

Implementation of Organizational Culture as A HIMAKA (Information Science and Library Student Association) Image Forming

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Abstract: This study discusses the implementation of organizational culture organizational culture as image formation of HIMAKA Fikom Unpad Padjadjaran University. This study aims to determine the implementation of organizational culture by HIMAKA as image shaping. This research is a qualitative study using a phenomenological approach by conducting in-depth interviews with key informants and participant observations that have been carried out to uncover the orientation of the subject or the world of their life. The research subjects are three Rovi people as the head of the association, Katon as the vice chairman, and Anggi as the head of the external department. Data collection techniques with in-depth interviews in order to obtain relevant data. The results of this study indicate that the activities carried out by the HIMAKA administrators have the aim of building the image of HIMAKA. Not only the board, but HIMAKA members were also introduced to HIMAKA's organizational culture because the image of an organization is not only in the chest of its core committee but also of all its members.

Key Words; Organizational Cultural, Image Formation, HIMAKA

1. Intruduction

As one of the organizational associations in Fikom Unpad, the Information Science and Library Student Association or commonly abbreviated as HIMAKA must have a special way to make the image of the association viewed either in the external environment of Fikom or within the Faculty of Communication Sciences. One of the things that can improve the image of an organization is the organizational culture that the organization has. The Andakara Cabinet is the name of the management currently serving in the HIMAKA organization for the 2016/2017 period. Chaired by Rovi and a representative from Katon HIMAKA, it shows a very prominent organizational culture. It can be seen from the culture of naming each current cabinet, for now the cabinet in office is named Andakara. To provide a good image to other organizations, what must be done is to create effective and efficient member performance for the realization of organizational goals.

According to Schein in Rivai and Mulyadi (2012: 256; Basilgan & Akman, 2019) culture, includes assumptions, adaptations, perceptions, and lessons. He further determined that an organizational culture has three layers. First layer includes objects and creations that are visible, but often cannot interpret. An annual report, a periodic report, a divider between workers, and equipment are examples of objects and creations. Second layer are values, or things that are important to people. Conscious values, effective desires or desires. Third layer are basic assumptions that tell individuals how to guide their behavior. Included in this layer are telling individuals how to feel, think about, and feel about work, goal achievement, human relationships, and the achievements of their work designers. From the definition described, the organizational culture in HIMAKA has similarities and indirectly the culture that is carried out will provide a view of the association itself as image formation.

Every organization has an organizational culture that functions to form rules or guidelines in thinking and acting to achieve the goals set. One of them is to form the image of the organization towards other organizations. This means that the organizational culture grows and is well maintained and will be able to spur the organization towards better development. In addition, the application of organizational culture whose goal is to form the image of the organization towards other organizations cannot be achieved. do only one party. Examples are only the chairman, or only the representative. But also from the members' understanding of the organizational culture itself to be implemented in organizational life in order to create appropriate organizational goals. In connection with the implementation of organizational culture as a whole, the focus of research to be carried out is "Implementation of Organizational Culture as the Formation of Himaka Image". Based on research questions regarding: (1) How is the implementation of organizational culture by members as the image formation of HIMAKA. (2) How do members interpret organizational culture as forming the image of HIMAKA.

So the purpose of this research is to answer these two questions, namely to find out how the implementation of organizational culture by members as the formation of the image of HIMAKA. Then the second is to find out how Himaka members interpret organizational culture as the formation of the image of himaka. This research can be

done by conducting in-depth interviews with board staff and members of HIMAKA itself. In order to get accurate and relevant data in accordance with the things being researched.

2. Methodology

The method used in this research is qualitative with a phenomenological approach. Qualitative research departs from the behavioral sciences and social sciences. Its essence is as a method of understanding the uniqueness, dynamics, and holistic nature of human presence and its interactions with the environment. In the view of Phenomenology, researchers try to understand the meaning of events and their relation to ordinary people in certain situations. What phenomenologists emphasize is the subjective aspect of people's behavior. Phenomenologists believe that most people have their own way of interpreting experiences through interactions with other people, and that the understanding of our experiences forms a reality. In-depth interviews conducted with key informants and participant observations have been conducted to reveal the orientation of the subject or 'the world of his life').

