “a physical force” (Alvesson, 1993;31) that provides meaning and directions, as if it is a social energy that moves the organisation into certain directions. This view has dominated most of the American texts on corporate culture (Deal and Kennedy, 1982, 1999); Peters & Waterman, 1982). According to this view, the crucial dimensions of culture are norms and values that can be managed and controlled by the managers. Thus, cultural studies are aimed at finding out the “managing tool” to produce shared norms and values that can guide the organisational members’ behaviour to enhance organisational performance.

The second group of a functional perspective is known as a symbolic management group, which views the leadership of organisation as having a task to influence the symbols, stories and myths that are shared by the organisational members (Alvesson, 1993). This group suggests that management actions have a significant influence on an employee’s attitudes and behaviour. Managers are encouraged to produce symbolic actions that increase the probability of the development of a common set of understandings about organisational affairs among members. Advocates of this view among others are Berg (1986), Pfeffer (1981) and Smircich and Morgan (1982).

According to this group, there are possible actions of management including mobilisation or motivation, satisfaction of demands, implementation of change and attitudes and feelings of satisfaction. These actions may create organisational members’ satisfaction with organisational processes and, in turn, may lessen the

conflicts and tensions among group members so that collective actions may emerge to support organisational objectives (Pleffer, 1981:35).

A *third group* of a functional perspective focuses on employing culture as “a diagnostic instrument and a guide for action” (Alvesson, 1993:35). This group stresses deep basic assumptions as the main element of culture that is difficult to change. This group emphasises the awareness of the managers in dealing with these deep assumptions when conducting changes in organisations. Proponents of this view are Martin and Siehl (1983), Louis (1985), and Schein (1992).

According to this group, cultural studies should focus on the effect of local cultures (subcultures), both inside and outside organisations, on the basic assumptions of the organisational members that have been embedded for a long time. Thus, in Schein’s definition, culture is viewed as a pattern of basic assumptions – invented, discovered and developed by a group to cope with problems of external adaptation and internal integration. The objective of cultural studies, in this group’s view, attempts to be of practical relevance for managerial actions. By employing a cultural approach, managers can realise difficult aspects of culture that hinder organisational changes and performance.

Following Alvesson (1993), this study contends that there is a problem in viewing culture as a cause to influence other variables (e.g. performance) in an organisation. The problem arises from the fact that, in the cultural-performance link view, “the idea of culture very often promises rather than it delivers” (p.42). It is very difficult to separate “culture” from “non-cultural” variables and to determine to what extent culture can influence other variables in an organisation. Alvesson (1993:42) further argues that:

I am not saying that there is no connection between culture (however defined) and performance; on general level there certainly is. However, proportions of how precisely defined concepts of culture brings about distinct outcomes often seem problematic. Either the link is speculative and uncertain or it is impossible to separate culture from outcomes.

Interpretive Paradigm

Instead of treating culture as a variable that can be controlled to influence performance, this study adopts an interpretive approach, which views that culture and organisation are inseparable concepts and proposes the notion that the organisation *is* culture (Smircich, 1983). In this view, analysing organisational culture is not concerned with what culture might accomplish but concentrates on “the creation of inter-subjective meaning” (Alvesson, 1993:43). “Questions of interpretation and description take precedence over questions of function and causal explanations” (Sypher, Applegate, & Sypher, 1985 cited in Alvesson, 1993:43). Thus, researching organisational culture focuses on describing and interpreting patterns of symbolic discourses, myths, heroes or heroines, stories, rites and rituals that have been perpetuated and embedded within an organisation.

This framework is illuminated by another approach to knowledge of what Habermas (1972) calls *a practical hermeuneutic and emancipatory* perspective. Researching culture in this view intends to gain a better knowledge and a holistic understanding on the life of organisational members. Understanding is a key in this perspective since it is an understanding that leads to critical evaluation on current practice that may initiate changes on organisational practices and to realise justice and democracy in the life of an organisation (Alvesson, 1993:6).

A lot of research employing an interpretative paradigm, therefore, emphasises understandings of the organisational members' processes, activities and values. Gregory's (1983) research, for instance, focused on understanding the symbols of organisation, where she puts emphasis on the research that reflects the "native's point of view" rather than the researcher's point of view. Van Maanen (1973,1988) highlights the need of "immersing" the researcher in the life of the insiders when researching organisational culture. His study on the socialisation of police officers provides an example of researching organisational culture using detailed ethnography that produces a well-grounded theory of cultural socialisation.

Furthermore, the interpretive perspective emphasises the existence of sub-cultural groups or multiple cultures that may trigger conflicts and lack of consensus in organisation. Martin & Meyerson (1988:83), for instance, contend that the defining characteristics of this view are "inconsistency and sub-cultural consensus". This perspective views that organisational culture is dominated by a series of differentiated subcultures that may co-exist in harmony, conflict or indifference to each other (Frost *et al*, 1990). According to this view, shared values and practice exist only within sub-cultural boundaries and ambiguity is channelled outside their boundaries.

Another trend of researching culture that can be included in the interpretive paradigm is what Martin and Meyerson (1988) call a fragmentation perspective. This view is concerned with understanding the process of constructing and reconstructing reality within organisations. They argue that the characteristics of current organisations are full of "ambiguity and complexity" among cultural manifestations in organisations. These characteristics lead to "a multiplicity of interpretation" that do not produce stable consensus (p.60). With this perspective, research on organisational culture seeks to understand the complexity and interaction between "sometimes conflicting subcultures" (Harris & Ogbonna, 1998:124). Issues of gender, and ethnic differences, for instance, are viewed as an important factor in constructing organisational realities.

Several examples of studies using this view are Meyerson's study of hospital social workers (1989) and Weick's study (1990) on the decision making one night at the Tenerife Airport. Both of these studies assert that each employee in one organisation has a different interpretation of the events that occurred in their organisation. In Meyerson's study, for instance, social workers have no clear definition of their jobs and the boundaries with other related occupations such as nursing, counsellors, etc. Most of the employees state that ambiguity in executing their tasks is part of their jobs (Frost, *et al*, 1990).

Another study within an interpretive paradigm is from Alvesson (1993) who focused on analysing the culture of one university department. Based on the research findings, he proposed a multiple cultural configuration model that emphasises the

interplay between an internal organisational culture and a wider societal culture. In this model, organisational culture is seen not as stable subcultures but as mixtures of cultural manifestations from different levels of people's interaction inside and outside the organisation. Organisational culture, therefore, is viewed as having distinct characteristics as the result of the influences from the wider cultural setting.

This research attempts to employ an interpretive perspective in researching organisational culture in the Nusantara College. With this perspective, this study is not concerned with what culture might influence, or be influenced by, other variables within the college. Rather, this study concentrates on describing the cultural characteristics of the institution and interpreting these features to find out cultural meanings and concepts behind the description. The main objective of this study then is to gain a holistic understanding and knowledge of the organisational processes in the college.

THE REPRODUCTION OF CULTURES IN ORGANISATIONS

Studying culture in organisations should consider two cultural contexts that affect the culture of organisational members. These two contexts are generally known as "macro-micro" or "great-local" views in researching organisational culture (Firestone & Louis, 1999; Alvesson, 1993). The first context is concerned with an influence from a wider setting where the organisations are located. This broader setting is represented in the culture of the nation states or the ethnic group (macro or great cultural view). It is widely acknowledged that national or ethnic values and practices (host cultures) strongly shape and determine the behaviour of the members of organisations (Helmets, 1991:65).

The second influence is from the subgroups' cultures that exist within the organisation. It is observed, that in a large organisation like universities or big companies, each department or section has its own values and practices that sometimes contradict the organisation-wide culture. These values and practices form numerous subcultures within an organisation that influence the cultural characteristics of the organisation (Van Maanen & Barley, 1985)

Since this study is conducted in an Indonesian organisational setting, which is different from the Western (New Zealand) organisation context, it is necessary to discuss the general patterns of characteristics of the Indonesian society as “the host culture” where this study is conducted. This description intends to provide a general picture of the Indonesian society's culture that may have had an impact on the organisational culture of the Nusantara College.

Hofstede (1983, 1994) has underlined the importance of understanding differences of national values in researching organisational culture. As the result of his research on the cultural variability among 40 different countries, he constructed four dimensions of culture, which is generally known as *Hofstede's Dimensions*. The four dimensions comprise: 1) *Individualism-Collectivism*, 2) *Power Distance*, 3) *Uncertainty Avoidance*, and 4) *Masculinity-Femininity*. Following these dimensions, this section aims to identify the common characteristics of the Indonesian society. Each dimension is discussed as follows:

High Collectivism

Indonesian society is characterised as having high collectivism among the members of the society. Collectivism is characterised by the fact that people from birth onwards are integrated into strong, cohesive in-groups (Hofstede, 1983:51). The concept of collectivism is usually opposed to the concept of individualism, which is generally identified as one of the characteristics of Western societies.

Hofstede (1983) identifies two aspects of collectivism that are largely practiced by the members of Indonesian society. *First*, in collectivist society, people tend to think in term of “us” (our family, our organisation) and “them” (other people). This thinking framework influences the social practice in which, the more familiar they are with others (such as with the members of family or organisations), the better their treatments are. The emphasis on social interaction is in building trust and familiarity first before engaging in other activities.

Second, in collectivist society like Indonesia, it is unfavourable to have different opinions from the rest of the group. This is demonstrated by the way people educate their children in the family in which children should learn to think of uniformity rather than differences. The values in families emphasise the practice of harmony to live as a group rather than to encourage competition among individuals.

High Power Distance

According to Hofstede (1983:3), power distance is defined "as the extent to which the less powerful members of society accept that power is distributed unequally". Indonesian society is characterised as having high power distance in their social interactions. It is generally acknowledged that people in Indonesia tend to be much more dependent upon their leaders, parents or older people. Indonesian society generally has hierarchical structures, status, and "classes" with their own roles and Indonesian people usually feel comfortable with their status and roles.

High power distance in Indonesian society requires the younger members of society to show respect and appreciation for parents, older people or people with higher status. This is based on the assumption that these people have much more experience and knowledge that can guide and protect the younger ones (Hofstede, 1983). Thus, in talking to parents or older people, younger people should call them as *Bapak* or shortened as *Pak* for men and *Ibu* or *Bu* for women as a way of showing respect. (The word *bapak* and *ibu* are probably equal to Mr or Mrs in English)

Uncertainty Avoidance

This dimension refers to how comfortable people feel towards ambiguity. Indonesians are used to facing unstructured, unplanned or sudden situations without previous signals and yet they can overcome these situations using negotiations. There is a famous saying among Indonesians, for example, that "*semuanya bisa diatur*" or "everything can be negotiated" even in the most difficult situations.

Influenced by the uncertainty acceptance value, Indonesians have a different system of thinking for *time* and *planning*. Most Indonesians tend to think of time in terms of

it being *cyclical* rather than *linear*. This thinking system results in the attitude of *not in a hurry* in everything they do since they think that time will come again. Furthermore, Indonesian people generally are not used to planning their events and activities in advance (Hofstede, 1983).

Slightly Feminine Society

Indonesians can be considered as a rather feminine society since people generally demonstrate a caring attitude towards the quality of life and the attention for the oppressed people in the society (Hofstede, 1983). Femininity is usually opposed to masculinity, in which the society perpetuates strict roles, material success, ambitions and competitiveness such as generally demonstrated in Japanese or American societies. Feminine characters in Indonesian people are perpetuated in the practice that people with ambitions and competitive spirits are considered unacceptable in social interactions. Families tend to teach their children to emphasise harmony without individualistic motives, being proud of achievement or showing off material success.

FUNCTIONS OF ORGANISATIONAL CULTURAL STUDIES

Organisational culture affects every part of the organisation's life. When managers adopt a cultural framework, they will gain different views on how employees interact in the lunch rooms, the way that professional development is conducted and collaborative efforts are developed. Following Schein (1992:xii), there are at least three reasons to justify the necessity of studying organisational culture for this study:

Firstly, cultural analysis provides understanding of sub-cultural dynamics within an organisation. This comprehension is necessary since an organisation usually consists of various people, groups and teams with different customs and cultural backgrounds. To promote successful programs and teamwork, therefore, everybody in the institutions needs to understand sub-cultural differences within the groups or between the groups. Once the mutual understanding has been achieved, cultural differences will not become "a barrier" anymore in the workplace.

Secondly, cultural analysis is necessary for management across national and ethnic boundaries. Companies, schools, and any other organisations are becoming more and more multicultural, meaning that their employees now come from different ethnic backgrounds and different nationalities which, of course, have different languages, customs and traditions. Without having cross-cultural understanding, working in these organisations will be very difficult both for managers and employees. Therefore, cultural analysis is expected to equip them to face and solve these difficulties.

Thirdly, organisational learning, development and planned change cannot be understood without considering culture as a primary source of resistance to change. Organisational development becomes the key to survival in the era of the ever-increasing rates of technological, social, political and economic changes. Learning new technologies, adapting to new social atmosphere and changing working structure should be the characters of current organisations. Adapting to new atmosphere requires an understanding on beliefs, values and practices of the organisational members.

This study is expected to provide an understanding of the existing characteristics of organisational culture of the Nusantara College. Gaining a holistic understanding is of importance for the college leaders and members before they engage in developing and improving the performance of the college.

THE ELEMENTS OF ORGANISATIONAL CULTURE

As its definition in anthropological studies suggests, culture is a broad concept that is difficult to analyse. Many researchers attempt to analyse culture in terms of its various layers from the surface up to the core. These layers are sometimes called the levels or elements of culture. These levels refer to the degree to which the cultural phenomenon is visible to the observer (Schein, 1992:16).

Basically, the concepts of the levels in organisational culture are generally borrowed from the cultural research in anthropology. Merrill (1965), for instance, highlights

that cultural research is intended to find out cultural patterns that are demonstrated by the members of the groups, ethnic or national. He identifies three patterns of behaviours that are generally found in researching culture: 1) physical behaviour, 2) verbal behaviour, and 3) material artefacts (p.142). The physical behaviour includes all actions of the members of a given society that assumes socially prescribed regularity. Language is identified as the verbal behaviour, Material objects, that are considered important in the life of the society members, are classified as artefacts. Besides these observable patterns, there are also hidden aspects that underpin the behaviours, which most of the researchers call beliefs, values and assumptions that are embraced by the members of a society (p.132). These two observable and intangible aspects are embodied in the cultural life of the society members.

Applied to organisational culture research, the elements of cultures generally range from the *tangible manifestations*, which can be seen, felt, and heard to the *intangible manifestations* that are difficult to decipher. The tangible cultural manifestations are embodied in the form of artefacts, clothes, buildings or the products of the culture, whereas the intangible manifestations are deeply embedded in the form of basic assumptions, values and beliefs of the members of the organisation.

According to Schein (1992:17), culture in an organisation can be analysed into three levels or elements: *artefacts, espoused values and basic underlying assumptions*. The first visible element of culture is artefacts, which are the manifestations of basic assumptions and shared values within an organisation. Artefacts can be embodied in the observable behaviour of people, languages and symbols in the organisation. Schein simply defines artefacts as all of the phenomena that "one sees, hears, feels" when one encounters an organisation with an unfamiliar culture (p.17).

Several questions that can be posed to identify these artefacts are: "How do people behave or interact to each other? What are the terms or words that can only be understood by the members of organisation? What are the ceremonies and meetings that are considered important in organisations?" (p.18). However, Schein contends that the researcher should be aware that it is very difficult to understand what all these symbols or artefacts mean. He also warns the researchers to be careful in interpreting these symbols. Only when the researchers have deeply analysed and

understood basic assumptions and espoused values, can correct interpretations of these artefacts be achieved.

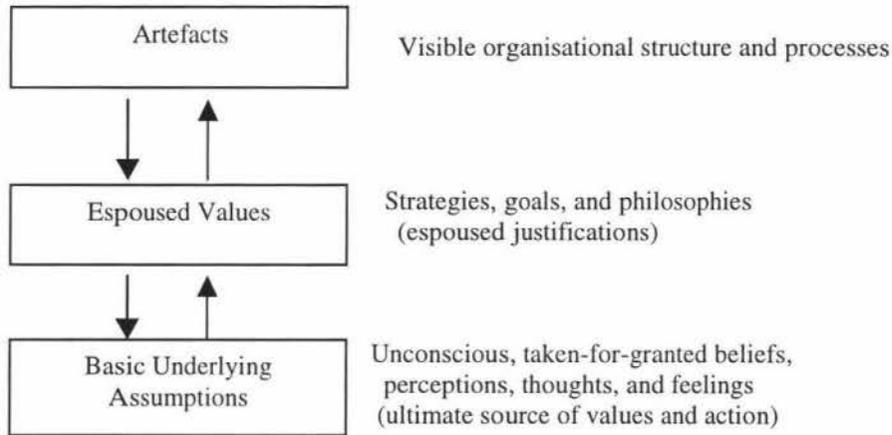
The next level is *espoused values*, which is generally defined as conceptions of what is desirable or what ought to be, to differentiate them with conceptions of "what it is" (facts). Espoused values underpin members' behaviour when these values or norms are believed to work well and can solve various problems in the organisation. These values and norms, then, serve as a guide for the members of the group in dealing with certain problems and situations and also in training new members to behave in organisations. Values and norms at this conscious level can predict the behaviour of the members and can be observed at the artefact level.

The next and deepest level is *basic assumptions* as the bedrock of the culture. These assumptions come from the worldview of the members of organisation about the nature of human relationship, human nature, truth, reality and environment. These basic assumptions tend to be the "taken for granted" framework that members use in solving their problems. These assumptions come from the espoused values that have been experimented many times and proved to be successful. The members, thus, never confront or debate these assumptions. Schein further elaborates that these assumptions define the members for "what to pay attention to, what things mean, how to react emotionally to what is going on, and what actions to take in various situations" (p.22).

These assumptions usually link with wider cultural phenomena such as ethnic or national culture. Schein provides an example of the differences between the working assumptions of American and Asian people. When an American manager worked with Asian subordinates, they usually brought their own cultural assumptions. In a particular problem, for instance, the American manager tried hard to solve the problem and proposed one strategy. When he conveyed this to his Asian subordinates, they seemed to agree. In fact, they knew that this strategy would not work. But they did not tell their boss, since it would embarrass him. When they implemented the strategy, of course, it failed. The message from this example is that the American manager brings his assumption that the priority is to solve the problem. However, the Asians bring their own assumptions to save and protect their boss's

dignity. The three levels of culture from Schein (1992:17) are described in Figure 2.1.

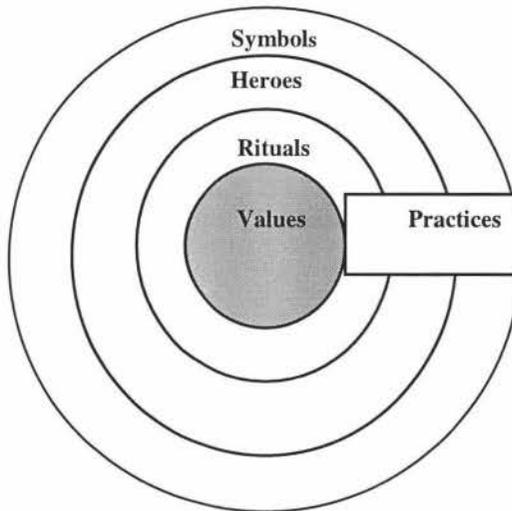
Fig. 2.1: Schein's model of cultural elements



Other researchers who propose the analysis of the levels of culture are Hofstede, Neuijen, Ohavy and Sanders (1990:286). They identify two broad elements of organisational culture: *cultural practice (tangible manifestations)* and *values (intangible elements)*. The first level is cultural practice that can be seen, felt, and heard. Cultural practice consists of three elements: *symbols, heroes or heroines, and rituals*. Symbols are manifested in verbal words, pictures or objects that carry a particular meaning within a culture. Heroes or heroines are persons, alive or dead, real or imaginary, who are highly prized in the culture and serve as a model for behaviour. Rituals are collective activities that are technically superficial but socially essential within that culture. These three aspects are generally accessible and quite easy to observe. However, in interpreting these practices, researchers should refer to values as the foundations or the bases for these practices.

Values are the core of the culture and are difficult to analyse. It is something related to the beliefs and feelings of the members of the group about good and bad, normal and abnormal in their organisation. These feelings are often unconscious and rarely discussable. They are the members' worldview; the ideology and basic assumptions of how should people interact with each other. This aspect is intangible and underpins cultural practices of everyday life of the members of an organisation. The levels of culture from Hofstede et al (1990:291) are described in Figure 2.2.

Figure 2.2: Hofstede's model of cultural elements



Beare, Caldwell and Millikan (1990:176) provide another description of the levels of culture. They develop their framework especially for educational organisation settings. They point out that, in analysing culture, the researcher needs to focus on four aspects of culture, i.e.:

1. Conceptual intangible foundations consist of values, philosophy and ideology. Values are criteria against which members evaluate their actions, either proposed or taken, and on the attitudes and behaviours of others. These values are learned, internalised through experience, education and observation. Philosophy is a coherent statement about the organisational values. Ideology is more specific than philosophy. It addresses causes and effects in thought systems and forces thought and actions along particular lines. In summary, values are a source for philosophy and philosophy is a source for ideology.
2. Conceptual or verbal manifestation. These manifestations of values, philosophy and ideology are usually conveyed in writing or words among members of the organisation. Beare, *et al*, then, identify seven aspects that can be used to analyse this manifestations: 1) aims and objective of college, 2) curriculum, 3) language, 4) metaphors, 5) organisational stories, and 6) organisational structures.
3. Behavioural manifestations. These manifestations can be seen in the attitudes and behaviours of the members of an organisation. Beare, *et al* identify six aspects that can be used to analyse behaviour: 1) rituals, 2) ceremonies, 3) teaching and learning, 4) operational procedures, 5) rules, regulations, rewards, and sanctions,

- 6) psychological and social support, and 7) parental community and interactions patterns.
4. Visual manifestations and symbolism. These manifestations embody the things that can be seen and touched. Beare, *et al* identify four aspects: 1) facilities and equipment, 2) artefacts and memorabilia, 3) crests and mottoes and 4) uniforms. See appendix D for a model of cultural analysis from Beare *et al* (1989).

Following Schein (1992), Hofstede, *et al* (1990) and Beare, *et al* (1989), this study intends to analyse two elements of organisational culture: tangible and intangible aspects. Tangible aspects focus on artefacts, verbal and behavioural manifestations and intangible aspects on cultural beliefs and values. Further discussion is presented in the section of conceptual framework for analysing culture in this chapter (p.42).

CULTURAL STUDIES IN EDUCATIONAL ORGANISATION SETTING

In the era of educational reform, there is a growing demand and pressure of accountability and proof of educational improvement both from the government and the public. Institutional improvement is often inadequate to be examined by relying only on quantitative, measurable indicators. School or college administrators, and policy-makers, therefore, attempt to develop an alternative framework for improving as well as evaluating a school or colleges' performance. The concept of culture is employed as an alternative strategy in bringing about a successful improvement process and evaluating a schools' performance.

In addition, studying culture in educational organisations is necessary for two reasons. Firstly, the cultural phenomena at schools, colleges and universities are different from business organisations. Secondly, different philosophical bases underpin educational organisations. It is generally assumed, for instance, that the priority of schools or colleges is to foster and facilitate learning for students, whereas the priority of the companies is to get financial profit. Hence, the operational strategies of these two kinds of organisation are dissimilar as well.

The idea that schools have distinctive cultures, which are different from cultures in other types of organisations, is actually not new. A classic view of this idea is proposed by Willard Waller (1932, cited in Deal & Peterson, 1999:2) who stated that "schools have a culture that is definitely their own. There are, in the school, complex rituals of personal relationship, a set of folkways, mores, and irrational sanctions, a moral code based upon them". Sarason (1971) pointed out that school cultures could undermine innovation. Principals who work against school culture will not be able to get anything done. Rutter (1979) refers to "school ethos" – another term for school culture – to explain a factor behind student achievement. Ethos, it is claimed, can produce positive changes for schools when it is channelled in a right direction.

According to Prosser (1999), the importance of studying school culture is based on the following reasons. *Firstly*, schools do not exist in a vacuum and national and local cultures affect the school's life. Members of the schools have different orientations in terms of ethnic, professional, and political backgrounds. It is with this notion that studies in school culture are important.

Secondly, each type of organisation has different and distinct features that become the *generic culture*. Hospitals, banks, prisons are institutions that perpetuate their own values and practice in running these organisations. Schools are characterised by the generic culture in which schools are perceived as the place where caring, nurture, learning, and affections for children are promoted and practised among school members.

Finally, although schools possess similar generic cultures, the members in a particular school implement the degree of freedom and the capacity to interpret and reinterpret this generic culture. This freedom and interpretation leads to the creation of a unique culture within one organisation. This uniqueness differentiates one school or college to the others.

It is argued, therefore, that studying the culture of one particular organisation is important in gaining an understanding of uniqueness and distinct features of the institution. Studying cultures of schools and colleges generally aims at finding the special characteristics of one particular school or college. Generalisation of the

findings may lead to the generic culture of the types of educational organisation such as generic culture of primary or secondary schools, colleges or universities.

Since this study focuses on the culture of one tertiary institution, it is necessary to discuss more deeply the nature of the generic cultures of universities and colleges from previous studies. The next section examines the studies on culture in higher education institutions.

CULTURAL STUDIES IN HIGHER EDUCATION INSTITUTIONS

A cultural approach in analysing universities and colleges has been considered crucial in understanding colleges and universities. Kuh and Whitt (1988:8) state that, "the concept of organisational culture has been recognized as a critical element in the study of higher education institutions". This "critical element" consists of a focus on the non-rational or symbolic side of organisational life. The focus of the research on symbolic life of universities usually attempts to reveal the values, beliefs and meanings that are perpetuated in the rites, rituals, and ceremonies, artefacts, stories and myths.

Studies on symbolic or cultural aspects of higher education institutions reveal that universities and colleges possess unique and distinct features that are different from other organisations. The work of Manning (2000:5) on rituals, ceremonies and cultural meaning in higher education, for instance, proves that universities' members construct and reconstruct their meanings through symbols and ceremonies that have been practised over time.

Previous research on organisational culture in higher education institutions reveals four interrelated dimensions (Clark, 1984; Austin, 1992). They are the culture of enterprise (organisation), academic profession, disciplines and higher education national system. Enterprise culture deals with the values and practices within specific organisations that are different from one university or college to the other. Academic profession culture relates with distinct values and practices that are shared by all academic staff beyond the boundary of universities, regions or even nations.

Disciplinary cultures are specific and unique values and practices that become an identity of one discipline such as science, technology culture. Higher education national system cultures are values and practices that are promoted by the government within one country.

To put them together, an analysis of organisational culture in universities and colleges usually engages in revealing or finding out these values and practices from those four interrelated dimensions. Clark (1984:42), therefore, argues that the members of the higher education institutions experience “multiple cultural membership” in their daily operations. This study follows the four cultural dimensions or a multiple cultural membership from Clark (1984). The reason is that these four dimensions are inter-related and closely linked together and shape the unique organisational culture of higher education institutions. The four dimensions of culture in higher education institutions are discussed below.

Organisational (Enterprise) Cultures in Higher Education Institutions

In analysing the culture of higher education institutions, college culture has actually been researched before the rise of the concept of organisational culture in business studies during 1980s. The work of Clark (1970,1972), for example, on the organisational saga, another term for organisational culture, in higher education, has been acknowledged as an example of sound and well-founded research on understanding culture in organisational institutions (Harman, 1988:45). Based on his analysis of the culture of three distinct U.S. colleges, i.e. Antioch, Reed and Swarthmore, Clark found out that these institutions developed "a collective understanding of unique accomplishment" (1972:178) in their daily operations. He identified these shared understanding, beliefs and practices as the organisational “saga” of the colleges that is transmitted and socialised within the institutions.

The building of these sagas consists of an initiation and fulfilment stage. According to Clark, (1971; 1972) the settings for the initiation are a new and autonomous organisation, an established organisation in crisis or an established organisation that is a state of readiness for organisational change. With respect to the fulfilment and durable embodiment of sagas for each type of organisation, a number of components

can be categorized that are at the core of its development. Organisational culture is built through the following components: the personnel, the program, the social base, the student subculture and the imagery of the saga (Clark, 1972, p. 181).

Other researchers, besides Clark, who study organisational culture in higher education institutions are Masland (1985), Tierney (1988) and Bergquist (1992). Masland (1985) examines possible methods, approaches, and techniques to find out the influence of organizational culture in higher education. He distinguishes four windows on organisational culture that make it easier to see both past and present cultural influences: saga, heroes, symbols and rituals (Masland, 1985, p. 160). He views organisational culture as an independent variable in organisational studies in higher education, since, in higher education, culture can affect student life, administration, and curriculum. As a result of this central role, organisational culture can act as a form of control while it is also "a force that provides stability and a sense of continuity to an ongoing social system such as a college or university" (Masland, 1985, p. 167).

Tierney (1988:19) introduces "operative cultural framework" in analysing the institution by examining the mission, strategies, environment, socialisation process and leadership. He further argues that understanding these aspects of the institutions will lead to the holistic comprehension of the organisation and, in turn, provide a framework for college administrators to change elements in the institution that are at variance with culture. Thus, they will be able to bring about changes towards improving organisational effectiveness.

Bergquist (1992) is another researcher who introduces the four cultures of the academy. He identifies that the current colleges and universities in the USA possess cultural frameworks that can be classified into four types: collegial, managerial, developmental and negotiating cultures. Collegial culture deals with the way American academics work, managerial culture relates to the way universities are run, development culture is the ways organisations develop themselves and negotiating culture deals with the way organisations and the management work together. He further emphasises that college administrators should be aware of the type of culture in their institutions and develop strategy to improve the current practice.

From this brief discussion, it can be concluded that the previous studies on enterprise culture in higher education institutions are generally influenced by the cultural-performance link view. These studies still identify culture as an influential variable for organisational performance. Since this study is interpretive in nature, the enterprise culture dimension of this study aims to describe a rich picture of cultural manifestations within an institution.

Disciplinary Cultures In Higher Education Institutions

Besides studying organisational culture of the institutions, several scholars have tried to analyse the impact of disciplines on values, attitudes and behaviours of academic members. It is obvious that a scholar is someone who is professional within a discipline and the culture of that discipline gives identity to the lecturers (Kuh & Whitt, 1988). Each of the disciplines produces its own way of thinking, method of inquiry, set of literature, specific tradition of research and criteria for status and dignity. Members of the discipline recognise the terms, and jargons, the depth and breadth and it produces "an inner faith" of the members of the discipline (Clark, 1985:41). A number of broad classifications of disciplines have been advanced such as professional fields, the arts and sciences disciplines (Clark, 1987), the humanist and scientists classifications from Snows (1959), and four disciplinary cultures of humanities, social sciences, natural sciences and professional studies from Gaff and Wilson (1971).

However, the more detailed work on types of disciplinary culture is Biglan's schema (1973). He produces a classification based on the three dimensions: 1) hard-soft, concerning the extent to which the discipline has consensus on a body of theory; 2) pure-applied, concerning the interest in practical problems and; 3) life-nonlife, concerning whether the research focus is on living systems. This classification implies different tasks, goals and other elements that influence the members of academic staff.

Another researcher who studies disciplinary culture is Becher (1987). He posits that disciplinary culture can be traced back to the epistemological characteristics of areas

of inquiry. By analysing the focus of knowledge and the structure of knowledge, Becher argues that the classification of disciplinary culture can be constructed. In analysing the focus of knowledge, discipline can be categorised into fields that seek general laws and areas of inquiry that pay more attention to particular understanding. In focusing on the structure of knowledge, Becher identifies the areas of "contextual imperatives" and those of "contextual association". Contextual imperative knowledge is characterised by a hard structure, with problems that can be identified and broken into parts and patterned explanations. In areas of contextual association, knowledge is less structured; ideas are more loosely connected.

By using the notion of structure of knowledge, Becher (1987) identifies four general disciplinary cultures. Firstly, "hard-pure" cultures of sciences that have the characteristics, such as the goals of knowledge are to discover the truth through research and the projects are usually long-term ones. Secondly, "soft-pure" cultures of humanities and social science that emphasise particular findings, understandings and interpretations. Thirdly, "hard-applied" cultures of technologies that promotes practical knowledge, products and techniques. And lastly "soft-applied" cultures of applied social sciences (education and social work) that emphasise contribution and applicable knowledge and professional practice.

The notion of soft-pure cultures is probably relevant to this study since the Nusantara College "specialises" to teach its students on public administration science that belongs to humanities and social science disciplines.

The Cultures of the Academic Profession

Although lecturers' values and practices are affected by organisational and disciplinary culture, it is noted, as well, that the culture of the academic profession takes part in shaping the life of academics. The culture of academic profession can be broadly defined as the values and practices that underpin the life of organisations across the institutions, regions and nations. Austin (1992:1620) notes that, at least, there are three main values of the academic profession.

The first primary values of the academic profession is the idea that the purpose of higher education and the work of lecturers is to pursue, discover, create, produce, disseminate and transmit truth, knowledge, and understanding. Secondly, are the values of the members of academic profession that perpetuate intellectual honesty, integrity, and fairness. Lecturers, for example, are expected to treat their students justly and fairly. Thirdly, it is the idea of freedom in teaching, learning and research. These values are cherished as the core of organisational freedom in the life of academics. These beliefs protect the work of academics that may be controversial and disturbing. Fourthly, it is the sense of community among the faculty members who share the values that they are the community of scholars.

The idea of academic profession culture is quite relevant to the current study. As an academic institution, the Nusantara College is required to implement academic values and practices like intellectual honesty, integrity, and fairness. It should be noted, as well, that the main purpose of academic work is to handle knowledge, and to pursue “the truth through research, teaching and learning” (Austin, 1992: 1620).

