



**ICEI 2017**

**FACULTY OF EDUCATION  
UNIVERSITAS NEGERI SURABAYA**

**OCTOBER 14<sup>th</sup>, 2017**



**ICEI 2017**

# PROCEEDING

**The 1<sup>st</sup> International Conference  
on Education Innovation**

**“Empowering Educational for Human Quality”**

**FACULTY OF EDUCATION  
UNIVERSITAS NEGERI SURABAYA  
INDONESIA**

**OCTOBER  
14<sup>th</sup>, 2017**

# Characteristics of philosophy and values of lecturers work culture

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**ABSTRACT:** The purpose of this research is to find out the diversity of philosophies and values of lecturer work culture at Universitas Negeri Padang and Universitas Negeri Gorontalo sourced from cultural entities where the lecturers origin. This diversity makes the wealth of the top leaders which needs to be managed well to increase the lecturers work productivity. The research method is qualitative and phenomenology approach. Data obtained by observation, sighting, and interviews with informants related to the lecturers work culture. The results showed that the philosophy and values of work sourced from the entity of origin affects the work culture shown by the lecturers; Adat bersendikan syara'-syara' bersendikan kitabullah, alam takambang jadikan guru, rumah gadang and tungku nan tigo sajarangan, wani ngalah luhur wahasan, nulada laku utami, sudaning hawa lan napsu, pinesu tapa brata, tanapi ing siang ratri, amemangan kang enak tyasing sesame, dalihan na tolu, sir'na passe at pace.

## 1. INTRODUCTION

Challenges currently facing higher education are increase complex, related to the expectations and needs of the management compete effectively or die (Lefrere, 2007; Robertson, 2010; Gálvez, 2016). Competence lecturers play important role and as the key successes of the university. When the lecturers have knowledge, skills, attitudes, behaviors are good, reliable and professional in order to deliver of quality teaching, doing research and engaging in community service to his academic duties (Idrus, 1999, Boylan et al, 2011). Organizational culture is a useful concept for understanding management and performance in higher education. In so doing, I point out how administrators might utilize the concept of culture to help solve specific administrative problem (Tierny, 2011). To respond the challenges and expectations of university stakeholders, work culture of lecturers must be recognized and invested so as to

make the job as a lecturers becoming a professional job. Establishing and internalizing the work culture to the lecturers are very important because it has an influence on the performance of lecturers to be strong at 7.251, showing that the work culture influence the performance of lecturers as well (Setiawati, 2009).

The research report Human Resource Development Indonesia published on the official website explains the importance of cultural development explained the importance of developing a lecturer work culture carried out because it contributes 70% to the success of the work (HRD Indonesia, 2005).

The above description encourage researchers to pursue the study of lecturer work culture at the UNP and UNG started since 2001, followed by the study of decentralization in the UNG to scheme from the Directorate of Research and Community Service (DP2M) DGHE

(Arwildayanto, 2013), and 2015 the study of decentralization in the Faculty of Education UNG support Non Tax Income from UNG (Arwildayanto, 2015).

From various research conducted, researchers felt it was important to overview the characteristic of philosophy and values of work from of the entities origin coloring work culture Indonesian lecturers. A good understanding of university leaders and colleagues provide the right treatment, the right support in improving lecturer work productivity. The focus of research is the characteristic of philosophy and values of lecturer work culture at UNP and UNG based on various cultural entities in Indonesia.

Institutional, community and personal have its own culture to define the standards of behavior that can be accepted or rejected by the members. So everyone needs to understand the prevailing culture, the culture owned and agreed by the government and private work institutions, community and personal. Understanding the culture of the workplace could be conducted by knowing how to dress for work, what the rules are applied, and behaviors that are required in the workplace such as honesty, integrity, achievement and other (Simon, 1997).

Related to the work, the culture contains norms and values that can help institutions adapt to a changing environment (adaptive culture).

Institutions of work and the people in it are not adaptive to lose the opportunity to grow and develop properly. For that reason, the institutions need to explore the increase of work productivity is integrated with an understanding of the culture in which people are working. Formulate culture as the integrated pattern of human knowledge, belief and behavior that depend upon man capacity for learning and transmitting knowledge to succeeding generation (Kotter et al., 1992).

Formulating the conception of the work culture as a basic logic that can be utilized to improve work efficiency and

cooperation shown in two forms, a) attitude towards work, the favoring of employment compared with other activities such as relax, b) behavior at work, diligent, dedicated, responsible, conscientious, meticulous, strong will, learn tasks and duties, helping others, works well (Kirkman et al., 2001).

A strong work culture can create a conducive or contributive working atmosphere so that the quality of work will increase which is being the key to success for an organization, where the success of an organization into a single indicator of employee satisfaction can be realized (Arianto et al., 2013). The work culture as the dynamics of the organization/Therefore, work culture characterizes the dynamics of human relationships of an organization, and, quite logically, is the result of the interaction of the work ethos of the various structural, hierarchical and professional groups with the organizational climate (Bhaduiv, 1991)

Work culture can be used as the work norms, in the hopes of increased efficiency and quality of work. This was supported decision MENPAN No 25/KEP/M.PAN/4/2002 about Guidelines for Administrative Development Work Culture (PPBKAN) described the work culture is important to develop a work ethic, a moral responsibility to improve productivity and performance in delivering services to stakeholders, including government institutions at public universities. The minister of National Education defines work culture as a system of organizational values embraced by members of the organization, which then affects the way to work, attitude, and behavior of the members of the organization it self (Kemendiknas, 2010).