3. Theory

There are three assumptions that guide Organizational Culture Theory (its suitability depends on the existence of diversity and complexity). These three assumptions emphasize the view of the process of an organization put forward by Pancanowsky and O'Donnell Trujillo;

1. Organizational members create and maintain a shared sense of organizational reality, which results in a better understanding of the values of an organization.
2. The use and interpretation of symbols is very important in organizational culture.
3. Cultures vary in different organizations, and interpretations of actions in these cultures also vary.

The first assumption relates to the importance of people in organizational life, because individuals (chairman, department heads and members) share in creating and maintaining reality. The essence of this assumption is the value that the organization has. The reality (and culture) of organizations is also as defined by symbols, and this is the second assumption of this theory. Symbols are interpretations of meaning. Organizational members create, use, and interpret symbols every day so that symbols become very important to the culture of the company or association.

Category General	Type / Specific Example
Physical Symbol	Art / design / logo Building / decoration Clothes / appearance Object / material
Behavior Symbol	Ceremony / Ritual Traditions / Habits Reward / Punishment
Verbal Symbol	Anekdote/ lelucon Jargon/nama/sebutan Penjelasan Kisah/mitos/sejarah/Metafora

The third assumption relates to the diversity of organizational cultures, which are very varied. These perceptions of actions and activities within these cultures are as diverse as the cultures themselves. Each assumption is based on the belief that when researchers study organizational culture, they will encounter complex and intricate webs. Pancanowsky and O'Donnell Trujillo believe that the symbolic interaction perspective provides a picture of the reality of the culture of a company.

Image Theory

If the application of organizational culture to members has been applied, the output that will be obtained is the image of the outside environment. Image is a series of knowledge, experiences, feelings (emotions) and judgments organized in the human cognition system; or personal knowledge that is very much believed to be true. There are 10 image classifications, namely: (a) spatial image; (b) time image; (c) rational image; (d) individual image; (e) value image; (f) emotional image; (g) conscious or unconscious image; (h) images of belief or disbelief; (i) the image in the dimension of reality or not reality, that the image is related to his world with something outside reality; (j) general image, namely personal image in accordance with the image shown by the will of others.

4. Results and discussion

Organizational culture is an archetype accepted by organizations to act and solve problems, form employees or members who are able to adapt to the environment and unite members of the organization. For this reason, organizational culture must be taught to members including new members as a correct way of studying, think and feel the problems at hand. In an interview conducted with Rovi as chairman of a set of methods used to teach organizational culture to members, namely by carrying out LDKO activities (basic organizational leadership training).

“Actually, many of our activities are what support Himaka members to know the culture in Himaka, for example LDKO is not only a leadership training but also exploring the potential of each member by introducing Himaka from the start because to become a leader you need to know the character of the member right while each person is different. I was given an example of what the teaching was done to the students who like to hang out in the hallway of Building 2, how about the kids who like to hang out in the library?”(Rovi)

From the explanation put forward by Rovi that Himaka students have a culture of hanging out in the hallway of building two, on average every other department already knows that the one who often sits in front of the second building is Himaka's students. The reason the members often gather in building two is because of the many lecture activities that are carried out in building two, but the habit of Himaka members before entering their class will stop by or stop by to just have a chat with other friends who have already sat in the hallway of building two. This is also clarified by Katon's argument as the vice chairman of Himaka.

“Yes, they all really have a hobby of sitting in front of building two, even though they are not ordered or obliged to do so, but that's how their don't attend lectures, the lecturer doesn't go straight to the front of building two. So people already know that the one sitting in front of the second building is HIMAKA's students. So the students always gather together in front of the second building”. (Katon)

The image that the Himaka members like to gather in front of the second building is, the impression that the Himaka members are united members. Who always has a special gathering place to be seen by the crowd. Anggi is different from who is the head of the external department. The task of this external department is to liaise Himaka with other associations. External members can be said to be members whose job is to give a good or bad image to Himaka. Because they are the people who are directly in contact with other associations. Just like what Anggi explained.

“So this external is a container for connecting the tongue between himaka and other associations. For example, if another hima has pickles then he invites Himaka, the representative who will come must be from the external. So the habit from the external is sure to come two people, anggi and members who will rotate per activity so that they feel all the time to come to other people's events and associations. That's a culture in itself external, according to me”(Anggi)

Within the Himaka organization there are also various kinds of symbols. In the category for physical symbols in the form of logos, green jackets, slayer, himaka flag, pin. Rovi as the chairman explained the meaning of the physical symbols as described above. From the physical symbols, the katon explains how a himaka member can get a himaka jacket, slayer and pin.