The Culture of Higher Education National System

It is obvious that each nation has certain characteristics in their educational system. It also applies in the higher education system since a variety of factors and circumstances contribute to create different systems. There are two major elements that influence the system of higher education: the goals and objectives of higher education and the government role (Clark, 1983).

Firstly, the goals can be regarded as the most important aspect since they determine the character of the implementation. The goals will influence the way the higher education system is shaped and managed. United States, for example, emphasises the general education, while France and Germany emphasise more on the technical expertise or application. Secondly, the government plays an important role in shaping the characteristics of higher education institutions. Through the degree to which they sponsor higher education and the nature of involvement in higher education, national government determines the size and complexity of a system, the kind of students who attend, the organisation and dimension of research activity. In turn, this will

influence the way the organisation and the structure of the faculty are managed. Through their intervention, governments are able to shape the particular characteristics of the system of higher education institutions within the country (Clark, 1983:24; Austin, 1992:1622).

The notion of the culture of higher education national system in this study is focused more on a broader cultural setting of the college. The reason is that the Nusantara College is administered by the governmental agency, which has more significant influences on the organisational culture of the college than does the Indonesian national education system.

CONCEPTUAL FRAMEWORK FOR ASSESSING CULTURE IN EDUCATIONAL ORGANISATIONS

In developing the framework of cultural analysis for this research, it is very important to consider the elements of organisational culture. From the previous discussion, it could be concluded that the elements of culture generally fall into two categories: *tangible and intangible* aspects. Most of the researchers usually conduct their analysis from the tangible manifestations of culture, such as artefacts, languages, mottoes, buildings etc. After that, they attempt to deeply analyse the values, beliefs, and assumptions reflected in these manifestations.

Based on the previous discussion, this research attempts to employ the cultural research framework from Beare *et al* (1989) and Hofstede *et al* (1990). Rather than choosing one framework, this research attempts to mix these two forms of analysis in examining the culture of an organisation. Beare *et al*'s framework is used to focus the analysis on the intangible and tangible cultural elements. The intangible is centred on *cultural beliefs and values*, and the intangible is focused on *artefacts, behavioural and verbal manifestations*. Hofstede *et al*'s framework is used to support and complement Beare *et al*'s framework in conducting this research. Each cultural element is discussed as follows.

Cultural Beliefs and Values

Values here is defined as normative criteria that provide the facts to answer the “why” questions. They are the underlying assumptions relating to human nature, relations and actions. These values are directional and ideological. Directional values have the ability to direct members’ behaviours. The ideological aspect is related with the absolute, taken for granted beliefs of the members of organisations (Deal & Peterson, 1999).

Following Beare *et al* (1989), this study employs values identification from Hodgkinson to analyse the beliefs and values of organisational culture (cited in Beare *et al*, 1989:180). Hodgkinson offers an analytical model of the values concept which consists of three levels: *trans-rational*, *rational* and *sub-rational*. At the trans-rational level, values are seen as metaphysical and having a quality of absoluteness. This level refers to values as ideology and religion. At the rational level, values are dependent upon collective justification, grounded within a social context of norms, customs, and expectations and based on the faculties of reason and cognition. At the subrational level, values are viewed as being grounded in personal preference, what feels good is valued.

Based on this brief discussion, the values that are going to be examined in this study are *values at the rational level*. The reason is that these values are based on consensus between transrational and subrational. These values are embedded within the larger framework of a group of people or society. The collegial values, for instance, can be justified as the values at the rational level since these values may be viewed differently from one member to the other within an organisation (*the subrational level*) or these values are not perpetuated within certain ideology (*the transrational level*).

Cultural Manifestations

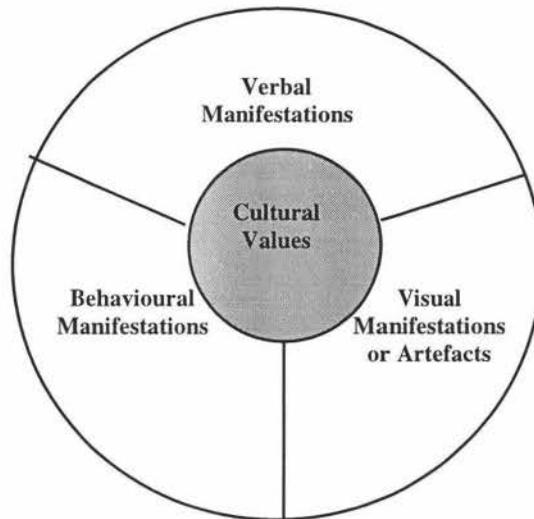
In analysing cultural manifestations, this study employs a framework from Beare *et al* (1989) and Hofstede *et al*'s studies (1990). The three cultural elements – verbal, behavioural and symbols - are considered appropriate in analysing cultural

manifestations in Indonesian organisations. Thus, this study focuses its analysis on cultural manifestations on the following aspects:

1. *Verbal manifestations*. These elements are conveyed in the form of written documents or everyday talking within the organisation. This element is focused on several aspects such as *language* (special expressions, terms or words that only the members understand); *organisational stories and metaphors* (stories and metaphoric languages that are disseminated and maintained by the members of organisation); and *missions, visions and curriculum* of the organisation.
2. *Behavioural manifestation*. These aspects are manifested in the attitudes and behaviour of the members of the organisation. The analysis in this manifestation is generally directed to the following aspects, such as *rites and rituals* (repetitive events or actions that are highly regarded important for organisation); *organisational ceremonies* (formal and periodical events); and *career promotion mechanism* (what kind of employees are valued).
3. *Visual manifestations or artefacts*. The analysis of these elements is generally centred on several aspects, such as *artefacts* (objects that are considered as having high values for organisations such as the flag, logo and crests); *facilities and equipments* that are represented in the buildings, classrooms, and equipment for working); *heroes and heroines* (individuals that are very meaningful in the development of the organisation).

The conceptual framework for analysing culture in this study, therefore, could be described in figure 2.3. The reason of describing the analysis with this schema is that the three cultural manifestations are actually underpinned by the core beliefs and values of the organisations. The researchers might understand the meanings of the verbal, behavioural and symbols only when they have fully comprehended these beliefs and values.

Figure 2.3: The framework for analysis in this study



CONCLUDING REMARKS

As stated earlier, this study poses three main research questions, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

To understand the main concept of this study, this chapter has reviewed the related literature of the notion of organisational culture. This research employs an interpretative approach in which organisational culture is broadly defined as the values, beliefs, and norms shared by the members of the college that underpin the language, behaviour and symbols of the institution. Studying the culture of the organisation requires the researchers to interpret these values and symbols from the insiders' perspectives.

It is noted as well that researching organisational culture should also consider the larger context (nation culture) and the smaller context (subcultures) that influence the members of organisations. The larger context in this research is focused on general

characteristics of the Indonesian society and the college relationship with other government institutions. The smaller context is centred on four inter-related subcultures from the previous studies of the culture in higher education institutions that usually evolve around: the culture of organisation, the culture of the discipline, the culture of academic profession and the culture of national system. Thus, this research focuses on the interplay between the dynamics of culture within the institution and its relationships with a broader cultural setting.

This chapter also develops a conceptual framework for analysing culture based on earlier cultural studies. It is argued that the cultural analysis in this study is focused on two aspects of culture: cultural values and tangible manifestations. Cultural values are the norms and beliefs that become the foundation for the members of the organisation to behave and operate in their daily interactions. Tangible manifestations consist of three aspects: verbal (language, stories and missions and visions), behavioural (patterns of interactions among staff and between staff and management, rituals, and ceremonies) and artefacts and symbols (facilities, heroes or heroines). This framework is expected to provide assistance to be able to comprehend the culture of the Indonesian institution. The detailed implementation of using this framework in the fieldwork is discussed in the next chapter – methodology and research design.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

It is not as remarkable as it looks. Imagine a garden surrounded by a high fence. Once you get over the fence, you can pick whatever flowers you like. (Tor Andrae's answer when asked about his secret in understanding Islam)

Tor Andrae (1946)

INTRODUCTION

The main objective of this research is to analyse organisational culture of the Nusantara College. This study poses three main research questions, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

In order to understand the concept of culture, Chapter Two has outlined its related theoretical perspective and discussed the conceptual framework from Beare *et al* (1989) and Hofstede *et al* (1990) in analysing organisational culture of the college, which is focused on its tangible elements: artefacts, behavioural and verbal, and intangible aspects of beliefs and values.

This chapter presents an overview of qualitative case study as the research approach and design used in analysing the elements of culture. In order to provide a comprehensive framework, this chapter discusses qualitative case study from its theoretical and practical aspects. The theoretical aspect is intended to describe what constitutes qualitative case study. This part outlines the rationale for using a qualitative approach, describes the characteristics, and its data gathering techniques, and also explicates the concept of validity and reliability in qualitative research.

The second part explains the practicalities of the methodology applied in this research project. It elucidates the process of two months of fieldwork that was conducted in the organisation. It describes the sample of this study, the practicalities of conducting semi-structured interviews, participant observations and document

analysis and also discusses the data analysis processes and the ethical considerations which had to be considered in undertaking the study.

PART I: THE THEORETICAL ASPECT OF QUALITATIVE CASE STUDY

Qualitative Approach in Researching Organisational Culture

The debate over quantitative and qualitative approaches in researching organisational culture has persisted for some time. The discussion revolves around whether culture can be assessed by using numbers and statistical analysis or whether it can only be analysed through interpreting and comprehending symbols and rituals of the group. These differences are actually caused by different philosophical paradigms in viewing culture in the organisation.

Advocates of quantitative research are influenced by a positivist paradigm. Positivism is based on the rationalistic, empiricist philosophy that originated from Francis Bacon, John Locke, and Auguste Comte (Clark, 1997; Mertens, 1998). The underlying assumption of positivism is the belief that the social world (beliefs, values, feelings, emotions and people interactions) can be studied in the same way as the natural world (rocks, plants, chemical substances, etc). The conduct of the research should be “neutral” and aimed at finding a causal relationship among the variables.

Lincoln and Guba (1994:180) identify some characteristics of positivism as follows:

1. Ontologically (nature of reality), positivism believes in one reality that is knowable to the researcher.
2. Epistemologically (nature of the knowledge), positivism believes that relation between the researcher (the knower) and the known (the object of the study) should be objective. It means that the researcher manipulates and observes in a dispassionate, and objective manner.
3. Methodologically (approach to systematic inquiry), positivism uses quantitative analysis, and intervention using experimental design.

Therefore, when researching culture, positivist supporters see culture as an independent reality outside the researcher and it is like the material objects for

scientific research in a laboratory. They treat culture as a variable that may influence or may be affected by other variables. The researcher attempts to find the causal relationship between culture and other variables such as organisational effectiveness, employees' performance or employees' commitment.

Positivist data collection techniques usually employ survey of a large number of people by using questionnaires. The analysis is based on the results of these questionnaires. The measurement is usually conducted by statistical analysis to find out the relationship between culture and other variables (Zammuto & Krakower, 1991).

However, quantitative research on culture has serious weaknesses. Rousseau (1990: 166) argues that researching culture through a quantitative approach is controversial because:

1. Culture is not univocal but is a highly subjective social construction, hence, it cannot properly be studied by researcher-constructed categories and scales.
2. Categorisation of constructs on an a-priori basis by researchers misrepresents the experiences of respondents, and thus is invalid.
3. Use of researcher-derived categories is a distortion of the respondent's perspective and is thus unethical.

These arguments come from an interpretive paradigm. The term "interpretive" grew from the Edmund Husserl's phenomenology, Dilthey's hermeneutic and Immanuel Kant's philosophy (Clark, 1997; Mertens, 1998). The basic underlying assumption of the interpretive paradigm is that reality and knowledge are socially constructed by people active in the research process. The researcher should attempt to understand "the complex world of lived experience from the point of view of those who live it" (Schwandt, 1994:114).

Lincoln and Guba (1994:181) again identify several characteristics of an interpretative or constructivist paradigm as follows:

1. Ontologically, reality is socially constructed, which results in multiple realities in personal world.
2. Epistemologically, knowledge can be gained through an interactive link between researcher and the participants of the research. Thus, research is value-laden and the values should be made explicit. The assumption of

the research is that data, interpretations, and outcomes are rooted in the current social context of the individuals.

3. Methodologically, interpretive uses a qualitative or naturalistic approach in conducting research.

Based on these arguments, in qualitative studies, culture is something that is socially constructed within the life and experience of the group. Members of the group experience cultures from different angles and perspectives. There is no absolute and final interpretation of the cultural aspects within the group.

Therefore, many organisational researchers view a qualitative approach as the most appropriate method for cultural research (Jelinek, 1983; Gregory, 1983; Meek, 1988, Schein, 1992). As mentioned previously, culture reflects a social construction of reality that is unique to members of a social unit and this uniqueness makes it impossible for standardised measurement (Louis, 1983; Smircich, 1983). Culture - as forms of life - is revealed and expressed through the actions and words of community members (Geertz, 1973). Wilson (2000: 276) adds that organisational culture generally is embodied in symbolism, which is subjective and multi-dimensional, "with the possibility of different meanings and values attached to the same phenomenon".

Deal and Peterson (1990) provide an example of qualitative research on culture. They propose the term "reading the culture" by "watching, sensing, listening, interpreting, using all of one's senses and employing intuition when necessary in order to understand culture" (p.16-17). To be able to do this, the researchers need to examine the history of the organisation, its heroes and heroines, stories and special events or rituals that people usually do in the institution. In addition, "reading the culture" needs to recognise (p 17-19):

- "Priests" and "priestesses" of the organisation,
- Storytellers who re-create the past and personify contemporary exploits,
- Gossips who keep everyone current on contemporary matters.

The information from the people and the stories should increase researchers' understanding of the nature of the informal networks within the organisation.

The process of “reading the culture” is similar to “a symbolic interaction approach” proposed by Whyte (1961, cited in Carlson, 1996:41). He suggests that, in order to understand the culture, the researcher needs to participate in events, to observe patterns of behaviour of the members and to interview (or have informal discussions with) the members of the organisation.

Whyte underlines four important concepts in researching organisational culture: interaction, activities, sentiments and symbols. The researcher can observe the frequency and duration of interactions among the members. By observing activities, the researcher looks for what people do when working, during breaks or at lunch. Sentiments can be inferred from what people say or do. Symbols include words, objects, conditions, actions and people characteristics. All of these concepts can only be comprehended by qualitative research techniques such as observation and interview.

From this brief discussion, it can be concluded that a qualitative approach is more appropriate and acceptable in researching organisational culture in this institution than a quantitative method. Following Rosseau (1990:166), this study employs qualitative method in researching culture because:

1. The fundamental content of culture is unconscious and highly subjective.
2. Interactive probing is required to access otherwise inaccessible and unconscious cultural material.
3. Each culture is idiosyncratic and unique and requires non-standardised assessments.

Since this study is interpretive in nature, the analysis is focused on interpreting the culture from the members’ perspectives through interviews and observations. This method is intended to reveal various interpretations of cultures that are embedded and practised in the organisation.

Case Study as Qualitative Research

Many different types of qualitative research are employed in sociological and educational research. Tesch (1990, cited in Mertens, 1998), for example, identifies 26 different types of qualitative method that are currently practised in social science.

However, Mertens (1998:164) identifies only seven types that are commonly and widely used in the research. They are: ethnography, case study, phenomenology, grounded theory, participative inquiry, clinical research and focus group. Since this study uses case studies, the explanation below focuses on the case study as a form of qualitative inquiry.

Case study sometimes is described as "a catch-all category" of research that is not survey research using questionnaire or not applying statistical analysis (Merriam, 1998:18). This is caused by the lack of precise definition of a case study and its flexible and adaptive nature as a research method. This misconception sometimes leads to equating case study with fieldwork, ethnography, exploratory research, naturalistic inquiry or any other qualitative inquiries.

In fact, case study research has evolved as a particular approach to scientific inquiry. Case study emerges partly as a reaction to perceived limitations of quantitative research and as a supplement to other qualitative methods (Gall, Borg and Gall, 1996). Although there are some case studies associated with quantitative research, case study is mostly recognised as a qualitative approach. Merriam (1998) contends that qualitative case study is probably the most frequently used for research methodology in sociology, history, psychology and education.

In order to identify its distinctive nature, it is necessary to explore several definitions of case study to get the most comprehensive understanding of what constitutes case study research. Yin (1994:13) defines case study as an empirical inquiry that investigates a "contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident". In this definition, Yin emphasises case study in terms of its process, meaning that case study is usually intended to uncover what is happening within one particular context.

Another researcher, Stake (1994), defines case study in term of its purposes and products. He states that qualitative case study is "an intensive, holistic description and analysis of a single instance, phenomenon or social unit" (p.36). In this definition, case study research is intended to provide a holistic description of certain

phenomenon. The researcher is required to produce, “thick” and intensive analysis of the topic under study.

Merriam (1998) contends that the most significant characteristic of qualitative case study lies in “delimiting of the object of the study – i.e. the case.” (p.27). Rather than emphasising the process or the end product, case study research is more easily identified by its “bounded system” (Smith, 1978) or its “integrated system” (Stake, 1995). This bounded system, then, functions as a boundary of the research and it automatically becomes the characteristic of the case study research. Thus, the case or the bounded system in case study can be a thing, a single entity, a unit around, a class or a school as long as it has boundaries that operate as “a fence” around what the researcher is going to study.

With regard to the explanation from Yin (1994), Stake (1994) and Merriam, (1988), case study, in this research, therefore, is defined as the intensive inquiry of certain phenomena within a bounded or an integrated system in order to gain a comprehensive understanding and to produce a rich description. From this definition, it can be concluded that organisational culture is the focus of the study, within the bounded system of one higher education institution, to achieve rich description and deep understanding of the cultural issues in the institution.

Case study in this research is intended to be “exploratory research” (McMillan and Schumacher (1997:395) in order to describe, analyse and examine the organisational culture of the Nusantara College in Indonesia. The product of this case study is expected to be rich, “thick” and holistic about the organisational culture phenomenon. The thick description concept is borrowed from anthropology where the result of anthropological research should really portray the detailed incidents of a certain case being investigated (Merriam, 1998). As Wilson (1979:448) pointed out, the case study presents “ a documentation of events, quotes, samples, and artefacts”.

Furthermore, qualitative case study, in this research, is intended to be *descriptive* and *interpretive* (Stake, 1994; Burns, 1996). *Descriptive aspect* is aimed at giving description of the phenomenon, which is a-theoretical since the intention is to inform outsiders about the situation, the atmosphere, and the nature of the site concerning

the organisational culture. *Interpretive aspect* is intended to develop conceptual categories on the organisational culture of the institution under study. It is intended to be really analytical in researching the organisational culture in order to develop a tentative cultural model of the organisation.

Data Gathering Techniques

Qualitative case study generally uses multiple data gathering techniques. Multiple techniques are employed to seek a comprehensive perspective, to produce rich description and to find out deep meanings of the topic under study. They are also expected to converge and corroborate data findings so that the result of the analysis will be more valid and reliable.

It is generally acknowledged that qualitative case study employs interview, observation and document analysis for its data collection techniques (Merriam, 1998; Mertens, 1998). Patton (1990:10) points out that, by using "a combination of observations, interviewing and document analysis, the researchers are able to use different data sources to validate and cross-check findings"

Patton further argues that, in qualitative case study, interviews provide "direct quotations from people about their experiences, opinions, feelings, and knowledge", observation records "detail description of people's activities, behaviours, actions" and document analysis extracts "excerpts, quotations, or entire passages" (p.11). Each technique is discussed below.

Interview

Interview is probably the most common data collection technique in qualitative case study (Merriam, 1998). The main purpose of an interview is to obtain a special kind of information that the researcher wants to find out from someone else's mind. Patton (1990:196) explains that:

We interview people to find out from them those things we cannot directly observe... We cannot observe feelings, thoughts, and intentions. We cannot observe behaviours that took place at some previous point in time. We cannot observe situations that preclude the presence of the observer. We

cannot observe how people have organised the world and the meanings they attach to what goes on in the world. We have to ask people questions about those things. The purpose of interviewing, then, is to allow us to enter into the other person's perspective.

Accessing other people's perspectives is very important in understanding the culture of the organisation. Interview in this study is intended to find out the "voice" of the insider's perspective and to bring hidden meanings and beliefs into the surface.

Generally, there are three types of interview: highly structured, semi-structured, and unstructured or informal interview (Merriam, 1998:71; Martens, 1998:321). Highly structured interview is usually employed as an oral form of survey since the wording of the questions and the order of the questions is predetermined. Unstructured interview, on the other hand, is more like a conversation, in which the questions are open-ended, and the procedures and the length of interview are flexible and informal.

This case study uses the third type -semi-structured interview- for its data collection. It is an interview format in which the questions are prepared previously but the content is developed during the interview process. The reason is that this study is guided by a cultural framework developed from previous research. The interview questions, for instance, are generated from the previous studies that are in line with the objectives of this study.

Participant Observation

Observation is also a major means of data collection in qualitative research (Merriam, 1998:111). Together with interview, observation is usually employed in fieldwork or field study to observe and record people's behaviours and activities as they naturally occur in the organisational settings. Observation can lead to deeper understanding than interviews alone because it provides a knowledge of the context in which events occur and may enable the researcher to see things that participants themselves are not aware of, or that they are unwilling to discuss (Patton, 1990).

Martens (1998:317) points out that, participant observation as a data collection technique is associated with symbolic interactions between the researcher and the

group so that it enables a researcher to get the meaning and deep understanding of the natural atmosphere within the group. Fetterman (1989) highlights that participant observation “combines participants in the lives of the people under study with maintenance of a professional distance that allows adequate observation and recording the data” (p.67). In addition, participant observation requires the researcher to be in the field or present in the natural settings where the phenomenon under study take place (Maykut and Morehouse, 1994).

Following the observation framework from Goetz and LeCompte, (1984), Patton, (1990), and Merriam, (1998), the participant observations in this case study are intended to observe:

1. The physical settings, such as the physical environment, buildings, spaces, objects, resources and technologies, the cafeteria, the managers’ offices.
2. The participants, including the number of people in the activities, who they are and the characteristics of the participants.
3. Activities and interactions, including how people interact and sequence of the activities.
4. Conversation, including the content of the conversations, who speaks, to whom he or she speaks, non verbal behaviour, etc.

Document Analysis

Documents in this study refer to a wide range of written and visual material considered relevant concerning the organisational culture (Merriam (1998:112) and symbolic materials such as writing and sign and non-symbolic material in what LeCompte (1993:216) calls "artefacts" of the organisations. Thus, document analysis, in this study, is focused on written and symbol materials that are important for analysing culture in the organisation.

Following Bryman (1989, cited in Mak, 1998:134), this study conducted document analysis because:

1. They can provide information on issues that cannot be readily addressed through other methods.

2. They can check the validity of information deriving from other methods and
3. They can contribute a different level of analysis from other methods (such as the gap between official policy and practice).

Validity and Reliability

Regardless of the type of research, all results from the research should be trustworthy enough for anyone who will use these results. In other words, all research is required to produce valid and reliable knowledge. Thus, the notion of trustworthiness (validity and reliability) in the research process is vital both in quantitative and qualitative research. However, there are differences about what constitutes valid and reliable research since the two approaches have different philosophical standpoints. Firestone (1978) explores how quantitative and qualitative research employ different paradigms in dealing with validity and reliability of the research:

Quantitative study must convince the reader that procedures have been followed faithfully because very little concrete description of what anyone does is provided. Qualitative study provides the reader with a depiction in enough detail to show that the author's conclusion "makes sense". Quantitative study portrays a world of variables and statistics, by contrast qualitative study describes people acting in events. (p.19)

Since a qualitative approach has different philosophical positions, the trustworthiness of the research (validity and reliability in conventional terms) is different as well. This study employs Lincoln and Guba's framework (1985:289) in transforming the concept of validity and reliability from quantitative into qualitative research. The comparison of the concept is described in Table 3.1. In the following discussion, each criterion in conventional and interpretative terms is explored.

Table 3.1: Validity and Reliability in Quantitative and Qualitative Research

Conventional / quantitative terms	Naturalistic / interpretative terms
Internal validity	Credibility
External validity	Transferability
Reliability	Dependability

Internal Validity versus Credibility

In conventional terms, internal validity refers to the extent to which the research findings accurately describe reality. However, qualitative research admits that there are multiple realities which depend on the perception and experience of the people. The concept of credibility, therefore, is considered more appropriate in assessing internal validity in qualitative research. Credibility depends on the richness of the information and the depth of the analysis.

The concept of credibility in this study is enhanced through method and data triangulation. In terms of methods, this study employs three data collection techniques. Each technique can support each other to make the process more credible. In terms of data triangulation, this study processes the data using comparisons and refinements. Thus, the data generated from this study can be considered credible (Patton, 1990; Lincoln and Guba, 1985:113).

External Validity versus Transferability

External validity is concerned with the extent to which the finding of one study can be applied to other situations. In other words, in conventional terms, “good” research is the one from which findings can be generalised to other contexts and settings. In naturalistic research, the concept of generability is difficult to apply since the existence of local conditions present different qualities, characteristics and context. Instead of using the concept of generability, this study proposes the *transferability* concept.

The degree of transferability of this study really depends on the similarity of organisational characteristics between the site of this study (the Nusantara College) and other organisations in which similar cultural research is conducted. The more similar the characteristics, the higher the degree of transferability. However, it should be noted that this study aims only at analysing one particular institution and does not attempt to generalise its findings. Thus, there may exist several transferable findings, but they are not the main objective of this research project (Lincoln & Guba, 1985).

Reliability versus Dependability

In conventional terms, reliability can be identified in three ways (Kirk and Miller (1986:41). Reliability is: 1) the degree to which a measurement, given repeatedly, remains the same; 2) the stability of a measurement over time; and 3) the similarity of measurement within a given time over period. In qualitative research, this concept is replaced by dependability. Lincoln and Guba (1985) contend that the essence of dependability is closely linked with credibility. They state that “ since there is no validity without reliability (in quantitative terms), thus there is no credibility without dependability” (p.316).

The concept of dependability, in this study, is applied by examining whether the results are consistent with the data that has been collected. The process of data analysis is conducted through constant reference to the main set of data, comparisons and refinements before drawing the final conclusion. Thus, this study is expected to produce dependable or reliable findings (Merriam (1998:206)

PART II: THE PRACTICALITIES OF THE RESEARCH

The practicalities section of this chapter is intended to describe the detailed steps of applying qualitative case study in conducting the fieldwork. The description is outlined as follows. Firstly, it explains the process of gaining permission and entry to the site and the population and sample of the study. Secondly, it discusses the practicalities of data gathering techniques and, finally, it describes the data analysis processes and ethical issues.

Gaining Permission and Entry to the Site

As mentioned in Chapter One, the site of this study is the Nusantara College. The reason for choosing this institution is that this college has a strategic role as the centre for teaching and learning for Indonesian civil servants. This institution is the

front-line agent in improving the knowledge, skills and attitude of the employees in the public sector. Furthermore, the Nusantara College is regarded as an organisation that can provide a rich description of culture since this institution has operated for more than thirty years. The long history of this organisation is embodied in the rich culture of the institution.

To gain permission, I first contacted some of the people in the institution through e-mail. They suggested I contact the director through her secretary who, then, asked me to send a letter with the proposal to the director of the college (see Appendix A for the letter of permission and a proposal). Two weeks later, I received a fax confirming that the permission had been granted to conduct the research in the institution. Then, I made necessary arrangements for conducting two months of fieldwork in the institution.

The fieldwork started from June 1st and ended on July 28th, 2001. In the first week, I talked to various people in the organisation, such as the director, the senior managers and lecturers, in order to gain support and trust from the members of the institution. During this time, I explained the research objectives, data collection processes and the anonymity of the data for the informants. I also explained to them that the data gathering process required consent from the employees who wanted to participate in the research. To gain consent from these participants, I talked to them individually and explained their rights as participants, such as, to withdraw from the research at any time and to refuse to answer any particular questions.

During this process, I got support from two of the staff members of the college who supplied me with a lot of information and documents and described the current condition of the college. With their assistance, I made a tentative schedule for carrying out observations and interviews for the rest of my fieldwork.

Population and Sample of the Study

The target population of this study was all members (from the chairperson to the cleaning service workers) of the Nusantara College. Since this study is a qualitative one, the sampling procedure employed was *the purposeful or theoretical sampling*

technique (Patton, 1990; Cresswell, 1994; Mertens, 1998). With this technique, I could select *information-rich cases and people*, meaning that the individuals, events, sites and documents that were selected provided rich information concerning the culture of the organisation. For semi-structured interviews, I selected informants who were able to provide rich information about the culture of the college. The selection process was based on several factors, such as, tenures, positions in the organisation, and educational background. The selection was also to ensure that the sample of interviews comes from different levels within the college, such as, managers, staff members and students. The characteristics of the informants are described in Table 3.2.

Table 3.2: Interviewees' Characteristics

Position in the institution	Number of interviewees	Age	Tenure	Gender	Educational Qualifications
Top Managers	3 people	48 - 54	16 - 24 years	All women	All with master's degrees
Middle and Low managers	6 people	32 - 45	6 - 15 years	4 men 2 women	2 got master's degree 4 got bachelor's degree
Staff	8 people	30 - 40	5 - 8 years	2 men 6 women	2 high school graduate 2 bachelor's degree 4 got master's degrees
Lecturers	5 people	45 - 60	4 - 25 years	All men	1 got master's degree 4 got bachelor's degrees
Students	7 students	30 - 40	1 st - 4 th year	5 men 2 women	High school graduates
TOTAL	29 PEOPLE	30 - 60	4 - 25 YEARS	13 WOMEN 16 MEN	10 have master's degrees 10 have bachelor's degrees 9 high school graduates

For observation, a purposeful sampling technique was employed as well. This technique was aimed at choosing events, activities or meetings that are information-rich in order to obtain the values, beliefs and practice of the culture of the institution.

As mentioned earlier, in selecting these events I got assistance from the two staff members of the college.

The Practicalities of Data Gathering Techniques

As stated earlier, this study employed three data collection techniques: semi-structured interview, participant observation and document analysis. *Twenty-nine interviews* were carried out with senior managers, lecturers, staff and students (INT-1 to INT-29). *Fifteen observations* were conducted to document the daily interactions and activities of the members of the institution (OBS-1 to OBS-15). *Document analyses* from eleven documents were carried out to complement the findings from interviews and observations (DOC-1 to DOC-10). The details of each data collection process is explained as follows:

Semi-structured Interview

Semi-structured interviews were conducted throughout the fieldwork period. For staff members, the interviews were carried out in one of the college rooms to avoid disturbance from students and other colleagues. For managers, the interviews were conducted in their offices. Each interview approximately took about 30 to 60 minutes.

The sample questions as an interview protocol for this study were generated from the previous framework of cultural studies from Beare *et al* (1989) and Hofstede *et al* (1990). These questions were intended to generate the respondents' answers on the elements of organisational culture: values and verbal, behavioural and symbolic manifestations. The questions for the interviews are listed in Appendix E.

The approach to interviews was carried out in a relaxed atmosphere. Before asking the questions, I usually had a little conversation on current issues in the college and explained about the consent forms. Besides that, I also adapted the exact wordings of the questions to the situation, context and the interviewees' backgrounds. The wordings of the questions for the director, for instance, were different from the wordings for administrative staff. This strategy was to make sure that the interview

processes were aiming at the right research questions with smooth approaches. All of these interviews were audio taped and then transcribed in their entirety.

Participant Observation

The second data collection technique was participant observation. This technique was intended to understand, at a deeper level, participants' lives and their perceptions concerning the organisational culture at the Nusantara College. During the fieldwork period, I observed a lot of activities, talked informally to various members and attended a number of meetings. I conducted the observations for approximately 20 hours a week for a month and a half period.

In conducting observations, I usually told the co-ordinator of the events that I would observe the activities in these events. For the research proposal seminars, for instance, I informed the moderator that I would come in to the room observing the processes. I usually watched the activities sitting at the back rows of desk with other students. During the activities, I jotted down the important expressions from the participants of the events. When the event was over, I usually went in to my room and wrote again the observation notes in a more orderly report.

The data from the observations were recorded in the form of field notes, in which, if possible, I recorded them *during* the events. But if it was not possible, I recorded them immediately after leaving the events. This was to ensure that the field notes fully captured what was happening in the events being observed. The field notes, then, were typed using word processor and used as the basis for data analysis (see Appendix G).

From forty events observed, I only described fifteen events in this study that were regarded as important and informative for researching culture in the college. Table 3.3 summarises the activities and events that were used for data analysis.

Table 3.3: The events in participant observation

Events observed	Means of functioning	People involved
Staff lunch break	Informal staff interaction in the canteen	All staff
Managers lunch break	Informal managers interaction in the managers' room	All managers
Research proposal seminar (twice)	Formal presentation and discussion on student's research plan in the classroom	Lecturers (supervisors) and students
Thesis oral examination (twice)	Formal presentation and oral examination of the thesis in the classroom	Supervisors and students
Managers weekly meetings	Formal meeting in the meeting room	All managers
Fridays' sport exercise	Obligatory exercise for staff and managers in the school ground	Students, staff and managers
Students' written examination (twice)	Examination in the classroom	Students and teachers
Full staff meeting	Formal meeting in the meeting room	All staff and managers
Meeting for semester's preparation	Formal meeting in the meeting room	Managers and staff
A day in the office (twice)	Daily activities of the members of the college	Managers & staff
Re-registration	Formal events in the registration room	Staff and students

Document Analysis

In additions to interviews and participant observations, this study also employed document analysis as a data gathering technique. The main reason is that documents could provide supplementary information that could not be generated from

interviews and observations. In this study, document analyses focused on the written material that was related to the culture of the institution. The history of the institution, for instance, could provide valuable information on the values and beliefs that were embedded when the Nusantara College was founded. The government documents at the time of establishing this organisation were also crucial to give correct information about the college. Table 3.4 summarises the documents that were analysed for this study.