The lecturer work culture as an attitude of obedience, adherence to norms, ethics in carrying out the task both physically and mentally to produce goods and services of the university. The above description can be synthesized, that the

lecturer work culture is a blend of philosophy, the work values taken from the lecturer with the attitude, work habits such as obedience, adherence to norms, ethics, the rules set together in implementing the three main functional duties of a lecturer.

Work culture is implicitly sourced from values, belief, and knowledge become the driving force of work and behavior (behavior) resulted in the work to always work better suit the demands of the times and its institutions. Embodiments the work culture related to institutionalized values, personal or communal values (community). The basic principles of the embodiment of work culture requires activity and behavior brave, wise, disciplined, have the mental qualities of realizing good public service (Frinaldi, et al, 2011).

Study investigates the relationship between work values, job involvement and organizational commitment in a sample of 1047 Taiwanese nurses finding results showed that work values were positively related to job involvement and organizational commitment, and job involvement is positively related to organizational commitment (Oldenburg et al., 2012) Work values as 'a set of concepts which mediate between the person's affective orientation and classes of external objects offering similar satisfaction (Dose, 1997).

Appearance of the work culture behavior consists of two dimensions, tangible and intangible. The appearance of work culture sourced from, the knowledge, the technology developed, the value of the institution, work systems, attitudes and local culture in the workplace. The basic assumption is about the work culture and work culture of behavior.

## 2. METHOD

The research design employed a combination of the research conducted in two sites, namely UNP Padang and UNG Gorontalo. Simple random sampling was

used to select lecturers as informant/respondent from the two sample universities, which 32 lecturers from UNP and 72 UNG's lecturers). In both of the research location, research was conducted with a long series of studies that took place where the object of the research is purposively selected lecturers concerned with research purposes. That elected informant requested appoint another person (snowball - chain sampling) is done serially or sequentially, to some redundancy completeness (saturation) found (Bogdan, R. dan Biklen S.K., 1998, Malterud, 2001).

The research methodology was qualitative; this method is suitable for the social sciences and culture that is fundamentally dependent on the observation of the human community (Kirk et al., 1998). The research approach was phenomenological, which has known as one of educational qualitative research design. The reasons used phenomenological approach were: (1) to illuminate the specific, to identify phenomena through how they are perceived by the lecturers in a situation; (2) concerned with the study of experience from the perspective of the individual, bracketing taken-for-granted assumptions and usual ways of perceiving and (3) trying to find the personal knowledge and subjectivity, and emphasize the importance of personal perspective and interpretation the meaning of lecturer work culture (Creswell, 2013; Denzin, Lincoln, 2011; Giorgi, 2009; Moustakas, 1994; Smith and Osborne, 2003)

Phenomenological approach seeks to study the phenomenon, like apparitions, everything that appears in the experience of the object, the object means to experience something, and understood the meaning of the object. sub-phenomenological approach fundamentally understand the structure of the types of consciousness, which stretches from the perceptions, ideas, memory, imagination, emotion, desire, willingness to act, be it

social action or in the form of language (Cilesiz, 2011) The structure of the studied forms of consciousness is called "intentionality" since directly. The structure of consciousness in the experience of this informant eventually makes meaning and determines the content of experience (content of experience).

Data collection procedures based instruments conducted by the researcher. The procedure was flexible, developed in accordance with the conditions on the ground (snowball sampling). Researchers determine the source of key informants (key informant), after the deepening of information, can only increase with the informant research focus. The procedure of collecting and recording study data carried out a) observation participate, b) interview, c) documentation. The process of data analysis begins by examining all the data collected from various sources. In analyzing the data the researchers used data analysis techniques is an interactive model (Miles and Huberman, 2013). An open ended questionnaire was used based on the research questions. The open-ended questions were used to structure the large quantitative responses to ascertain the validity of the responses given.

Analysis of the data consists of data reduction, data presentation, and conclusion or verification data.

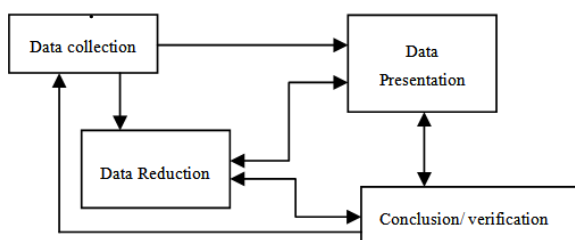


Figure 1: Data Analysis Techniques of Interactive Model, (Modified from Miles and Huberman, 2013)

Used as a data reduction process to reinforce the analysis, shortening and refocusing research and discard unimportant information, so it can draw conclusions. Further data analysis conclusion through the analysis of the

justification of meaning arising from data that has been tested its validity. Conclusion verified to the conventional, positivistic criteria of internal and external validity, reliability, and objectivity (Bowen, 2008).

