Organizational and Teaching Cultures in Indonesian Higher Education: A Case Study of Three Polytechnics

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Abstract

Research into higher education has attracted increasing interest among scholars, including a focus on Indonesian higher education contexts. However, despite efforts to investigate this area, few have focused on Indonesian polytechnics, which have been subject to important reforms in the last decades. There is also a limited focus on the impact of these significant changes within higher education, particularly the role and functions of polytechnics. Polytechnics are now able to offer degrees similar to those offered at universities and, as such, these institutions are now in direct competition. Reforms have therefore brought about considerable changes, which, for lecturers, are particularly evident in their workloads and altered roles and responsibilities.

This thesis draws on Bolman and Deal's organizational culture framework (2008), and Connell's (2007) southern theory. Combined, these provide a conceptual framework that has enabled this study to explore organizational and teaching cultures within Indonesian higher education contexts. This study also describes the roles of religion and its influence on organizational and teaching cultures. To capture the essence of this knowledge, the researcher employed a case study research design. The data was collected through semi-structured individual interviews, a short questionnaire, observations, and analysis of institutional documents across three Indonesian polytechnics. A tree analysis approach was employed to analyze the data, which was seen by Miles and Huberman (1994) as appropriate for multiple cases.

The analysis of organizational and teaching cultures in the three polytechnics, using four organizational frameworks (Bolman & Deal, 2008) plus the influence of religion on an organization (Connell, 2007), indicated that they shared a number of common characteristics in terms of organizational culture. These related to religious influence, teaching and learning values, and factors associated with the multiple roles of lecturers. In contrast, there were distinctive cultural

differences with respect to decision making, leadership, professional development, employee recruitment, and attitudes to change.
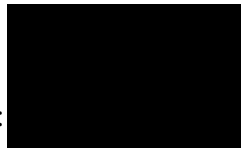
Using Mintzberg's (1979) and Bolman and Deal's (2008) organizational structures, this research modified organigrams in order to inform understanding of organizational structures in Indonesian higher education. This investigation extends the understanding of characteristics of formality and informality in decision making approaches and how they are applied. In addition, it provides new insights into the role of religion within higher education, both in organizational and teaching contexts. A further contribution is made through the provision of greater insights into teaching cultures, which were previously identified by Hargreaves (1994).

Potential areas for future research are raised by this study. These include the exploration of how specific organizational strategies affect the development and preparation of teachers in polytechnics and how organizational culture is perceived by students in relation to teaching and learning. It would also be valuable to explore how polytechnic students perceive and define teaching cultures.

Declaration

'I, Rosmaladewi, declare that the PhD thesis entitled "Organizational and Teaching Cultures in Indonesian Higher Education: A Case Study of Three Polytechnics" is no more than 100,000 words in length including quotes and exclusives of tables, figures, appendices, bibliography, references and footnotes. This thesis contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma. Except where otherwise indicated, this thesis is my own work'.

Signature: █████████   Date: 31/08/2016

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Chapter 1: Historical development of Indonesian higher education

1.1 Researcher's motivation

As an Indonesian citizen, lecturer and researcher in an Indonesian polytechnic, I have both a professional and personal interest in investigating the organizational and teaching cultures as part of the current reforms of Indonesian higher education. I wish to enhance my understanding of organizational and teaching cultures that prevail in selected polytechnics by seeking feedback from those that work in them. I hope that this can lead to improved teaching and learning opportunities for future students who are planning to study in an Indonesian polytechnic. I am an English lecturer in my polytechnic and am committed to strengthening my knowledge and understanding of polytechnic cultures and their influence on daily activity. In support of this goal, I also reflect on and synthesize the relevant research literature pertaining to this investigation most of which is written in the English language.

Much of the research in Indonesian higher education and particularly in organizational culture is not new. However, several of the studies of higher education in Indonesia have focused mainly on the historical development of universities and the quality of Indonesian higher education. A study by Van Der Kroef (1955) focused initially on the colonial phase and through to post independence of Indonesian education. Following this, Hayden (1967) and Noss (1967) discussed the development of Indonesia's education post-Indonesian independence during the two presidential periods: Soekarno (1945-1967) and Soerharto (early 1967). Further publications in this area included the works of Thomas (1973) and Idrus (1999), who described both the history and quality of Indonesian higher education. More recently, Buchori and Malik (2004), and Fahmi (2007) provided insightful information on Indonesian higher education history. Despite their detailed descriptions of Indonesian higher education, these authors did not focus on the significant changes related to organizational and teaching cultures in the Indonesian polytechnics. Hence, the review of organizational and teaching cultures within Indonesian polytechnics

remains unexplored. To understand current organizational and teaching culture in polytechnics, it is important to first understand the historical development of Indonesian higher education.

The remainder of this chapter provides an overview of the history of Indonesian higher education within the context of the following three periods:

- Colonial phase (prior to 1945)
- Post-independence phase (1945 - 1998)
- Reformation phase (1998 – present)

1.2 Colonial phase (prior to 1945)

It is claimed as an historical fact that higher education in Indonesia began early, during the Dutch and Japanese colonial periods. Buchori and Malik (2004) and Fahmi (2007) claimed that Indonesian higher education began with Islamic boarding schools, called *Pesantren.* Despite the fact that this type of higher education was not formally recognised, Buchori and Malik (2004) and Fahmi (2007) argued that many *Pesantren* alumni continued their further postgraduate studies overseas, particularly in Egypt. Many, for example, entered Al-Azhar University in Cairo. After completion, they returned and taught in *Pesantren* (Buchori & Malik, 2004). This type of education impacted on the development of higher education in Indonesia during the colonial phase.