Table 3.4: The Names and Significance of the Documents

Name of the Documents	Significance	Brief Description
The National Education Act No.2, 1989	The information on the existence of the college for civil service (the Nusantara College)	It is the main foundation for all Indonesian Education institutions
The President's decree	The organisational charter	It is the renewed legal charter regarding the existence of the institution
The NIPA's director decree	The regulation on the organisational structure	It regulates the organisational structure and job descriptions
The five-year development plan book	Plan and policies of the school	The detailed plan on developing the institution in 5 years
The strategic planning book	Mission and vision of the institution	It describes the missions and visions and how to attain them
The Course and curriculum book	Information on the curriculum and courses available	It describes the curricular that are currently implemented and the courses that are available
The Campus magazine	The official magazine of the institution	Information on the past and present activities in the campus
The profile book	Information about the institution	It describes the current programs of the institution
The quarterly report	Information on the current activities	It reports the current activities being held in the institution
The graduation ceremony book	Information on the April's graduation	Reports on the last graduation in the institution

Data Analysis

Data in this research were generally constituted in the form of notes, words or sentences that had to be processed to find out the meanings. As Lincoln and Guba (1985:334) state, data analysis in qualitative or naturalistic inquiry is a synthetic process in which the constructions (of meanings), that have emerged during the researcher-participant interactions, are reconstructed into meaningful interpretation.

The process of data analysis in this research was intended to be an *inductive process*, meaning that the analysis was conducted to be creative and intuitive in order to convert raw data (items in field notes, interview transcripts and notes from documents) into logical and meaningful sentences and text so that the main concepts and themes could be identified. The data analysis approach used in this study was qualitative data analysis proposed by Miles and Huberman (1994:50). The processes of analysing qualitative data in this research consisted of: 1) data reduction, 2) data display, and 3) conclusion drawing and verification. These three processes were interconnected and attempted to link to each other rather than separate activities. Each step in this data analysis is discussed as follows:

Data Reduction

This step was carried out as the process of selecting, focusing, simplifying, abstracting and transforming the interview transcriptions, written-up field notes and document notes. Data reduction was conducted to produce a summary of the transcriptions and to paraphrase the field-notes. Data reduction was part of the analytical process to convert or condense data into something meaningful (Miles & Huberman, 1994: 54).

There were two processes in conducting this stage. *First*, I conducted transcribing and typing up the interviews and field notes, using a word processor. This initial step was vital in transforming the notes into meaningful text. The observation notes, for instance, were transformed into logical and coherent written data for easier analysis.

Second, I read through all the data, jotting down all major ideas, key words and main thoughts (Bogdan & Biklen, 1992). These notes were later used for the creation of categories, themes and key words from the data. Once the lists of categories and themes were completed, I examined the data again and organised them in the form of the matrix table. For each interview transcript, for instance, the table consisted of four columns: transcript, categories (e.g. *verbal manifestations*), themes (e.g. *stories*) and key words (*familial*) (see Appendix F, G, and H)

The process of creating categories and themes is intended to assist data segmentation in which data were divided into relevant parts and “chunks of meaning” within a holistic perspective. With this process, all materials which belonged to one topic or a category were assembled into similar columns. These categories, however, were still tentative and needed continuous comparisons and refinements until all data could be segmented into appropriate categories (McMillan & Schumacher, 1997:505).

Displaying the Data

After the data were segmented into categories and themes, the next step is to display them altogether. This process was intended to organise and compress the information from the data that led to verifications and conclusions. Data display was of importance for the researcher to see what was happening and to move on to deep analysis or to draw conclusions (Miles & Huberman, 1994:91). This research employed a conceptually ordered matrix in which the data were displayed according to the previous cultural concepts as the focus of this study. With this matrix, the data were displayed based on the cultural elements such as artefacts, verbal, behaviour and cultural beliefs and values (see Appendix I)

The process of displaying the data in this stage was still based on each set of the data collection techniques (e.g. interview and observation). The main purpose was to generate main cultural concepts that condensed several key words or themes into one main concept of culture (Miles & Huberman, p.98). These main cultural concepts were considered as an “umbrella concepts” from various significant key words displayed in the matrix table. This process was carried out for all sets of data until

all cultural concepts were identified. The main cultural concepts from each set of data are displayed in Appendix J.

Conclusion Drawing and Verification

The third step of data analysis was conclusion drawing and verification. After all the main cultural concepts were identified from all the data, these concepts were then compared and verified to each other to draw a conclusion. The concepts from verbal manifestations, for instance, were contrasted with the data from the artefacts in order to find out the commonalties among these concepts. The critical question in this stage was whether the meanings and concepts identified in the data were valid, repeatable and right (Miles & Huberman, p.245). This process was conducted for all sets of data so that the general patterns of a broader concept emerged.

It was found that the main cultural concepts from verbal, behavioural and artefact demonstrated similarities and commonalties with each other. The concept of familial values, for instance, was identified in each cultural manifestation. This analysis then led to forming a general pattern of culture (e.g. the family culture) that was operating within this institution. Forming this general pattern of culture could be considered as creating "over-arching themes" (Rubin & Rubin, 1995:295) to gather all the sub-themes, key words and concepts that were identified previously into one broader pattern (see Appendix K).

The last analysis was what Kvale (1996) calls "meaning interpretation", which entailed recontextualisation of broader patterns of culture within a contextual frame of reference. The "over-arching themes" that were identified as the cultural patterns of the organisation were re-examined with reference to the context and site of the study. This process was to ensure that the formation of broader themes, as the results of verifications, was attached to the main data generated within the context of this study.

Ethical Issues for Undertaking this Study

Ethical issues are always present in any form of research activity. These issues emerge as the results of the interactions between the researchers and the participants, especially in the case that the relationship may damage or at least disturb the participants' life. Therefore, in conducting research that involves human subjects, it is crucial to seriously take ethical issues into consideration.

In carrying out this study, I was aware of the rights of the participants involved. Thus, the process of data collection was guided by the major principle of ethical conduct of the research as stated in the *Code of Ethical Conduct for Research and Teaching Involving Human Subjects from Massey University* (see Appendix A for ethical approval for this research).

I introduced the purposes of the research to all participants and asked their permission for interviews and participant observations before beginning the data collection process. The rights of the participants were regularly informed verbally at all stages of the fieldwork (see Appendix B for information on research participants). The consent details were clearly written in the information sheet and given to all participants before an interview or observation. It was clearly written that they had rights: 1) to decline to participate at any time, 2) to refuse to answer any particular questions, 3) to ask any questions about the study at any time during participation, 4) to enjoy confidentiality in terms of specific names and places to protect the identity of participants and their organisation (see Appendix C for consent form).

Another ethical issue was concerned with my dual role as a staff member and researcher in the Nusantara College. As Alvesson (1993:53) suggests, this issue could be solved through creating "distance" between the researcher and the institution. In my case, I tried to position myself as "an outsider" of the college and this position was greatly facilitated since I had one year and a half study leave before I conducted this research. In writing up the thesis, I also tried to protect the identity of the participants and the organisation by using pseudonyms for names and places. The Nusantara College, for instance, was not the real name so that the identity of the

school could be protected. Total anonymity, however, is difficult to achieve since there are only a few Indonesian colleges operated like the Nusantara College.

CONCLUDING REMARKS

This chapter has described the research method and design for this study. It discussed the justifications of employing qualitative case study and examined its theoretical aspects. The notion of validity and reliability in this research, for instance, was replaced by qualitative concepts of generability, transferability and dependability. This chapter also described the practical aspects of two months of fieldwork in the Nusantara College.

The framework for analysing data in this research was taken from Miles and Huberman (1994). Data generated from semi-structured interviews, participant observations and document analysis were analysed using three stages: data reduction, data display and drawing conclusion and verification. Data reduction referred to simplifying, and reducing the transcription and field notes into a summary and codes that were manageable for analysis. Data display was conducted using a conceptual ordered matrix in order to enable the analytical process. Drawing conclusions and verification were carried out by contrasting, comparing and refining the main cultural concepts that emerged from the data. This chapter concluded with the importance of ethical issues in carrying out the research. The consent from the participants, and ensuring anonymity and confidentiality, were emphasised in conducting this research project.

In the next chapter, I am presenting the data that were collected during the fieldwork and then analysed and prepared for presentation. The presentation is guided by the three research questions posed for this study. Chapter Four is to answer the first research question (to describe the current characteristics of the organisational culture in the Nusantara College) and Chapter Five is to answer the second and third research questions (the relationships among the cultural manifestations within the college and with a broader cultural setting).

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

"Culture is a blank space, a highly respected, empty pigeonhole. Economists call it "tastes" and leave it severely alone. Most philosophers ignore it – to their own loss. Marxists treat it obliquely as ideology or superstructure. Psychologists ignore it, by concentrating on child subjects. Historians bend it any way they like.
(Douglas, 1982:183)

INTRODUCTION

Chapter Three has described the principles and procedures of a qualitative case study as the method employed to analyse and examine organisational culture at the Nusantara College. As mentioned earlier, this study poses three main research questions, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

In order to answer these questions, I conducted two months of fieldwork in this organisation. During this time, I was able to feel the atmosphere of the institution, to listen to the members' views and opinions and to watch their daily interactions.

This chapter presents the research findings from this fieldwork and aims at addressing the first research question, i.e.: *What are the existing characteristics of organisational culture at the Nusantara College?* The second and third research questions are addressed in Chapter Five. With regard to the first question, this chapter intends to, firstly, describe the current characteristics based on the four cultural manifestations, namely, 1) *artefacts*, 2) *behavioural manifestations*, 3) *verbal manifestations*, and 4) *cultural beliefs and values*, and, secondly, to identify the main cultural concepts reflected in each manifestation. The presentation of this chapter, therefore, is organised into these four cultural manifestations. However, in order to gain an understanding of the background of these manifestations, I first describe the history and current profile of the Nusantara College.

A PROFILE OF THE NUSANTARA COLLEGE

Each organisation has a unique reality which is developed along with its own history and achievements. This uniqueness is demonstrated in the traditions and rituals as well as ceremonies and celebrations in the institution. In order to understand this uniqueness, the information about the background and history of the organisation is of importance for the researcher who wants to analyse and understand the culture of the institution. As Deal and Peterson (1990:17) point out, the researchers need to examine the history of the organisation and its heroes and heroines to understand the culture of that organisation. This section, therefore, is constructed to describe the history and the current condition in order to give a holistic understanding of the organisational culture of the Nusantara College. The data of the history and profile were mainly taken from the documents analysis and interviews (DOC-1-10 and INT-1-29). To provide a clear context for the data, I first describe the Indonesian higher education system.

Brief Notes on the Indonesian Higher Education System and the Background of the Nusantara College's Host Institution

The Western model of higher education institutions is relatively new in Indonesia. The first higher education institution established was the medical school in Batavia (now Jakarta) around the 1850s during the Dutch colonialism. Up to the early 1940s, there were only four higher education institutions established by the Dutch and all of them were located in Java Island.

The new system of Indonesian higher education was born, along with the independence of Indonesia, in 1945. The establishment of the first two national universities – Universitas Gajah Mada in Yogyakarta (Central Java) in 1949 and Universitas Indonesia in Jakarta in 1950 – marked the new development of higher education system in this young country. During the 1950s and 1960s, with the demands for higher education, the government founded 28 public universities, mostly outside Java Island, and ten teacher training institutes. During the 1970s, the Indonesian higher education system also underwent another rapid development

period with the establishment of private universities and institutes (see www.pts.co.id)

According to the National Education Act no. 2 1989, higher education institutions can be categorised into five types of institution, based on their programmes and qualifications. They are:

1. *Akademi* (Academy), which runs professional practice programmes within one discipline, such as finance or artr, and offers a diploma degree, e.g. Academy of Financial and Banking.
2. *Politeknik* (Polytechnic), which runs a professional practice program within a number of disciplines, mostly in technological subjects, and offers a diploma degree, e.g. Polytechnic of Manufacture Engineering.
3. *Sekolah Tinggi* (College), which runs academic and/or professional programmes within one discipline and offers a diploma and undergraduate degree, e.g. *Sekolah Tinggi Teologi* (Theological College)
4. *Institut* (Institute), which runs academic and /or professional practice programmes within a number of disciplines, and offers diploma, undergraduate and postgraduate degrees, e.g. *Institute Keguruan dan Ilmu Pendidikan* (Institute of education and teacher training).
5. *Universitas* (University), which runs academic and professional practice programmes with various disciplines, and offers a diploma, undergraduate and postgraduate degrees, e.g. *Universitas Indonesia*.

Furthermore, in terms of their status, higher education institutions fall into two categories: private and public. Private higher education institutions are owned and managed by private individuals or legal foundations. Meanwhile, public higher education institutions are owned and managed by the Indonesian government through the Department of Education and other government departments (Non-Education Departments). The Department of Education generally administers most of the famous and big universities and institutes such as the University of Indonesia and the Institute of Technology Bandung. Meanwhile, other government departments control small and less publicly well-known higher education institutions (DOC-1).

From this brief explanation, the Nusantara College is categorised as a *sekolah tinggi* that runs academic and professional programmes in public administration science and is administered by other government departments. Currently, there are 66 public higher education institutions that are managed by various government departments such as the Department of Home Affairs, the Department of Social Affairs (e.g. the school for social affairs), and other government agencies such as the Central Bureau of Statistics. These schools are known as *Perguruan Tinggi Kedinasan* or higher education institutions for civil service, since the students in these schools either have already worked as civil servants or they are candidates to be civil servants. Most of the people view these higher education institutions as "exclusive schools", since their admissions are restricted to particular groups of people.

The reason for establishing these schools is that there is an urgent need to supply the various government departments with the candidates who have specific skills and capabilities suited to the needs of the institutions. These skills and knowledge, these departments argue, are not taught and delivered in the higher education institutions under the Department of Education.

The above reason was behind the establishment of the Nusantara College as well. The host institution that administers the College is the National Institute for Public Administration (NIPA). This government agency was founded in 1957 in Jakarta as a non-department government institution to assist the President of the Republic of Indonesia in coordinating programmes to educate and train civil servants as well as to conduct research on public policy analysis. At the time of its establishment, there was an urgent need to improve the quality and skills of the civil servants. Therefore, with the approval from the President, NIPA established a higher education institution, that specifically taught public administrative skills to its students, which was later named as the School for Public Administration (DOC-1, 2).

Since there were growing demands for civil service education and training from the local governments in other provinces, NIPA then established its two regional offices located in two provincial cities. These regional offices had similar tasks as the central office with the emphasis more on working closely with the local government offices both in provincial and district levels. As the efforts to provide more opportunities for

civil servants in these regions to get further education, these two NIPA regional offices also set up the School for Public Administration. The Nusantara College was one of these two schools.

In its operation, the college adopts the guidelines from the National Education Act, 1989 as well. The main tasks and functions of the college are to implement *tridharma perguruan tinggi* (triple roles of higher education institutions), namely, to carry out the teaching and learning process, to conduct research for development and to provide useful service for the community (DOC-1).

The History of the Nusantara College

The Nusantara College was established in February 1965 as the Academy of Public Administration (APA) based on the decree of the director of NIPA in Jakarta. From very humble beginnings, the college has grown to the point where it is now a well-established and recognised college within the government sectors in Indonesia. Today the roll is approximately 1300 with an academic staff of 187, a dramatic increase from the less than fifty students and just a few staff with which the College began (DOC-4).

It was thanks to the relentless effort of the first director of NIPA Regional Office that the Nusantara College was founded. He was also the director of the college with a very challenging task - to develop this small college with very limited resources. It is hard to imagine, for instance, that, in its early stage, the college did not have its own campus and was forced to rent other school's buildings for its teaching and learning operations.

In the early 1970s, again thanks to the persistent hard work of the first director, the government allocated one residential house as the permanent campus of the college. With the support from all the staff, the first director modified this house into a couple of simple rooms for administration and classrooms. Because of a limited number of people, the staff members were required to do various jobs from cleaning the rooms, preparing the classrooms, to serving the students.

At that time, the school offered a diploma degree in public administration (1 - 3 year diploma). This school was quite attractive for civil servants, since all classes were open in the afternoons and evenings, usually from 4.00 – 9.00 pm, so that the civil servant students could come to attend the classes after working in their offices. This evening classes operation made the college famous as *a night school* and it attracted many civil servants from the nearest government offices to study in the college (DOC-4).

In August, 1973, along with the increasing number of the students, the school changed its status from “academy” to “college” (*sekolah tinggi*). The name of APA was then altered into the Nusantara College. With the new status as a college, the school could not only offer a diploma’s degree but also an undergraduate degree programme (*sarjana’s degree* equal to bachelor’s degree) to its students (DOC-10).

With this new status, the Nusantara College required more rooms and facilities. The leaders proposed to the government to provide a better place for this school. At last, the government gave another residential house next to the previous one as its campus. With this recognition, the college had gained trust and more finance from the government to build more classrooms and to provide more facilities. During the 1980’s, the college built up these two houses into one three-storey building that could provide more classrooms and accommodate more students.

In the 1990's, through negotiation with other government offices, the college expanded its campus by acquiring one more residential house next to the previous ones and it was given permission to rent several classrooms from the nearby government offices. Two years ago, this third house was then built into another three-storey building that provided more classrooms, a hall and underground car park (DOC-5).

During the early years of operation, the college had a limited number of staff, inadequate facilities and restricted resources. However, the members of the school were very proud of themselves since they were able to successfully run the teaching-learning operation, regardless all these limitations. The key to this success was a

strong attachment and dedication among the members to work together and help each other in carrying out their tasks.

The staff members' and managers' dedication stemmed from the dominant values and beliefs that had been embedded since the college was established – *kekeluargaan* (familial) and *kebersamaan* (togetherness). There was no such thing as *me* or *I* in the working atmosphere. Rather it was *us* or *we*, since the people worked together, helped and trusted each other. The members of the institution shared the motto: *The big family of the Nusantara College* (INT-18).

In its more than thirty years development, the college has been led and managed by four directors. These leaders can be considered as the organisational heroes who have committed themselves to work hard to develop the school to be a better institution. The first director was a founder who gave inspiration for the staff members to survive and carry on in a hard and difficult time. The second director developed the school to be more recognised and appreciated by the public. The third successor emphasised the importance of teamwork and collegiality among the staff members. The fourth leader had made a breakthrough to develop the school to be modern one in terms of its equipment and facilities (DOC-4; INT-1, 2, 18). These leaders have laid down the foundation and shaped the development of the college. They have shown their commitment, devotion and love to the school during their working lives. Their dedication should be seen as role models and examples for the staff members of the college.

The Nusantara College Today

Indonesia experienced fundamental changes in its political and social system in May 1998, when the students' movements toppled the previous regime that had governed Indonesia by a centralised and autocratic system since 1966. This movement brought in the new life for the nation known as the reform era (*era reformasi*) and changed a lot of aspects of political and social life of the country.

These changes have influenced the structure and functions of the host institution of the Nusantara College as well as the implementation of the education and training for

civil servants. To fulfil demands for changes, the government issued the Presidential Decree No.100 in 1999, which renewed the tasks and functions of the three public administration schools including the Nusantara College. According to the decree, the college has been given greater autonomy to improve the quality of the school to meet the demands of the 21st century (DOC-2).

To implement this new charter, the director of the Nusantara College reorganised the structure, the programmes and the staff of the school in 1999. The new structure was aimed at developing the school to be more responsive and accountable for the stakeholders. To achieve this goal, the structure determined two broad classifications of staff members: *structural* and *functional*. Structural positions refer to the managerial positions such as the directors and the head of the departments. Functional positions refer to the work-based functions, such as lecturers or computer experts. The new structure is expected to encourage the managers and lecturers to work closely to improve the college performance (DOC-2).

According to the curriculum 2000, the current programmes and courses offered in the college are aimed at catering for the demands from most of the government regional offices. In the academic year of 1999-2000, the college opened five academic and professional programmes, namely, 1) Public administration management, 2) Regional development management, 3) Human resource management, 4) Archive management, and 5) State-economy management (DOC-5).

The school also set up the strategic planning book 2000 –2005 that explicates the visions, missions and a long-term plan for the college. The school has a vision to be a high quality and excellent college, and three missions, i.e. to carry out a high quality teaching and learning process, to conduct research on public administration science and to provide service for the community in public administrative affairs. The core values that underpin this vision and mission are: *to follow all government rules and regulations, to be committed to honesty, integrity, professionalism and innovation* (DOC-5).

To achieve its vision, the college recruited more full time and qualified lecturers (*dosen tetap*). Currently, there are two categories of lecturers teaching in the college.

The first type is mostly known as "internal lecturers" (*dosen dalam*) for those who have the status of employees of the host institution as well as the staff of the college. The second type is usually called "part time lecturers" (*dosen luar*) hired from various public and private organisations. *Dosen luar* usually come to the college for the teaching and learning process only and do not participate much in the research and development in the institution. The recruitment process is intended to get more permanent lecturers who are willing to devote their time and energy to develop the teaching materials and to conduct research in public administration science (DOC-5).

Current Academic and Administrative Staff

At present, the college has 187 teaching staff, both "internal and external". Their educational qualifications consist of 95 with bachelors' degrees, 73 with masters' degrees and 19 with PhDs. In addition, the expertise of these lecturers ranges from professional practitioners who have been working in the government organisations up to the pure academics who come from other universities. The mix of qualification and expertise is expected to result in the high quality of the teaching and learning processes (DOC-5).

Amongst those teaching staff are ten well-known professors in public administration from the public universities in Indonesia. The college calls them "*guru besar*", meaning "big masters", who have rich and abundant experience in teaching and research for more than twenty five years. These lecturers – although all of them are external lecturers – are working closely with the management to realise the college as a high quality institution (DOC-5).

The internal teaching and administrative staff of the college consists of 20 members. They are qualified individuals who are able to provide good service in daily operations of the college. Their educational qualifications range from nine with masters' degrees (most of them from overseas universities), nine with bachelors' degrees and two high school graduates. Most of their courses are in the area of public administration and human resource management. Their experiences range from the longest serving staff members, who have been working at the college for almost

twenty years, up to newly recruited staff members, who have got only two years experience (DOC-5).

Current Students

In the academic year 1999-2000, the Nusantara College had more than 1,300 active students. These students are civil servants who have diverse backgrounds in terms of languages, ethnic groups and working experience. In terms of languages, they speak various Indonesian ethnic languages, such as Javanese, Sundanese, Batak, Padang, Balinese, and Sumba. Concerning their origins, some of them come from Sumatra, Kalimantan, Bali, West and East Nusa Tenggara and even from Maluku and West Irian. In terms of working experience, some of them are holding managerial positions and have been working for ten to fifteen years. They usually go to study in the college because they need a degree to get further promotion in their offices. The others are newly recruited staff members and are “assigned” by their bosses to continue studying at the college and to get an undergraduate degree.

Generally, students of the Nusantara College can be categorised into two broad classifications: those who are granted leave for studying (*tugas belajar*) and those who are granted permission to study part time (*ijin belajar*). Students who have status as *tugas belajar* usually come from other provinces and islands and are granted two or three years leave for studying at the Nusantara College. Meanwhile, the students with *ijin belajar* are the ones who live and work within the region and usually come to study in the evenings after leaving their offices (DOC-6).

Having briefly discussed the history and profile of the Nusantara College, I turn now to a discussion on the four cultural manifestations, beginning with artefacts.

THE CURRENT PHYSICAL ENVIRONMENT AND FACILITIES (ARTEFACTS)

The physical environment and facilities here refer to the buildings, architecture, grounds and surroundings of the institution. As Beare *et al* (1989:192) point out, the

quality of architecture, buildings and their furnishing generally make an immediate and usually lasting impression on visitors. They can make a judgment about the culture of the institutions or schools by referring to the quality of their physical environment.

In this section, I present the description of the buildings and facilities of the Nusantara College, based on the data from observations and document analysis, in order to identify the cultural elements reflected in its physical environment (OBS-4, 5 and DOC-6, 7). Firstly, I describe the college physical environment including its location, buildings, the administrative office, the library, the canteen and the prayer room. Secondly, I discuss the main cultural concepts identified from its environment.

A. Description of the College Physical Environment

The Location

The campus of the Nusantara College is located at the heart of one of the provincial cities in Indonesia. The school covers the area of 6045 metre squares next to the complex for the provincial government offices. It seems that the college was deliberately built so close to the government offices in order to give quick and easy access for the students to work and study. This location is very suitable for teaching and learning processes since it is calm and peaceful, far from the hustle and bustle of the business areas. The position of the college is also very strategic since its surrounding environment contains other government offices and the college is within walking distance of nearby public transport stops.

In front of the Nusantara College's building are small gardens with lawn, flowers and trees that provide green scenery and fresh air for the visitors. The caretaking staff members regularly keep these gardens tidy, clean and beautiful. Although these gardens are not spacious enough, they provide a pleasant and comfortable environment for students and staff. At the side of the building, there is a quite large yard for flag-raising ceremonies, sport exercise and various college events and occasions.

The Building

The Nusantara College's building used to be three Dutch officers' residential houses. After independence, these houses were nationalised and allocated for government offices. When the college were established, the government allocated one house for its office. However, with the increase of the number of the students and relentless efforts from the college leaders, the other two were allocated for the College as well.

The current college building is a white three-storey building about 80 metres long and 25 metres wide. The whole building is generally divided into three sections, i.e. the West, middle and East building. The entrance to the building is designed as a lobby located in the middle building. In the lobby, there is a security guard desk and a miniature model of the building. Security guards usually welcome and greet visitors with "*selamat pagi*" (good morning) and give the visitors directions to the offices or persons they would like to visit. In Indonesia, especially in the cities, it is very common to have a security guard desk at the entrance to the buildings, both in government offices as well as private companies.

In the lobby next to the security desk, there is a set of *Sundanese gamelan* (Sundanese musical instruments). On Fridays after the sport exercise, some staff and students sometimes play the gamelan. Behind the gamelan is a small pond with its fountain and indoor plants. Beyond the lobby, there is a hall leading to the meeting room. Inside the meeting rooms are round tables and chairs for managers' meetings. The pictures of the previous leaders of the college are hung on one wall. On the other wall are pictures of the President and the Vice President of the Republic of Indonesia.

The Administrative Area

The administrative area of the college is located in the middle building on the second floor. This administrative floor is divided in two by a hallway with administrative offices on the right and left sides. There are two doors and several windows used for various service counters for students, such as academic and students' affairs and a

notice board on each side of the hallway. On the notice board, there are several announcements and information on lectures, schedules, etc. This hall is probably the busiest place in NIPA's building. Many students come and go, trying to find some information from the staff members and managers.

Each room on the left and right side of the hallway is used for staff and managers' offices. Both of the rooms are partitioned in the middle with staff occupying the half room next to the hallway. Staff members do not have their own rooms. They have tables and chairs with nametags on each table. Computers for staff are located in the corners of the rooms. The other half of each room is used for three managers' offices. When I came inside these offices, they were very nice little rooms with a sofa, a desk, a computer and bookshelves.

The Library

The library is located on the first floor of the West building, next to the rooms of several heads of NIPA's department. It is reasonably sized with an area of 200 m². The development of the college's library has not been satisfactory due to the limited budget from the government. However, the librarians try to cooperate with several publishers to get books and also donations from the alumni. The library now has a collection of almost 3000 books.

The bookshelves are arranged by Dewey classifications. In front of the lending desk, there are sections for newspapers and magazines. The reading tables are arranged at the other side of the rooms.

From my fieldwork, I found that the library is a favourite place for the students to study. Some of the students come to the library just to read the magazines and newspapers and some of them to read for and write assignments.

The Classrooms

Classrooms in the Nusantara College are mostly located on the second and third floor of the whole building. Most of them are quite large, white-tiled and provided with

lecture chairs (chairs with lecture-pad). A desk for lecturers, an OHP and a whiteboard on the wall are located in front of the classrooms. The chairs are arranged in rows up to the back of the rooms. These classrooms generally accommodate twenty to forty students.

There are also other classrooms known as "the luxurious classrooms". They are luxurious because these rooms are grey-carpeted, air-conditioned with desk arrangement similar to a lecture theatre where the back rows are higher than the front ones. The chairs in these classrooms are very comfortable as well. They are considered luxurious since most of the classrooms in Indonesian colleges are not carpeted and air-conditioned. The most common ones are equipped with desks, wooden chairs and a blackboard and chalk.

The Canteen

The canteen is situated on the first floor to the left of the lobby in the middle building. It is a fifty square meters room with chairs and tables. The food stalls where students and staff can buy food are arranged on the side of the room. They sell various food from light meals such as chips, sweets, chocolates and cigarettes, up to heavy ones, such as fried rice and noodles. This stall also sells various stationery. The canteen is also a place for staff lunch breaks.

This seems to be favourite place for students to just take a break and chat with their friends. This canteen is also used as a place for the college's and NIPA's staff members to take their lunch breaks.

Next to the canteen is the photocopying service room which is managed by a cooperative of the college. Students who want to copy certain material can ask the photocopying service to do it for them.

The Prayer Room

Next to the canteen and photocopying service is the prayer room or *mushala*. Students and staff use this *mushala* during the afternoon to conduct prayers. This

prayer room was established in 1994 as requested by most of the students who have no time to go to the mosque to conduct their prayers. Since most of the staff members and students are Moslems, they need a room to pray in the afternoons (*Dzuhur and Ashr prayers*).

The room is about fifty square metres in size, carpeted and divided in two by a curtain. The front part is for men and the back part is for women. The Holy Qur'an and other Islamic books are arranged in the bookshelf on the left side of the room. During *Ramadhan* (an Islamic fasting month), the staff and managers usually read the Holy Qur'an together after they conduct *Dzuhur prayer*.

The Hall

This hall was established two years ago. It is a big hall occupying half of the two storeys of the East building of the college. The hall can accommodate 200 people down stairs and almost 100 people upstairs.

This hall is now used mostly for the opening of the various ceremonies of the NIPA West Java's programmes, the opening day of the college and also the graduation day of the college. This hall is also available for public hire, such as for wedding ceremonies or any other occasions.

B. The Main Cultural Concepts Reflected in the Physical Environment and Facilities

As mentioned previously, the physical features and facilities of an organisation not only give an impression to visitors but also reflect certain cultural concepts of the institution. Beare *et al* (1989:192) contend that the buildings and facilities of the organisation mirror the priorities, core values and basic philosophy underlying the organisation. From the observations and reflections on the physical environment and facilities of the college, I found certain cultural concepts reflected in the artefacts, which are shown in Table 4.1.

Each of the main cultural concepts is explained further as follows:

Table 4.1: Main Cultural Concepts Reflected in the Physical Environment and Facilities

Main Cultural Concepts	Evidence Reflecting the Concepts
<p>1. Recognising the history and maintaining the tradition</p> <p>The college fosters a sense of identity and a sense of belonging for the college members</p>	<ul style="list-style-type: none"> • Display photos of the previous leaders of the college in the meeting room. • Display of the <i>Sundanese gamelan</i> in the lobby as the sign that the institution is the guardian of the <i>Sundanese</i> tradition.
<p>2. Bureaucratic room arrangement</p> <p>Structural positions determine what facilities and equipment the members get.</p>	<ul style="list-style-type: none"> • The institution pays more attention to those with structural positions and provides them with more facilities and equipment with their own rooms. • The teaching staff do not have their own room
<p>3. Integrating religious (Islamic) practice in the college life</p> <p>The staff can practise their religious duties while working</p>	<ul style="list-style-type: none"> • The college provides the room for practising the religious duties (prayers). • The college also gives time for conducting these religious duties
<p>4. Valuing teaching and learning processes</p> <p>Students are ensured to have comfortable and complete facilities for teaching and learning processes</p>	<ul style="list-style-type: none"> • The college provides comfortable facilities for teaching and learning processes • The college's management always attempts to upgrade and modernise the classroom facilities

1. Recognising the History and Maintaining the Tradition

The management and the staff have shown their commitment to the history and tradition of the college. Since the college is located in West Java, the college has responsibility to preserve the dominant culture in this region, namely, *Sundanese culture*, as one of the college service provided for the community. To implement this, the college bought *the gamelan* (traditional musical instruments) three years ago as the effort to revive and maintain one of "the treasures" of the *Sundanese* culture. On

Fridays, some of the staff members play this gamelan to sing a number of *Sundanese* traditional songs. Once I listened to the sound and tunes of the gamelan, the music was so beautiful that it stirred my emotion and feeling.

Another effort to maintain the history is by displaying the photos of the previous leaders of the college in the meeting room. The aim of displaying their photos is to remind the members of the college of the efforts, hard work and ideas these leaders had given to the development of the college. The display is also to create an atmosphere in which the ideas, suggestions and opinions discussed in the meetings are always “watched and supervised” by these leaders. The display encourages the members to remind them of what aspects they can dedicate to improve and develop the institution (OBS-4, 5).

2. Bureaucratic Room Arrangement

The host institution of the college – the NIPA Regional Office – is a government institution that functions to implement education and training for the civil service. It is observed that most of the Indonesian government institutions are still dominated by the structural or bureaucratic values (Ndraha, 1997; Gumilar, 2001). Bureaucracy requires the line of order, clear-cut job and layers of positions among the staff.

In my observation, the arrangement of rooms and buildings reflected structural and bureaucratic values and practice. The separation of lunch break places for staff and managers, for example, is one example of this practice. The different facilities provisions also signify structural practice where the staff members generally do not have their own room or computers, whereas senior managers do have nice rooms with computers, bookshelves and other facilities. Therefore, it is argued that the bureaucratic practice is quite dominant in producing the lay out of the rooms and the equipment provision in the college (OBS-5, 6).