### 3. RESULTS AND DISCUSSION

Philosophy and lecturer work values of UNP and UNG encountered very diverse, according to the cultural background of origin inherent in him. The composition of the culture/ethnic of origin lecturer entity UNP, Minang 78.19%, 6.77% Javanese, Batak 4.74%, 3.23% Jambi, Riau Malay Deli 2.58% and others 4.49%.. While UNG entity consisting of lecturers from *Gorontalo* 67%, 17% Makassar Buginese, Javanese and Sundanese 10% and others 6% (Arwildayanto, 2016).

Diversity of cultural entities and UNG lecturer UNP has some consequences, top management needs to provide direction, guidance and oversight of the work of lecturers proportionately and professional, associated with the philosophy and values of the work they had brought from his native entities. The task of strengthening the top management provides value investment professional work culture.

The composition of the culture of the origin lecturer entity UNP shows there are 3 cultures that give a dominant ethnic, such Minangkabau, Javanese and Batak. Jambi, and Riau, Minangkabau entity overseas territory which has been acculturated in the area. For that, explained the philosophy and values of the three entities lecturer work culture respectively, as follows: 1) lecturer work philosophy UNP sourced from Minangkabau be a major contributor dominance way and work performance UNP form, 1) philosophy Adat bersendikan syara'-syara' bersendikan kitabullah, give spiritual meaning to the work of lecturers UNP in implementing the tasks value-oriented worship (monotheism of Islam), 2)

philosophy of “alam takambang jadi guru” gives meaning to learning in nature, especially for lecturers duty to teach and educate, 3) philosophy of Rumah Gadang is viewed from a model construction building of UNP meaning victory, harmonious, civilization, brotherhood and kinship, self introspection, dan 4) philosophy tungku nan tigo sajarangan, tali nan tigo sapilin, also implies there are 3 the components that play a role in organizing the various potential faculty leaders, alim-ulama and bundo kandung (female).

Besides, the UNP lecturers who come from backgrounds outside Minangkabau culture values, principles and philosophy of work, each different well maintained in an atmosphere of work and socially egalitarian pattern. The work philosophy foreshadowed, consisting of famous Javanese philosophy of work Nulada laku utami, sudaning hawa lan napsu, pinesu tapa brata, tanapi ing siang ratri, amemangan kang enak tyasing sesami (imitate behavior that is persistently trying day and night, always trying to match, flaming lust, build character love for fellow beings, commit to encouraging others). While the lecturers of ethnic Batak have a work philosophy “dalihan na tolu” which emphasizes work or serve in an institution is required to uphold religious values that embrace.

So far, UNG has inventoried lecturer work philosophy and values of lecturer work dominantly comes from Gorontalo culture, in the form of 1) philosophy Payu Limo to to Talu, Lipu pei Hulalu (five joints civilization Gorontalo), consists of banguso talalo (nation guarded), lipu poduluwolo (state defended), batango pomayo (self-dedicated), upango potombulo (treasure sacrificed), nyawa padungolo (lives sacrificed), 2) philosophy Adati hula-hula’a to sara’a—sara’a hula-hula-hula’a to kuru’ani or Adat bersendikan syara’-syara’ bersendikan Al-qur’an (Indigenous tradition based on religion-religion based on qur’an), 3)

philosophy Toga seen from the construction model of rectorate building of UNG gives meaning that man always think rationally in addressing and resolving the problem.

UNG lecturers coming from Buginesse and Makassar entity incorporated in Kerukunan Keluarga Sulawesi Selatan (KKSS; South Sulawesi Family Harmony) have a philosophy of life and philosophy of work “Siri’ Na Passe or Pacce” it means a lively character given ancestors to live anywhere that has the values as a workhorse (gettang) and straight (lempuk). The values workhorse at the drive in family life, with serious, life-endowed and blessed by Allah, the working principle 1) malilu si pakainge (remind each other in goodness), 2) mali si parappe (mutual help in trouble, and 3) rabb si patokkang (mutual encouragement and motivation. While UNG lecturers who come from ethnic Javanese have lived a work characteristics values “Wani ngalah luhur wahasane” or succumbing to achieve a higher purpose to avoid conflicts or problems. For them the value of living overseas always puts no jobs first, not money. So that the peak they believe work “tanpa ngarame” meaning sincere, without expecting anything in return, before he did a perfect job.

Based on the exposure data and findings resulting in the formation of propositions phenomenon of values, beliefs, convictions for work philosophy is: a) the value of a select professions as diverse lecturers started expecting earnings to work makrifatullah have value worship, b) before becoming a lecturer, many elements that contribute to instill work values, between parents, identification figures and religious leaders or community leaders (indigenous) they enjoy, c) philosophy of work is very diverse comprises the value Adat bersendikan syara’-syara’ bersendikan kitabullah, alam takambang jadikan guru, rumah gadang, tungku nan tigo sajarangan and tali nan tigo sapilin, Wani ngalah luhur wahasan,

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Nulada laku utami, sudaning hawa lan napsu, pinesu tapa brata, tanapi ing siang ratri, amemangan kang enak tyasing sesame, dalihan na tolu, sir'na passe ot pacce. All the philosophy of work and work values that give color to a culture of co lecturers in UNP and UNG, as follows, table 1.