The first higher education institution established by the Netherlands East Indies was a medical school, opened in 1851 (Buchori & Malik, 2004). This school aimed to produce medical practitioners who focused on serving the interests of the Netherlands in Indonesia (Fahmi, 2007) and was a result of a recognized lack of trained medical doctors (Van Der Kroef, 1955). Sixty-nine years later, in 1920, the Netherlands founded a technical college in Bandung, a law school in 1924 and another medical school in 1927 in Batavia (currently known as Jakarta, the capital of Indonesia). Then in 1940 and 1941, respectively, agricultural advanced training commenced in Bogor and a literary faculty was founded in Batavia (Van Der Kroef,

1955). Despite the availability of these higher education institutions, Fahmi (2007) argues that the opportunity for Indonesian indigenous students to access such higher education was very limited. This was due to what he described as "social stratification" (Fahmi, 2007, p. 2): the Dutch and Europeans were considered first class citizens, Chinese business men as second class citizens, and Indonesian indigenous people as the lowest class in society. For this reason, Indonesian people were restricted in the accessing of higher education. This situation continued until the Japanese occupation of Indonesia in 1942.

During the Japanese invasion (1942-1945), there were major changes to higher education in Indonesia in terms of access for indigenous Indonesians. Thomas (1973) argued that Japan banned most higher education activities in Indonesia. Thomas suggested three reasons for this banning: a) most available textbooks in Indonesia were written in Dutch; b) most Dutch lecturers could not speak or write Japanese; and c) the Japanese people were considered to have a higher status than Indonesians so, during this period, only Japanese people could access higher education. Soon after the Japanese surrendered to the United States (US), Indonesia declared its independence on 17 August, 1945.

1.3 Post-independence phase (1945 - 1998)

Since independence, Indonesian higher education has grown impressively across the archipelago. The development of Indonesian higher education in the post-independence phase is marked by two important political changes: the period of the first Indonesian presidency, under Soekarno (1945-1967); and the second phase during the presidency of Soeharto (1967-1998).

Under President Soekarno, universities began to be established in Indonesian cities. Fahmi (2007) argued that two streams of education were combined into the Indonesian higher education system: secular and religious. The secular system was marked by the establishment of three secular universities in 1949: The University of Indonesia in Jakarta; Gajahmada State University in Jogjakarta; and the National University in Jakarta, a private university. In the religious system, Islamic higher

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education commenced with the establishment of the Islamic Indonesian University in Jogjakarta in 1946. Fahmi (2007) claimed that both the secular and religious systems were originally a combination of Dutch and Egyptian models of higher education.

Additional higher education institutions were established in other cities in the period between the 1950s and the 1970s. The public universities were Airlangga University in Surabaya (1954), Hasanuddin University in Makassar (1956), Bandung Institute of Technology in Bandung (1959), and Bogor Agricultural University (1963) (Buchori & Malik, 2004). During this period, the number of both public and private universities rose from three institutions in 1950 to 133 by 1960, of which 53 universities were public institutions and 80 were privately-owned (Fahmi, 2007). The rapid increase in the number of universities was followed by a surge in enrolments from about 5,000 students in 1950 to more than 108,000 students by 1961 (Fahmi, 2007). Despite an increase in the number of higher education institutions and student enrolments, Buchori and Malik (2004) indicated that there was a decline in the quality of higher education due to political factors and economic hardships post-independence. Several Islamic higher education institutions were established during this period: the Indonesian Islamic University in Jogjakarta (1946), the Academy of Religious Science in Jakarta (1950), and the Institute of Islamic Higher Learning Syarief Hidayatullah in Jakarta (1963).

In 1961, the first law was constituted to govern higher education (Law No. 15, 1961). This law contained three significant pillars of higher education, known as *Tri Dharma Perguruan Tinggi* (Three Pillars of Higher Education): education, research and community service. This law prescribed a standardized structure for a university, including faculties and departments. This law not only governed public but also private higher education (Buchori & Malik, 2004; Fahmi, 2007; Wicaksono & Friawan, 2011), including religious higher education institutions. During the first Indonesian presidency, both secular and religious higher education systems were part of Indonesian higher education, and these systems continued to be developed by the second president of Indonesia, Soeharto (1966-1998).

During the Soeharto period, the development of Indonesian higher education was greatly influenced by western education systems. This was marked by the increase in international cooperation and assistance from the US Agency for International Development (USAID) and the Ford Foundation. International cooperation with American-based institutions focused on modernizing Indonesian higher education institutions through training, scholarships, books, and university equipment (Buchori & Malik, 2004).

The number of higher education institutions grew significantly in this period. Liddle (1985, p. 80) commented:

> The number of universities and other state tertiary institutions has expanded, new buildings have been built, equipment has been purchased, faculty have been sent abroad for training, and at the same time the price of a higher education to the students has been kept very low … Muslim and Christian interests have been catered to through the creation of state Islamic education institutes at the tertiary level and subsidies to private schools run by churches and other religious organizations.

As already indicated, Indonesian higher education systems accommodated both secular and religious streams of education. To accommodate these systems, the government established two education-related ministries: the Ministry of Education and Culture, to govern public and private non-religious institutions; and the Ministry of Religious Affairs, to govern religious education. Religion maintained its influences over the culture of Indonesian higher education throughout this period and into the reformation era.