3. Integrating Religious (Islamic) Practice in the College Life

The provision of a prayer room and time allocation to conduct prayer for students and staff can be considered as the college effort to emphasise and integrate the

importance of the religious (Islamic) practice in the college life. Since most of the students and staff are Moslems, the college encourages the members to perform their religious duties regularly and to internalise the Islamic values and practice in their life.

One of the efforts is to motivate members to conduct daily prayers in congregation (together / *jamaah*) every afternoon after lunch. Another effort to facilitate internalisation of Islamic values in the members' life is to provide the Holy Qur'an and other Islamic books in the prayer room for the students and staff to read. Some students and staff members sometimes read the Qur'an and these books after their prayers (OBS-1, 10).

4. Valuing Teaching and Learning Processes

The college has put so much effort to always upgrade and modernise the equipment for teaching and learning processes. This is demonstrated by the effort to build more classrooms and to purchase more teaching equipment. Almost all classrooms now are equipped with overhead projectors and others are also provided with audio-video equipment to help the lecturers in teaching-learning processes. The college also provides the computer laboratory for students to do their work (typing assignments and processing the research data) and also to learn how to operate the computer system.

Another effort to make the classrooms more comfortable is to upgrade the classroom environment. This is done by providing carpeted and air-conditioned rooms to produce a pleasant atmosphere for students. These rooms are also provided with the audio-video equipment to assist more communicative teaching and learning processes (OBS-2, 6, 12).

In the next section of the chapter, I present the data of the second aspect of organisational culture – behavioural manifestation.

BEHAVIOURAL MANIFESTATIONS OF CULTURE

It is commonly noted that the easiest way to find out the cultural characteristics of one organisation is to observe the behaviour of the members, their patterns of interactions and their daily routines. It is these patterns of behaviour that give tangible and observable manifestations of culture to outsiders. Researching the cultural characteristics of the organisation, therefore, is generally aimed at finding out the patterns of the behaviour and interactions exercised by the members of the organisation (Beare *et al*, 1989:196).

The patterns of the members' behaviour in cultural studies are usually termed as behavioural manifestations of culture. In anthropological studies, these manifestations refer to the cultural characteristics demonstrated in the attitude and behaviour of the members of tribes or ethnic groups. When this idea is applied in organisational studies, it is still concerned with finding out the patterns of interactions and relationships commonly exhibited by the members of the organisation (Beare *et al*, 1989; Deal & Kennedy, 1982, 1999).

The cultural concepts of behavioural manifestations in this study are mainly taken from the participant observation data (OBS-1-16). There were eleven events and activities observed for this study, from the lunch breaks to the organisational meetings held by the college. The analysis from these eleven activities reveals three general patterns of interactions among the members of the college, namely, 1) *Academic behaviour*, 2) *Management behaviour*, 3) *Collegial behaviour*. Academic behaviour is the attitude related to the academic affairs such as teaching and learning processes, seminars and examinations. Management behaviour is the attitude of the members concerning the management practice such as the attitude of the staff towards the managers, or vice versa. Collegial behaviour refers to the attitude towards the staff within the same structural levels such as the attitude among the staff. Table 4.2 summarises the classifications of the behaviour derived from these eleven activities.

Table 4.2: Patterns of Behaviour in the College

Patterns of Behaviour	The Events Reflecting the Pattern
"Academic behaviour"	Research proposal seminar, thesis oral examination, students' written examination, and students' registration (OBS-2, 3, 8, 12, 13)
"Management behavioural"	Managers' weekly meetings, full staff meetings, and managers' and researchers' meetings (OBS-4, 9, 11)
"Collegial behavioural"	Staff and managers' lunch breaks and Friday sport exercises (OBS-1, 7, 10, 15)

The organisation of this section is, firstly, focused on describing these three patterns of behaviour interactions and, secondly, finding out the main cultural concepts reflected from these patterns.

A. Description of Each Pattern of Behaviour

“Academic Behaviour”

As mentioned previously, academic behaviour here refers to the attitudes of the members of organisations concerning the academic activities such as research proposal seminar, thesis examination or written examination. These activities are grouped together since there are commonalities of objectives underpinning these interactions. In my view, the objective of these events is to promote academic values and practice among the students, staff and lecturers in the college. The events that are classified into this group are research proposal seminars, thesis oral examinations, written examinations and semester registration. The following description elucidates two events that are classified in this pattern (OBS-2, 3, 8, 12, 13).

Term of Reference (TOR)

Term of Reference is the name given to the research proposal seminars in the Nusantara College. It is a seminar conducted to evaluate the content of the student's proposal: objectives, methodology, and plan for analysing data. In the students' view, the seminar is considered as one of the students' achievement since they are only allowed to present their proposals after completing all the required papers. TOR is also regarded as an initial step towards completing the study and gaining the degree. Thus, there is a pride among students who are able to present their proposals in the seminar. This activity is conducted twice a week (Monday and Wednesday) from 9.00 to 12.00 AM.

In this particular day, I went to the TOR session room with one of the college staff. The seminar was conducted in "the best" classroom of the college. The room was grey carpeted, air-conditioned and wall-papered with the desks formed to be a half-circle surrounding the lecturers' desk in the centre. The classroom was designed to have a similar shape with a lecture theatre with the back row of desks higher than the front ones.

When I came in, the student who would present his proposal was sitting nervously in one of the front desks. I sat at the back and the staff proceeded to sit in the centre desk since she would be a moderator of the seminar. A moment later, the three examiners came in and sat besides the moderator. Everybody greeted them with "*selamat pagi*". There were four other students who functioned as the reviewers, sitting on the second row of the desk. A room boy also came in bringing a light snack for the students and examiners.

The moderator then opened the meeting, thanked every body for coming and asked the student to present his proposal for fifteen minutes. The student got up, grabbed his paper and stood up close to the OHP. He started presenting the main points of his proposal rather nervously. After the presentation, the moderator then invited the reviewers to ask questions to the presenter. The four reviewers questioned the presenter with various things from the spelling mistakes and words to the theory used

in the proposal. However, there were no hot debates about the theory, just a few suggestions or corrections. This process took about another fifteen minutes.

After that, the moderator invited the examiners to deliver their opinions, questions or suggestions about the proposal. In this stage, I found out that the flow of communication was mostly one-way from the examiners to the presenter, who most of the time accepted what the examiners said. This process took about twenty to thirty minutes.

When the examiners had completed their suggestions, the moderator then announced the grade of the proposal. The student got B grade, which meant that the supervisors accepted the topic of the proposal but it required changes and improvement. Other grades granted for the proposals are A for the excellent proposals which do not need any changes and C for the failed or incomplete proposals which need to be completely changed and reorganised.

Ujian Sidang (Thesis Oral Examination)

Ujian Sidang is an oral examination for students to defend the content of their thesis. In this examination, examiners usually ask various questions concerning the theory, research processes and data analysis carried out by the students in completing their thesis. This activity is conducted twice a week (Tuesday and Thursday) from 9 to 12.00 AM.

Thesis oral examination is regarded as one of the most important aspects of being academic community members. This occasion is probably considered as the most important moment in the student's life as well. It is like the matter of "life and death" for the students since, if they pass the examination, their life will be "brighter". But, if they fail, they have to repeat the process again from the beginning and it is a heavy burden to carry. Since it is an important moment, the student and examiners have to dress formally. For men, they need to wear a suit, tie and black shoes, whereas, for women, they have to dress with a blazer and long skirt. In the Indonesian colleges, there were rare occasions for students and even for lecturers to wear such formal dress (a suit and tie).

In this particular examination, I went to the room with one of the examiners (a manager in the college). The student was waiting outside the room browsing through his thesis as the preparation for the examination. He greeted us when we passed him and the manager had a chat with him for a moment asking whether he was ready or not. Then, we came in to the room and found out that the three other examiners and the note taker were already waiting in the room. The note-taker then asked the student to come in.

The examination was conducted in another "best" classroom of the college. It was carpeted and air-conditioned with quite luxurious chairs. The four examiners all sat in the middle of the room browsing through the student's thesis. One of them was acting as the chairperson of the *sidang* and the others were the members. The student sat in front of the examiners with his thesis and a paper for presentation. A moment later, one of the room boys brought in light snacks and distributed them to everybody in the room.

The moderator (the chairperson) opened the *sidang*, thanked everybody for coming and asked the student to present his thesis. He got up and proceeded to the OHP and started with his presentation. He presented the background, the objectives, research processes, data analysis and research findings. His presentation took about 20 minutes. The moderator then invited the first examiner to ask questions. She was a quite thorough examiner, asking about the spelling mistakes and choice of words. The student mostly accepted all her corrections and suggestions. The moderator invited the second examiner and this time the examiner bombarded the student with a lot of questions about the methodology and data analysis. The student could not answer all the questions and it seemed that he was really nervous and wanted to give up. Seeing this condition, this examiner stopped asking questions and then gave instructions to correct part of the methodology and data analysis.

The process of question and answer proceeded until all four examiners felt satisfied. From this process, I noticed that most of the time the flow of communication was one-way, from the examiners to the student. When the student could not answer the questions, the examiners tried to help him either by rephrasing the questions or

giving more clues or even just telling him the answer. The atmosphere was more like giving suggestions and advice for the student.

Finally, the moderator concluded the *sidang*, collected the grades from all examiners and gave them to the note taker. The moderator told the student that the decision – whether he passed or not - would be announced in the afternoon. After the examination, all examiners held a meeting to decide this decision.

“Management Behaviour”

Management behaviour here refers to the attitude of the organisational members towards the management, for instance, the attitude of the staff towards the managers. This behaviour is also exhibited in the attitude of the managers towards their subordinates. I noticed that there is a distinct pattern of interaction that is demonstrated in the behaviour of the staff towards the management and vice versa.

To find out the cultural concepts of this behavioural pattern, I observed several organisational meetings, such as managers' weekly meetings, and full staff meetings, and also daily interactions between staff and managers. In this section, I attempt to describe only one event - the full staff meeting - to illustrate how the staff members and managers interact in the meeting (OBS-4, 9, 11).

Full Staff Meeting

In this particular day, I was talking with my colleagues about the progress of my research when the director's secretary announced through the telephone intercom there would be a full staff meeting that morning. The secretary said that all the members of the institution were required to attend this meeting, which would be started in ten minutes. Taking my notebook, I went to the meeting room located on the first floor with other colleagues. When I came in there were other staff who had been in the room waiting for the meeting to start. I found an empty chair at the back. The managers of the college and the NIPA managers sat around the mahogany round-table in the middle of the room. A moment later, the Director of the college,

accompanied by the head of the secretariat arrived, smiled and greeted everybody with "Good morning".

Pak Dody – the head of secretariat – opened the meeting with a greeting and a little bit of chitchat. He mentioned that the agenda was to talk about the current information about the activities of the organisation. He then invited the Director to speak. Starting her speech, the director thanked all the members of the organisation for coming and proceeded to talk about the information on the current political issues in the country. She then continued talking about the latest development and programme implementation in the organisation. She described the successful implementation of the last trainings in NIPA and she was very proud of it and she also reminded the Nusantara College's staff members about the coming semester. The director talked for almost twenty minutes and then invited the managers and staff members to present any queries and working problems.

Several managers raised their hands and, one by one, they expressed their opinions and suggestions. The director accommodated all the suggestions and opinions from the managers. It was interesting to note that these managers spoke politely when expressing their opinions. The director then invited other staff members who wanted to speak. There were two staff members who raised their hands. One staff member gave suggestions about the importance of doing sport exercise and asked the director to encourage the members to attend this sport exercise. The other suggested to maximise the use of the network computers for announcements and latest information. The director accepted this suggestion and then talked again about the importance of teamwork and togetherness in carrying out the tasks. Since there were no other issues, the director asked *Pak Dody* to close the meeting. All the staff then went out and back to their own work.

"Collegial Behaviour"

Collegial behaviour here refers to the attitude of the members of an organisation towards their colleagues within the same structural levels, such as how they treat each other and how they speak to each other. Several activities that I was able to observe were staff and managers' lunch breaks and Friday sport exercises (OBS-1, 7,

10, 15). I choose to describe two events – staff lunch break and sport exercise – to illustrate how the members interact.

Staff Lunch Breaks

The Nusantara College provided “free” lunch food for its staff members, served everyday from 12.00 up to 1.00 PM. This lunch break was provided in the canteen in a buffet style where everyone could chose the food they like. The canteen was quite large and can accommodate more than fifty people. The tables were set out in three rows. Each row had five tables joined end to end, effectively making one long table in each row. Ten people could sit on each side of the “long table”. The menu usually consisted of rice and three or four different kind of dishes plus fruit for dessert. The host institution had appointed a catering service company as the provider for this lunch menu.

During his fieldwork, I found out that the atmosphere of staff lunch break was relaxed and familial. Employees talked to each other while they were eating their meals. Sometimes, staff burst into laughter when one of the staff told them a joke or a funny story. Other staff preferred to watch news on TV which was placed at the front and high against the wall.

The topics of the conversation that took place during lunch breaks were varied. When the Indonesian political situation was tense, it was the favourite topic. Staff discussed what would happen to the elite politicians, the situation in Jakarta, etc. At another time, the topic changed to the college’s programmes, such as the graduation day, supervising the examinations, the outing programmes, etc.

The Friday Sport Exercise

This sport exercise was conducted as part of the government program to socialise sport exercise for all Indonesians, every Friday. As one of the government offices, the Nusantara College also conducted this sport exercise (aerobics). It was carried out in the parking lot which can accommodate about 50-60 people. Staff and students

usually wore T-shirt, training and sport shoes. The tape recorder was located in front of the audience and the exercise usually started at 7.00 and finished at 8.00 am.

The sport instructor stood in front of the staff and students. The exercise began with slow movements following the slow music as the warm up activities. After that, they followed quite fast rhythm of the music and everybody followed the instructors' movement. In this stage, the exercise was lively and fast and all the attendants were excited. Finally, the instructor changed the music again and started to do the slow exercise once again as the cooling down activity.

After the sport, some of the staff got together to have a chat with the sport instructor and the others went directly to their rooms to find some refreshments such as yellow steamed rice or other light snacks. They had time to take a rest for an hour before starting work at 9.00 AM.

B. Main Cultural Concepts Reflected from Behavioural Manifestations

It is widely acknowledged that the patterns of behaviour of certain group members are underpinned by main cultural concepts and values embraced by the group. These patterns of behaviour are generally rich with messages and meanings about the way the members should operate (Manning, 2000). The three patterns of behaviour that have been described previously, in my view, also bring certain sets of cultural concepts that underpin and produce these attitudes and behaviours. The main cultural concepts from the three patterns of behaviour are shown in Table 4.3.

Each of the main cultural concepts identified from the participant observations is discussed as follows:

Table 4.3: Main Cultural Concepts Identified from Behavioural Manifestations

Pattern of Behaviour	Main Cultural Concepts Identified	Evidence Reflecting the Concepts
“Academic Behaviour”	1. <i>Practising the role as academics</i>	<ul style="list-style-type: none"> • Interactions in TOR among the students showed that they have to be honest and objective in judging other people's opinions • Interactions in oral examination showed that students should be able to express their own original ideas and opinions.
	2. <i>Valuing learning processes</i>	<ul style="list-style-type: none"> • Being able to present a proposal in front of other students and examiners is a part of learning process • Examiners demonstrated attitude to facilitate student learning rather than judging their work.
“Management Behaviour”	4. <i>Structural and paternalistic practice</i>	<ul style="list-style-type: none"> • The staff spoke politely with very polite words • The staff did not criticise the leaders in front of others • The way the managers treated the staff reflected the relationship between the boss and the subordinates
“Collegial Behaviour”	5. <i>Maintaining harmony and togetherness</i>	<ul style="list-style-type: none"> • The rare occasions of debates and hard arguments about organisational issues. • The staff tended to keep the critics among themselves
	6. <i>Familial relationship</i>	<ul style="list-style-type: none"> • Being close to each other • The attitude shows the relaxed atmosphere when the staff got together • The staff helped each other in carrying out their tasks.

1. Practising the Role as Academics

The role of academics here refers to the behaviour to pursue and discover knowledge through teaching and research (Austin, 1992). Clark (1983) states that there are certain patterns of behaviour and attitude of the academics within their community across the institutions and countries. He further identifies that the attitudes of honesty, objectivity, fairness and openness are considered as several characteristics reflected in the academic community behaviour (p.84).

In my observation, the events of the research proposal seminar or the *ujian sidang* in the Nusantara College, to some extent, reflected this academic behaviour. It was observed, for instance, that presenting the proposal and defending the research findings in the thesis are the examples of the behaviour to pursue and disseminate knowledge and understanding. In doing these events, the students were expected to prove the originality of their work (honesty) and also to be objective in rejecting or accepting someone's opinions. Furthermore, the lecturers were expected to be objective as well in evaluating students' work or giving feedback and grades to their students. The value of fairness was shown in attitude to accept that other people's opinions could be better than their own. It was contended, therefore, that some of these college's activities were the examples of the members' roles as academics within the college (OBS-2, 3, 8).

2. Valuing Learning Processes

Another cultural concept derived from the TOR, oral and written exams is the concept of valuing learning processes. The college facilitated students' learning processes that are not only restricted in the classroom activities but also in any other forms of interactions with colleagues or the lecturers. This notion was demonstrated in the appointments of some students to be reviewers in the research proposal seminars. The students could learn how to evaluate other people's work, how to express their ideas and how to carry out a good presentation.

In addition, the learning processes were shown in the interactions between the examiners and the students in the seminars or oral examinations. Most of the time

when the students were not able to answer the questions, the examiners tried to rephrase the questions or to provide some more clues to the questions. It was noted as well that, when the students could not the answer, the examiners would tell directly what the answers were. These patterns of interactions were the reflection of an understanding that oral examinations were not just about *fail or pass* but more importantly about how to facilitate the process of learning for students (OBS-12, 13).

3. Service Oriented Attitude

One of the main tasks of the staff of the college is to provide service both for students and lecturers. The observation showed that the staff members had provided good service, meaning that when the students or lecturers came to the college's office, the staff members were ready to serve them.

It was demonstrated that, when I observed the student registration processes, the staff members had provided quite good service for the students. This event had shown friendly service by the staff members in processing the students' registrations and quick assistance in producing the students' ID cards. The other observations on the daily work in the administrative office proved that the students were served quite well when they asked for assistance or requested some information. (OBS-14)

3. Structural and Paternalistic Relationships

Structural relationships are based on the assumption that there is a superiority of the people who hold structural or managerial positions in the organisation, whereas paternalistic refers to the relationships between the managers and staff, which operate like the relationship between parents and children in the family (Hofstede, 1983). In practice, these two aspects are closely linked together and mostly reflected in the daily operations of bureaucratic organisations.

In my observation, these two relationships were reflected in the organisational meetings and daily interactions between the staff and managers in the Nusantara College. The staff members, for instance, showed polite attitudes in terms of language and manners towards the managers. The managers also exhibited their

authority and power in asking the staff to do things. In meetings, the staff felt reluctant to criticise the managers and chose to keep quiet (OBS-9, 15).

4. Maintaining Harmony and Togetherness

In a paternalistic atmosphere, there is generally an emphasis on maintaining harmonious relationships and togetherness with every member of the group. This stems from the assumptions that the leaders are parents who have to be followed and obeyed, and other colleagues are family members who need to be well treated (Hofstede, 1983).

These characteristics were shown in the meetings and daily interactions in the college. It was observed, for instance, that although some staff members privately expressed their disagreement with the policies from the management, in organisational meetings they kept quiet. When I asked these staff about the reason for keeping quiet, they stated that they did not want to argue and quarrel with the managers. Furthermore, in several meetings and events, it was noted as well that the senior managers always emphasised the importance of togetherness in the college life (OBS-11, 15).

5. Familial Relationship

Familial relationships refer to the attitude that treats all of the colleagues in the workplace as the family members (brothers or sisters). Because they are family members, they need to help each other when they have working problems as well as personal problems. The atmosphere of the organisation is like a big family, living and working together in one place.

This characteristic was really strong in the daily interactions of the Nusantara College's members. The staff members demonstrated the attitude of being close to each other in any events or activities. They shared their problems, opinions, and feelings as well as the food together. The atmosphere of the working was relaxed, interrupted by chatting and talking to each other. This condition was supported by

the room arrangement where the staff worked together in one room without partitions that created easy access for them to talk to or to have a chat when they had time.

In addition, the atmosphere of lunch breaks and sport exercise also confirmed this concept. The staff members were having lunch meals together, sitting face to face, and making it easy for them to talk while having their meals. Even when they had finished their meals, they did not hurry to go back to work. Rather, they continued discussing things with their colleagues while smoking some cigarettes. This atmosphere showed that the familial relationship among staff members in the college was really strong and dominant (OBS-1, 7, 10).

The next section of the chapter presents the data on the third cultural aspect, namely, verbal manifestation.

VERBAL MANIFESTATIONS OF CULTURE

Verbal manifestation is an anthropological term referring to the distinct languages, or dialect, spoken and written by the members of certain ethnic groups or tribes. Applied in organisational culture studies, verbal manifestations concern stories, colloquial expressions, languages and metaphors used by the organisational members in their workplace (Deal & Kennedy, 1999; Beare *et al* (1989). To find out these aspects, this study analysed the data from semi-structured interviews of the Nusantara College members. It is contended that data from interviews are of importance in cultural studies since organisational culture is shaped and influenced by the organisational members' ideas and views.

The analysis on verbal manifestations in this study were intended to reveal organisational members' views on the cultural characteristics in the form of words, expressions and stories commonly heard in the college. The analysis found four important aspects: 1) *words to describe the organisation*, 2) *words to describe the relationship between staff and managers*, 3) *stories that are commonly heard*, and 4)

languages (INT-1 to 29). The presentation of this section is, firstly, to describe these four aspects and, secondly, to discuss the main cultural aspects identified.

A. *Description of the Verbal Manifestations*

1. **Words or Expressions to Describe the Current Condition of the College**

Most of the members of organisation were of a similar opinion that a big family is the right description for the college. Although they did not directly mention this as a description, they often mentioned this expression during interviews. Several staff members said that:

I observed that the working atmosphere here is different from other organisations. I think the interaction among staff in this college is *like a family or family members* (INT-11).

I have told you that the interactions among staff in this college are based on familial relationship. We are like a *big family*. When one of us brings cakes or food, for instance, we usually eat them together (INT-13).

I think the advantage of working here is we help each other. We can work together with our colleagues. I think we feel that we are *a big family here*. We help each other, and we are familiar to each other (INT-14).

The expression of a big family reflected the members' behaviour in helping and assisting each other in completing the work or solving the problems. This is demonstrated in the following excerpts:

As a big family, I emphasised the values of togetherness among the staff and management and high commitment to the organisation. With the values of togetherness, we have to respect, tolerate and help each other. When we implemented these values in our life, I think we will have the feeling of ownership of the college. Right or wrong is my organisation (INT-1).

I think the principle is on the *kekeluargaan* (familial relationship). We are here like *a big family* because we can help each other. If we have difficulties, we can ask our friend to help (INT-15).

In NIPA and the college, the significant characteristic is *the concept of family*. Why? It was because of the number of employees in our organisation is limited. The previous leaders required us to work together and enjoy working in the office (INT-18).

2. Words or Expressions to Describe the Relationships between Staff Members and Managers

As a big family concept was dominant, the relationships between the managers and staff in the college were based on parents-children relationships. Most of the members stated that they viewed the leaders as *parents* who needed to be obeyed and followed and the staff members as *children* who needed guidance and protection from the leaders. This kind of relationship is commonly termed as *paternalistic relationship* (Hofstede, 1983). This term was actually expressed by one of the senior staff. He said that:

In my opinion, the culture in our institution is *paternalistic one*. They always follow what the leaders say and do. For instance, when the head of department comes late to the office, they said, "Look the head is late and giving bad example for the subordinates!" (INT-8).

Several other staff members confirmed this relationship when they said that:

When I am in the office, I treat my friends here as my colleagues. But when we are out of this office, I treat them as my family members. With my superiors, I treat them as *my parents* who *can guide me* when I make mistakes. When I talk to my boss, I feel that I talk to my parents (INT-16).

I think, it is just as usual. We have rules and regulation from the central office. I just follow the regulations and the directions from the managers here. When something comes up, I just tell them (managers) and they give me suggestions what to do (INT-9).

In our office, I think most of the employees are viewed themselves as the children that need to be supervised and guided. May be it is caused by the strong collective culture. They just come here to do what they are told to do (INT-3).

3. Organisational Stories Commonly Heard in the Organisation

Stories are present in any cultures around the world. They function as representations of members' experience, aspirations and ideas and, more importantly, as one of the effective methods in conveying important values and meanings to a new generation, so as to make them aware and eventually adopt these values (Beare *et al*, 1989). In

organisational cultural studies, organisational stories are also regarded as an effective tool to disseminate important messages to the new members of organisations.

From the interview data, I found that the common stories in the Nusantara College were still related with the concept of a big family. Although the members revealed many kinds of stories, it was noted that there were only two kinds of stories that are commonly heard and shared by the college members and, thus, were regarded as the organisational stories for this study. These stories addressed three issues: 1) *The staff attitude and behaviour*, and 2) *The student' behaviour*, 3) *The image of the college*.

Stories about the Staff Attitude and Behaviour

These stories have been around since the college was established. Nobody knew who created these stories but they had been disseminated from older staff to the younger ones. One of the issues underpinning these stories was about the requirements of the college employees to be *versatile and flexible* and to be able to do different things. The story had been used to signify the character of being the staff in the organisation. The senior manager told me this story rather jokingly:

Pak Ali used to have "various professions" in the college. In the morning he was a cleaner, sweeping the floor, cleaning the table, arranging the chairs in the classrooms, and erasing the whiteboard. In the afternoon, he was a head of administration section, answering students' inquiries, and explaining the programmes. And in the evenings, he was lecturer, teaching the students (INT-2).

The relevance of the story is still reinforced today. At present, it is not dealing with being flexible for physical jobs but for mastering different areas of knowledge. One of the staff who has just worked in the college for six years confirmed the message in the previous story. She said that the senior staff always and often encouraged her to study and learn different things, not just to focus on one thing. She said:

Bu Nina often told me: "*Neng*, you should learn this book, that subject and this topic". When I answered that I just want to focus on one topic – human resource management -, she really disagreed. "As a lecturer of the college", she said, " you need to learn a lot, about any subjects related to administration" (INT-13).

Another staff member said that:

Working in this college required us to be able to switch from one job to another. For instance, today I am working on A and tomorrow I have to switch to B. Before I finish B, the managers asked me to do C (INT-11).

Another topic of a story regarding staff behaviour was strong familial relationships among the staff. This condition was probably caused by a limited number of the staff in the college so that they were required to help each other. The story represented the atmosphere of "*the good old days*", the ideal situation of the workplace. One of the senior managers of the college told me this story that:

In the past, members of the college used to visit each other, had meals together at the weekends. When we went home, we usually brought something as a gift from the host. Even when there were guests from Jakarta or overseas, we never brought them to restaurants. We just invited them to have lunch or dinner in one of our houses. *Ibu ibu* (wives of staff) used to cook together for this occasions. And we were accountable for the budget for this occasion too. For instance, we even included the price for one onion in the budget book! (INT-2).

This kind of story is still reiterated today. The familial attitude and relationship was considered as "an essential feature" of being a member of the college. Another manager confirmed this message when she said that:

...we here are different from Jakarta (referring to the same school in the Jakarta office). They have a lot of staff. Here, we lack staff. But, *alhamdulillah* (Thank God), the coordination here is good and we are united. When there is a programme, we usually do it together (INT-4).

One of the senior lecturers and also a retired manager of the college told me another version of the story on how close the relationship among the people in the college used to be. He had been working since the early 1970's and he could still recall the atmosphere of the institution. He said that:

At that time we really enjoyed working here. Although we were not paid and our boss just gave us *nasi bungkus* (rice mixed with the dishes served in wrapped paper), we were willing to work until late at night. Because we enjoyed it, we could chat, tell jokes, and laugh together while we were working. We never felt it as a burden. We just enjoyed it (INT-18).

Most of the staff shared this story and agreed with the message from it. One of the staff said that she enjoyed working in a familial relationship environment like the

college since she had experienced working in private companies and found the atmosphere very competitive and stressful. She said that:

Generally, I like working here because people help each other. I have been working in private companies and there I had to compete and did not care to each other. Here it is different. Like my colleague, *Pak Dudung*, he is very good and helpful in coordinating jobs and helping me when I am stuck (INT-13).

Another staff member said that:

I think the feeling of closeness to each other is dominant here. We feel as if we are a big family. We help and care for each other when they asked for it (INT-14)

Stories about Students' Behaviour

Another type of story commonly heard concerns the attitude and behaviour of the students. These stories are, especially, shared among the lecturers. They tell the stories to show that teaching in the Nusantara College requires different methodologies and approaches from that of in other universities. One of the lecturers said:

Students of the Nusantara College are different from students in other universities. I also teach in private universities and I found that the students are really different. Students here are more mature, probably because they have worked and got experience. In other universities, students mostly come from high school graduates with no working background (INT-19).

Another lecturer said:

The interesting thing here is about the students. They have a good attitude because probably they are employees. They are mature too. They respect the lecturers and are obedient to what we asked them to do (INT-20).

These two stories showed that students of the college were considered more mature than students in other universities. They respected the lecturers and treated them as if the lecturers were their superiors in their offices. They also showed positive obedience, meaning that they followed the instructions from the lecturers.

Another story revealed that some students at the end of the semester asked for forgiveness to the lecturers for what they had done during the teaching-learning process in the classrooms. One of the lecturers said.

At the end of the semester, they usually asked for forgiveness from me as the lecturer. I said, it is me who asked for forgiveness. But they said that as students they generally made the lecturers angry and uncomfortable. So they asked me to forgive them (INT-2)

Stories about good attitude and behaviour of the students are not only for the benefit of those who are still studying but also for the alumni. There are common stories that when the college's staff members visit the local government offices to conduct research, they are usually greeted by the alumni, who then served the staff members very well. Even when the staff had completed the work, these alumni gave hand gifts (*oleh-oleh*) for the staff. One of the staff told me that:

I used to go to the local government offices. When I visited there I was greeted by the alumni of the college. They served me very well and helped my work and asked me to go around with them. They also gave me some presents (*oleh-oleh*) (INT-14).

Stories about the Image of the School

Another kind of story commonly heard is about the image of the school. The students of the college, especially those who come from outside Java – Sumatra, Kalimantan and West Nusa Tenggara - generally shared these stories. These students heard the image of the school from their colleagues or bosses who have graduated from the college. Two students said that:

In my region, I've heard the college from my colleagues in the office. I also have got a brochure of the college. They said that the college is a good school. The college has a *charisma* in my region, so most of civil servants chose to study here (INT-27).

I've heard the college from my colleagues who have graduated from this school. They said studying here was nice. The weather was cool, the school was comfortable and people were friendly. They said also that there were a lot of *pejabat* (managers) in our province who have graduated from this school (INT-28).

These two stories described the college as a good school and a nice place for studying. One of the senior lecturers acknowledged the existence of these students' stories. He recalled that most of the students in the past came from Sumatra island. He said that:

You know most of the college graduates in the past come from North Sumatra, Lampung and South Sumatra. I heard that most of them now have positions in government bureaucracy such as *camat* (head of sub-districts), or even *sekwilda* (the secretary of the head of district). So the image of the college there is very good. They consider us as a good school for civil servants (INT-18).

One of the senior managers also agreed with this story. She said that:

I've heard story that studying in the college is enjoyable. Probably it is because of the atmosphere, institution or other factors. I observed that the students of our school come from diverse background, which are different from students in other universities. Our students come from different ethnics, languages, and offices. So after knowing each other, they start building the network even when they have graduated (INT-1).

4. *The Language of the Nusantara College*

Another important cultural characteristic of verbal manifestations is the language people use for communication within the group. From the observations and interviews, it is found out that the use of *Bahasa Indonesia* (national language) and *Bahasa Sunda* (ethnic language) are dominant for everyday communication in the college. *Bahasa Indonesia* is used in formal meetings or ceremonies, whereas *Bahasa Sunda* is used in informal communication and interactions among the members.

It is interesting to note that in using *Bahasa Sunda*, the staff members were required to speak "two kinds" of *bahasa*: "high and low level" (*halus dan kasar*). *Bahasa Sunda* is known as one of the languages that require the speakers to use different levels of languages for different level of people. For common people such as colleagues or people with the same age, the speakers use "a low level" of language, whereas, for respected or older people, such as parents or teachers, the speakers should use "a high level" of language. Thus, "low level" of *Bahasa Sunda* is spoken

for communication among staff members and “high level” of *Bahasa Sunda* is used for interactions with managers or senior staff members.

In addition to using “high level” of languages, the staff members were also required to pay attention to the manner of speaking. In other words, the staff members were not only required to use “polite words or language” but also to behave in “a polite manner and attitude” when speaking. The issue of polite words and manners in order to interact, especially with managers or colleagues with higher structural positions, was confirmed by one of the staff members. He said that:

Once in meetings I complained to the managers because, I think, the topics are not necessarily to talk about. Because of the way I speak was not polite and the tone of my pronunciation was harsh, the managers became defensive and rejected my ideas. It would be probably different if I could talk to them in very polite words and language (INT-6).

B. Main Cultural Concepts Identified from Verbal Manifestations

The data on verbal manifestations reveal important meanings and messages that are practiced within the college. The words or expressions used to describe the dynamics of the Nusantara College, for example, represented an important concept that directed members to behave as a big family. The language spoken among the members also signified the nature of interactions and relationships between the staff members and managers. Table 4.4 summarises the cultural concepts that were reflected in verbal manifestations of the college members.