Table 1. Philosophy Society and its Relevance to the Value of the Performance of Lecturers.

Philosophy Society	Relevance to the Value of the Performance Lecturers
Adat basandikan syara'-syara' basandikan kitabullah (ABS-SBK) or Indigenous based religion-religion based on Alqur'an.	Work can be an instrument of worship comes from the religious rules and hadith al'qur'an
Alam takambang jadikan guru (Learning from the Nature Phenomenon)	Working as a lecturer sourced from natural phenomena that harmony
Rumah gadang (big house)	Work the encouragement of achievement
Tungku nan tigo sajarangan, tali nan tigo sapilin (Furnace three, the three belt straps)	Work organizes a variety of potential students and colleagues.
Payu limo to talu, lipu pei hulalu	Work must have the values of civilization in the form of willingness to defend the homeland, faithfulness to the end, sincerity to sacrifice their property for the benefit of society, including mohuyula
Toga	Work with rational thinking and a holistic view
Wani ngalah luhur wahasane	Work is either not in conflict and away from the source of conflict. (Succumbing to achieve a higher purpose steer clear of conflicts or problems)
Nulada laku utami, sudaning hawa lan napsu, pinesu tapa brata, tanapi ing siang ratri, amemangan kang enak tyasing sesame	Work hard and sincere work (Imitate behavior that is persistently trying day and night, always trying to match, sacrifice lust, love builds character, encouraging others to do).
Sir'Na Passe at Pacce	Work best and be proud while avoiding themselves from shameful deeds, keeping a sense of solidarity in society, unselfish
Dalihan a tolu	Work to uphold religious values and beliefs.

Source : The Analysis of Researcher, 2017

Based on the above facts, the minor premise proposition: the formation of values, beliefs and traditions, as well as the principle of work culture that values or norms, working as a lecturer motive had been there before becoming a lecturer and socialization in college lecturers is done through the recruitment process as well as the activity of top management in UNP and FIP UNG.

While the major premise of values, beliefs, and working principle lecturers in UNP and FIP UNG sourced from the philosophy of work is taken from each entity influenced the dynamics of employment and lecturer work culture.

Working Philosophy Lecturer in Education Management Context Lecturer work culture at UNP and UNG associated with the interaction of individuals in institutions. Understanding the lecturer Work culture could have done through the analysis of symbols; artifacts exist and are used in making these interactions. This conclusion is supported by the proposition: (1) Institutions working philosophy disseminated through environmental management, artifact-style building rector UNP "rumah gadang", the rector construction form "toga", relief and ornament as well as the adage shows the balance between the cognitive, affective, and lecturer psychomotor in the act, work, accomplished in an atmosphere of harmony, brotherhood family, the attitude of introspection and civilization as well as the times.

To understand the cultural symbols those are used by UNP and UNG in motivating the lecturers to work optimally. divided culture into three levels (level), consisting of, a) Lowest level (the lowest level) contains beliefs held away (unconscious) in the form of thoughts and feelings can be of value and action, known as the basic underlying assumptions, b)

espoused values, contains the strategy, goals, and institution work philosophy, c), most visible level contain, level the top and can be observed, including the organizational structure, site, ritual, decoration, system reward and university management process better known as artifacts. The following overview summarizes the level of lecturer Work culture UNP and UNG figure 2, as follows:

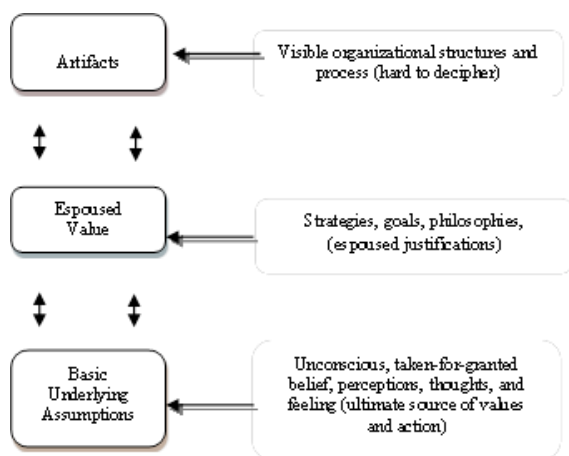


Figure 2 : Levels of Culture and Work Institute (Schein, 2004).

Among the three levels of culture, lecturer cultural philosophy of UNP and FIP UNG including the cultural level of the second that is espoused value.

Top Leaders Task Managing Philosophy and Work Values from Various Entities

Entities identified Minangkabau of four (4) work philosophy that characterizes the behavior of the lecturers work, among other philosophies Adat bersendikan syara'-syara' bersendikan kitbullah, alam takambang jadikan guru, rumah gadang, tungku tiga sejarangan dan tali tiga sapilin".