1.4 Reformation phase (1998 to the present)

From 1998 to 2015, the number of higher education institutions in Indonesia increased significantly. According to the Directorate General of Higher Education (DGHE) (2015), the total number of higher education institutions in 2015 was 4,279. This consisted of:

- 1,097 academies (1,010 private and 87 public).
- 228 polytechnics (96 public and 132 privately-owned).
- 2,321 advanced schools (2,244 private and 77 public [31 public religious schools and 46 secular public schools]).
- 124 institutes (31 public and 93 privately-owned).
- 509 universities (439 privately-owned and 70 public, six of which were religious universities) (DGHE, 2015) (see Figure 1).
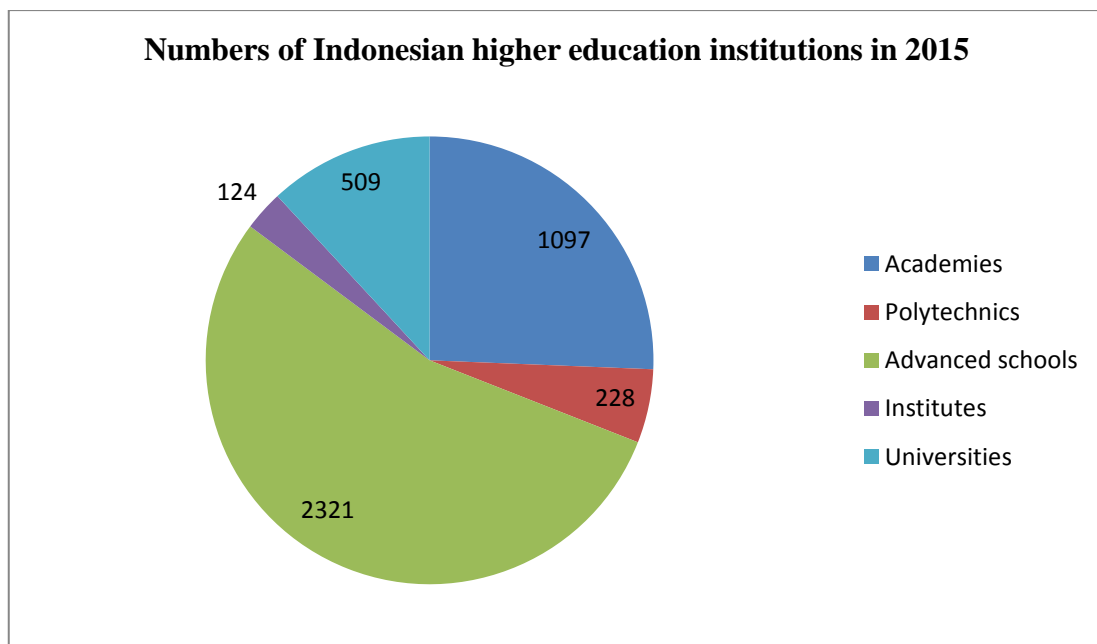
Figure 1: Number of Indonesian higher education institutions
Source: Directorate General of Higher Education (2015)

During this reformation phase, Indonesian higher education faced significant globalization challenges (e.g., increased demand for higher education, increased competition from overseas providers). These and other challenges prompted Indonesia to focus on improving the standard and quality of education within the country. In response, the DGHE proposed reforms within higher education. Currently, three national reforms influence priorities in both public secular and private religious institutions in the Indonesian higher education sector: lecturer certification (LC); lecturer workload (LW); and lecturer roles and responsibilities (LR).

LC refers to lecturers who have been certified and are now receiving an additional salary for teaching in the Indonesian higher education sector. LC is conducted according to the Ministry of Education Decree No. 47 (2009), which came into practice in 2011. This certification aims to certify all lecturing staff currently in higher education, based on their qualifications, experience, research and community service.

The implementation of the new Teacher and Lecturer Act *(Undang-Undang Guru dan Dosen)* No. 14 (2005) specifically refers to LW as it requires all lecturers to: a) commit to excellent teaching; b) supervise and train students; c) conduct research and publish research outcomes in accredited journals; and d) carry out community service. The new Act stipulates standard workloads for lecturers who were not included in the previous Act. Informal observations suggest that the changes to the legislation have significantly altered lecturers' perceptions about the ways they work and engage in teaching and research.

LR has also changed as a result of the new Act. A lecturer at the level of professor, for example, has to maintain professorial standards that include the publication of his/her work in internationally accredited journals. Previously, the standard for professorial level publications was deemed as acceptable when published in nationally accredited journals.

1.5 Changes in Indonesian education and polytechnics

The structure of Indonesian education, including higher education, is outlined in Table 1 below and is described according to the relevant Education Acts: Law No. 20 *(Undang-Undang Republik Indonesia)* (2003) and Law No. 12 *(Undang-Undang Republik Indonesia)* (2012).

Table 1: Current education in Indonesia

Age	Educational levels		
	Formal education	Non-formal education	Informal education
>22	Higher education: master's/doctorates Polytechnics*/college/institutes/universities	Internships education	Specialized courses / Family education
19-22	Higher education: Undergraduate/diploma Community academy/polytechnics/college Institute/universities	Internships education	Specialized courses / Family education
16-18	Secondary education: Senior high schools	Package C Certificate	Specialized courses / Family education
13-15	Basic education: Junior high schools	Package B Certificate	Specialized courses / Family education
7-12	Basic education: Primary schools	Package A Certificate	Specialized courses / Family education
4-6	Pre-schools: Kindergarten	Play group	Specialized courses / Family education
0-3		Day care	Specialized courses / Family education

*Note: Polytechnics offer professional master's and doctorate programs according to Law No. 12 (2012) of Higher Education in Indonesia.
Source: Adapted from Ministry of Education, Indonesia (2007).

According to the World Population Review (2016) that total population of Indonesia is approximately 260 million. This makes Indonesia becoming the fourth most populous nation on earth after China, India, and the United States. The population spread across 17 thousand islands (World Population Review, 2016). Among these numbers of population, only 20.07% undertakes higher education in 2015 (Indonesian Central Statistics Board, 2016) compared to a neighboring country such as Thailand, which is 48% of higher education enrolment (World Education News and Reviews, 2014). This figure indicates that the Indonesian population who undertakes tertiary levels is still low.