“For the Himaka logo itself, it is bulleted, white in color, then on the first layer there is the writing of the Information Science and Library Association, in which there is a picture of an open book. Now the meaning of white is because knowledge is clean, yes, it's kind of holy. Then if the book is because we are majoring in libraries that are identical to the book, that means the logo inside the book is the same, why is it round because the binder is so in a curved shape so that all of the Himaka members are embraced, I think so”(Rovi)

“First of all, you have to be registered as a student majoring in Information and Library Science, after that there will be an ospek activity carried out by the kak board, the aim of which is to introduce the campus environment to the new student. After a series of aspects has been carried out and the new student feels worthy to become a member, then we do what is called the inauguration of new students. It was during this inauguration that they would be given an association jacket, slayer, and Himaka's pin. That's a form of their status, kao is already a member of Himaka and has full responsibility for Himaka's good name.”(Katon)

The inauguration activity for new students is also a symbol of behavior carried out by Himaka members. There are still many other activities carried out apart from the appointment of new students. There is another, namely the appointment of the board, the initial meeting of the year, the middle meeting last year, the Grand Conference or what is commonly referred to as the Headquarters of the Republic of Indonesia. Mubes is the final activity of each management, namely reporting the accountability of activities during the period they have done. The culture of the Hikama Mubes is staying on campus. Because the LPJan does not take a short time but it is quite long. For some other associations, it only takes one day to complete the LPJan. If the campus does not allow the overnight stay, it will be continued the next day.

For the himaka physical symbol in the form of an association jacket, all members are obliged to wear it at certain events. "*Rabu Menggebu*" activity as explained by Katon is a culture created by Himaka administrators whose purpose is to give an impression to other associations. For Wednesday activities, the activity itself is an activity that is accounted for by the external department.

When asked about the organizational culture, the three sources gave almost the same answers. According to the word "culture is a habit, which is done over and over again by the members of the organization". Same thing with Rovi "organizational culture is something that is agreed upon by the members which is carried out continuously so that culture occurs". Anggi also has the same opinion "Culture, from what I have studied, is a value that is owned in an organization that determines how we act".

From the explanation given by the subject, that they understand the meaning of an organizational culture. However, from their description also, that the organizational culture that exists in their management is not explained openly to the members. For example, the culture gathers in front of the second building, even though it is a culture that is accidentally formed because this always happens every year. When viewed from the verbal symbols in Himaka, the members when gathered will issue the jargon "ijo ijo ijo" this jargon has been inherent from generation to generation in every management. Usually this jargon is used to give spirit. For example, in a match that is followed by Himaka members, before competing, what is done is shouting the jargon "green green" while raising your hand forward and m, joining hands with other friends. This was explained by Anggi, who is a member of the Himaka women's futsal team as well as a person who likes to compete outside the campus.

Apart from that, another verbal symbol can be seen from the name of the current cabinet, namely Andakara which means sun.

"Initially we were looking for names, there were many choices of names, but the name was Andakara, which means the sun always shines on the earth. And we wanted to be a hot spot so that Himaka still shines like the sun as well as its members, so that it shines well in the sun. inside or outside"(Katon)

From year to year, each committee must have a cabinet name whose purpose is to show the image of the management at that time. From the culture carried out by the Himaka organization the goal is to form a corporate reputation. A collection of images in the minds of the public or the public forms a corporate reputation. Reputation reflects how the public thinks about what it captures about the actions the organization takes.

5. Conclusion

1. The implementation of organizational culture carried out by Himaka members was done in many ways. Judging from the physical symbols such as the green set jacket, the himaka logo is round and inside is a picture of a book, a slayer, a pin, the himaka flag which is a special characteristic of Himaka. This object is used in certain activities and obtained in a special way. It can be seen from the symbol of behavior that Himaka members have a habit of hanging out in front of the building, there are two forms of self-actualization of each member of the views of outsiders. In addition to that, another ritual performed by Himaka is an object of the department which aims to welcoming new students and giving attributes, the annual agenda of the association's large mustawarah, the inauguration of new associations and student activities. For the verbal symbol of Himaka members, namely the jargon "ijo ijo ijo" attached to Himaka.

2. The meaning of organizational culture carried out by Himaka members is to show the cohesiveness of the members. After that it will influence the judgment of others. This will form an image for Himaka. The image can be good and vice versa. However, the goal of the organizational culture that has been carried out by Hikama is to give Himaka a good image.

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