Philosophy Adat Bersendikan Syara'-syarak Bersendikan Kitbullah (Al-Qur'an)

From many cultures that also add to the Minangkabau lecturer work culture UNP. The values contained in Adat Bersendikan Syara'-Syara' Bersendikan

Kitabullah (ABS-SBK) contributed greatly to shaping the work culture lecturer, in proposition (1) ABS-SBK as the embodiment of noble values that live in the community Minangkabau. Philosophy above gives a view of activity in the work lecturers must based on syara' contained in the book of Allah "Al-qur'an". Appreciation of the value of ABS-SBK by some lecturers UNP to bring them on the value of the spirituality of work, the value of makrifatullah work as worship.

Conceptually meaning of ABS-SBK is customary based on religion (Islam) and religion based on Qur'an. ABS-SBK is the essence of the unification of the rules of the teachings of Islam that is universal to the Minangkabau locally, in a planned, organized, unified, dynamic and mutually supportive. In accordance with the Oath Hill Marapalam Satie, the Minangkabau people have agreed to make Islam as the only religion professed by the Minangkabau society.

A mix of traditional and personality 'is included adat nan sabana adat or adat nan sabatang panjang, nan dibubuik indaknyo layua, dianjak indaknyo mati, indak lapuak dek hujan, indak lakang dek paneh and apply throughout Minangkabau. In the event of any discrepancy or conflict between the rules of Islam with indigenous Minangkabau, the main priority is the rule of Islam. Adjustment of the basic principles of Islam with indigenous Minangkabau carried out peacefully through the deliberation.

The moral teachings of ABS-SBK: 1) the Minangkabau community hold fast to the rope of Allah that is based on the faith of Islam and uphold the truth contained in the indigenous Minangkabau, all citizens Minangkabau should unite in order to mobilize all its ability to harness divine grace upon the world, by learning seriously and make a living with a lawful way, so that they can live in prosperity in the world and in the hereafter. 2) ABS-SBK aims to realize a community of Minangkabau virtuous and noble,



survivors in the world and the hereafter. (3) ABS-SBK has propaganda value to always give thanks to the grace and favor Allah subhanahu wa taala, prohibits the nature of envy, jealousy, and wounded appointments, as well as working hard to change the destiny to earn a living lawfully by his own efforts (Ibrahim, 2004)

The cultural identity of Minangkabau is already declared in saying of "Adat basandi syarak, Syarak basandi kitabullah." To maintain the understanding and relations between people of Minangkabau to the heart and soul of Minangkabau cultural identity, it is necessary that Minangkabau people stay engaged to their cultural identity. Through a discourse that is built in social media, people chat and discuss various topics of Minangkabau. By constantly talking about it, people share the understanding about cultural rules of Minangkabau (Franzia, dan Saidi, 2015).

Philosophy of ABS-SBK who grew up in the UNP has also graced the lecturers work UNG knowing philosophy adati hula-hula'a to sara'a-sara'a hula-hula-hula'a to kuru'ani or Adat bersendikan syara'-syara' bersendikan Al-qur'an have high moral message in motoloagama (religious). In the era of King Motoladulakiki, it was legalized the relation between law custom and religious law syariah, can be applied as long as it was not contradicted each other. Gorontaloese believes indigenous strongly influenced the dynamics of works. It can be seen from the customary motto adopted: aadati ma dilidilito bolomopo'aito. Aadati mahunti-huntingo bolomopodembingo, aadati ma dutu-dutu bolomopohutu (indigenous already modeled stay connect, has been cut just put custom, tradition is ready to stay implement the work in order to give meaning civility) (Mardiana and Darwis, 2015).

Since the dawn of Islam as a religion and belief officially among the people of Gorontalo, since it was also the Islam the

support and reference for the overall activities of community life Gorontalo, whether it is related to rituals or sharia, as well as those activities relating to indigenous and daily habits. This is understandable, that Gorontalo is known for its philosophy of "Aadati hula-hulaa to Saraa, Saraa hula-hulaa to kur'ani" which translates as "custom syarak jointed, jointed syarak Kitabullah In a variety of perspectives on local wisdom traditional hula-hulaa to saraa, saraa hula-hulaa to kur'ani, responded to and perceived by various circles as a determinant for travel and cultural construction Gorontalo people in the past to the future based civilize. The context can be read in a variety of literary works in the intellectual and cultural experts Gorontalo, both of which have old age (even among them there are already deceased) and young scholars are increasingly emerging (Mashadi, 2015).

Alam Takambang Jadikan Guru (Learning from the Natural Phenomenon

Philosophy of alam takambang jadikan guru taken from the philosophy of Minangkabau society containing at least four meanings, such as learning self-taught - a lifetime without limits of time and place, Islamic values, distancing oneself from the world of the spirits.