Indonesian students typically commence their formal education at primary school level, at about seven years of age. They then progress through junior and senior high school based on a national examination score and entry examination. While many students enroll in courses offered at universities, there are others who wish to acquire a combination of skills and knowledge and thus pursue their education at polytechnics. To study at polytechnics, students are recruited through several

pathways: a) a state university entrance examination; b) polytechnic entrance examination; c) high achievement records; or d) outstanding sports and art performance entry assessments. Each student can select the type of polytechnic entry assessment to take, depending on his/her level of high school achievement. Awareness of these four modes of selection is important as it assists in understanding the enrollment process, the types of students and their expectations when they enroll and study at polytechnics. The variety of student expectations adds to the complexity of lecturers' working environments.

Polytechnic education is vocational higher education, and caters for a combination of knowledge and applied skills from Diploma I to Diploma IV level programs (Law of Education No.20 2003). Recently, Diploma IV programs have been equated to bachelor degree status in the Indonesian education system. Graduates from these programs can now hold an applied bachelor degree (Government Regulation *[Peraturan Pemerintah]* No 17, 2010). Polytechnics can also offer professional masters and doctorates, specializing in different disciplines. For example, from my own observation, the Master of Applied Electrical Engineering in Surabaya State Polytechnic became the first professional graduate degree offered at a polytechnic.

As a result of these recent reforms within Indonesia and the ability to offer degrees similar to those offered at universities, polytechnics have experienced significant changes in their role and are now and in direct competition with universities. For lecturers, change is particularly evident in the areas of workload and related roles and responsibilities. To explore the cultures of Indonesian polytechnics, I proposed research questions as described as follows.

1.6. Research aim and questions

This research aims to explore the organizational and teaching cultures that prevail in three Indonesian polytechnics in South Sulawesi Province in Indonesia. In recent years, higher education in Indonesia has undergone major reforms in order to improve the quality of learning and teaching. These reforms have a significant impact on the polytechnics that offer multiple diplomas and degrees in the higher

education sector. Managers and lecturers in the three polytechnics are invited to provide their perceptions and experiences of the organizational cultures that they worked in during these major reforms.

The main research question that guides the investigation is:

What are the characteristics of organizational and teaching cultures in three Indonesian polytechnics undergoing organizational change?

Sub-questions:

1. What are the perceptions of managers who coordinate lecturers of English about the organizational and teaching cultures of their polytechnics?
2. What are the perceptions of lecturers who teach English about the organizational and teaching cultures in their polytechnics?
3. What are the lecturers' beliefs and values about teaching in their polytechnics?
4. How have the lecturers engaged with and/or adapted to the new reforms?
5. What are the lecturers' experiences since the implementation of the new reforms?
6. What recommendations can be developed regarding teaching cultures and the improvement of organizational culture and change in Indonesian polytechnics?

1.7 Contributions

Contribution to theory

This thesis aimed to make a contribution to, and to extend the theoretical understanding of organizational cultures through the lens of human resources, structure, political, and symbolic aspects (Bolman & Deal, 2008) and religious perspectives (Connell, 2007). The thesis makes contributions to the consideration of polytechnic education in Indonesia, greater knowledge of this sector of education and a basis for further development of policies and practice.

The study contributes to organisational and teaching cultures (Bolman & Deal, 2008) and the role of religion in an educational organisation (Connell, 2007). The adaptation of Bolman and Deal's frame theory and Connell's southern theory into the context of Indonesian higher education extends theoretical understanding on how organisational and teaching cultures are constructed.

Contribution to practice

This study aimed to contribute to practical knowledge of organisational cultures and their influence on three Indonesian polytechnics. It specifically aimed to develop an understanding of the influence of organizational culture on change and particularly in respect to the lecturers and managers perceptions, experiences and practices. It also aimed to develop an understanding of cultural influence on polytechnic teaching and learning.

1.8. Significance of the study

This study contributes to the consideration of teaching and learning quality in Indonesian higher education institutions. Leadership, decision making and human resources are integral to support organizational culture for such improvements. Thus, this study has practical significance for the improvement of Indonesian educational standards and quality particularly in the polytechnic sector. The findings provide knowledge for policy makers, managers and other educational stakeholders.

1.9 Thesis structure

This thesis comprises 10 chapters (summarized in Figure 2). Chapter 1 has provided background information on the development of Indonesian higher education, while Chapter 2 describes the conceptual framework of this study. Chapter 3 elaborates on the case research methodology that was employed in this research, while Chapter 4 provides further descriptive portraits of Indonesian polytechnics. Chapters 5 to 7 provide the key findings of this study, which are then considered in a cross case analysis in Chapter 8. Finally, Chapters 9 and 10 discuss the data in relation to the

research questions and research literature, followed by conclusions and recommendations.