Table 4:4: Main Cultural Concepts Identified from Verbal Manifestations

Aspects of verbal manifestations	Cultural Concepts Identified
<ul style="list-style-type: none"> • Words to describe the whole organisation • Words to describe the relationship between staff and leaders • Stories that are commonly heard • Languages 	<ul style="list-style-type: none"> • The metaphor of the college as a big family • The metaphor of the leaders as parents and staff as children • Stories that perpetuate strong familial relationship and good behaviour of students and good image of the school • The importance of using polite words and languages

Each main concept is discussed as follows.

1. The Metaphor of the College as a Big Family

A big family can be considered as a metaphor used by the college members to describe the current condition of the Nusantara College. Metaphor can be defined simply as an illustrative device to refer to something in different words and expressions so as to make the words richer (Alvesson, 1993:10). Metaphor can provide a richer understanding of what is happening within organisations.

Thus, the metaphor of a big family signifies certain beliefs and values of the college members. One of these beliefs is the importance of *nilai kekeluargaan* (familial values) in the interactions among the organisational members. Indonesian familial values are probably rather different from the Western familial values. Indonesian familial values are based on the assumptions that require the members to accept their colleagues as their own family members and emphasise the unity and togetherness of the group. These values are derived from the collectivist practice of the Indonesian society that require the members to be united and to live together harmoniously.

2. The Metaphor of Leaders as Parents and Staff as Children

This metaphor is still closely related with a big family concept and symbolised in a paternalistic relationship. The view of paternalistic relationship between staff and managers represents certain concepts such as emotional bonding, guidance, protection and loyalty between the two parties. This is caused by the fact that, in an Indonesian family, parents possess and represent authority, power and knowledge to guide, protect and supervise the children. Meanwhile, children characterise weaknesses and ignorance that needs protection, supervision and teaching from the parents.

Transferring these values to the workplace creates emotional and delicate relationships between staff and managers. The staff members, for instance, are required to follow and obey the managers in exchange for guidance, protection and security. Since managers are regarded as parents, the staff members should behave

and speak politely. Disobedience to the directions and orders from the managers can be considered as rebellion to the parents' authority.

3. Stories about Strong Familial Relationships, Maturity of Students and a Good Image of the School

Two stories described above were told to convey important messages to the outsiders. The story about being able to do various things as one of the characteristics of the college's employees was to reiterate the concept that "we are different from other government offices". Meanwhile, stories about strong familial relationships signify the distinct characteristic of the college, where the staff members in this place are open, and honest and treat other colleagues as their own family members. Besides that, when new employees come to the college, the story "tells" them to learn and adapt themselves to be part of this big family.

The stories about the good behaviour of students represent the nature and characteristics of the students. Since they are civil servants, they know how to behave politely to the lecturers. They are also adult individuals with mature experience in communicating and interacting with the people. Stories about the good image of the school demonstrated that, with restricted facilities and resources, the college was able to deliver quite good teaching and learning processes for the students.

3. The Importance of Using Polite Words and Language

Since familial and paternalistic relationships are dominant in the college, the languages the members used also adhered to this relationship. As "parents" of the organisation, the managers "deserved" to be respected and appreciated. In Indonesian society, one of the signs of respect is by using polite languages and manners when communicating with them. It is not surprising, therefore, that, when staff members could not fulfil this requirement, they were considered as impolite or as a challenge to the authority of the managers.

The degree of politeness in Indonesian society is different from the Western culture. In most Indonesian organisations, for instance, it is unaccepted for the staff members to be ambitious and show off when talking to older people or managers. Besides that, the managers of Indonesian organisations mostly prefer to have low profile, polite and obedient staff members (Hofstede, 1983).

Finally, in the next section of the chapter, I present the data on the fourth cultural aspect, namely, cultural beliefs and values.

CULTURAL BELIEFS AND VALUES

Beliefs and values are the bedrock of organisational culture. Beliefs are convictions and notions of what is important in human life, whereas, values are the criteria against which people decide or reflect upon their actions and the priorities people place upon things. Thus, beliefs and values can be considered as normative criteria that provide the facts to answer the “Why” questions and they become directional and ideological for the group members. “Directional” is represented with the ability to direct members’ behaviours to go towards certain destinations whereas “ideological” is embodied in the absolute, taken for granted assumptions, which influence the way the members frame reality in organisations (Hodgkinson, 1978; Deal & Kennedy, 1999).

Cultural beliefs and values are classified as *intangible, non-observable* aspects of organisational culture. This aspect is difficult to reveal, yet it is central in understanding the cultural manifestations of organisations. This section is intended to describe the cultural beliefs and values of the Nusantara College. The description is mostly based on the main cultural concepts identified from the artefacts, behavioural and verbal manifestations. After analysing these main cultural concepts, it was found that there were three dominant beliefs and values embraced by the members of the college. Table 4.5 shows these three beliefs and values and their evidence from the data:

**Table 4.5: Main Cultural Beliefs and Values
in the Nusantara College**

Main Beliefs and Values Identified	Evidence reflecting the beliefs and values
<ul style="list-style-type: none"> • Familial beliefs and values 	<ul style="list-style-type: none"> • Observation on various activities such as lunch breaks, daily interactions, and patterns of communication • Most of the interview respondents view that familial relationship is dominant in the college • From the documents, it is found that the top manager emphasised and implemented these familial values
<ul style="list-style-type: none"> • Structural and paternalistic beliefs and values 	<ul style="list-style-type: none"> • Observations on the relationship between staff and managers reveal these values • Some interview respondents confirm the existence of these values • The documents describe the college as the public institution that should follow government regulations
<ul style="list-style-type: none"> • Academic beliefs and values 	<ul style="list-style-type: none"> • Observation on certain events show these values • Some interview respondents view that the college implements these values • The core beliefs and values in the document signify these beliefs and values

Each of the main beliefs and values is discussed as follows:

1. Familial Beliefs and Values

Familial beliefs and values (*nilai-nilai kekeluargaan*) stem from the belief that members of organisations need to treat their colleagues as if they are their extended family members. These beliefs generally underpin two patterns of members' behaviour: *harmonious relationship* and *togetherness* among the members.

In my observation, the familial beliefs and values influenced the patterns of interactions in the Nusantara College, such as in lunch breaks, sport exercise or any interactions in the office (OBS-1, 7, 10, 15). The activities showed that people helped and assisted their colleagues and felt close to each other. Another indication of the familial values was the inclusion of the family of colleagues as members of the organisation as well. This practice was demonstrated in several activities formally run by the institution to invite the wives and children to come to the *dharma wanita's* (the wives'corp) activities such as *arisan* (collective money saving) and a family picnic.

Familial values of the college were also reflected in harmonious relationships among the staff members. The college created this situation by encouraging the staff members to respect and appreciate each other and ensuring there was no enmity and jealousy in the working relationship. The current leaders of the college really supported this harmonious situation and they sometimes discouraged healthy competition. This produced the situation where most of the staff felt hesitant to speak up or to criticise colleagues or superiors, both in meetings and outside meetings.

The second important practice underpinned by familial beliefs and values was the importance to maintain *togetherness* among the members of the college. This was embodied in the assumption that all members were united and devoted to the institution. One example of this practice was the "rotation" practice where the staff members were moved from one section to the other without consultation. The practice of togetherness was also represented in doing the job together (*gotong royong*) among the staff members.

The following excerpts are taken from the interviews to show the importance of the familial beliefs and values:

I observed that the working atmosphere here is different with other organisations. I think the interaction among staff in this college is *like a family or family members* (INT-11).

I have told you that the interactions among staff in this college are based on familial relationship. We are like a *big family*. When one of us brings cakes or food, for instance, we usually eat them together (INT-13).

I think the principle is on the *kekeluargaan* (familial relationship). We are here like *a big family* because we can help each other. If we have difficulties, we can ask our friend to help (INT-15).

In NIPA and the college, the significant characteristic is *the concept of family*. Why? It was because of the number of employees in our organisation is limited. The previous leaders required us to work together and enjoy working in the office (INT-18).

...we here are different from Jakarta (referring to the same school in Jakarta office). They have a lot of staff. Here, we lack staff. But, *alhamdulillah* (Thank God), the coordination here is good and we are united. When there is a programme, we usually do it together (INT-4).

2. Structural and Paternalistic Values

Structural values usually refer to the taken for granted assumptions that people who hold structural positions in the organisation are more superior than those who do not. Meanwhile, paternalistic beliefs are related with the assumption that the relationships between the managers and staff should operate like the relationship between parents and children in the family. Furthermore, structural values are characterised by the practice that emphasises different ranks of structural positions with top down policies and supervision. Paternalistic values are embodied in the loyal obedience of the staff members in exchange for the protection and guidance from the managers.

From the participant observation, it was evident that these beliefs and values underpinned the relationships between the staff and managers of the Nusantara College (OBS-4, 9, 11). Paternalistic values in the college, for example, directed the staff members' behaviour to be dependent on directions and orders from the parents (managers). They always positioned themselves as children who needed guidance and protection. These values were shown in the following excerpts from interviews:

Principally, I believe that managers are *my parents* that can guide me. With the current leader, I fell close to her since I can talk to her as if I talk to my parents (INT-16).

I believe that the leaders are *the example* and *model* for me. They have to give me guidance and directions and correct me when I make mistakes. I

think they are capable individuals since they have been appointed for these positions (INT-17).

In my opinion, the culture in our institution is *paternalistic* one. They always follow what the leaders say and do. For instance, when the head of department comes late to the office, they said, "Look the head is late and giving bad example for the subordinates" (INT-8).

Another feature that confirmed structural and paternalistic values was the fact that the seniority factor was still dominant in career promotion. Seniority played an important role in someone's career regardless of his or her working abilities, competence and achievements. It was found that the current system of career promotion in the college, like any other government institutions, was still based more on seniority than achievements. It was observed that people's skill and abilities may influence career promotion but seniority accounted more. Seniority in the civil service system was established on someone's tenure, in which the longer they worked, the higher and better their ranks and positions were. There were annual progress evaluation schemes by the staff's superiors, but they were conducted as a formality only (INT-6, 7, 10, 11).

3. Academic Beliefs and Values

The third cultural values that influence the Nusantara College members are *academic beliefs and values*. These values can be broadly defined as the "taken for granted" assumptions that underpin the life of academic community members across the institutions, regions and nations (Clark, 1983). It was found that several activities in the college reflected these beliefs and values such as the research proposal seminars or the thesis oral examinations (OBS 2, 3, 8, 12, 13). These activities, at least, reflected three significant beliefs and values of academic community: namely, to discover and disseminate knowledge, to exercise values of honesty, integrity and fairness and to implement learning processes (Clark, 1983, Austin, 1992; Metzger, 1987).

Firstly, it was observed that several events in the college perpetuated the idea that the purpose of higher education and the work of academics were to discover, create,

produce and disseminate knowledge, and understanding. The research proposal seminar, for instance, was aimed at encouraging the students to discover and produce knowledge through research activities. The supervisors functioned as facilitators in guiding and supervising the students in carrying out their research.

Secondly, these activities reflected the core values of the academic profession, such as intellectual honesty, integrity, and fairness. From the *ujian sidang*, for instance, the lecturers were expected to treat their students justly and fairly. They were required to be objective in evaluating and judging the students' thesis. In written examinations of the college, the students were expected to be honest in giving their answers without cheating from their friends.

Thirdly, the events exposed the idea of the importance of learning and research. These values could be regarded as the core of college life and community. These values had been implemented in the activities that facilitated students' learning processes inside and outside the classrooms. These values also underpinned the main purpose of the existence of the college as elucidated in the mission and vision of the college, namely, to provide a high quality teaching-learning process and research.

The following excerpts from interviews represent the academic beliefs and values perpetuated in the college:

... in developing academic ability, we try to be different from other institutions. For example, we can see the *academic development* from the research findings of the students who write the thesis. By conducting the *research*, I think, they have developed and contributed to the academic development (INT-1).

In research proposal seminars, we try to teach students academic skills such as designing research proposal or presenting opinions in front of other people. We also expect them to be able to *defend their opinions, to admit their own mistakes, to be honest to themselves*. They have to prove that the proposals are their own works (INT-2).

I think research proposal seminars or oral examinations are the opportunities for students to practise their academic ability. They usually have guidance and supervision in *designing research, giving good presentation or defending their own opinions*. These activities can broaden their knowledge (INT-11).

In research proposal seminars, students have a chance to *express their opinions* to their supervisors, or colleagues. This activity is very good, I think, because not all universities run this kind of activity for their students (INT-12).

CONCLUDING REMARKS

This chapter has presented the research findings that arose from the analysis of data collected from the fieldwork. The presentation of this chapter is expected to provide a rich description of the four cultural characteristics of the college as the answer to the first research question posed for this study. It started with the history and profile of the Nusantara College and then continued, describing artefacts, behavioural and verbal manifestations and cultural beliefs and values. Each section concluded with the discussion of the main cultural concepts identified.

The first part of this chapter described the college physical environment or artefacts. These artefacts are argued to signify certain cultural concepts such as maintaining history and tradition, valuing the learning process and the existence of bureaucratic practice. The description on behavioural manifestations of culture reflected three patterns of behaviour that dominated the college life; namely, academic, management and collegial behaviour. These patterns of behaviour were underpinned by the three beliefs and values; namely, academic, structural and familial values.

The analysis on verbal manifestations of the college revealed two dominant metaphors and the use of languages. The metaphors of *a big family* and the *relationships of parents and children* reflected clear messages that the college was underpinned by strong familial and paternalistic values. The importance of using polite words and language in *Indonesian and Sundanese* was the cultural concept that emerged from the use of language.

The principal findings on the cultural characteristics of the college showed three significant beliefs and values that underpinned the members' behaviour. These values are *familial, structural and paternalistic, and academic*. Familial values are embodied in the strong familial relationship, harmony maintenance and the practice of togetherness among the college members. Structural and paternalistic values are exemplified in the attitude and behaviour of the staff members toward the senior

managers. Academic values are symbolised in the college events and activities that perpetuate the discovery and dissemination of the knowledge through teaching, learning and research activities.

The next chapter addresses the second and third research questions posed for this study. It discusses the way these cultural characteristics relate to each other within the college and with a broader cultural setting. The discussion is expected to provide a holistic understanding of the organisational culture of the college that can lead to a common perception of the current culture for the members to engage in organisational development.

CHAPTER V

PUTTING IT ALL TOGETHER: DISCUSSION

Culture ...is not an abstractly ordered system based on special symbols that make it understood, but it is a product of the active members of a society who try to understand the world they live in.
(Orphanides, 1992:110)

INTRODUCTION

Chapter Four described the characteristics of the organisational culture of the Nusantara College in terms of its manifestations from *the tangible* (artefacts, behavioural and verbal) and *the intangible* aspects (beliefs and values). The chapter also identified the main concepts reflected from each cultural manifestation. To further understand the description and its main cultural concepts, it is necessary to put these concepts together and to probe their relationships within the college and with a broader cultural setting.

As mentioned earlier, this study poses three main research questions, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

Chapter Four has presented data related to the first question and this chapter intends to address the second and third research questions. With regard to these two questions, this chapter, therefore, is organised into two sections: *first*, it analyses the relationships among the cultural manifestations and main concepts identified, and *second*, it examines the relationship between these cultural concepts and a broader cultural setting of the college.

THE RELATIONSHIPS AMONG THE MAIN CULTURAL CONCEPTS

As shown in the previous chapter, each cultural manifestation of the college reflected several main cultural concepts. The behavioural manifestation demonstrated in the

daily operations, research proposal seminars and oral examinations, for example, reflected the cultural concepts of a familial relationship among the staff members, the importance of harmony and togetherness and the valuing of the learning processes. The artefacts (physical environment and facilities) of the college also represented the concepts of maintaining the tradition, integrating religious practice and the bureaucratic building arrangement. To gain a holistic understanding of these cultural concepts, it is crucial to analyse their relationships within the boundary of the Nusantara College. The analysis on these relationships is aimed at finding out the general patterns or “over-arching themes “ (Rubin & Rubin, 1995:295) of culture that are easily recognised and identified by outsiders. To carry out this analysis, all of the cultural concepts are placed in the table below to find the commonalities emerging from them. Table 5.1 summarises the main cultural concepts from artefacts, behavioural and verbal manifestations and cultural beliefs and values.

Table 5.1: The Three Cultural Patterns in the Nusantara College

Aspects of culture General Patterns	Artefacts	Behavioural	Verbal	Beliefs and values
Familial values and practices	<ul style="list-style-type: none"> • Recognising the history and maintaining tradition • Religious values and practice 	<ul style="list-style-type: none"> • Maintaining harmony and togetherness • Familial relationship 	<ul style="list-style-type: none"> • The metaphor of college as a big family • Stories about strong familial relationship 	Familial beliefs and values
Scholarly values and practices	Valuing teaching and learning processes	<ul style="list-style-type: none"> • Academic behaviour • Valuing learning processes 	Stories about the good image of the college	Academic beliefs and values
Bureaucratic values and practices	Bureaucratic office arrangement	Structural and paternalistic practice	The importance of using polite words and languages	Structural and paternalistic beliefs and values

From the table, it appears that there are three general patterns of commonalities as a result of the analysis and examination from all the cultural concepts identified, namely *familial, scholarly, and bureaucratic values and practices*. These three patterns seem to form their own distinct characteristics that are demonstrated in the different cultural concepts adhered to each pattern. The familial pattern, for instance, possesses its own values (familial values), metaphor (a big family) and behaviour (familial relationship).

To understand the existence of these three over-arching themes at the Nusantara College, it is necessary to refer to the notion of a *multiple cultural configuration* model from Alvesson (1993). (See also Chapter 2 p. 24) This model assumes that organisations can be understood as “shaping local versions of broader societal and locally developed cultural manifestations in a multitude of ways” (p.118). Thus, organisational culture should be viewed neither as unitary wholes shared by all members nor as established sets of subcultures within the institution. Rather, organisational culture is a mixture of cultural manifestations of different levels and kinds since members are connected to different degrees with organisation, profession, social class or ethnic group.

It seems that this model is appropriate in explaining the existence of the three cultural values and practices of the Nusantara College. The reason is that these cultural characteristics stemmed from a broader cultural setting of the college (further explanation is discussed in the next section of this chapter), yet they also had been developed internally and become the distinct characteristic of the college. It is contended as well that these three characteristics *cannot* be regarded as three *subcultures* since there is no organisational group or unit within the college that consistently practised one cultural characteristic (e.g. family values and practice). For the sake of clarity, therefore, it is contended that these three cultural characteristics probably can be termed as “*three cultural patterns*” of the Nusantara College. Each cultural pattern is discussed as follows:

1. “Family Culture”

The notion that the college possesses a “family cultural pattern” signifies some internal characteristics that were shown in the behaviour of the college members such as having strong emotional relationships, the practice of helping each other, and the managers’ protection for staff members. This concept probably originated from the practice of high collectivism of Indonesian society where people tend to think in terms of “we” (our organisation) and “they” (other people) (Hofstede, 1983). They also developed strong emotional relationships within the group or organisation. In addition, this concept probably emerged from the understanding of the concept of the Indonesian family, which is rather different from the Western understanding. In Indonesia, the family is not only restricted to “a nuclear” family concept, which consists of mother, father and children. Rather, it is an extended family understanding, which comprises a nuclear family plus extended family members such as grand parents, uncles and aunties, etc. Hence, it is understandable that most of the members view the college and even with its host institution as *a big family* (*keluarga besar*).

The family culture at least perpetuates three important concepts in the life of the Nusantara College. The *first* concept is the notion of maintaining harmonious relationships and togetherness among “the brothers, sisters, nephews and aunties” of the college. Harmony was the key for the members since it symbolised the unity of the college. When there were disagreements and quarrels, there was a need to keep these privately rather than to discuss them openly. The problems were mostly solved through private talks and discussion. The notion of togetherness was embodied in the practice of *gotong royong* (working together) among the members of the college and the willingness to help each other (OBS-1, 7, 10, 15; INT-1, 2, 4, 8, 9, 14, 15).

The *second* concept from the family culture is the practice to recognise the history and maintain the traditions. Most of the members of the college considered that history of the college was of importance to shed a light on future directions. The previous leaders were regarded as “their parents” who had committed and dedicated their time and energy to the development of the college and, thus, were considered as

the role models and examples for the members of the organisation (INT-1, 2, 3, 4, 5, 8, 9, 11, 15, 16, 17, 18).

The *third* concept is the integration of religious (Islamic) values on the life of the college members. This concept was represented in the college's efforts and commitment in facilitating the religious practices such as the provision of the prayer room and the commemoration of Islamic holy days. The current leader also considers that religious values were vital in providing meaningful purposes of life for the college members. Religious values gave rich insight into the daily routine activities and events in the college. Thus, the college always facilitated and encouraged the members to practise their Islamic faith (INT-1).

2. "Scholarly Culture"

The emergence of a "scholarly cultural pattern" in the Nusantara College is probably rooted within the role of the members as lecturers, researchers or as members of an academic community, in general. This concept is supported by the literature, which states that "academic men and women" (Light, 1974:14) possess their own values and practices that are distinct from any other profession. The idea of pursuing knowledge and truth through learning and research, for instance, is generally observed to underpin the behaviour of the academic community members. In addition, the academics' attitude commonly demonstrates honesty, integrity and fairness when interacting with their colleagues and students (Austin, 1992).

It is perhaps an exaggeration to say that the members of the Nusantara College have demonstrated all characteristics as scholars or academics. However, it is noted from the observation that the members have shown the values and practices as scholars through academic events and activities in the college (OBS-2, 3, 12, 13). Furthermore, as *the college* for Indonesian civil service, this school has "painted the intellectual colour" of the Indonesian civil servants, in particular, and government institutions, in general.

In reference to the academic events and activities from observation, there are two important concepts reflected from the "scholarly cultural" pattern. *First*, the

existence of the college is aimed at providing and delivering high quality teaching and learning processes. Facilitating students to learn new knowledge and skills were the foundation for the interactions between the lecturers and students both inside and outside classrooms. This concept was represented in the college efforts to upgrade the facilities for teaching and learning, to recruit more qualified full time lecturers and to design new curricular that was up to date with the advancement of public administration science. The current lecturers viewed that facilitating students' learning is the main concern in the classroom activities (DOC-5; OBS-4, 5; INT-18, 19, 20, 21, 22).

The *second concept* is the integration of the scholar values into some of the college events and activities such as research proposal seminars, or thesis oral examinations. These activities seem to strengthen the values of honesty, objectivity and integrity in the life of the college members. Austin (1992) points out that, these values are generally shared and practised by the members of an academic community. From participant observations, it was found that the lecturers and students of the college were required to behave in "an academic way" with the emphasis on practising scholar values such as to be honest in their work, to be objective in evaluating other people's work and to be integrated in their thinking and attitude (OBS- 2, 3, 12, 13).

3. "Bureaucratic Culture"

In addition to a "family and scholarly cultural pattern", the college also demonstrated another pattern: a "bureaucratic culture". This concept probably appears from the emphasis on practising a formal structure of organising and coordinating the college members and implementing tight rules and regulations for the college daily activities. A bureaucratic cultural image was also perpetuated by the fact that the school exclusively targets its students from government employees only (civil servants). In the Indonesian context, it has been observed that most of the government institutions are generally characterised as having a bureaucratic working culture such as hierarchical organisational structure, rigid rules and regulations and authoritarian practice of leadership (Ndraha, 1997; Gumilar, 2001).

From participant observations and interviews, it was noted that the Nusantara College provided the structural managers with a lot of authority, power and privileges. Some of the staff members, for instance, viewed that, with the authority and power in their hands, the managers created the situation where the staff members were required to always follow and obey the managers' directions (INT-6, 7, 10, 11). Bureaucratic culture was also represented in the "consultation practice" or waiting for the decisions from the central office in Jakarta, whenever there were urgent things to handle.

Another practice of bureaucratic culture was shown in the application of a paternalistic relationship between the staff and managers, in which the managers were considered as parents who had authority, knowledge and competence to protect, guide and supervise the staff members. This assumption created a situation where the staff members had to be loyal and obedient in an exchange for protection and security from the managers. This kind of relationships was demonstrated in the way the staff members used very polite language and manners when communicating or interacting with the senior managers (OBS- 4,9,11).

From this brief explanation, it is probably acceptable to conclude that there are three emerging patterns of cultures as the result of the analysis and examination of the relationships among the main concepts of the cultural manifestations within the Nusantara College. It is argued that these three patterns can be termed as "family, scholar, and bureaucratic cultures" since the main concepts in each pattern indicate the meaning, description and metaphors of the college as a big family, a scholarly or academic community and a bureaucratic organisation.

After analysing the relationships among the concepts from the cultural manifestations and coming out with the three cultural patterns of the college, the next discussion is to examine the conflicts and dilemmas that have been experienced by the members with the existence of the three cultures. It is noted that the three different sets of values and beliefs tend to collide to each other in an organisation like the Nusantara College.

Conflicts and Tensions among the Three Cultural Patterns

Viewing the three cultural patterns of the Nusantara College from a multiple cultural configuration model indicates the overlap of the cultural practices within the college. The members of the college could not consistently practise one cultural pattern; rather, they experienced switching from one cultural pattern to another, depending on the context and situation. In short, they were exposed to the existence of multiple cultures within an organisation.

It is generally acknowledged that people who are working in multiple cultures tend to have dilemmas and conflicts as the result of the collisions among these cultures (Light, 1974). Different values commonly demand certain sets of attitude and behaviour. It was observed that the Nusantara organisational members' work forced staff members to make some adjustments and adaptation to these conflicting cultural imperatives. This situation produced moral dilemmas in the daily activities of the college members

A difficult strain occurs, for instance, when the values as academics conflicted with the working culture of bureaucracy. While the members had to maintain honesty and integrity in their teaching and research, the institution required a different set of behaviours. The managers expected the staff members to follow the policies and guidelines that were determined by the central office in Jakarta.

The interaction between the familial cultures with the academic profession culture could also put the organisational members in a dilemma. On the one hand, they were required to be helpful to their colleagues, to maintain harmonious relationships with the senior staff and to participate in the collective work. On the other hand, they were also expected to be expert in their specialised subjects or papers that required much time, hard work and commitment.

The most apparent tension that was created by these three cultures was the staff members' perception of the domination of bureaucratic working relationship within the college. From the interviews, it was found that the staff sometimes felt frustrated with the current bureaucratic practice from the management. There were times when

the voices, ideas, and opinions from the staff were just neglected by the senior managers (OBS-6, 7, 10, 11; INT-6, 7, 10, 11, 12).

The following excerpts from interviews demonstrated the dilemmas the staff members faced:

In my observation, most of the staff members wanted to be proactive in their work. But, the managers did not respond to the opinions and ideas from their staff. They said they will consider them but they never put in practice (INT-6).

...they said that they want to implement democracy but in fact they do not. For example, when I attended the meeting, we expressed some opinions regarding the condition of the college. We also proposed some changes on the regulations. But, they did not accept our concerns. They defended their own arguments. As a result, the regulations are never changed and we have to follow the senior managers' decisions (INT-10).

I think I implement different rules for working and teaching. When I work, I have to follow my boss since they have authority. But when I teach, I have more freedom to express my opinions to the students. Dealing with our bosses and students require different attitude, I think (INT-11).

From my observations, it was noted that, in the daily operations, the staff mostly followed the directions from the senior managers. In one event, for instance, one of the staff members proposed to the senior managers the changes of the teaching schedule for several lecturers. However, he later received a note from the director that there should not be any changes on the teaching schedule and he was ordered to follow the decision.

It has been observed that the clash of these cultures, as described in the Nusantara College, can lead to the loss of the college members' morale and trust (Bowen & Schuster, 1986; Clark, 1986; Rice, 1986). To avoid this situation, the organisation is required to minimise the tensions by making the college's priorities. These priorities should be clear and open for all the members of the organisation. This process is expected to make the members clearly understand the main objective of the college's existence. This study suggests the Nusantara College leaders to engage in this process to avoid the loss of the members' morale. The discussion on this recommendation is presented later on in Chapter 6.

After briefly discussing the tensions that occurred as the result of the clash from the three cultures, the next discussion is to examine the relationships between these three cultures within a broader cultural setting of the college. The examination is intended to find out whether and how these three cultures are formed and influenced by the broader cultural setting.

THE THREE CULTURES OF THE COLLEGE AND THEIR RELATIONSHIPS WITH A BROADER CULTURAL SETTING

To gain a holistic understanding of the three cultures of the college, it is of importance to look at the broader cultural setting that has influenced the organisational dynamics and processes of the Nusantara College. This notion is based on the assumption that cultures are not generated in a socio-economic vacuum but are produced by the political, economic, and social interactions of the people inside and outside the institution. Hence, the three cultures of the college are probably linked, in some way, to a wider and broader social setting, such as the culture of the Indonesian society or the working culture of the host institution of the college (Mumby, 1988:108). To examine the linkage, I firstly describe the theoretical assumptions on the relationships between the organisational culture and its broader cultural setting from the literature and, then, I continue to discuss its relevance with the current study and, finally, I construct a tentative cultural model to describe the culture of the Nusantara College.

The Assumptions

As discussed in the literature review, several researchers have discussed the interplay between organisations and society, such as cross-cultural studies from Hofstede (1983,1994), and Czaeniakawska-Jorges (1988), and studies relating organisations to national culture from Beck and Moore (1985). However, in my observation, the study that can be regarded to comprehensively and critically analyse the relationship between the dynamics of internal organisations with its wider setting is from Alvesson (1993) and, especially for higher education institutions, is the study from Clark (1984).

From his intensive studies on the cultural issues in higher education institutions, Clark (1984:42) proposes “*a multiple cultural membership*” view for the members of university and college institutions. He states that academic community members in university or college are shaped and influenced by many social settings surrounding the university organisation. These diverse social settings bring their own values and beliefs that influence the work of academic men and women. In other words, each setting provides “an interpretive framework” (Kuh & Whitt, 1988:13) for the college members to understand and appreciate events and actions. These interpretive frameworks, in which the college members live and work, affect them in all they do as they organise and establish goals for their work, interact with students and balance their diverse responsibilities (Austin, 1992). In Clark’s views, there are four cultures that generally affect the life of the college members; namely, the culture of the institutions, the disciplines, the academic or scholar professions and the higher educational system (for detailed discussion see Chapter 2, p. 37).

This multiple cultural membership model is supported by Alvesson’s work (1993) based on his research on the organisational culture of a university department. As mentioned previously, Alvesson proposes *a multiple cultural configuration model* that views organisations as having a local version of culture that had been and is being developed and influenced by a wider societal culture. Organisational culture is, then, understood not as unitary wholes or as stable sets of subcultures but as mixtures of cultural manifestations from different levels and kind of groups. This is caused by the fact that people are connected to different levels of interaction and communication inside and outside organisations such as their profession, educational background, gender, ethnic group or nation.

Alvesson also emphasises the importance of the existence of “cultural traffic”, in which “organisations are viewed not as cultural islands but are affected by the societal culture” (p.118). From his study of culture, he found that, in some respects the members of university department shared organisational-level understating of social relations but, in other instances, their actions were informed by the wider social fields to which they belonged. Finally, he argues that a cultural configuration model differs from a *subcultures view* (Van Maanem & Baley, 1985) *or a*

differentiation perspective (Martin, 1987) in three aspects: 1) It focuses partly on extra-organisational origins of organisational cultural manifestations without viewing these manifestations as only reflections from wider societal patterns, 2) It pays attention to overlapping cultural characteristics in the organisation, and 3) It views the characteristics as changing, depending on the significant issues involved (p.119).

Viewing the Nusantara College culture from the framework of a multiple cultural configuration and membership perspective brings two significant notions. First, *internally*, the college is considered as having distinct and unique cultural characteristics as the result of the interaction of the members inside the organisation, and second, *externally*, the culture of the college is partly shaped and influenced by a broader societal culture surrounding the college. The unique characteristics of the college culture were embodied in the members' behaviour that demonstrated "the mixture of the three cultures" and became "the identity" of the college that is different from any other organisation. The cultural influence from extra-organisation origins can be traced from the wider cultural setting that has shaped and determined the college development.

In my observation, there are three broader cultural settings that have affected the culture of the Nusantara College. *First*, since the college is located in Indonesia, the nation and ethnic group (*Sundanese*) culture greatly influenced the values and behaviour of the members of the college. It is noted that most of the members of college are from a *Sundanese* ethnic origin and several others are from *Javanese* ethnic origin. *Second*, the culture of the college is also influenced by the nature of the relationship between the college and its host institution – NIPA Regional Office - where until now, this institution still administers and manages the college. This close relationship was represented by the fact that the director of the college is also the director of the NIPA Regional Office as well. *Third*, the culture of the college was also affected by the college's *triple role* as an academic institution; i.e. to carry out teaching, research and community service. These roles underline the college's tasks to implement teaching, learning and research as the main reason for the college's existence.