Socialization of Alam Takambang Jadikan Guru can be found in the strategic plan UNP, in a variety of media promotion owned UNP included in various official website UNP. Work philosophy of Alam takambang jadikan guru which became the motto of the work of all lecturers in UNP comes from philosophy of life the Minangkabau society, as contained in the following maxim:

Panakiak pisau sirawik,  
ambiak galah batang lintabuang,  
silodang ambiak kanyiru,  
Satitiak jadikan lawik,  
sakapa jadikan gunuang,  
Alam takambang jadi guru

The meaning of the above statement is a work behavior lecturers guided by his understanding of the value that is held in common as working to improve scientific insights achieve performance brilliantly to read, ponder, understand the nature outstretched so as lecturers concerned may reap the essence of the teachings of nature is a source of knowledge which can be used to guide and nurture human being towards a better society. This conclusion is supported proposition below: (2) Philosophy of Alam Takambang Jadi Guru meant that the phenomena occurring in nature is a source of knowledge (learning media) conducted a lifetime, without limits of time and place. (3) The aim of natural philosophy fosters the spirit of higher learning, lifelong without limits of time and place.

Minangkabau community leaders to explain the philosophy of alam takambang jadikan guru aligned Islamic values, as described in the Qur'an Allah SWT says, *Inna fiikholqissamaawaati wal-ardhi, wakhtilaafillaili wannahaari, la-aayatun liuulil Albaab* meaning, in fact the creation of the heavens and the earth and the succession of night and day, there are signs and a source of knowledge for the servant who understands and likes to take lessons. Supported by the following proposition: (4) natural philosophy, we know more fully that "Alam takambang jadi guru" (Natural unfurled be a teacher) meant that view of life, basic values is implemented in every day working in indigenous Minangkabau pituah and the source of "society philosophy" of the form, nature and natural life. Work lecturers guided by an understanding of the value of labor harmony, and dynamic according to the demands of work and the times. (Gani, 2012)

Moreover, the informal leader of the UNP always reminded that lecturer work should be oriented to the service quality improve the performance, underpinned by the values of sacrifice, the value of academic honesty and responsibility.

Theologically UNP working philosophy has divine powers that pivot on the creator of universe. In the life of the divine powers act as the development and maintenance of humanity quality through righteous deeds emission of one's faith professor who worked at the agency.

In Minangkabau traditional system, the values contained in natural philosophy "Alam takambang guru" make teachers, is base on the power of the mind as the basis of the behavior and actions. Action and social work lecturer directed to the improvement and enrichment of the quality he always enhance, strengthen and maintain the dignity of humanity and the quality of work based on worship. The Hofstede Research Institution and Globe project in Indonesians the finding emphasis collective well being and show a strong humane orientation within their society (Irawanto, 2011).

Philosophy of Rumah Gadang (Rumah Bagonjong) and Toga

The building UNP artifacts form Rumah Gadang leave a message where the philosophy of Rumah Gadang or called also Rumah Bagonjong implanted has meaning brotherhood, kinship, family hood, consensus, harmony, introspection, civilization, and cultural awareness, work performance as well fit and properness (alua jo patuik). So also the philosophy of the furnace three cooking stones and rope three uniting has meaning participative leadership, and regulations that govern labor and human behavior. While at UNG rector's building was constructed in the form of Toga, that given a important message there the philosophy of the graduation toga (graduation dress) who want to have socialized meaningful that way of thinking (mind set) made up of community lecturers see the various problems encountered and observed viewed in various perspectives or studies.

Meanings of the value of working philosophy comes from artifacts of the building in the form of the Rumah gadang and graduation toga has multiple

functions, among others, 1) the function value in terms of personal needs lecturers, 2) the function value in terms of the needs of institutional place of where lecturers work, and 3) the function value is considered communal society of the Minangkabau need and Gorontalo where lecturers work.

Related to the personal needs of lecturers, the value contained in the work philosophy of power the work activities in the lecturers consciously or unconsciously, guiding the thinking of the lecturers, behave and feeling. Work philosophy is summed up as energy, moving ammunition lecturer's activity consciously or not does the job.

Structuring the artifacts UNP building and UNG, takes the absolute and relative form. It means that the UNP and UNG absolute always stood firm, striving and developing based on scientific truth and think holistically. While the meaning of relative form always accept that truth is relative wherever it comes from, by developing a mission in accordance with the task in hand becoming the university which produce qualified graduates.

The work lecturers carry out the lecture and community service, without being followed by a multiplication of research activities that are not increment. Because the main characteristics inherent to a lecturer also dubbed scientists. It will not mean anything, if a lecturer does not perform any of the three main functional duties, it will be not acknowledge as a scientific.

Another rationale is relevant to lecturer work philosophy of UNP, namely the concept of "eco-ethics". Ethics have a long history. Their origins date back to the birth of human consciousness: the awakening of creativity and abstract thinking, the roots of faith and religion, the evaluation and organisation of human activities. As humanity itself, ethics are subject to evolution. Over thousands of years different traits of traditional ethics have evolved, guided and

controlled by religion, philosophy and politics. In order to survive and to maintain healthy ecosystems we must correct our ethical views as our scientific knowledge increases. There is need for continuously adapting and extending ethics and thus developing updated guidelines for human behavior and for safeguarding our progress on dangerous roads into the future (Kinne, 2002).