This thesis		
	Chapter 1	Introduction
	Chapter 2	Literature review
	Chapter 3	Methodology
	Chapter 4	Portraits
	Chapters 5 -7	Findings
	Chapter 8	Cross case findings
	Chapter 9	Discussion
	Chapter 10	Conclusion and recommendations
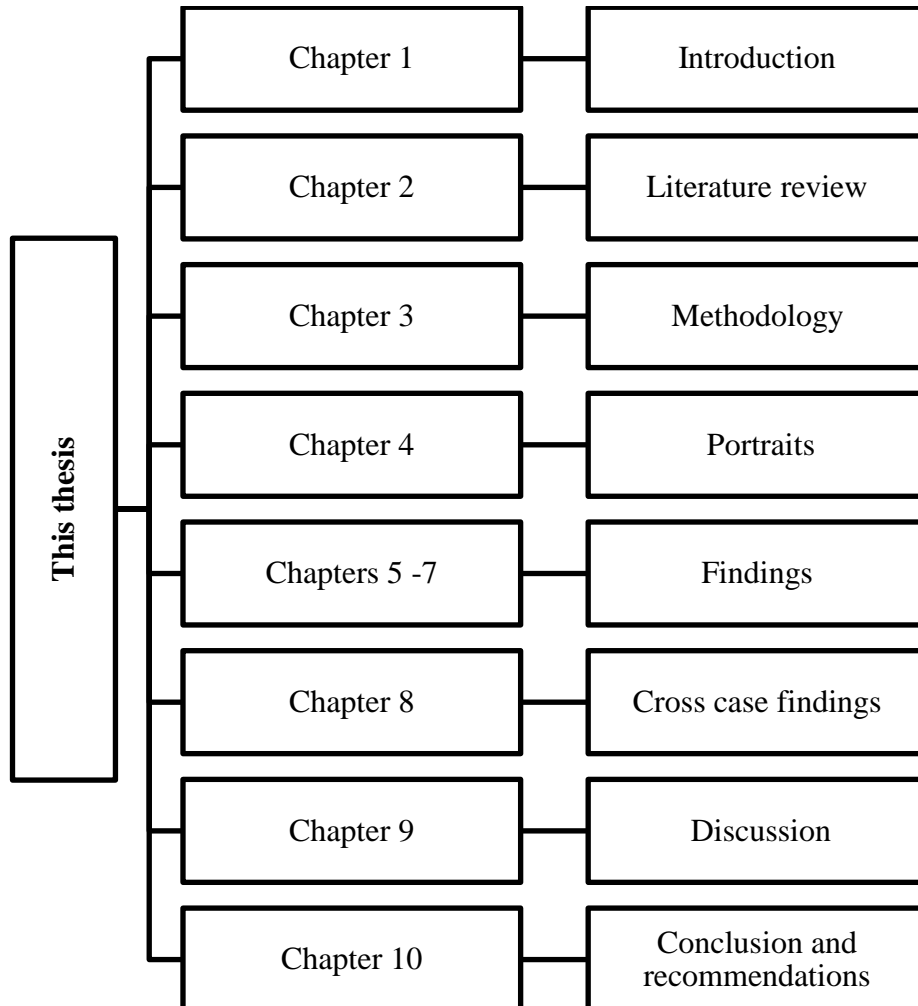
Figure 2: Thesis structure

Chapter 2: Organizational and teaching cultures in higher education

2.1 Introduction

Bolman and Deal's (2008) organisational culture framework was selected for this study. In the initial planning for this research, it was recognised that studying organisational culture can be complex, at times ambiguous and often deceptive. Using a single view point to develop understanding of organizational culture can lead one to "imprison oneself in a frustrating, self-made, and narrow intellectual jail cell" (Bolman & Deal, 1991, p. 14). The following conceptual framework identified the four frames of reference and the specific themes/constructs that were employed to study the organizational culture of the three polytechnics. The selection of Bolman and Deal's framework for this study was based on the following factors: a) it provided multiple frames to view each organisation's culture and b) it supported the identification and elaboration of key elements of culture within the three Indonesian polytechnics. Based on the successful application of Bolman and Deals' framework in research in educational organisations (Eckersley, 1997; Lumpkin, 2008) led to selecting it as the conceptual framework for researching the organisational and teaching cultures in three Indonesian higher education polytechnics.

Researching organizational culture has been conducted within multiple theoretical frameworks including: cultural activity theory (Engestrom, 2000); culture and organization (Hofstede, Hofstede, & Minkov, 2010); organizational theory and change (Jones, 2010). Pfeffer's (1997) research of organizational cultures referred to 'resource-dependence' theory where power and politics play an influential role on daily activity and engagement. For the purposes of this research, the investigation of the organizational cultures of three Indonesian polytechnics was facilitated with the application of Bolman and Deal's (2008) frame theory that encompasses the following lens: human resources, structural, political, and symbolic. Bolman and Deal have acknowledged the research of Hampden-Turner (1992) who highlighted the importance of using a framework to assist in understanding complex

organisations. In explaining their Frame theory, Bolman and Deal (2008, p.11) reflected on this complexity:

> A frame is a mental model-a set of ideas and assumptions-that you carry in your head to help you understand and negotiate a particular 'territory'…. Frames are vital because organizations don't come with computerized navigation systems to guide you turn by turn to your destination… frames are both windows on a territory and tools for navigation.

Bolman and Deal was selected for this study as this work provides framework boundaries: that is the human resources, structural, political, and symbolic frames that define the scope of this study. In addition, this boundary of frameworks assisted me as the researcher to maintain my attention and focus during the research (Faraj & Yan, 2009). Specifically, drawing on the work of Bolman & Deal (2008), the human resources lens frames the way organisations recruit new employees; the political frame contributes to understanding decision making and leadership roles in organizations; the structure lens assists in understanding bureaucracy and organizational structures; and the symbolic lens aims to uncover rituals, beliefs and physical attributes applied in organizations. To better understand how beliefs and rituals, specifically religion is practiced and embedded within organisation, this study employs 'southern theory' (Connell, 2007). The introduction of *Connell's* (2007) *Southern Theory* rejects the "North" domination of knowledge production in social science. Thus the combination of a western approach and southern model provides an overarching concept to researching organizational and teaching cultures in Indonesian polytechnic contexts.   These frames or lens are particularly relevant to the Indonesian polytechnics where elements of western culture are becoming more influential. Developing an understanding of how western and local Indonesian cultures impact on polytechnic norms, structures and behaviours is an important component of this research. Indonesian culture is characterized by many rituals, ceremonies and symbols which need to be understood and appreciated.