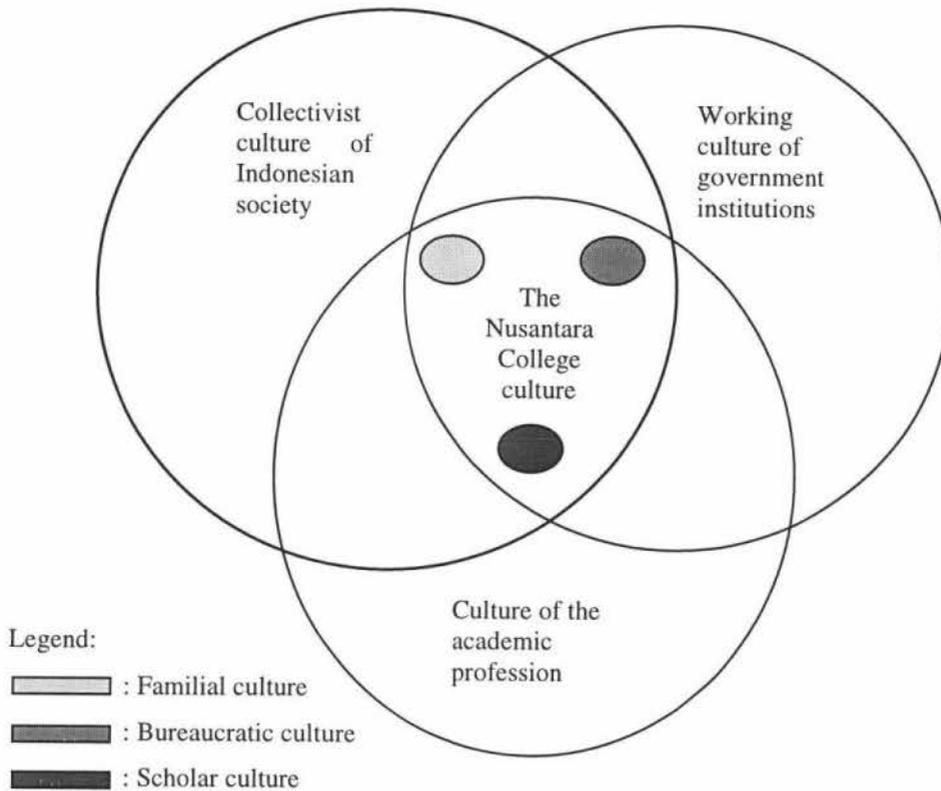
These three wider backgrounds have influenced the beliefs, values and behaviour of the Nusantara College since it was established. This situation created a quite complex nature of interactions and it required the members to balance their positions between their roles as government employees, as academics, and as *Sundanese* or Indonesian people. Considering these three broader influences, the following section constructs a tentative cultural model of the Nusantara College.

The Cultural Model

The interplay of the cultures inside and outside the Nusantara College may be portrayed in figure 5.1. The picture shows that there are three big circles that intersect each other and shape the small circle in the middle of the three circles. The three big circles represent three broader cultures that have affected the organisational culture of the Nusantara College. These three wider cultural settings are *the culture of the Indonesian society, the culture of the academic profession and the working culture of the government institutions*. These circles, then, overlapped each other and formed the small circle located in the centre of the three big circles. This small circle is where the organisational culture of the college is located. There are three dots of colours in this small circle that function as a symbol of the three cultural patterns of the college; namely, *family, scholarly and bureaucratic cultures*.

From the picture, it is shown that the nature of the relationships and influences of the three broader cultures to the culture of the college can probably be described as straightforward and direct. The influence of the Indonesian society, for instance, is embodied in the strong familial values and relationship among the college members. Meanwhile, the influence of the culture of the academic profession is represented in the purpose and goals of the college as an academic institution to pursue, produce and disseminate knowledge and facilitate learning processes for the students. The influence of the working culture of the government institutions is represented in the bureaucratic culture of the college. Each broader cultural setting is discussed as follows:

Fig. 5.1: A Cultural Model of the Nusantara College



1. Collectivism: the culture of the Indonesian society

It is contended that the familial culture, as one of the three significant cultures of the Nusantara College, originated from one of the cultural characteristics of the Indonesian society: *collectivism*. Indonesian (Asian) communities are mostly well known as collectivist societies in which people are strongly integrated into a strong, cohesive and emotional group (Hofstede, 1983,1994). There are three arguments supporting the view that collectivist culture has produced familial culture in the Nusantara College.

First, it has been observed that in Indonesian society people are integrated into groups that have strong emotional relationships. The groups can consist of one ethnic origin, one region, one village or one organisation. They generally view their fellows with the same origins (village or regions) as “relatives” or as extended family members (Hofstede, 1983). The working life of most Indonesian organisations,

therefore, mirrors this societal feature, in which the members of the organisation are the extended family members. Even the family of the organisational employee is considered as the members of the organisations as well. This view is influenced by the collectivist beliefs that, behind every employee, there is a family that demands time, attention and money and this situation encourages the institution to "include" the family members in the activities of the organisation. The events of "*dharma wanita*" or *arisan*" in the Nusantara College seemed to demonstrate that the college has attempted to involve the family members of the employees as the members of the college as well.

Second, there is a need for harmony and preservation of face in the collectivist culture (Hofstede, 1983). In Indonesian society, there is great value attachment in the maintenance of formal harmony in personal relationships. Issues where conflict might arise are not discussed openly but only privately. This pressure required the college members not to discuss the sensitive issues that might have triggered conflicts among the members and caused the other members to feel embarrassed or hurt. Hurting someone's feeling openly could cause the loss of dignity, which Hofstede (1983:39) calls "the preservation of face", meaning the maintenance of harmony to preserve someone's dignity. This notion was shown in the behaviour of the members of the Nusantara College where most of the staff members felt hesitant to speak up or criticise other members, especially the managers in the organisational meetings.

Third, in a collectivist culture like Indonesia, people generally think in terms of *we* (our organisation) and *they* (the others). These values encourage the members to form cohesive social bonds that unite the organisation together. In the Nusantara College, these values were implemented in the practice of togetherness among the college members. There was a need to carry out a form of collective helping (*gotong royong*) among each other. When there are "individualist" members who did not behave as expected by the group, these people were "excluded" from the group members and were labelled negatively as egoists, money oriented persons or dissidents.

2. The Culture of the Academic Profession

The members of the Nusantara College were also affected by the culture of the academic profession. This culture refers to the beliefs, values and practices that are distinct and unique among scholarly professions across institutions and countries. These values affect both the self-concepts and expectations of college and university members and the practices and policies of higher education institutions (Rice, 1986; Clark, 1984).

According to Austin (1992:1620), there are three primary aspects of the academic profession culture. *First*, there is clear idea that the purpose of higher education and the work of lecturers is to pursue, discover, create, produce, disseminate and transmit truth, knowledge, and understanding. Conducting research and writing papers or articles for publication are considered as the embodiment of these values. The scholars are also required to disseminate the knowledge to students and society. *Second*, there is the notion that the members of an academic community are committed themselves to intellectual honesty, integrity, and fairness. Lecturers, for example, are expected to treat their students justly and fairly. Plagiarism is considered as the worst crime in the academic world. *Third*, the idea of freedom in teaching, learning and research is largely perpetuated in universities and colleges. These values are cherished as the core of the life of academic community members. These beliefs protect the work of academics that may be controversial and disturbing.

The “scholarly culture” of the Nusantara College demonstrated some of these characteristics. The following explanation attempts to support this argument. *Firstly*, several activities of the college, such as the research proposal seminars, were underpinned by the primary values to discover, produce and transmit knowledge. The members of the college were required to conduct a lot of research on public administration science and to publish their research findings in the local journals and newspapers (OBS-8, 9).

Secondly, the members of the college attempted to commit themselves to intellectual honesty, integrity and fairness. College members were to treat students fairly, utilising objective judgements and guarding against misuse of power between

students and lecturers. It is contended, therefore, that the “scholarly culture” of the Nusantara College is “the local version and development” of the values and practices of the wider academic profession culture (Austin, 1992)

3. The Working Culture of the Government Institutions

The third broader culture that has influenced the work of the college members is the working culture of the government organisations in Indonesia. As mentioned previously, the Nusantara College is still considered as one of the departments in the government institution - NIPA Regional Office. It has been observed that the current working culture of most of the Indonesian government institutions, including NIPA Regional Office, is more bureaucratic rather than democratic or collegial (Gumelar, 2001).

The culture of bureaucracy that influenced the Nusantara College is represented in at least three aspects: *the decision-making processes, the nature of the work and the career promotion* (Etzioni, 1961; Gumelar, 2001). *The first* aspect was shown by the fact that, in most of the government institutions, the decision-making processes are carried out exclusively by the senior managers or the leaders. There is an assumption that the leaders or managers are well-informed and have necessary resources to make decisions. The staff members are assigned to implement the decisions. *The second* feature was the nature of the work, which was formal and structured with many rules and regulations. The Indonesian government institutions generally are not flexible and quick in responding to the demands from the environment. This is caused by the communication channels that are mostly hierarchical through many layers in the organisational structures. *The third aspect* was the career promotion that was based more on structural positions rather than skills and competence. It was observed that career promotion in the Indonesian government was automatically conducted every four years regardless of staff achievements and competencies.

This bureaucratic working culture was reflected in the Nusantara College. The decision making process, for instance, was mostly conducted by the senior managers without involving the staff members. The process of career promotion was based more on structural positions rather than staff members’ achievements.

CONCLUDING REMARKS

This chapter has addressed the second and third research questions, namely, 1) how do the current cultural characteristics relate to each other? and 2) how do the current cultural characteristics of the college relate to its broader cultural setting? The analysis and examination seem to produce three significant patterns of cultures in the Nusantara College, namely, *family, scholar and bureaucratic cultures*. In the daily interaction of the college, these three cultures sometimes produced dilemmas and problems for the college members. To avoid this problem, this study suggests the college leaders to make priorities about which culture should be clearly articulated by all the college members.

This chapter also discusses the influence from the wider societal culture where the college was located. From the cultural model proposed in this study, it was clear that there were three broader societal cultures that influenced the college's internal culture; namely, the culture of the Indonesian society, the culture of academic profession and the working culture of the government institutions. The nature of the influence is quite direct, in which the wider cultural aspects were replicated in the organisational culture characteristics. The family culture, for instance, was considered as the influence from the collectivist culture of the Indonesian society, whereas the scholar culture was the impact of the role of the college as an academic institution.

Evidence of the influence of the three broader cultures in the Nusantara College provides a holistic understanding of the nature of the current cultural characteristics demonstrated in the behaviour and attitude of the college members. This description hopefully can build awareness for the college leaders about the complex life, working dilemmas and problems the staff members are currently facing. The awareness in turn will encourage the leaders to anticipate the incoming cultural tensions and problems.

In the final chapter, I draw some conclusions from the data collected from the fieldwork. These conclusions are used to develop some recommendations for future work and to develop a greater understanding of the nature of institutional culture in Indonesian higher education institutions.

CHAPTER VI CONCLUSIONS AND RECOMMENDATIONS

Our links to yesterday and tomorrow depend also on the aesthetic, emotional and symbolic aspects of human life – on saga, play, and celebration. Without festival and fantasy, man would not really be a historical being at all.

Feast of Fools (Cox, 1969)

INTRODUCTION

The main aim of this research has been to describe, analyse and examine the organisational culture of the Nusantara College. Three main research questions were posed for this study, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

Analysis from the data in Chapter Five showed that there are three cultural patterns; namely, family, scholarly and bureaucratic cultures, that were reflected from the cultural manifestations, including the values, artefacts, behaviour and verbal manifestations of the college.

This chapter concludes the main findings from this research and provides recommendations for future organisational culture research in Indonesian higher education institutions. Before presenting the conclusions and recommendations, this chapter first discusses a summary of the findings, an evaluation of the methodology and a review of the answers to the research questions.

SUMMARY OF THE RESEARCH PROCESSES AND FINDINGS

In recent years, Indonesian higher education institutions have undergone fundamental changes that aimed at improving the quality of institutions as well as the teaching and learning process. The changes have been framed by structural alterations within the universities and colleges and their relationships with the government. This study attempted to capture these changes from a cultural and

symbolic point of view. The main objectives of this study were to describe the dynamics of the cultural characteristics in one Indonesian higher education institution and to examine the relationships among the cultural characteristics within the institution and with a broader cultural setting. The Nusantara College was chosen as the sample for this research with consideration that this college could provide a rich description of organisational culture.

It has been observed that there are two kinds of theoretical frameworks in researching culture in organisations. The first one is the camp of the “culture-performance” link research that mostly dominated the current cultural management literature. Most of these studies usually seek to find out whether and how culture, as a variable in the organisation, can affect, enhance and improve the performance of the institutions. The second camp – generally known as interpretive and qualitative approach - refers to the studies that mostly aim at gaining a holistic understanding of the culture and may consequently encourage organisational members to engage in a critical reflection on their current beliefs and practice. The theoretical framework of this study adhered to the qualitative and interpretive approach, in which the analysis on culture was focused on understanding the dynamics and processes of the culture within the institution. This study employed a cultural research framework from previous studies, which generally focused on finding the *tangible* and *intangible* characteristics of culture. The tangible aspect centred around three features, namely *cultural artefacts, behavioural, and verbal manifestations*. The intangible aspects refer to the beliefs and values embraced by the institutional members that underpinned those manifestations.

With regard to the objective of gaining a complete insight of culture, this study employed a qualitative case study as its research method. This approach is intended to reveal a rich description of the complex culture of the Nusantara College. To achieve this, three data gathering techniques, including semi-structured interviews, participant observations and document analysis, were employed during my two months of fieldwork in the college. The transcripts from the interviews, notes from the observations and documents were then analysed qualitatively to produce the main cultural themes and concepts that capture the uniqueness of the organisational culture of the college.

The analysis from the three sets of data revealed distinct characteristics and cultural concepts identified from the four cultural manifestations of the college. After examining the relationships among these cultural concepts, three cultural patterns of the Nusantara College emerged. Each cultural pattern is discussed as follows:

The first pattern is what I termed *the family culture* of the college. This pattern required the college members to talk, work, and interact like one family with the emphasis on helping each other, maintaining harmonious relationships and working collectively. This kind of behaviour was demonstrated by the way staff members treated their colleagues, the language they used and the stories that were disseminated from one person to another.

The second pattern is *the scholarly culture* that represented the role of the college as a place for academics and scholars who are committed to teaching and learning processes and research. The main message of this culture was the adoption of the beliefs and values and practices of the academic community by the college members. The notion to pursue knowledge through research and teaching, for instance, was observed as underpinning the behaviour in some of the events and activities of the college.

The third pattern is *the bureaucratic culture* which signified the role of the college as one of the government institutions. This cultural pattern was reflected in several aspects of the college activities, such as the emphasis on the authority and power of the structural managers and the centralised system of a career promotion. It was observed that these aspects still dominated the organisational life of the college.

From the analysis, it was found that these three cultural patterns originated from the interactions with, and the influences the college had from, its surroundings and environment. It is contended that the familial culture stemmed from the collectivist culture of the Indonesian society. Meanwhile, the scholarly or academic culture was the impact from the role of the college as an academic institution. The bureaucratic culture was the result of the influence from the working culture of the government institutions. It was noted as well that the college members experienced dilemmas

from the existence of the three cultural patterns. The scholarly culture, for instance, sometimes contradicted the values and practices of bureaucracy.

EVALUATION OF THE METHODOLOGY

Chapter Three of this study described the research steps and stages undertaken as well as the reasoning behind the use of the methodology. The qualitative case study employed in this research had provided a useful tool to unveil the cultural processes of the organisation. The three data gathering techniques were also valuable in providing complimentary relevant data for analysis of the culture. The semi-structured interviews, for instance, provided the data that I could not get from the participant observations. The documents were of importance in providing more information on the history of the leaders as well as the organisation.

Qualitative studies require the process of "immersing" the researcher in the life of an organisation and I found that being able to talk freely to the members and watch their daily interactions are vital aspects for researching organisational culture. This is to ensure that the views and descriptions in the research findings are the insiders' (members') perspectives rather than the researchers' ones. There is a need to suspend areas of personal conceptual framework in order to research organisational culture.

From my fieldwork experience, I found three important aspects that should be taken into account when conducting cultural research. *Firstly*, it is concerned with the position of the researcher and the organisation being researched. In my case, I sometimes had difficulty in switching from my position as an insider (the member of the organisation) to the position as an outsider. Fortunately, having eighteen months study leave really helped me to confront my own previous assumptions and beliefs regarding the college when conducting the research. Thus, in cultural research, there is a need of *creating distance* between the researcher and the organisation. In other words, there should be a balance of being familiar and keeping a distance with the life of the organisational members (Alvesson, 1993; Schein, 1992). For example, the members of the organisation who want to research their own institutions really need to be able to keep a distance in terms of assumptions, biases and thoughts that might be produced while they were still working. On the other hand, a complete stranger to

an organisation cannot begin research with the assumption that they can conduct the research objectively.

Secondly, the length of time for conducting the research is very important. In my experience, two months of fieldwork was quite a limited time to record all the activities and events that occurred within the institution. In ethnographic studies, the length of time is of importance since the objectives of these studies are generally aimed at finding out the patterns of behaviour and the values that requires longer time for observations and interactions with the respondents. It should be noted that, in cultural studies, there is a stage of building rapport and trust with the respondents before generating the information and data from them.

Thirdly, it is considered vital for the researchers to build empathy and understanding of what is on the respondents' or natives' mind in cultural studies (Alvesson, 1993). This aspect is related to the attitude and behaviour of the researchers to that of members of the organisation. This notion is of importance, especially in the case of cross-cultural research where the researchers and the natives come from different cultural backgrounds. The ability to build rapport and empathy is the key to generating necessary data for the research.

After evaluating the methodology used for this research, I now turn to review the findings to answer the main research questions of this study.

A REVIEW OF THE ANSWERS TO THE RESEARCH QUESTIONS

This study poses three main questions to research organisational culture of the Nusantara College, namely:

1. What are the existing characteristics of organisational culture of the Nusantara College?
2. How do the current cultural characteristics relate to each other?
3. How do the current cultural characteristics of the college relate to its broader cultural setting?

This section is constructed to briefly review the answers to these three questions. Detailed discussion as the answers to these questions have been elucidated in Chapter Four and Five.

The *first* research question of this study aims at describing the existing characteristics of the organisational culture of the Nusantara College in terms of the tangible and intangible aspects, and finding out the cultural concepts reflected in these manifestations. The findings revealed that the college possesses distinct cultural features, which were demonstrated in the artefacts, behavioural and verbal manifestations, and cultural beliefs and values. The artefacts showed that the college has a quite pleasant environment for students such as the tidy small garden, the display of *Sundanese gamelan* (musical instruments) and the photos of the previous leaders, and the Islamic prayer room. The behavioural patterns of the members could be classified into familial, academic and structural behaviours. These three patterns were demonstrated in the daily operations such as lunch breaks, Friday's sport exercises, research proposal seminars, thesis oral examinations, and organisational meetings. Verbal manifestations were shown in the metaphor of the college as a big family, stories concerning the strong familial relationships and the good image of the school, and the use of Indonesian and Sundanese languages.

This study also generated cultural concepts reflected from these four cultural manifestations. From the artefacts, for instance, there were four cultural concepts identified, namely, recognising the history and maintaining the traditions, bureaucratic room arrangement, integrating religious practice, and valuing teaching and learning processes. Daily interactions and behaviour of the college members also signified several concepts such as practising the role as academics, maintaining harmony and togetherness, and familial relationships. Three kinds of beliefs and values, that is, familial, academic and bureaucratic, were revealed to underpin and direct the attitude and behaviour of the college members.

The *second* research question is to examine the relationships among the cultural manifestations and their cultural concepts. It was found that there were three cultural patterns - family, scholarly and bureaucratic cultures – operating simultaneously within the college. These three cultures required the members to be able to switch

from one culture to the other depending on the context and situation. It was noted as well that the interplay between the three cultures sometimes produced conflicts and dilemmas in the daily working operations. Scholarly cultures, for instance, sometimes contradicted bureaucratic practices.

The *third* research question is to analyse the relationships between these three cultural patterns and the college's broader cultural setting. It was revealed that the three cultures originated from the college's wider cultural setting. The family culture was the impact from the collectivist culture of Indonesian society, while the scholarly culture was the influence from the role of the college as an academic institution, and the bureaucratic culture was the effect from the working culture of government institutions. It is contended that viewing the college with its three cultural patterns and their links to three broader cultural settings could provide a holistic understanding of the college's daily processes. The current dilemmas faced by the members, for instance, were likely to be the results of the interplay between the three cultures in which bureaucratic culture was observed to be dominant in the college's operations. To overcome the problems, a common understanding among all the college members on the current situation should be firstly achieved. This understanding then could lead to a critical reflection on the current dominant practices, which, in turn, could provide the bases to initiate organisational improvement and development processes.

Having briefly reviewed the answers to the research questions, the next section is to discuss the three conclusions from the findings of this study.

CONCLUSIONS FROM THE FINDINGS

The findings of this study shows that the cultural characteristics of the college are quite complex with the existence of the three cultures that were simultaneously operating in the college. This complexity leads to portray the cultural characteristics of the Nusantara College as the "the rainbow" that illustrates the mixtures of colours in the organisational life. The current "rainbow" of the college consisted of three recognisable "colours" of culture. It is noted that the process of mixing these three

colours had been conducted for a long time by the previous members and leaders. These three colours of culture are also being shaped and influenced by the current members of the college.

With the metaphor of rainbow in mind, this study proposes three conclusions that from this study. Each conclusion is discussed below.

The Significant Role of Beliefs and Values in the Cultures of Organisations

It is widely acknowledged by many cultural researchers that the intangible aspects of culture – beliefs, values and assumptions – are vital in directing people's behaviour. Beliefs and values are the bedrock of culture that function as the framework and criteria that people use to choose and proceed on certain ways of actions. They are the aspects of culture that are difficult to change by deliberate organisational processes (Schein, 1992; Deal & Kennedy, 1982, 1999).

The data from this study showed and confirmed the central role of cultural beliefs and values in directing the college members' behaviour. Analysis in Chapter Four provided the data on the three cultural beliefs and values reflected from the interactions, events and activities in the college; namely, familial, academic and bureaucratic beliefs and values. My fieldwork experience showed me that beliefs and values could not be generated solely from what the people said. Rather, they were implied in what these people did during their daily activities in the college.

From the interviews, for example, some of the senior managers stated that what they were doing was promoting democratic and collegial values among the members (INT-1, 3, 4, 5). However, from the participant observations, I found out that what they were saying was not reflected in what they were doing. Thus, I could conclude that their beliefs were not democracy but other practices since, as has been mentioned many times in this study, it was the real beliefs and values that underpinned their interactions with other members.

Other data that confirmed the significant role of the beliefs and values included the influence of familial values on the college interactions. These values were considered

to be the foundation of the people's interactions since the college was established. Some of the senior staff members observed that these values are still reiterated up to now although there are little changes in the value orientations due to the organisational development in terms of the number of people and facilities and equipment (INT-2, 3, 18). Nevertheless, the familial values are regarded as still being dominant in the daily activities within the college.

The Importance of Viewing the Nusantara College as a Place for Multiple Cultural Configurations

The second conclusion from the research findings is the importance of viewing the organisational culture of the college from a multiple cultural configuration model. This perspective considers each organisation as having unique cultural characteristics as the result of the two processes: the internal dynamics of the organisational members and the external interactions with broader societal cultures (Alvesson, 1993). Organisational culture then is viewed not as unitary wholes or as sets of subcultures but as mixtures of cultural manifestations from different levels of interactions among different kinds of groups of people. This is caused by the fact that the members of organisations are connected to different levels of interactions and communication inside and outside of their organisations.

This study seemed to confirm this view since the cultural characteristics of the Nusantara College reflected both its own cultural uniqueness and the influences from its broader social setting. By adopting the conception of multiple cultural configurations, this study is expected to provide a holistic understanding of the three cultural patterns that were exercised by the college members. The origins of these three cultural patterns could be traced from the external settings that have influenced and shaped the college for a long time.

The internal dynamics of the college have developed the college's culture as a unique set of values and practices that have become the identity of the college members. This identity has produced the culture as "the way we do things around here" (Deal & Kennedy, 1982). The outsiders who want to gain a complete understanding of the

culture should observe these characteristics. The newcomers to the college are required to adapt and adopt the values and practices of the college before they are considered as part of the big family of this institution.

The external dynamics that have affected the college cultures stemmed from the positions of the college in Indonesian society and its interactions with the college's host institution. Indonesian society can be considered as "the host culture" (Beck & Moore, 1985) of the college that provide the cultural background for the college members. In this study, for example, it is found that the collectivist culture of Indonesian society is reflected in the family culture of the college members. Furthermore, the position of the college within its host institutions - NIPA Regional Office - is regarded as the source of the bureaucratic culture of the college since, as Gumilar (2001) observes, most of the Indonesian government institutions are still dominated by bureaucratic practice.

With a multiple cultural configuration model, this study not only focused on the distinct cultural manifestations inside the organisations but also paid attention to a wider cultural setting and the interplay between the inside and outside cultural characteristics. Thus, the cultural characteristics of the college were characterised as having overlapping cultural practices where members should switch from one cultural pattern to another, depending on the situation.

The Role of the Leaders in Articulating a Clear and Sensible Priority for Organisational Members

As discussed earlier, a multiple cultural configuration model admits that there are several overlapping cultural patterns that are operating in the lives of the organisational members. This condition requires the members to switch from one set of values and practices to the other to face different situations in the organisation. Because of the overlapping nature of the existence of the multiple cultures, the organisational members may probably experience conflicts and dilemmas in their work (Clark, 1987).

It has been observed, for instance, that the members of the Nusantara College sometimes experienced these conflicts. The scholarly culture that encouraged the members to behave as academics, for instance, sometimes contradicted the bureaucratic culture that required the members to behave as bureaucrats. This contradiction produced a dilemma arising from the discrepancy between the mission and vision of the college and the bureaucratic practices within the college. In other words, the dilemma was produced by the tension between the college's vision to be a high quality learning and teaching college (scholarly culture) and the current practice of implementing structured and rigid rules and regulations (bureaucratic culture). The clash of these two cultures could be resulted in the decrease of the college morale, trust and *esprit de corps* (Rice, 1986)

To overcome this dilemma, the Nusantara College leaders need to clarify the priorities of the college. This task could be initiated with the process of creating a common interpretation on the current conditions. As Smircich (1983) points out, common understanding is vital for enacting changes in an organisation. Thus, there should be a collective reflection process to interpret and understand the current situation in the college. This process, however, should be conducted in an open and democratic atmosphere, with clear objectives and targets, so that the members of the college can understand each other and be prepared for organisational development.

Once common interpretation is achieved, the next priority of the Nusantara College might be in the form of closing the gap between the expectation and the reality and changing the current practice from the bureaucracy into more academic practices. The leaders, in this process, are the keys, and the prime motivators to initiate changes and to always encourage and facilitate the changing processes. Without the ability of the leaders to make clear priorities and to implement them together, the process, of closing discrepancies and realising of the college as a high quality institution, may end in failure and disappointment.

After discussing the three conclusions, the next section is to elucidate the implications and recommendations for future research.

IMPLICATIONS AND RECOMMENDATIONS FOR FUTURE RESEARCH

This main objective of this study was to research organisational culture of an Indonesian higher education institution using an interpretive approach and qualitative method. The description of the four cultural manifestations and discussion on the three cultural patterns that emerged from the data presentation in Chapter Four and Five, hopefully, can provide a holistic understanding and knowledge of the organisational culture of one Indonesian higher education institution.

It should be borne in mind that this study is not pursuing practical suggestions for the college leaders to control or manage organisational culture in order to improve the performance of the college. Organisational culture, indeed, is a powerful factor in organisational life but attempting to reduce it to be a controllable variable is simplifying complex and delicate matters. Thus, rather than proposing a set of managerial techniques, this study suggests that college members should engage in critical reflection on the current beliefs, values and practice. This reflection is expected to illuminate new awareness of the current practice and to bring new and better ideas for organisational change and development.

This study has implications and recommendations for future cultural research especially in the Indonesian context. Some of them are:

1. *Research on larger higher education institutions.* It is necessary to apply the interpretive and qualitative approach to research different contexts of higher education institutions, such as universities, which have many faculties and departments. This is to find out whether the argument of multiple cultural configurations, confirmed by this study, is equally relevant in bigger institutions.
2. *Research on the life of Indonesian academics.* Since the research on organisational culture in higher education institutions is closely related to the culture of the academic staff, it is necessary as well to explore deeply the life of Indonesian academics, such as their patterns of interactions, disciplinary

backgrounds, career promotions, and academic communities. This future research could provide a rich description of the culture of the Indonesian academic profession.

3. *Further research on the influence of ethnic culture (such as Sundanese) on the organisational culture.* The previous study on the nation culture from Hofstede (1983) provided the foundations on the relationships between national (Indonesian) and organisational culture. However, it should be remembered that Indonesia consists of diverse ethnic groups that in some way are different from each other. Thus, it would be useful to research the influence of ethnic (*Sundanese*) culture, for instance, on the organisational culture in West Java regions.
4. *Research on the role of the government directions on the organisational culture in higher education institutions.* All of the higher education institutions are under the control of the directorate of higher education of the Indonesian Department of Education. Much effort has been put in practice by the directorate to improve the quality of the universities and colleges, such as the application of the credit system, the practice of the service community and the drop out schemes for students. These directions may have shaped the rules and regulations of the universities and colleges, which in turn have influenced the organisational culture as well. It would be useful to undertake research of the influence of the role of government directions on the organisational culture of higher education institutions.
5. *Research on the students' culture.* Indonesian students have different cultural characteristics from the Western countries' students. Cultural differences generally lead to different strategies in coping with their studies. This research would be useful as a step towards a greater understanding of the students' learning strategies in Indonesian universities and colleges.

CONCLUDING REMARKS

This chapter has presented the summary of the research processes, evaluation of the methodology, review of the answers to the research questions and the conclusions and recommendations for future research. The evaluation and conclusions discussed in this chapter are the result of the reflection on the description, analysis and examination of the existing cultural characteristics of the Nusantara College.

There are three significant conclusions derived from this study. *First*, the data shows the importance of beliefs and values in directing the members' behaviour. It was observed that there were three patterns of beliefs and values that were shared among the college members: familial, scholarly and bureaucratic values. These three patterns of beliefs and values were central in guiding the members' behaviour. *Second*, the cultural characteristics of the college are more appropriate to be described using multiple cultural configurations. This view is concerned with the existence of the interplay between the unique organisational culture and the broader cultural setting of the organisation. This conception could assist the insiders (members) and outsiders to gain a holistic understanding of the organisational culture of the college. *Third*, the leaders of the college should pay attention to the conflicts and dilemmas that have occurred as a result of the existence of the three cultural patterns. To overcome the problems, the leaders are suggested to put a clear priority on which cultural pattern should be practised by the college members.

This chapter also proposes several recommendations for future research. Researching larger higher education institutions, for instance, may provide more data to verify the validity of the conception of multiple cultural configurations generated from this study. Research on the influence of the larger culture, such as ethnic groups or the impact of the students' subcultures existence in universities and colleges, is also recommended in order to provide empirical data on organisational culture in Indonesian higher education institutions.

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APPENDICES

BIBLIOGRAPHY

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APPENDICES

Department of Social and
Policy Studies in Education
Massey University
Palmerston North,
New Zealand

16 March, 2001

To the Director of the Nusantara College
Jl. Cimandiri 34-38
Indonesia

Dear Madam:

Re: Permission to carry out research in the Nusantara College

I am writing this letter to request for your permission to carry out research in the Nusantara College. The topic of the research is: "An analysis of organisational culture in an Indonesian higher education institution". The research will use a qualitative case study as its research method.

This research aims to analyse organisational culture of the Nusantara College and to provide recommendations for organisational development. Find attached to this letter a research proposal for this project.

My supervisors for this research are Associate Professor Wayne L. Edwards and Mr. John O'Neill from Massey University College of Education, New Zealand.

I am looking forward to hearing from you soon.

Sincerely Yours,

Rahmat

ATTACHMENT: A RESEARCH PROPOSAL

TITLE

An Analysis of Organisational Culture in An Indonesian Higher Education Institution: A Qualitative Case Study

INTRODUCTION

1. Background

Higher education (HE) institutions are still perceived as the strategic places that are expected to bring the society into a better condition. Clark (1992), for example, states that universities and colleges stand as "the gateway to the future" that bear responsibility to shape the society. Universities and colleges are "assigned" to prepare young generation to cope with rapid changes in this new millennium. Because of this important role, research on HE institutions can be regarded as a crucial aspect in attempting to gain better understanding of universities and colleges.

Educational sociologists and others have studied the complexities of the universities from various perspectives. In organisational and administrative studies, for instance, the researchers have examined universities and colleges from the structure of the organisation, the nature of the teaching-learning process, the academics' life, and the students' learning experience. Universities have also been compared with business corporations, government bureaucracies and large foundations (Harman, 1988:47). Several frameworks in comparing and understanding universities are viewing them as a normative organisations (Millet, 1962), as organised anarchies (Cohen et.al, 1972), as a bureaucracy (Blau, 1973) and as loosely coupled systems (Weick, 1976). However, these descriptions cannot fully describe the uniqueness, and the distinct nature of the universities

One of the analyses that have caught a lot of attention from organisational researchers is the cultural view. The reason is that, like any other social entities, higher education institutions possess a symbolic side or a culture that is consciously or unconsciously created by the members of the institutions over time through their daily interactions. This cultural side is generally easier to identify by outsiders than its technical structure since culture is embodied in the form of organisational image and public reputation. Community, for example, recognises universities or institutes as being excellent or mediocre through the image of those institutions that has been embedded over time. The study of symbolic or cultural aspects of higher education institutions is expected to describe and explain the unique and distinct features that differentiate universities and colleges from other organisations. Some terms have been used to refer to these symbolic aspects such as organisational, academic or faculty culture (Clark, 1983; Tierney, 1988; Austin, 1994). In this study, the symbolic aspects of HE institutions will be termed as organisational culture.

In studying culture in organisations, Hofstede (1990) and Beare, et.al (1992), propose an analysis of a cultural framework. They highlight that a cultural analysis of organisation can be classified into four categories: *symbols (visual manifestations)*, *rituals (behavioural manifestations)*, *verbal (conceptual manifestations)* and *values*. Symbols (visual manifestations) are manifested in pictures, objects, artefacts and equipments that

carry a particular meaning within a culture. Rituals or behavioural manifestations are collective activities that are technically superficial but socially essential within that culture. Verbal or conceptual manifestations are metaphors and stories that are perpetuated in the organisation, and heroes or heroines who are highly prized and serve as a model for behaviour. These three aspects can be labelled as *cultural practices* that are observable and tangible. Values, the core of the culture, is something related with the beliefs of the members of that culture about good and bad, normal and abnormal in their life. This aspect is intangible and underpins those practices.