In a community that embraces traditional ethics usually do not want to accept the changes, they retain the rules or ethics that has prevailed for generations in the community. While the presence of a community that embraces eco-ethics, they will accept the new rules that apply dynamically in accordance with the times and is based on balance and science. These changes such as running water, that is not static, and in harmony with the philosophy of alam takambang jadikan guru, rumah gadang, toga wisuda, tungku tigo sajarangan and tali tigo sapilin etc. This is supported by the proposition, (5) Working philosophy of the longhouse architecture that blends ethnic elements with modernity adds value for existing lecturers on this campus to have a high cultural awareness into personality his work. (6) Message construction rector toga graduation form that thinks outside the academic community and holistic assessment is based on a strong scientific.

The meaning of the statement mentioned above proposition in the context of management education is embedded cultural awareness is high and becomes the personality of each lecturers in carrying out duties and provide energy for the efforts to establish better working culture. This cultural awareness is also easier for the top leadership to "control" the lecturers lead. It could even be the "span of control" does not require all levels of leadership directly involved. (Suharjanto, 2011). Awareness of this work culture really means to manage famous lecturers with intellectuals, intelligent and critical.

The above statement is supported by the results of previous studies, the stronger the culture that formed in the life of a lecturer at the school became the driving performance improvement (Arianto, 2013)

Philosophy of Payu Limo to Talu, Lipu Pei Hulalu

Philosophy of payu limo to talu, lipu pei hulalu, guarded nation (bangusa talalo), state defended (lipu poduluwalo), devoted themselves (batanga pomaya), treasure sacrificed (upango potombulu), lives sacrificed (nyawa podungalo) become moral force UNG to strengthen its identity as a pioneer university culture. So the instrument identifier subjects that have been agreed on is insight culture. Derivative prepared faculty to also subjects which have links with universities identifier. Faculty of Education to initiate UNG presence identifier faculty courses "etnopedagogic".

The moral for UNG lecturers in the urban working constantly strengthen motto batanga pomaya, nyawa podungalo, harata potom bulu, gives meaning to work to defend the homeland, loyal to the end, a treasure for the benefit of society, including huyula. is the basis on the principal's leadership which composed of 8 values activities such as: Ambu (collect); Ti'ayo (call abruptly); Timo'a (accumulate in material form); Hileiya (move); Dembulo (closing); Duluhu (road on remote); Hulunga (a crowd); Himbunga (starting something new). Cultural values Huyula that are integrated in the principal's leadership consists of four grades activities namely: Ti'ayo (call abruptly), Hulunga (acrowd); Timo'a (accumulate in material form); Dembulo (closing). The key values that are stressing in Huyula culture is a social value which social cooperation on a voluntary basis containing the value of cooperation, solidarity, empathy, caring, unity, deliberation, kinship, exemplary, sincerity and efficiency. Huyula have a positive impact for lecturers, students, the community and parents (Marhawati and Ulfatin, 2016).

Philosophy of wani ngalah luhur wahasane (Succumbing to achieve the lofty goal)

Lecturer work culture at UNP and UNG instead came from Minangkabau entity and Gorontalo, also affected other urban lecturers who come from ethnic Javanese have a proposition: (7) work principle "wani ngalah luhur wahasane" Succumbing to achieve the lofty goal. Meaning the value of the lecturer work that come from ethnic Javanese give color to the lecturer job performance of UNP and UNG. Among developing values-oriented work on kaprawiraan values (heroism), and kaprayitnan (vigilance) tulada value (real example) and ngawat-awati value (supervision). In fact, they often provide manun karso (creative impetus), using the expression nyuwun sewu (sorry) and sumonggo (please) in the interaction of work and friendship with other lecturers. Philosophy of wani ngalah luhur wahasane laden with moral messages about: ethics, personality, loyalty and honesty in service and perform the task of responsibility and integrity (Supriyatno et al., 2016)

In interacting with the citizens of the campus, they also apply liyan ngajeni liyan (respect for others) and njaga ketentreman (harmony). So many (faculty and students) feel pleased to be associated with them. If they are given the mandate became a leader in its businesses, a philosophy that is often displayed a pattern of exemplary leadership. Ing ngarso sungtulado, Ing madya mangun karso dan Tut wuri handayani. meaning lecturers (leaders should set an example to students or subordinates). Javanese propositions that contain the meaning of components of wisdom are grouped into the following eleven categories: 1) self-recognition and self development, 2) self-management, 3) introspection, 4) responsibility, 5) acceptance of his/her own right, 6) acting cautiously, 7) social relationship management, 8) justice, 9) appreciation to

others, 10) sincerity, and 11) consistency (Rahyonon et al., 2011).

#### Philosophy of Dalihan Na Tolu

Batak also influenced the dynamics of working in the UNP and UNG. His presence helped influence and color the lecturer work culture UNP and UNG. Work values owned sourced from philosophy dalihan na tolu. Supported proposition: (9) Dalihan na tolu in working, serving an institution is required to uphold religious values, including social life, maintaining harmony, rekindle the spirit of solidarity and justice.