The use of southern theory (Connell, 2007) has also been selected for this research as it can provide insights into the role of religion within the polytechnics. While

Indonesia has a very large Muslim population, it also supports a range of other diverse religions within its communities. Using Connell's 'frame' will assist me as the researcher to develop greater understanding of the role and impact of religion on the polytechnic cultures.

2.2 Conceptual framework

Viewing an organization using various frames/lens enables the researcher to identify the boundaries of the research focus and to exclude others. Bolman and Deal's (2008) organizational leadership model offered the following four lens to investigate the organizational and teaching cultures in the three polytechnics: structural, human resources, political, and symbolic frameworks. Each frame represents a delineated, multi-perspective lens with distinctive characteristics. Bolman and Deal pointed out that "no frame is better than another; rather the frames are like windows on the world ... they help us order the world and what action to take" (p. 4). These lens assist the researcher to look at organizational cultures from a holistic perspective rather than from a single perspective.

Researchers in education, Corbett, Firestone, and Rossman (1987, p. 37) defined culture as:

> The way things are. It provides the contextual clues necessary to interpret events, behaviours, words, and acts and gives them meaning. Culture also prescribes the ways in which people should act, regulating appropriate and acceptable behaviours in given situations. Culture, thus, defines what is true and good.

The organizational culture in this research is viewed as both an organizational activity and teaching ethos. Schein (2006, p. 17) describes organizational culture as:

> a pattern of shared basic assumptions that the group has learned as it solved 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 learned as it solved problems.

The culture of teaching as teaching ethos is defined as a "set of beliefs, values, habits, and assumed ways of doing things among communities who have had experiences to deal with similar demands and problems for some periods of time, formally or informally" (Hargreaves, 1994, p.14). From definitions such as these, I took several core ideas which deal with the values, assumptions and the ways people in polytechnics manage their workloads, deal with problems and demands that they encounter in their daily lives within their organizations. The beliefs, perceptions, and experiences of lecturers and managers in Indonesian polytechnics are investigated through Bolman and Deal's framework.

The four organizational leadership frames (Bolman & Deal, 2008) were used to explore the organizational culture of teaching of English in Indonesian polytechnics. A fifth frame (the religious frame), drawn from Connell's (2007) southern theory, was also applied in this research. These are discussed in this chapter and summarized in Table 2. Finally, in this chapter, I present some relevant research concerning teaching cultures and change (see Section 2.3).

Table 2: Research framework

Human resources frame	Structural frame	Political frame	Symbolic frame	Religious frame
Values	Organization structures	Leadership	Symbols	Moral force
Recruitment	Roles and responsibilities	Leadership styles	Rituals	Religious identity
Professional development	Decision making	Position and power	Ceremony	

Source: Adapted from Bolman and Deal (2008) and (Connell, 2007)

2.2.1 Human resource frame

One of the important elements in Bolman and Deal's organizational structure is to discuss organisation and teaching values and recruitment as well as professional development in academic institutions because they provide a clear description of the structural frame.

2.2.1.1 Organizational and teaching values

Organizational values relate to beliefs and practices in an organization. Several authors state that organizational values relate to fundamental principles, beliefs, approaches and practices of how an organization works (Bolman & Deal, 2008; Padaki, 2000; Sullivan, Sullivan, & Buffton, 2001). Padaki (2000, p. 420) argued that organizational values are connected to "certain core convictions about its endeavors and about the ways to go about its work". Organizational values include learning and teaching tenets (Sinkula, Baker, & Noordewier, 1997). An ideal organization is an institution where the people and the organization meet each other's needs (Bolman & Deal, 2008). The authors above suggested that organizational values reflect core principles, beliefs, and practices among members of an institution. Thus, organizational values portray the way an organization performs on a daily basis. In addition, they are the mirror of organizational activities.

With regards to teaching, I acknowledge various teaching theories: Piaget's cognitive teaching (Lancer, 2014), Vygotskian behaviorism (Karpov & Bransford, 1995), and Dewey's constructivist perspectives (Baldacchino, 2014; Brinkmann, 2013). This research, however, embraces a sociocultural perspective of teaching and learning (Bransford, Brown, Cocking, Donovan, & Pellegrino, 2000; Hollins, 2011; Lancer, 2014) that involves cognitive, behavioral, social and cultural settings that assist learners to develop new knowledge (Hollins, 2011; Lancer, 2014).

2.2.1.2 Recruitment

According to the Australian Human Research Institute (2015, p. 1) recruitment can be defined as "searching for and obtaining a pool of potential candidates with the desired knowledge, skills and experience to allow an organization to select the most appropriate people to fill job vacancies against defined position descriptions and specifications". This implies that recruitment is a process of selecting the best candidates for a position or positions within an institution.

Recruitment of qualified candidates does influence the quality and capabilities of teaching and learning in higher education. In a study of United Kingdom (UK) higher education institutions, Stephenson and Yorke (2013) commented that the quality and capabilities of academics and administrative staff influenced the cultures, structure and procedures occurring in an institution. In addition, Hazelkorn (2015) conducted a review of the relationship between recruitment and university rankings, and identified that the high quality and productive academics in terms of research and publication outcomes, influence university rankings and images. For these reasons, many universities in China and Korea recruit academics who will influence their universities world rankings (Byun, Jon, & Kim, 2013; Shin & Jang, 2013).

Recruitment of potential candidates is also influenced by several other factors. Naz, Khan, Shah, Iqbal, and Ameen (2012) investigated factors affecting the teaching faculty recruitment/selection in public and private sector universities in Pakistan. They revealed that the key factors for potential candidates in Pakistan to be chosen by a university are: academic record, performance at interview and political push of the candidates. Similarly, Byun et al. (2013), while conducting a study on the importance of high quality candidates in South Korean universities, identified that previous strong academic records can be an influential factor in recruiting academics. This suggests that academic records and performance at interview are potential factors in academic recruitment.