Organisational culture are regarded as influential factors in improving the performance of higher education institutions (Clark,1972,1983; Tierney, 1988;Bergquist,1992; Austin,1992). Based on his study in 1972, for instance, Clark asserted that outstanding colleges generally developed "a collective understanding of unique accomplishment" among the organisational members in their daily operations (p.178). Tierney (1988) also highlights the crucial role of cultural framework in changing the elements in the institution. It is obvious that university administrators and policy-makers should understand these cultural aspects of their organisations.

In Indonesian context, people currently question the performance of HE institutions since the missions of higher education institution, that is , the triple role (*tridharma*) of education, research and community service have not been achieved. Kompas (1998), for instance, carried out a survey and reported that most universities and colleges deliver poor quality of teaching and learning process and do not show motivation to engage in research and development activities. Universities and colleges still enjoy their position in an ivory tower and do not concern with the practical problems of the community. In another survey conducted by Asiaweek (2000), Indonesian universities and colleges that took part in that survey are left behind compared to the other universities and colleges in South East Asia countries.

This poor quality of performance is caused by various external and internal factors. From external aspects, Soemarwotto (2000) point out to the low government support and commitment in terms of the budget, the salary of the lectures, and lack of facilities provided for HE institutions. Internally, various factors such as management system, financial allocation and organisational culture are identified as significant causes of poor performance. Although it is not the most determinant factor, Pangkahila (2000) argues that academic or organisational culture have a great impact on the performance of academic members, which, in turn, influences the overall performance of the institutions.

It is based on this backdrop that this study analyses the contemporary organisational culture in an Indonesian HE institution. This study will basically analyse the elements of current culture such as values, verbals, rituals, and symbols and its relation to the organisational performance. This study will also discuss the implications of the research findings for institutional improvement.

2. Statement of the Problem

It is generally assumed that high quality HE institutions are underpinned by shared values and practices that encourage their members to perform well (Deal and Kennedy, 1982) . The culture in these institutions demonstrate "strong" organisational culture which are characterised by shared values such as promoting collegiality, personal honesty, academic freedom and integrity among organisational members; appreciating hard-work

and producing high-quality jobs; and implementing fair treatment and justice among all level of positions in organisations (Clark, 1983). These "strong" organisational culture will underpin the daily practice of the members and result in good performance of the organisation.

Conversely, mediocre or low quality HE institutions are underpinned by "weak" organisational culture. The shared values and practices in these institutions, for instance, promote individuality, corrupt mentality, tight organisational supervision and unnecessary competition among organisational members. The institutions conduct unfair and unjust treatment (Clark, *ibid*). These "weak" culture underpin the members' daily practice and in turn result in the poor quality of the institutions' performance.

This study will examine the current organisational culture in **The Nusantara College** (*not the real name*). This institution is located in a provincial city in Indonesia. Founded in 1965, this tertiary institution was opened in order to provide bigger opportunities for civil servants in order to get further education to improve their administrative skills. Civil servants here are limited only for those who work in government sectors, military and state-owned companies. Therefore, the school is generally referred to as "*Sekolah Kedinasan* (School for Public Officers). In its programme, the school offers a diploma and a degree in public administration sciences.

The Nusantara College is selected as the focus of this study with an assumption that The Nusantara College is an institution that has visions to promote "strong" organisational culture among its academic members. This study will attempt to analyse the current values and practices of this institution. Based on the findings, this study will discuss recommendations for practitioners to engage in institutional improvement. Thus, the overarching question of this study is: what are the characteristics of organisational culture in The Nusantara College?

3. Research Questions

This study will try to answer the following research questions:

1. What are the characteristics of the current organisational culture in The Nusantara College?. The sub-questions are:
 - 1.1. What are the organisational values that underpin practices in the institution?
 - 1.2. What are the conceptual manifestations that are perpetuated in the institution?
 - 1.3. What are the behavioural manifestations that are practiced in the institution?
 - 1.4. What are the visual manifestations of culture in the institution?
2. What are the implications of these research findings for HE administrators who seek to shape organisational culture as a vehicle for organisational improvement?

3. The Objective of the Study

In line with the previous research questions, this study has the following objectives:

1. To describe the dimensions of current organisational culture in The Nusantara College, which will focus on:
 - 1.1. Organisational values
 - 1.2. Conceptual manifestations of culture
 - 1.3. Behavioural manifestations of culture
 - 1.4. Visual manifestation of culture

2. To discuss the implications of these research findings for HE administrators who seek to shape organisational culture as a vehicle for institutional improvement.

4. Significance of the Study

This study is expected to provide empirical research findings of the culture of organisation in Indonesian universities and colleges. As mentioned previously, it has been noted that the current condition of organisational culture results in the poor quality or performance of HE institutions (Pangkahila, 2000). However, empirical data about this claim or assumption have never been revealed. Therefore this study is hopefully able to give the current information on the organisational culture both for college or university administrators and policy-makers.

It is argued that the information about the culture in an organisation is crucial before university administrators engage in a process of improving teaching-learning process as well as creating better management system of the universities (Harman, 1988). After understanding the actual condition of the organisational culture in the institutions, university administrators will be able to embark in issuing policies and regulations to improve the institution performance. In addition, there have not been any studies conducted to research organisational culture in Indonesian HE institutions. It is expected that this research will function as the pioneer research on organisational culture in Indonesia.

5. Definitions of the Terms

In order to avoid misinterpretations and misunderstanding, several key terms in this study will be defined as follows:

- An analysis is defined here as an examination of something in detail in order to discover meanings, essential features or main characteristics (Webster Dictionary)
- Organisational culture in this study are defined as shared values, verbals, rituals and symbols that underpin the daily interactions of the members in higher education institutions (Deal and Kennedy, 1982; Schein, 1992).
- Higher education institutions are the institutions that provide educational programs for students who have finished their high schools.
- An Indonesian HE institution in this study refers to The Nusantara College)

METHODOLOGY

1. Research Design

As mentioned in the title, a case study will be used as the research design of this study. Several definitions of a case study confirms that it is an analysis of a single unit or bounded system, to get an intensive, comprehensive and holistic description (Smith, 1978; Wilson, 1979; Merriam, 1988). This design is usually employed to gain in-depth understanding of the situation and meaning of those involved within that system. The interest is in the process rather than outcome, in a specific context rather than in general variables and in discovery of certain phenomena rather than confirming certain theory (Merriam, 1998:19).

In order to get rich description of the organisational culture in The Nusantara College, this study will employ a qualitative case study. It is argued that research on culture is most appropriately assessed by qualitative methods since culture of an organisation refers to the subjective side of organisation such as beliefs, perceptions, values and assumptions (Jellinek, 1983; Gregory, 1983; Rousseau, 1990). Thus, the qualitative case study in this research is aimed at gaining deep understanding of the values and practices within The Nusantara School of Public Administration.

2. Data Collection Techniques

A qualitative case study generally employs interview, observation and document analysis for its data collection techniques (Merriam, 1998; Mertens, 1998). *Interview* will provide “direct quotations from people about their experiences, opinions, feelings, and knowledge”; *observation* will record “detailed description of people's activities, behaviours, actions”; and *document analysis* will extract “excerpts, quotations, or entire passages” (Patton, 1990:10).

This study will use these three data collection techniques. *Interview* will be carried out to selected senior managers and staff to gain their opinions and feelings of the culture in the institution. Observation of members of organisations will be conducted to feel the natural atmosphere of the culture. Document analysis will be used as well to complement interviews’ and observations’ result and thus will provide a holistic picture of organisational culture in the institution. Each data collection technique is explained as follows:

2.1. Interview

The main purpose of interview is to obtain a special kind of information that the researchers want to find out in someone else's mind. Interview in a qualitative case study is carried out with an unstructured or semi-structured format (Merriam, 1998:71; Martens, 1998:321). The reason is that these formats will provide lot of opportunities for researchers to generate more information from the participants.

Interviews in this study is intended to gain in-depth understanding of cultural aspects that have been experienced by members of the institution. A semi-structured interview is chosen as a format in which the focus of questions will be prepared previously but the content will be developed during the process. By employing interviews with staff, it is expected that rich description about the values and practices in The Nusantara College will be achieved. The focus of interview is based on the cultural analysis from Beare (1989) and four dimensions of culture in HE institution from Austin (1994). All interviews will be taped and the result will be transcribed

2.2. Participant Observation

Observation is aimed at observing and recording people’s behaviours and activities as they naturally occur in the organisational settings. Marteens (1998:317) points out that qualitative researchers tend to use *participant observation* as a data collection technique since it is associated with symbolic interaction. According to Fetterman (1989), participant observation “combines participants in the lives of the people under study with maintenance

of a professional distance that allows adequate observation and recording the data". Hence, participant observation requires the researcher to be in the field or present in the natural settings where the phenomenon under study takes place. This kind of involvement with participants will enable the researcher to understand, at a deeper level, participants' lives and their perceptions concerning the phenomenon under study (Maykut and Morehouse, 1994).

The researcher will spend a whole month to observe several events or activities that signify the values and practices of organisational culture. Approximately 20 observations will be conducted (5 observations a week). Some of activities that will be observed are:

- Full staff meetings
- Senior managers' meetings
- Lunch or coffee breaks
- Workshops for academic staff, etc.

2.3. Document Analysis

The main reason of conducting document analysis in this study is that interview and observation cannot provide holistic picture of the academic culture since there are other important data such as regulations, policies and history of organisations that are excluded from the these two techniques. Thus, documents can be used to supplement relevant data on providing the overall picture of culture at The Nusantara College. Merriam (ibid.p.112) defines documents as the term refers to a wide range of written visual, and physical material relevant to the topic of the study. Including in this term is what LeCompte (1993:216) called as "artefacts" – symbolic materials such as writing and sign and non-symbolic material such as tools and furnishings. Several documents that will be analysed in this study are the history of the institution (The Nusantara College), the curriculum, all regulations and policies both from the institution and the government regarding the organisational culture.

POPULATION AND SAMPLE

As mentioned previously, the target population of this study is the whole staff at the Nusantara School of Public Administration. Since this study is a qualitative one, the sampling procedures will employ *purposeful or theoretical sampling technique* (Cresswell, 1994:146; Mertens, 1998:261). This sampling technique enables the researcher to select informants, documents or material that will best answer the research questions.

For interview, the sample will be selected from the managers and lecturers who are able to provide rich information about academic culture at The Nusantara College. Approximately 3 senior managers and 7 lecturers will be selected based on their tenure, positions at the institution and their level of education. For observation, the researcher will choose events, activities, or meetings that will reveal the culture of the institution. For document analysis, the researcher will select from the history of organisation, government regulations, newspapers or journal articles concerning the institution.

DATA ANALYSIS

An analysis of the data will be conducted based on the transcription from the interviews, the notes from observations and document analysis. The analysis of the data will use *qualitative data analysis* from Miles and Huberman (1996).

The basic strategy of this method is to constantly analyse the transcripts from the interviews, and notes from observations and documents. It is conducted by analysing each unit of meaning from the separate set of data such as interview transcripts, notes from observation and documents. The main concept generated from this data is called categories.

Categories from interviews, documents and observation are then compared to form bigger categories. If there are no similar category, a new category will be formed. This analytic process provides a room for continuous refinement since initial categories are changed, combined or omitted, new categories are generated, and a new relationship can be discovered. (Lincoln and Guba, 1985). The categories of the data about values, verbal, rituals, and symbols on the four dimensions of academic culture will be named and then described. The following diagram explains the steps in data analysis:

ETHICAL CONSIDERATION

This research will adhere to the regulations from the Massey University Human Ethic Committee (MUHEC). All the names and identity of the people involved in this study will be protected and anonymous. The researcher will also ask for consent forms from the participants before they take part in the research. They will have rights to withdraw from the research at any time, to refuse to answer any particular questions and to be given access to a summary of the research findings.



t.id.

5 April 2001

Associate Professor Wayne L. Edwards
Department of Social and Policy Studies
In Education
Massey University
Palmerston North
New Zealand

Subject: Mr. Rachmat's Research Proposal

Dear Professor Edwards,

With reference to Mr. Rachmat's Research Proposal on 16. March 2001, concerning this proposal to conduct his research, I am writing to inform that we basically agree with him.

We would like to conduct his research in our institution moreover we are also pleased to confirm that he will be get full support during his research here.

Thank you very much.

Faithfully yours

Dra. Elis Hafidha, D. M. St.
Head



College Ethics Committee

RESEARCH PROPOSAL REVIEW

Name of Applicant(s) Rahmat

Title of Research An analysis of organisational culture in an Indonesian higher education institution: A qualitative case study.

THE PROPOSAL IS:

- Approved without change
- Approved with minor amendments (as listed at Amendments below)
- Not approved until completion of amendments (as listed at Amendments below)
- Submit to MUHEC

AMENDMENTS

Nil

REVIEWER

Name Joy Cullen

Contact telephone number [REDACTED]

Signature J. A. Cullen

Date 10.05.01

INFORMATION SHEET FOR INTERVIEW PARTICIPANTS

Dear colleagues,

I am doing my research entitled, "An Analysis of Organisational Culture in An Indonesian Higher Education Institution: A Qualitative Case Study"

This project is aimed at describing the current dimensions of organisational culture at the institution. These dimensions include organisational values, conceptual, behavioural and visual manifestations of culture. Based on the data findings and the literature, the project intends to identify the elements of organisational culture that can be used for organisational development.

I am doing this research for my Masterate thesis which is being supervised by Associate Professor Wayne L. Edwards (his e-mail address is W.L.Edwards@massey.ac.nz) and Mr. John O'Neill (his e-mail address is J.G.ONeill@massey.ac.nz).

I invite you to be available for approximately one hour for a semi-structured interview with me. The discussion will be open and unrestricted and will be taped, recorded and then transcribed. The tape and / or transcript will be made available to you if you request it. When the research has been completed, you will be given a summary of the findings.

If you take part in this study, you have the right to:

- stop the tape at any time, to refuse to answer any particular questions, and to withdraw from the study at any time.
- ask any further questions about the study that occur to you during your participation
- provide information on the understanding that it is completely confidential to the researcher. All information is collected anonymously, and it will not be possible to identify you in any reports that are prepared from the study.

No preparation for the interview is required

Further information is available from me:

Rahmat

Phone: [REDACTED]

E-Mail: [REDACTED]

INFORMATION SHEET FOR PARTICIPANT OBSERVATIONS

Dear colleagues,

I am doing my Masterate thesis entitled, "An Analysis of Organisational Culture in An Indonesian Higher Education Institution: A Qualitative Case Study". My supervisors of this research are Associate Professor Wayne L. Edwards (his e-mail address is W.L.Edwards@massey.ac.nz) and Mr. John O'Neill (his e-mail address is J.G.ONeill@massey.ac.nz) from Massey University, College of Education.

This project is aimed at describing the current dimensions of organisational culture at the institution. These dimensions include organisational values, conceptual, behavioural and visual manifestations of culture. Based on the data findings and the literature, the project intends to identify the elements of organisational culture that can be used for organisational development.

One of the data gathering techniques in this research is participant observation. I will observe your activities in certain events. The observation will focus on certain words, expressions and actions that portray the culture of the institution. These words and activities will be recorded in the form of field notes. When the research has been completed, you will be given a summary of the findings.

If you take part in this study, you have the right to:

- to withdraw from the study at any time
- to delete any part of the field-notes that you think is mistaken
- to provide information on the understanding that it is completely confidential to the researcher. All information is collected anonymously, and it will not be possible to identify you in any reports that are prepared from the study.

No preparation for the observation is required

Further information is available from me:

Rahmat

Phone: [REDACTED]

E-Mail: [REDACTED]

CONSENT FORM FOR RESEARCH PARTICIPANTS

RESEARCH PROJECT TITLE:

An Analysis of the Organisational Culture of An Indonesian Higher Education Institution: A Qualitative Case Study

I have read the information sheet for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researcher on the understanding that only group data will be reported. I also agree to the interview being tape recorded on the understanding that I can request that the tape recorder be turned off at any time. I also know that I can request a copy of the tape transcript.

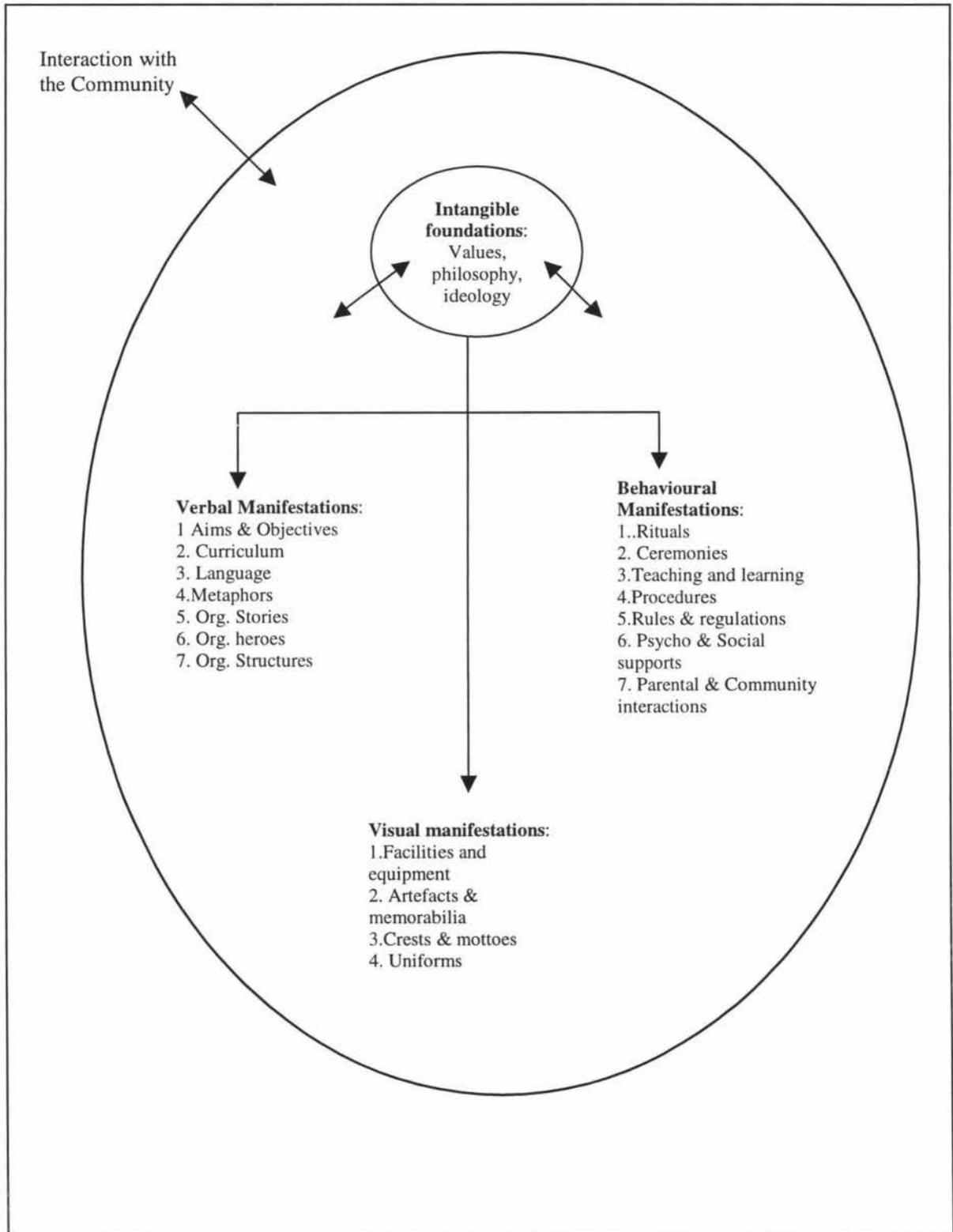
I am happy to participate in this study under the conditions set out on the information sheet.

Signed:

Name:

Date:

Beare *et al*'s Model for Assessing School Culture



Taken from Beare *et al* (1989:176) *Creating an Excellent School*. London: Routledge

INTERVIEW PROTOCOL (QUESTIONS)

1. Can you tell me little bit of your working history here in the Nusantara College?
 - Your tenure
 - Educational background and qualifications
2. Do you enjoy working here in this institution? What are the most important factors or aspects that make you enjoy working here?
3. In your observation, what are the most dominant values that are practiced and embedded in this institution?
4. What are the words that best describe this organisation?
5. What are the words that best describe the relationship between the leader and the subordinate in the organisation?
6. What are the organisational stories that are commonly shared by the members?
7. What kind of people is most likely to make a fast career here?
8. Whom do you consider as particularly meaningful persons for this organisation?
9. What kind of people is rewarded in the institution?
10. In what periodic meeting do you participate?
11. How do people behave during the meeting?
12. Which events or ceremonies are celebrated in this institution?
13. How do people interact in this organisation?
14. How do subordinates behave to the leaders/ managers?
15. What is your opinion about the current leader of this organisation?

A SAMPLE OF DATA ANALYSIS FOR INTERVIEWS

INTERVIEW I

Interviewee : Dra. Neneng Komalasari M.Si.
 Position : A senior manager
 Date of Interview : Friday, June 9, 2001

Transcript	Categories and Themes	Key words
<p>Q: In your observation, what are the beliefs and values that are generally underpinned the daily operations in the Nusantara College?</p> <p>A: Well, let's take a look at what's happening in our country now. Pak Rahmat (she addressed me) came in to the college in the reform era, which I think, perpetuated the freedom values. Actually, right from the beginning, I believe in this principle, that running and managing organisation should be based on democratic values. But, it should be noted that democracy does not mean absolute freedom for everything. In my view, democratic values are the attitude to show respect and appreciate for other people. Thus, democratic values should be integrated with the togetherness values in the organisation, so that in doing the work, we can work together. The existing hierarchical structures should be considered as the positions in the institution only, but in carrying out our tasks to achieve our missions and visions, there should be a commitment to abolish these hierarchical and bureaucratic values.</p> <p>I believe in the working in team that is underpinned by the togetherness values among employees and commitment. To build this, we cannot rely on democratic values only, we should integrate (democratic) and the spiritual values as well. What I mean by spiritual values is that we should do our work wholeheartedly and sincerely. Because, I think, in the current era, we cannot do something with bright and brilliant ideas only. We also need spiritual and religious values. When we ignored these values, the situation would be like what is happening now in our country, people are quarrelling to each others, enmity is growing and so on. But, if we blend the spiritual and togetherness values, we will be willing to help appreciate and respect each other like a family.</p> <p>As a big family, I emphasised the values of togetherness</p>	<p>I</p> <p>Cultural beliefs and values</p> <p>Try to apply:</p> <p>Democratic values</p> <p>+</p> <p>Togetherness values</p> <p>+</p> <p>Spiritual values</p> <p>↓</p> <p>familial values?</p>	<p>Respect and appreciate each other</p> <p>Help and respect each other</p> <p>Islamic values (ikhlas)</p> <p>↓</p> <p>Do the work Sincerely</p>

among the staff and management and high commitment to the organisation. With the values of togetherness, we have to respect, tolerate and help each other. When we implemented these values in our life, I think we will have the feeling of ownership of the college. Right or wrong is my organisation.

Thus, if we think that the college is our own, we can develop it with enthusiasms that will produce innovations. Innovations, I believe, will grow from personal development and it is part of the organisational development. Because, basically organisational development is personal development that we do it together. So the basic principle, I think is the value of togetherness that we practice together in providing service to our client.

A: What kind of democratic values you want to implement in the college?

A: In my view, democratic values should be blended with local values. I usually emphasise in our meetings the need for these values. We want to implement democratic values in the atmosphere of the family. We can enjoy working when we are in the familial atmosphere and relationship. Thus, democratic values should be integrated with familial and spiritual values.

Q: Bu Neneng, your appointment as a senior manager in the college is a new phenomenon. You are the first woman to be appointed as a senior manager. In the past, men dominated the positions as senior managers. What is your opinion on this?

A: Well, I have heard from the Holy Qur'an that women cannot be leaders. But I have not checked the exact ayat. It may be caused by my shallow understanding in the Islamic principles. I am sure the proposition that women cannot be leaders is still debatable. In fact, I think what is meant is not that women cannot lead. When women are capable and acceptable, why not? Anyway, I do not want to see my position from this point of view. Instead, I believe that what happened to me is a gift from God. Because I never dream of being a leader. My position now is a gift from God so that I have to work as good as possible. I tell myself that what I am doing now is a part of my religious service to God. That's my principle.

Q: Bu Neneng, let us turn to the discussion on the relationship between you and your subordinates. In your

As a big family, she emphasised the togetherness to produce ownership feeling

Respect, tolerate, help each other.

Democratic values in familial relationship

familial values

II

Women as a leader

She viewed that her position as a gift from God.

<p>observations, how do they behave to you? I guess that because of our culture, subordinates generally feel reluctant to talk and mostly accept your orders.</p> <p>A: I observe that the feeling of reluctance from our staff members is gone, meaning that all our friends exactly know when to treat me as their boss and when to treat me their friend. When they treat me as their boss, they have to do the jobs that I asked them to do and my responsibility is to supervise them. But as a friend, I open a dialogue, such as in our full staff meetings, to discuss anything. I hope they can express their expectations and critics. When I observe that they feel reluctant to speak up, I have to approach them in a different way based on their own characters. The most important thing is they want to communicate with us. Some of them may still feel reluctant, but I try to abolish that feeling.</p>	<p style="text-align: center;">III</p> <p>Behavioral manifestations</p> <p>She implemented collegial relationship</p>	<p>Staff knows to position her as a friend or as a boss.</p>
<p>Q: Regarding the distinct characteristic of the Nusantara College as the school for civil service, how do you develop its distinct characteristics?</p> <p>A: I've heard story that studying in the college is enjoyable. Probably it is because of the atmosphere, institution or other factors. I observed that the students of our school come from diverse background, which are different from students in other universities. Our students come from different ethnics, languages, and offices. So after knowing each other, they start building the network even when they have graduated.</p> <p>In other schools, the students are from general public, but in our school they are from the civil service. So our students are homogenous. But, in their homogeneity, our students are heterogeneous. Because they are from different parts of Indonesia and they have different positions as well. And this situation provided distinct background to our college and we have to create a strategy to cater all their needs. I think, learning is not only talking about theory in the classrooms. Learning is also a practice outside classrooms. Thus, to apply the theory in practice, I encourage all the lecturers to teach the students with different kind of methods, not only one way lecturing. Thus, the lecturers are required to open discussions, seminars, or problem solving technique with their students in the classrooms. The students then can learn from their colleagues' experience.</p> <p>This is I think should be the distinct characteristics of our college. In other universities, the teaching and learning process tend to be one-way and do not encourage the</p>	<p style="text-align: center;">IV</p> <p>Verbal manifestation</p> <p>Org. Story.</p>	<p>Studying at NC is enjoyable</p> <p>Diverse backgrounds of students ↓ Different methodology ↓ More on active learning and teaching</p>

students to apply the theories they learn in the classrooms. In our college, they probably know the application, but they still need to understand the theory.

Q: Have you provided directions to our lecturers to apply problem solving or discussion methods? How do you ensure that they have consistently implemented these active teaching methods?

A: We have implemented seminars and workshops on how to write the syllabus for teaching. From this syllabus, we can find out what kind of methods they use. From their lesson plans, we find out whether they have implemented our directions or not.

Q: Is it only by checking the syllabus?

A: Yes, by checking the syllabus, we can make sure that the lecturers are implementing our directions.

Q: Now about the organisational meetings. In your observations, how do the current meetings operate within the college? And how do the staff members behave in the meetings?

A: Well, I think I consider meetings as a tool for staff development. When talking about staff development, we are not only talking as a theory from literature. In coordinating among staff, for instance, we implement it in meetings since we have to learn how to coordinate our work among ourselves. How we can exchange and share information among units in our organisation. And secondly, meetings are ways to integrate the feeling of togetherness among the staff members and managers. When coming to meetings, the staff can express their opinions and critics to remind and control to each other. When there are shortcomings in workings, they can talk about it in our meetings. This function, I think, can assist my responsibility in supervising them. When there are problems, we can solve them in our meetings together. With meetings, I believe, that solving the problems are more comprehensive and democratic.

Q: In your observation, what is the current condition of coordination among the unit and subunits in the college and the NIPA West Java?

A: I think it's quite good at the moment but there are things that should be improved. "Good" here is not something stable because the institution is changing. In my observation, the coordination has been implemented when

Behavioural Manifestation

lecturers' behavior

Org: Meetings



"effort to implement active method of teaching"

meetings as:

- ① Staff development
- ② Integrate the feeling of togetherness
- ③ Critics and Control

Current Coordination in working

- good Coordination

<p>we are carrying out the tasks. For instance, we want to socialise the programmes about the organisation's infrastructure. <u>Through meetings</u>, we can decide a better framework to coordinate among ourselves. We can produce a job description and a schedule. Thus, it is easy to locate who is doing what. Then, we can also make a weekly schedule and a job description for managers as well. With these efforts, I think, we try to <u>create coordination</u> among units and staff members. Although in implementing this we were disrupted by sudden programmes, planning to coordinate our work, I think, is still important.</p>	<p>Good coordination through meetings</p>	
<p>Q: The college has three <u>missions in its operation</u>. And one of them is to carry out academic research and development. In your observation, how do the college develop itself to be a research and development centre? How does the academic development in the college compare to other universities? And how do you implement academic development in the college?</p>	<p>Behavioural manifestations</p>	
<p>A: I think we do not need to feel inferior in academic development compared to other universities. We have to be brave to <u>compete with other universities</u>. Because we have our own <u>distinct characteristics</u>. We have to be proud of ourselves that the government has trusted our organisation to teach the civil servants to have skills and knowledge for their work. If the civil servants do not have necessary knowledge and skills, what will happen to this country. Thus, in developing <u>academic ability</u>, we try to be different from other institutions. For example, we can see the academic development from the <u>research findings of the students</u> who write the thesis. By conducting the research, I think, they <u>have developed and contributed to the academic development</u>.</p>	<p>Academic behaviour</p>	<p>Students' research as academic development</p>
<p>Q: So you think, students' research is one of the distinct characteristics of the academic development of the college?</p>		
<p>A: Yes, that's right. They conduct the <u>research</u> within their <u>professional practice in their offices</u>. They do their research because they know exactly what happens in their daily working situation. This is a part of the <u>three missions</u> that we have from the government. Another effort is to give community service. We have worked together with the community and the NGOs to provide guidance and supervision within our expertise and capability.</p>		<p>Distinct characteristics of students' research.</p>
<p>Q: Let's now turn to the history of our college. I would like to ask you about the previous leaders of our college. How did they influence the current development of the college?</p>	<p>Symbols</p>	

How was their leadership's styles influence the current condition of the college?

A: When I came in to the college, ¹ Pak Purnaman had been retired. I started working in the college when Pak Tatang was in charge of the college. In my ² opinions, there were strengths and weaknesses of Pak Tatang's leadership. But I always take and imitate his strengths. I think he was a committed person to the institution. I could observe in the way, he built network with other institutions. These networks are important for the organisational development and survival. Pak Tatang also encouraged us to implement the togetherness values among ourselves in carrying out the tasks. And at that time it was successful probably because the number of the staff members was small. We could provide a quite good ³ service for several hundreds students. Then, when Pak Adam was in charge of the college, the number of the students was increased. The increasing number of the students was due to the high commitment of the leaders and the staff of the college. Then, Pak Karhi ⁴ came in and he brought a lot of changes to the college. He opened new programmes such as the D-3 programmes and built more networks with other institutions. With his efforts, now we have a joint program with the University of Padjadjaran and the University of Indonesia to run Master's degree programmes in our institution. These efforts, I think, were underpinned by a high commitment of Pak Karhi. These leaders have committed themselves to the college and their efforts should be regarded as role models and examples for us. And now, my turn is to maintain and continues all their achievements so that the college will develop in the future.

Q: Bu, may be this is the last question. How do you manage the employees and institution to develop the institution in the future?

A: I encourage them to have their own initiatives. So I just let them think and have their own initiatives. When they still do not do anything, then I gave them instructions and work to do. But mostly, I let them to have their own initiatives, because I believe working with their won initiatives is more rewarding than following directions from me.

Heroes

All previous leaders are heroes.

"highly Committed Leaders"

"role models" for other staff member

Leadership

Facilitating staff to have their own initiatives

A SAMPLE OF OBSERVATION NOTES

Observasi # 3

Site: Room S-2

Time: 0.00 - 09.00

Participants: Mahasiswa STIS

Topic: Seminar Rancangan Penelitian

*) ~~Tahap~~ ~~presentasi~~ Deskripsi

One student is presenting his research plan. The moderator is Dina - one of STIA staff. There is A Senior lecturer and one of STIA managers are also present.

The topic of the research is about Tax in Praangin Regency.

There are five other students in the room. They are quite attentive in understanding the research plan.

* Tujan : is one of the activities that promote academic excellence:

- Mahasiswa mempresentasikan rancangan penelitian →
- Dosen pembimbing berfungsi sebagai "standard".
- Mahasiswa sebagai pembahasannya = pertanyannya.

selesai presentasi:

*) Mahasiswa # 1 bertanya: Content

Penyaji menjawab pertanyaan.