Meaning work philosophy of dalihan na tolu is the principle of social ethics Batak people who said such a cauldron, dalihan na tolu is the furnace which serves to provide balance and harmony in the society as well as from the furnace was also the fire of solidarity. So the working principle dalihan na tolu prioritize values of civilized humanity, morality, respect. The dalihan na tolu customs system is the identity of the Batak people and they cannot be separated from the traditional system wherever located (Martial et al., 2016).

#### Philosophy of Siri' Na Passe at Pacce

UNG lecturers also dominant in the ethnic Buginese and Makassar. His presence helped provide color and dynamics in the development of lecturer work culture FIP UNG with the philosophy "siri'na pace" it supported proposition: (10) Philosophy "siri' na passe at pacce" is a lively character given our ancestors who lived in the village and outside. The moral for lecturers in the work instilled the values of hard workers (gettang) and straight (lempuk), remind each other in goodness (malilu si pakainge), mutual help in trouble (mali si parappe), each member morale and motivation (rabb si patokkang). Of the various cultural entities that exist on campus UNP either dominant or urban one

another mutual influence and color lecturer work culture UNP and UNG.

Attempts to manage the acculturation of work formed by the combination of culture that brought each lecturers needs to be done to avoid misunderstandings and conflict is an act in managing cultural differences. Management acculturation can lecturers design work shift work culture of origin among the faculty in carrying out the work. A shift in work culture can shape an alternative work culture new in accordance with the needs and dreams of the future UNP.

Managing workplace acculturation of UNP lecturers is not an easy job. The top leaders of the UNP could adopt thought in a model of cultural learning (a model which consists of 4 levels of practical management work culture (Hoecklin et al., 1999). First, understanding and consideration should be given carefully to all lecturers to make cultural diversity into the implicit knowledge into explicit. Cultural values and beliefs (cultural beliefs) including lecturers mindset about the value of good and bad, right and wrong of the respective cultures that interact in an institution UNP and UNG. Often lecturers do something involuntarily and felt that the way it should be the way he works without knowing that in fact what it does is based on a culture that had been in belief. Whereas the institution requires demands for changes to the way, the quality of work and productivity, second, make an agreement on the specific results expected from interactions. The deals to do acculturation necessary in achieving a desired labor productivity institution. Does wearing one way offered or a combination of a variety of ways to offer, third, understand why every culture did everything according to the way and approve the approach or combination of approaches is certain to produce the campus desired job performance. An understanding of the differences in approach in resolving a

problem or instilling the values of the new work from differences in cultural background is important to have an instructor with a cultural diversity, fourth, review the modified approach to fit and match the desired culture of the campus. New alternative of choice applied together since the emergence of new working culture, also need to be reviewed with a view is in accordance with the expected work culture and to support the work lecturers.

Management acculturation of the lecturer work carried out for the development of higher education can provide added value. This is due to lecturers that there was fixated on the differences but to find a way to resolve differences. Alternative formulations that can be done to learn to understand the culture of a colleague (we understand from them, they understand from us), each lecturers understand the culture of others (each understand from each others), each lecturers to understand something new culture of his colleagues (each understand something new), applies to each other (Vastag et al., 2002)

Acculturation is a proactive approach on a practical level that is directly carried out by people who are working. Each lecturer who has different cultural backgrounds different work does not stay still remain actively seeks a middle ground to avoid or resolve misunderstandings, distortions that may occur. The top management (rector) can cooperate through several steps, 1) knowing what you want addressed collectively, the result of what is to be achieved, 2) what carried out by the lecturers with cultural backgrounds in performing the work, 3) why they work in a particular way, 4) ways in which one brings in results desirable, 5) did consent to an approach or create a new work culture, 6) implement a solution that is achieved and to review the impact of the combination agreement, 7) filtering

solutions based on the input (feedback) multicultural.

The steps above becoming an alternative misunderstanding, discomfort, disharmony does not happen, so it can be eliminated or reduced work productivity can be achieved. So also acculturation is also able to identify each culture is different and find a middle ground to build bridges between differences in cultural values are taken.

#### 4. CONCLUSION

Based on the research findings and theoretical description above are concluded as follows:

1. The lecturer work philosophy becomes the driving force, the driving and signposts for lecturers in carrying out its duties and obligations.
2. The working philosophy lecturer important socialized as a whole, is transparent to all lecturers in order to work philosophies serve as guidelines in performing its duties and obligations.
3. In relation to the education management requires intensive guidance and supervision of the top leaders so that the appreciation and understanding of the work culture has become more meaningful. Top management needs to provide cultural awareness work that stresses work is worship.
4. The cross-cultural contacts under each faculty in the space diversity is provides process of acculturation.
5. Acculturation in the employment context lecturers provide modification, renewal and enhancement work for lecturers because of the competition. Lecturers urban working more proactive and focused with his duties.

Thanks to all those who have given the opportunity to do research and publications, especially the Higher Education DP2M Kemendikbud RI and Universitas Negeri Padang and Universitas Negeri Gorontalo already drop support for funding this research.

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