Most current academic recruitment processes in higher education and companies in the UK are initially conducted via online applications (Galanaki, 2002; Metcalf, Rolfe, Stevens, & Weale, 2005). For example, Galanaki (2002) conducted a study that investigated online recruitment in the UK. She concluded that online applications are considered favorably due to their cost effectiveness; quick recruitment cycle; capacity to reach a wide set of applicants; better quality; and high response rates. Melanthiou, Pavlou, and Constantinou (2015) conducted a similar investigation on recruitment through e-social networking media in Cyprus higher education. They commented that the online recruitment method has a lot of benefits, such as access to a wide range of potential applicants and the ease in managing

information. In addition, a study conducted in a Pakistan higher education context found that online applications can be used very effectively in terms of tracking professional qualifications, organizational experiences and the communication skills of potential applicants (Sameen & Cornelius, 2015). This suggests that an online application process can be an appropriate tool for recruiting potential staff.

The studies above highlight the relatively advanced nature of research and practice in those developing countries when compared with Indonesia. Employing academics in Indonesia is typically facilitated through multiple processes involving online, networks, collegial and familial connections. These processes of recruitment have become more common, especially when candidates have similar competencies. It is in these circumstances that candidates who have familial or collegial connections to the recruiting institution are often favored in final appointments.

2.2.1.3 Professional development

According to Moller and Pankake (cited in Zepeda, 2011, p. xxii):

> Professional learning models are tools to be used, but the real learning happens in the cycle of conversations, actions, evaluation, and new actions that are supported through intentional leadership that gently pressures and nurtures teachers. This inquiry process must be organizationally embedded rather than externally imposed to build teachers' knowledge and skills or increase human capital, within the institutional social networks.

Moller and Pankake emphasized that professional development organized internally should be conducted as part of everyday learning. Thus, professional development has to be supported by leaders in order to nurture learning that needs to occur in the workplace.

Professional development focuses on access and support. In relation to access, a number of studies suggest that professional development can assist employees to learn, to grow, to be promoted and to succeed (Bolman & Deal, 2008; Desimone, 2011; Ferman, 2002; Knowlton, Fogleman, Reichsman, & De Oliveira, 2015;

Leibowitz, Bozalek, Van Schalkwyk, & Winberg, 2015; Zepeda, 2011). Leibowitz et al. (2015), for example, investigated the access to professional development involving 18 lecturers from eight South African universities. They found that lecturers who have regular access to professional development gain benefit in terms of increased knowledge and impact on their quality of their teaching and learning. Another study in the US, conducted in higher education involving 10 science lecturers, identified that professional development influenced lecturers' attitudes to future networking and collaboration (Knowlton et al., 2015). This suggests that access to professional development has positive impacts on lecturers' cognition, the quality of their teaching and learning, and their attitudes concerning collaboration with fellow lecturers.

In terms of support, leadership and collegial back up influences effective implementation of professional development. For example, Knowlton et al. (2015) suggested that the real effort of professional development in higher education often involved collegial relationships and leadership support that provided participants with increased access to different experiences and expertise. A survey conducted by Riley and Russell (2013) in one south eastern US higher education context involved 27 department chairs in a project on the importance of leadership for leaders. They indicated that all leaders in the study acknowledged the importance of professional development in preparing chairs with the knowledge they needed to best serve their universities (Riley & Russell, 2013). This highlights the importance and relevance of leadership support in facilitating access and participation in professional development.

In most Asian countries, however, professional development has become a challenge. For example, Shaukat, Siddiquah, and Pell (2014) conducted a survey on gender discrimination as it related to access to professional development involving 180 faculty members in Pakistan universities. They found that staff access to capacity building and information communication technology (ICT) training was reduced due to gender discrimination, with female faculty members more disadvantaged than their male colleagues. In an Indonesian polytechnic context, Marwan and Sweeney

(2010) investigated 10 lecturers' perceptions of the importance of professional development to support ICT implementation. They recommended that professional development and leadership required specific attention in order to diminish any potential negative influences on the successful integration of ICT implementation (Marwan & Sweeney, 2010). This implies that professional development in Asian contexts (and particularly in Indonesian polytechnics) needs more attention in order to respond to the rapid developmental needs concerning knowledge building in both science and technology.

Reviewing the above studies highlights the lack of research literature in relation to professional development in Indonesia polytechnics. This current research seeks to explore managers' and lecturers' perceptions concerning access to, and support for, professional development within the polytechnic settings.

2.2.2 Structural frame

This section focuses on the following structural elements of organizational culture, as determined by Bolman and Deal (2008): organizational structure; roles and responsibilities; and decision making processes.

2.2.2.1 Organizational structure

An organizational structure focuses on "the architecture of the organization- the design of units and sub-units, rules and roles, goals and policies- that shape and channel the decisions and activities" (Bolman & Deal, 2008, p.18). In earlier studies, an organizational structure was described as relating to the division, hierarchy, and coordination of labor within an organization (Bolman & Deal, 2008; Mintzberg, 1979). These structural elements are best described in the form of an organigram.

The organigram provides a picture of the division of labor and, in particular, shows: (a) what positions exist in the organizations; (b) how these are grouped into units; and (c) how formal authority flows among them (Mintzberg, 1979). He argued that there are five basic parts to any organization:

1. The operating core: employees who perform the basic work related to the production of products and services.
2. The strategic apex: top-level managers who are charged with the overall responsibility for the organization.
3. The middle line: managers who connect the operating core to the strategic apex.
4. The techno-structure: analysts who have the responsibility for affecting certain forms of standardization in the organization.
5. The support staff: people who fill the staff units, who provide indirect support services for the organization (Robbins, 1987, p. 206).