*) Mahasiswa # 2 bertanya: Saran judul dipaparkan mengenai kepada tempat penelitian; Saran penelitian → spasi; label; Penyaji menjawab: setuju;

*) Mahasiswa # 3: Sistematisa penelitian → mohon penjelasan Penyaji: Mengunt dosen pembimbing tidak esah

*) Mahasiswa # 4: Preda: Kabopatek ini harus sudah memiliki preda abstrak

*) Saran:

Penyaji: landasan teori → belum belum.

→ Dosen Pembimbing

→ Mendaftar dari Bt Endang: Pajak merupakan sumber pendapatan daerah: → sumber keuangan:

→ Apa alasan dari daerah anda?

→ Bagaimana balance antara pendapatan dengan lingkungan generating money & maintaining the environment:

→ Penjelasan semua:

Tanya jawab:

Moderator: Terima kasih atas pertanyaannya. Saya bisa tanggapi masalah kedua. Selanjutnya perselisihan kepada pembandiy utama menunjukkan pertanyaannya.

Maha 1: Saya hanya ingin memberikan ulasan sedikit tentang judul penelitian saya. Mohon dijelaskan apakah judul ini dianggap sudah eksperiment atau pengelolaan yang akan dilakukan.

Peserta: Terima kasih. Saya menerima saran dari saudara. Saya bisa saja harus mempelajari judul yang akan saya kemukakan nanti.

Maha 2: Saya ingin bertanya tentang italy cuding yang mengatur ukuran pajak di daerah apakah ada vadem³ yg mengaturnya?

Peserta: Ya sudah. Dalam vadem³ tersebut yang baru anda bisa mengerjakannya.

Maha 3: Saya ingin ingatkan komentar tentang hipotesis yang anda uraikan dalam paper. Bagaimana menjelaskan hipotesis tersebut.

Peserta: Saya sudah jelaskan dalam labor belakang tadi. Saya berharap bahwa masalah tersebut sudah di bahas dan di coba hapuskan oleh pemerintah setempat.

Maha 4: Saya hanya ingin menyatikan tentang pendirian dan belicaps yang ada dalam proposal saudara.

Peserta: Ya, saya akan ada beberapa kesulitan. Saya mohon maaf.

Moderator: Kepada Uu Endang MSi. Saya persalahkan untuk memberikan tanggapan.

- Uu Endang:
- Pajak memang yg sangat dan rumit
 - Pola pajak adalah pengelolannya
 - Uu pajak perbantuan
 - Bagaimana daerah mampu mengoptimalkan pajak untuk masyarakat
 - Harus ada koordinasi atau pengelolan pajak untuk memulihkan pelaksanaan program.

A SAMPLE OF DATA ANALYSIS FOR OBSERVATION NOTES

Site : Room S-2 Participants : Students, staff and lectures
 Time : 08-09 PM Topic : Research proposal seminar

Description	Categories and Themes	Key Words
<p>The event that I observed this time is a research proposal seminar. I told one of the staff – Mbak Dina – a day earlier that I wanted to observe the event. She said it's OK and asked me to come to his desk at around 7.50 AM.</p> <p>On this particular day, at five to eight, we went to the room. When we came in and found out that the lecturers (supervisors) were already in the rooms. There were <u>five other students as the reviewers of the seminar</u>. The student who wanted to present the proposal was sitting in the front desk. We greeted the supervisors. I took a seat at the back and Mbak Dina sat in front with the supervisors.</p> <p>Mbak Dina opened the seminar and thanked everybody for coming. She then invited the student to present his proposal. He got up and proceeded to the OHP desk. <u>He presented the proposal for about 15 minutes</u>. The topic was about the taxation in the regency of Karang Sembung. The following excerpts were taken from the observation (<i>Maybe the words are not exactly right since this was a translation and a summary from the notes</i>).</p> <p>Moderator: <i>Thank you for the presentation. I think the topic is very important and has become the centre of attention in our country. Now I would like to invite questions, suggestions or critics from the students' reviewers.</i></p> <p>Student 1: <i>I just want to make a comment on the title of this proposal. I wondered whether this research is analysing the impact of the implementation or just future projection. Since as far as I know the implementation of local autonomy has just practised for less than one year. <u>How can you measure the impact, then?</u> Thank you.</i></p> <p>Presenter : <i>Thank you for the question. I admit that</i></p>	<p>Behavioral manifestation</p> <p>"academic behaviour"</p>	<p>learning to present ideas & opinions</p> <p>"Scientific dialogue."</p>

<p>this research is <u>probably not clear yet.</u> However, this study will be conducted by giving questionnaires and conducting interviews with the officers from the taxation office in Karang Sembung District. This research may be more on <u>future projection.</u></p>		<p><u>Honestly</u></p>
<p>Student 2: I want to <u>ask about</u> the financial regulations for the Districts. Are there any specific rules that regulate the share between the Central, Provincial and District government on the distribution of the revenue from tax</p>	<p><u>'Academic'</u> <u>'Scientific'</u> <u>Dialogue</u></p>	<p><u>learns</u> to express opinions</p>
<p>Presenter: Yes, there are. If you read Regional autonomy Acts No. 22/1999, it was clearly stated the percentage distribution of the tax revenue for each parties.</p>		<p><u>Objective</u></p>
<p>Student 3: The hypothesis in your proposal state that the regional autonomy implementation will increase the District budget revenue and in turn will eradicate <u>poverty in this region</u> I need your <u>clarification of this long hypothesis.</u></p>		<p><u>in evaluation</u></p>
<p>Presenter: Poverty eradication program had been implemented during the new order regime. But it was top down policy, government initiatives rather than people's aspiration. In my proposal, I emphasise that regional autonomy will give more freedom and choices for the districts to develop their regions based on their local competitiveness. Karang Sembung is famous for mineral mining. And yet the majority of the people fall into the category of the needy. How could this happen? I believe that when local government is given more power and authority they will be able to get more funding and build its district's <u>infrastructure.</u></p>		<p><u>Someone's</u> <u>work.</u></p>
<p>Student 4: I just want to <u>give comments</u> on some of the <u>words in your proposal.</u> I think I have difficulty in reading the English sentences that you quoted in your proposal. This is not only once but most of them. I suggest you to just stick to the translation only and just quote the title of the book.</p>		<p><u>Thorough</u> <u>examination</u></p>
<p>Presenter: Thank you. (Jokingly) Actually I want to</p>		

<p><u>give impressions to the audience and my supervisors (The audience laughed). But I will consider your suggestions.</u></p> <p>Moderator: Thank you for the questions and suggestions. Now I invite <u>Ibu Dra. Khairunnisa, M.Si</u> to ask questions or clarifications to the presenter.</p> <p>Supervisor1: Thank you. <u>I think the overall of the proposal is good.</u> However, <u>I want to make some comments.</u> <u>The topic on the taxation and the local revenue is very attractive nowadays.</u> <u>Because this is a lucrative area for regional development.</u> <u>As you mentioned in your proposal, Karang Sembung is mining regions, rich with mineral to exploit.</u> <u>However, have you considered the sustainability of the development in this area.</u> <u>I have friends who conducted research in the environmental impacts of the Gold mining.</u> <u>They found out that the destruction was beyond the imagination.</u> <u>That area could not be recovered in one to five years.</u> <u>It needs more than ten years to be back to normal land.</u> <u>Have you imagined this?</u> <u>Secondly, regional autonomy does not always mean local prosperity.</u> <u>It really depends on the distribution of the revenue.</u> <u>Where this should go to?</u> <u>If the local government officers are corrupts, then it means nothing.</u> <u>There will not be any advantages for the poor people in the region. ...</u></p> <p>After the supervisor 1 gave suggestions, the moderator invited the other <u>two supervisors to give more suggestions</u> and corrections for the student. The suggestions ranged from the <u>spelling mistakes</u> up to the use of concepts. The third supervisors were also gave some suggestions to the students in the grammar and the use of concepts in the research.</p> <p>After the session on the suggestions from the supervisors, the moderators <u>summed up the critics</u> and then concluded the meeting. <u>She gave grade B</u> to the proposal of the student, meaning that the proposal was accepted but he needed to do some corrections.</p>	<p><u>"Show respect to lectures"</u></p>	<p><u>"Honesty"</u></p> <p><u>"lecturers as facilitator for learning"</u></p> <p><u>lecturers facilitator bearing</u></p> <p><u>"standard"</u></p> <p><u>as a result"</u></p>
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A SAMPLE OF DATA ANALYSIS OF DOCUMENTS

Name of the Document	Its significance	A summary of document	Categories and Themes	Key Words
A Strategic Planning Book of the Nusantara College	It outlines the <u>visions</u> , <u>missions</u> , values of the Nusantara College and an analysis of the strengths, weaknesses and threats	<p>The Vision of the Nusantara College: To be a high quality education institution in teaching, and research development within public administration science.</p> <p>The <u>Missions</u> of the Nusantara College:</p> <ol style="list-style-type: none"> 1. To carry out a <u>high quality teaching and learning process for civil servants</u> 2. To <u>conduct a high quality research and service for society within public administration science</u> 3. To <u>create new models of administrative practice for the development of public administration discipline.</u> <p>Values underpin the college operations:</p> <ol style="list-style-type: none"> 1. <u>To obey the current government rules and regulations</u> 2. To <u>be committed to honesty</u>, and fairness, transparency, accountability, integrity, discipline, devotion and high working ethos 3. <u>To be committed to a high quality professionalism and productivity</u> 	<p><u>Verbal manifestations</u></p> <p><u>Vision</u></p> <p><u>Mission</u></p> <p><u>Core values</u></p>	<p><u>Vision</u>: to be a high quality institution</p> <p><u>missions</u></p> <ol style="list-style-type: none"> ① Teaching - learns ② Research & development ③ Community service <p><u>values</u>:</p> <ol style="list-style-type: none"> 1. Follow gov. regulation 2. Committed to <u>honesty and professionalism</u>

		<p>4. To be <u>committed to staff innovations</u></p> <p>5. To respect all the rights and obligations of the staff members.</p> <p>The SWOT analysis:</p> <p>The College is identified as having qualified staff members and quite complete facilities such as the classrooms, the teaching aids, the laboratories, etc. However, the college is also having some weaknesses such as the lack of staff members, the limited budget from the government, the image as bureaucratic institution etc.</p>	<p>③ Committed to Staff Innovation</p> <p>④ Respect rights and regulation</p> <p><u>Analyzing inside & outside environment</u></p>	<p><u>Awareness on strengths and weaknesses of the College.</u></p>
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APPENDIX I:
A SAMPLE OF CONCEPTUAL MATRIX OF ORGANIZATIONAL CULTURE ANALYSIS
A. SEMI-STRUCTURED INTERVIEWS

Informants			Research Questions				
Position	Tenure & Edu.	Code	Values	Verbal Manifestations	Behavioural manifestations	Symbols	Leadership
Top & Middle Mngt	21 yr (NIPA) Master's degree	(Int # 1)	<ul style="list-style-type: none"> • Promoting democratic and spiritual values • Togetherness among staff and management • Familial values 	<ul style="list-style-type: none"> • The Nusantara College is like a big family • Story that tells the Nusantara College is a good school for civil servants 	<ul style="list-style-type: none"> • Interaction between staff & management is open and equal • Meetings are to build coordination and information-sharing 	<ul style="list-style-type: none"> • The previous leaders of the Nusantara College are heroes • They are committed and hard-workers & models for staff 	<ul style="list-style-type: none"> • Being a leader is a gift and trust from God • She wants to promote teamwork among staff and management

<p>24 year in NIPA and 3 years in the Nusantara College</p> <p>Master's degree</p>	<p>(Int # 2)</p>	<ul style="list-style-type: none"> • The Nusantara College has been established based on trust and familial values. • She believes that these values still strong up to now 	<ul style="list-style-type: none"> • Organisational stories that emphasise the Nusantara College's staff and managers to be versatile 	<ul style="list-style-type: none"> • She employs a personal approach in interacting with the staff. • The organizational rituals (such as TOR) not only give students formal skills but also educate them higher values (honesty, fairness and objective) 	<ul style="list-style-type: none"> • The first leader is a very meaningful person in which he laid down the foundations for the Nusantara College 	<ul style="list-style-type: none"> • The current leader sometimes is indecisive and takes a long time to decide. • The current leader wants to hear a lot of ideas and suggestions before making decisions and make her in a difficult situation • She depend too much on regulations especially form the office in Jakarta.
<p>10 years in the Nusantara College</p> <p>Master's degree</p>	<p>(Int # 3)</p>	<ul style="list-style-type: none"> • Should implement academic values • Current values are collectivism and prioritise togetherness 	<ul style="list-style-type: none"> • The curriculum has been improved to meet national standard 	<ul style="list-style-type: none"> • Staff orientation is to get structural positions • Paternalistic relationship is dominant 	<ul style="list-style-type: none"> • No heroes in the Nusantara College. • The heroes are the ones that have: high academic abilities, networking and committed to the quality. 	<ul style="list-style-type: none"> • The current leader prioritises their power in the structural positions

15 years in NIPA and 2 years in the Nusantara College Master's degree	(Int # 4)	<ul style="list-style-type: none"> • He believes that people are good and willing to work hard • He creates open atmosphere for critics and suggestions • He encourage innovations among staff • Conflicts are good to build competitions 	<ul style="list-style-type: none"> • The Nusantara College should be the centre of excellent • Currently, the Nusantara College is the service oriented centre for educating civil servants 	<ul style="list-style-type: none"> • Interaction with staff is good, they want to participate in discussions • He create an environment where people feel equal • Decision-making is mostly bottom up • Meetings is the media for coordination 	<ul style="list-style-type: none"> • The fourth leader is the hero of the organisation since he successfully developed the Nusantara College into current condition 	<ul style="list-style-type: none"> • The current leader is not quite effective because of dual functions (NIPA & the Nusantara College)
12 years in NIPA and 2 years the Nusantara College Bachelor's degree	(Int # 5)	<ul style="list-style-type: none"> • All employees have strong familial values; help each other; strong solidarity; united 	<ul style="list-style-type: none"> • As a school for public officers, the Nusantara College should be independent from Jakarta in terms of structural and financial matters. 	<ul style="list-style-type: none"> • The Nusantara College's performance is better than before such as the qualities of the lecturers • Interaction between staff and management is good 	<ul style="list-style-type: none"> • The facilities and buildings of the Nusantara College is very good 	<ul style="list-style-type: none"> • The current leader is the right person to lead the Nusantara College

Low management	8 years in the Nusantara College Master's degree	(Int # 6)	<ul style="list-style-type: none"> • Staff are pro-active but managers are rather passive • Managers emphasise too much on togetherness that discourage competition • In reality managers are not open for critics though they say so • Paternalistic values are dominant among staff 	<ul style="list-style-type: none"> • The Nusantara College is dominated by bureaucratic structure • The Nusantara College is neither active nor passive • The Nusantara College is sometimes rather chaotic 	<ul style="list-style-type: none"> • In meetings, people are bored • Staff do not want to criticise the leaders in meetings • Management are defensive when they are criticised • Managers do not have the same visions 	<ul style="list-style-type: none"> • Close relationship with top leader is the key for career advancement • The fourth leader is the hero since he could develop the Nusantara College into the current condition 	<ul style="list-style-type: none"> • The current leader focuses too much on the technical things and depends too much on Jakarta's decisions
	3 years in the Nusantara College Master's degree	(Int # 7)	<ul style="list-style-type: none"> • Staff are proactive in handling problems • Management want to be democratic but in reality they only listen to close friends • Teamwork is dominant among staff • Management sometimes are too idealistic 	<ul style="list-style-type: none"> • The Nusantara College is an institution that neither dynamic nor passive • The Nusantara College is a school that emphasise application of theory • The structure is too bureaucratic without clear job descriptions 	<ul style="list-style-type: none"> • The interaction between staff and top management is not good (a lot of intervention) • In meetings, staff share information with others and quite attentive 	<ul style="list-style-type: none"> • Employees who will have good career are the combination of follower and innovator • Pak Karhi can be considered as a hero of the institution because he could manage with discipline and his entrepreneurship 	<ul style="list-style-type: none"> • The top leader takes too much time to make decisions • No teamwork in the top management level

2 years in the Nusantara College Bachelor's degree	(Int # 8)	<ul style="list-style-type: none"> • Paternalistic values are still dominant • Staff tend to follow what the managers said • The paternalistic values are from the larger culture (ethnic) 	<ul style="list-style-type: none"> • The Nusantara College is a school for public officers that integrate theory and practice 	<ul style="list-style-type: none"> • Meetings are boring because the topics are too details • Rituals such as TOR emphasise learning process 	<ul style="list-style-type: none"> • Previous leaders of the Nusantara College are the heroes of organisation 	<ul style="list-style-type: none"> • The current leader is quite good • The ideal one should have capability and willingness
2 years in the Nusantara College Bachelor's degree	(Int # 9)	<ul style="list-style-type: none"> • Familial values such as help each other, togetherness are dominant 	<ul style="list-style-type: none"> • The Nusantara College has a good reputation among public servants 	<ul style="list-style-type: none"> • Interaction between staff and management is good • Staff just follow regulations and instruction from the boss • Teamwork among managers is good 	<ul style="list-style-type: none"> • The facilities of the Nusantara College is good and quite complete 	<ul style="list-style-type: none"> • All previous leaders are good • Bu Elis is a good leader

Staff	8 years in the Nusantara College Master's degree	(Int # 10)	<ul style="list-style-type: none"> • Familial values among staff, but not among management • Management wants to be democratic, in fact they are not • Staff are proactive in handling problems • Management is full of inconsistencies in implementing regulation (power) 	<ul style="list-style-type: none"> • The Nusantara College is dominated by management by rush • The Nusantara College is in the state of running the business as usual, no improvement and no spirit and challenges 	<ul style="list-style-type: none"> • No clear job description among managers • Among staff, there is an imbalance workload among staff • Some staff are creative, innovative and committed, others are not • No reward and punishment system in the institution • No concerns from the top management about staff's performance • Meetings are boring and not productive • Lecturers' appointment is subject to management's preference 	<ul style="list-style-type: none"> • The fourth leader is a hero of the institution • Career mechanism depends on like and dislike from top leaders • No merit system 	<ul style="list-style-type: none"> • The top leader takes too much time to decide • Too bureaucratic in daily management • Sometimes too emotional in making decisions
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	4 years in the Nusantara College Master's degree	(Int. # 11)	<ul style="list-style-type: none"> • Among staff there is a strong familial values • Seniority influence the relationship between staff and management • Staff are active and idealistic • Management tends to be passive 	<ul style="list-style-type: none"> • The Nusantara College has a good reputation among public servants • Story that describes the advantages for being the Nusantara College's staff (she was greeted by students when she visited local governments' offices) 	<ul style="list-style-type: none"> • Interaction between staff and management is bureaucratic • Management is not responsive to handling problems • Job description is not clear • Rituals (TOR) is a learning process for students 	<ul style="list-style-type: none"> • No heroes in the Nusantara College • She wants to have leaders who are pious in religions and capable in academic matters 	<ul style="list-style-type: none"> • The current leader is good.
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B. PARTICIPANTS OBSERVATION

DATA SOURCES		RESEARCH QUESTIONS				
CODE	EVENTS	VALUES	VERBAL MANIFESTATIONS	BEHAVIOURAL MANIFESTATIONS	SYMBOLS	LEADERSHIP
OBS-1	Staff Lunch breaks	<ul style="list-style-type: none"> The separation lunchbreak places between staff and management is based on structural values? Familial values: closeness, and togetherness among staff are shown during lunch breaks 	The use of languages. The staff use Indonesian and Sundanese. They mixed the language. When the staff talked to the managers they used polite languages	Staff feel relaxed and enjoy themselves	None	None
OBS-2	Research proposal seminar	The values underpinned these rituals centred around academic values and learning process for students: expressing and accepting opinions, skills of presentations, openness and honesty in accepting others' opinions or critics.	The public administration languages are spoken here: local government, autonomy, tax revenue, local budget, local development, etc. (The words used are around public administration and development terms and jargons).	<ul style="list-style-type: none"> I think this is one of the rituals of the Nusantara College. Why? It is conducted regularly (twice a week), and has important meanings for students and staff. Lecturers function as the guide for students in making "the correct" proposal 	None	None

OBS-3	Oral thesis examination	Academic values were practised in this ritual. The student tried to prove that he deserved to get his undergraduate degree. (academic values: openness, honesty, logical arguments supported with data, etc).	The terms and jargons about public administration and development is dominantly used in this event. The thesis was about case study of administrative effectiveness in one of the local government offices in Kalimantan, Indonesia	<ul style="list-style-type: none"> • Oral thesis examination is very important for a this student so he does a lot of preparation and tries to answer the questions as best as he can. • Four examiners serve as not only “the judge” for this student but also as the guide. (in this particular event, the student could not answer the questions most of the time, but then the examiners informed him the answer. 	Oral thesis examination is one of the rituals of academic community in the Nusantara College, so students as well as examiners dress formally (suit and tie for man and formal dress for woman).	None
OBS-4	Managers' weekly meetings		The languages of public administrations are spoken in this meeting: “the current popular terms” in the Nusantara College were designing strategic planning, missions and visions for the public institutions especially local government offices	<ul style="list-style-type: none"> • The participants were attentive but when the topic of the meeting was not focused anymore, they started grumbling and whispering to other friends. • The chairperson could not focus the topic and manage the traffic of the opinions and suggestions 	None	None

OBS-7	Sport exercise	Togetherness among staff and management	None	<ul style="list-style-type: none"> • Staff , managers and students are enthusiastic in doing the sport exercise. • After exercise, staff have refreshment (food and drink) just to make them feel at home. 	None	None
OBS-8	Written examination	Academic values	None	<ul style="list-style-type: none"> • Students are required to be honest in doing the examinations (no cheating), the Nusantara College employ two supervisors in each room consist of 20-30 students. • Supervisors are enforcing the Nusantara College rules for students (even the Nusantara College regulates students' dress when attending examination!) 	None	None

OBS-9	Full staff's meeting	Paternalistic values (do not criticise the leader in front of public)	None	<ul style="list-style-type: none">• At first staff was attentive. After a while and too many unnecessary details were discussed, they were restless and inattentive. Some of them even left the room• The senior managers dominated the talking• No clear conclusions and the next agenda for implementation	None	<ul style="list-style-type: none">• The chair could not focus the meetings on the strategic and important issues. She was carried away by any other issues
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C. DOCUMENTS ANALYSIS

DATA SOURCES		RESEARCH QUESTIONS				
CODE	DOC	VALUES	VERBAL MANIFESTATIONS	BEHAVIOURAL MANIFESTATIONS	SYMBOLS	LEADERSHIP
DOC-4	Five year development 1995-2000	The college has a long history		Qualified and competent staff		
DOC 5	Strategic Planning book 2000-2005	Core values: obey the regulations; committed to honesty and integrity, professionalism and innovation	Vision : to be a high quality and excellent college Mission: to carry out teaching, research and community service			
Doc-6	The course and curriculum Book		The identity as the college for civil service The curriculum is to meet the demands and needs of the college stakeholders (students and the regional government offices)			

**THE SUMMARY OF THE MAIN CULTURAL CONCEPTS IDENTIFIED
AND THEIR EVIDENCE FROM SEMI-STRUCTURED INTERVIEWS**

Interview Questions	Main Cultural Concepts Identified	Evidence Reflecting the Cultural Concepts
<p>Questions on beliefs and values:</p> <ul style="list-style-type: none"> • The most important factor that make people enjoy working • The dominant values that are practiced and embedded 	<ul style="list-style-type: none"> • <i>Familial values</i> and togetherness • Structural & paternalistic values • <i>Democratic values</i> and openness 	<ul style="list-style-type: none"> • Almost all respondents (INT 1-22) agreed that the interactions among members were based on familial values • Some respondents (INT 6,7,8,10,11,12,13 23-29) viewed that bureaucratic values are dominant in the relationship between staff and management • Some respondents (INT 1, 3, 4, 5, 9) viewed that democratic values were practiced
<p>Questions on verbal manifestations:</p> <ul style="list-style-type: none"> • Words to describe the whole organisation • Words to describe the relationship between staff and leaders • Stories that are commonly heard • Languages 	<ul style="list-style-type: none"> • <i>A big family</i> • Leaders as <i>parents</i> and staff as <i>children</i> • Strong familial relationship among members • Polite languages 	<ul style="list-style-type: none"> • Almost all respondents (INT 1-22) describe the college as a big family • The dominant view of relationship between staff and leaders is like parents and children (INT 1,2,4,5,9,14,15,16,17) • Some of the respondents (INT 1,2,4,5,9,11,12,13,14,15) recalled that stories about strong familial relationship are commonly heard
<p>Questions on behavioural manifestations:</p> <ul style="list-style-type: none"> • People interactions in the organisation • Behaviour of people in the meetings • Subordinate behaviour towards the leaders • Type of persons who will have a good career 	<ul style="list-style-type: none"> • Familial and structural relationship • Some participants were attentive, others felt bored • Well-mannered attitude and polite words and language • A mixed personality of academics and bureaucrats 	<ul style="list-style-type: none"> • Familial and structural relationship are viewed as two dominant patterns among the members (INT1 –22) • There were two kinds of views among respondents. Some (INT 1,2,3,4,5,9,14, 15,16,17,18) viewed the respondents as active and attentive. Some (INT 6,7,8,10,11,12,13) viewed the respondents as bored and inattentive. • All respondents agreed that politeness is the key to behave to the leaders • Almost all respondents (INT 6,7,8,9,10,11, 12,13,14,15,16,17,18) viewed that the person should be able to be innovative as well as compromise with the bureaucratic system

**THE SUMMARY OF THE MAIN CULTURAL CONCEPTS IDENTIFIED
AND THEIR EVIDENCE FROM SEMI-STRUCTURED INTERVIEWS
(CONTINUED)**

Interview Questions	Main Cultural Concepts Identified	Evidence Reflecting the Cultural Concepts
Questions on symbols: <ul style="list-style-type: none"> • Facilities and equipments • Heroes and heroines 	<ul style="list-style-type: none"> • Quite good facilities and equipments • All previous leaders 	<ul style="list-style-type: none"> • All respondents agreed that the college had quite good facilities and equipments • Almost all respondents (INT 1,2,3,5,8,9,13,14, 15,16,17,18) viewed that all the previous leaders are heroes
Questions on leadership: Views on the current leadership	<ul style="list-style-type: none"> • A good leader (democratic, open, and close to the staff) • Bureaucratic practice still dominant 	<ul style="list-style-type: none"> • Some respondents (INT 4,5,8,9,14,15,16, 17,18,19) viewed the current leaders as a good leader • Other respondents (INT 6,7,10,11,12,13) viewed the current leader as still bureaucratic

**THE SUMMARY OF THE MAIN CULTURAL CONCEPTS IDENTIFIED
AND THEIR EVIDENCE FROM PARTICIPANT OBSERVATIONS**

Events observed	Main Cultural Concepts Identified	Evidence Reflecting the Cultural Concepts
Research proposal seminar	<ul style="list-style-type: none"> • Academic practice • Valuing learning processes 	<ul style="list-style-type: none"> • Discussing scientific subjects • Exchanging opinions and ideas • Students' presentation and discussion • Supervisors' suggestions and corrections for students
Thesis oral examination	<ul style="list-style-type: none"> • Academic practice • Valuing learning processes 	<ul style="list-style-type: none"> • Pursuing knowledge through research processes • Research supervisions and discussions • Presenting research results • Students mostly accepted supervisors' suggestions
Students' written examination	Discipline & rules enforcement	<ul style="list-style-type: none"> • Students should follow the regulations required for attending the examination • Tight supervision during examination
Students' Registration	Service oriented attitude	<ul style="list-style-type: none"> • Students can get their ID directly after paying the students' fees. • Computerised and friendly service
Managers' weekly meeting	<ul style="list-style-type: none"> • Supervision and evaluation • "Watch the manner" (respect the seniors) 	<ul style="list-style-type: none"> • Checking the pervious activities and planning for the incoming ones • Talk politely, did not criticise directly to each other
Full staff meeting	<ul style="list-style-type: none"> • Maintaining harmony • Paternalistic & structural values 	<ul style="list-style-type: none"> • No serious debates about current issues • Mostly accepted suggestions or directions from the senior leaders • Never criticise the senior managers in front of the public
Meeting for managers and researchers	<ul style="list-style-type: none"> • Supervision 	<ul style="list-style-type: none"> • Evaluating the previous activities • Planning and coordinating the activities in each unit within the organisation

**THE SUMMARY OF THE MAIN CULTURAL CONCEPTS IDENTIFIED
AND THEIR EVIDENCE FROM PARTICIPANT OBSERVATIONS
(CONTINUED)**

Events observed	Main Cultural Concepts Identified	Evidence Reflecting the Cultural Concepts
Staff and managers' lunch breaks	<ul style="list-style-type: none"> • Familial relationship • Time for relax together • Structural relationship 	<ul style="list-style-type: none"> • Staff usually chatted to each other • Having lunch together • Taking time (no hurry) • Separation of the place between staff and managers • Room-boys served the staff and cleaned the table
Friday Sport exercise	Familial relationship & togetherness	<ul style="list-style-type: none"> • Do the sport together (staff, students and managers) • Time for relaxation and chatting with colleagues before and after the sport
One day activities in the office	<ul style="list-style-type: none"> • Familial relationship • Structural relationship 	<ul style="list-style-type: none"> • Talking and chatting to each other when no students' around (sometimes gossiping) • The room boy provided the staff with drink (tea or coffee) in the mornings • Talk politely and watch the manner and language when talking to the managers or seniors • The staff got together when one of the staff brought cake or sweets.

**THE SUMMARY OF THE MAIN CULTURAL CONCEPTS IDENTIFIED
FROM DOCUMENT ANALYSIS**

Documents Collected	Main Cultural Concepts	Evidence Reflecting the Cultural Concepts
The National Education Act No. 2, 1989	<ul style="list-style-type: none"> • The Nusantara College as <i>the college for civil service</i> in Indonesia 	The information on the existence of the college for civil service
The President's decree	<ul style="list-style-type: none"> • NIPA as the <i>host</i> of the Nusantara college • The triple roles: <i>teaching, research and community service</i> 	<ul style="list-style-type: none"> • The information on the relationship between the college and NIPA. • The information on main tasks, and purposes of the existence of the institution
The NIPA's director decree	<ul style="list-style-type: none"> • The distinction between <i>structural and functional</i> positions • The structure was dominant 	<ul style="list-style-type: none"> • A description of the organisational structure of the college • A clear-cut job description of the positions in the structure
The five-year development plan book 1995-2000	<ul style="list-style-type: none"> • The college has a long history • Planning as the basis for college development • <i>Qualified and competent</i> staff members 	<ul style="list-style-type: none"> • The history of the college • The college past achievements and development • A sense of directions through organisational planning • Demographic data on the students and staff
The strategic planning book 2000-2005	<ul style="list-style-type: none"> • Vision: <i>to be a high quality and excellent college</i> • Mission: <i>to carry out teaching, research and community service</i> • Core values of <i>obeying to the regulations; committed to honesty and integrity, professionalism, and innovation</i> • Commitment for staff and organisational development • Quite complete equipment and facilities 	<ul style="list-style-type: none"> • Information on vision and mission of the institution • The core values that are perpetuated by the institution • Awareness of the strengths and weaknesses of the college • Anticipative strategies to face difficulties • Information on the demographic data on the current staff • Information on the current equipment and facilities

**THE SUMMARY OF THE MAIN CULTURAL CONCEPTS IDENTIFIED
FROM DOCUMENT ANALYSIS (CONTINUED)**

Documents Collected	Main Cultural Concepts	Evidence Reflecting the Cultural Concepts
The Course and curriculum book 2000	<ul style="list-style-type: none"> • The identity as <i>the</i> school of public administration • <i>Being accountable</i> for its stakeholders (students from the government regional offices) • Realising <i>professional civil servants</i> and <i>good governance</i> in Indonesia 	<ul style="list-style-type: none"> • Information on a range of courses offered to meet the different educational needs of the stakeholders • Information on the curriculum standard for excellent programmes • Various papers on the skills of public administration are offered to students
The Campus magazine	Tool for <i>information sharing</i> Building <i>the image</i> of high quality college	Handy information on the current programmes, news and activities
The profile book	A tool for <i>marketing</i> the programmes	Information about the current available programmes for prospective students
The quarterly report	<i>Planning</i> and <i>reporting</i> as the basis for college activities	Information on the current activities, and programmes
The graduation ceremony book April 2001	One of the <i>important cultural ceremonies</i> of the institution	Information on the April's graduation day

**THE THREE CULTURAL PATTERNS IN
THE NUSANTARA COLLEGE**

Aspects of culture General Patterns	Artefacts	Behavioural	Verbal	Beliefs and values
Familial values and practices	<ul style="list-style-type: none"> • Recognising the history and maintaining tradition • Religious values and practice • Room arrangement • Canteen arrangement 	<ul style="list-style-type: none"> • Maintaining harmony and togetherness • Familial relationship • Chatting together during lunch • Willingness to help each other 	<ul style="list-style-type: none"> • The metaphor of college as a big family • Stories about strong familial relationship 	Familial beliefs and values
Scholarly values and practices	<ul style="list-style-type: none"> • Valuing teaching and learning processes • Upgrading the facilities for learning • Computer laboratory 	<ul style="list-style-type: none"> • Academic behaviour • Valuing learning processes • Exercising honesty, objectivity and integrity 	<ul style="list-style-type: none"> • Stories about the good image of the college • Stories about learning in the college is enjoyable 	Academic beliefs and values
Bureaucratic values and practices	<ul style="list-style-type: none"> • Bureaucratic office arrangement • Differences in facilities for managers and staff 	<ul style="list-style-type: none"> • Structural and paternalistic practice • The need to behave politely and use of very polite words to the managers 	<ul style="list-style-type: none"> • The importance of using polite words and languages • The different use of high and low level of language 	Structural and paternalistic beliefs and values