Among five models of Mintzberg's (1979) organigram, this study focuses on three of the structural configurations as they are relevant to the Indonesian context: machine bureaucracy (see Figure 3); professional bureaucracy (see Figure 4); and adhocracy (see Figure 5). The remaining two models of organigram, simple and divisionalized structures, were not considered for this research as their key elements were not relevant to Indonesian polytechnics.
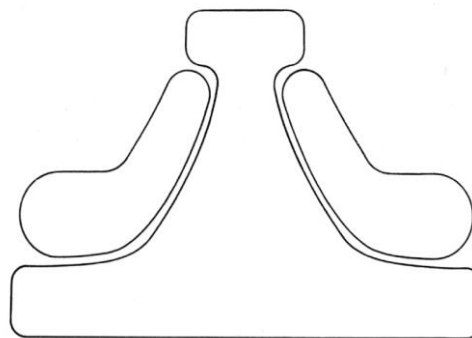
Figure 3: Machine bureaucracy
Source: Mintzberg (1979, p. 333)

According to Bolman and Deal (2008), a machine bureaucracy is controlled by managers and standardized procedures. Machine bureaucracies "have large support staffs and a sizable techno-structure, with many layers between the apex and operating levels" (Bolman & Deal, 2008, p. 81). The strategic apex is in the top and the operating core is situated in the bottom of the figure. The techno-structure is located on the left side, with support staff on the right side. For example, a franchise fast food company is a type of machine bureaucracy in which repetitive work and

standardized procedures are common. In a machine bureaucracy, Bolman and Deal (2008) argued, workers lack creativity and their main goal is to satisfy their customers and their managers.
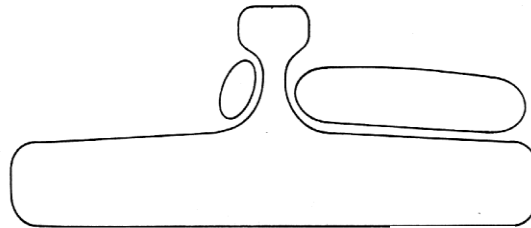
Figure 4: Professional bureaucracy
Source: Mintzberg (1979, p. 334)

Bolman and Deal (2008) described a professional bureaucracy as having a large operational core compared to its other structural parts, particularly the techno-structure. In Indonesian polytechnics, this core typically represents professional staff and senior lecturers. The characteristic of this type of organigram is that there are several managerial levels that exist between "the strategic apex and the professors, creating a flat and decentralized profile" (Bolman & Deal, 2008, p.82). Professional bureaucracies can be seen in the organizational structure of Harvard University and most other universities (Bolman & Deal, 2008). Previous research conducted in three Oregon high schools by Eckersley (1997) concluded that the organizational structure of three large secondary schools reflected professional bureaucracies in the way they operated and facilitated decision making.
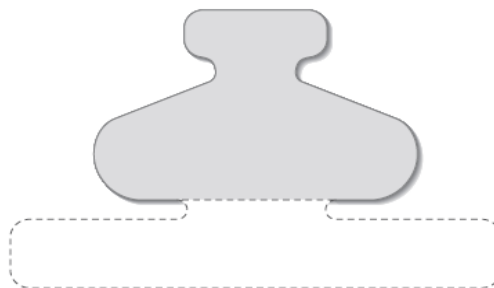
Figure 5: Adhocracy
Source: Mintzberg (1979, p. 336)

An adhocracy is "a loose, flexible, self-renewing organic form tied together mostly through lateral means" (Bolman & Deal, 2008, p. 85). Adhocracies typically employ professionals with high levels of expertise in a flexible structure, with minimum

levels of administration, supervision and rules and regulations to support flexibility and responsiveness (Eckersley, 1997). This implies that adhocracies can respond to change rapidly, with high trust located in the operating core.

With limited Indonesian research on the structural characteristics of polytechnics, this study aims to fill that research gap, providing additional understanding of organizational structures within three specific polytechnic settings.

2.2.2.2 Roles and responsibilities

According to the Centre for Effective Public Policy (2015, p. 1), "roles are the positions team members assume or the parts that they play in a particular operation or process" and responsibilities are "the specific tasks or duties that members are expected to complete as a function of their roles". This implies that individuals and/or teams are appointed to certain roles, where the responsibilities and expectations are often embedded.

To run effective organizations, roles and responsibilities have to be described clearly. Several scholars argue that the description of roles and responsibilities aims to reduce individuals' constraints and to maximize individuals' performance on the job (Bolman & Deal, 2008; Brotby, 2008). The roles and responsibilities of both individuals and teams play important roles in successful organizations (Flores & Johnson, 1983; Rozuel, 2011). Clear descriptions of roles and responsibilities can assist organizations in running effectively.

Specific studies conducted in Malaysian polytechnics found that lecturers and academic heads of departments perform multiple roles (Ibrahim, 2011; Ibrahim & Mujir, 2012). The authors of these studies argued that the roles of lecturers were influenced by "the department heads' leadership effectiveness as perceived by the lecturers in performing their various roles mediates the effects of department heads leadership orientations on the lecturers' work commitment" (Ibrahim & Mujir, 2012, p. 180). I believe that lecturers in developing countries such as Indonesia perform

similar roles as those performed by lecturers in Malaysian polytechnics (e.g., teaching and learning, research and service).

2.2.2.3 Decision making

Decision making is a major feature of organizations in terms of managing their business, negotiating between powers and bargaining, and resolving organizational conflicts (Bolman & Deal, 2008). Bolman and Deal (2008) argued that each organization has its own standards of operational procedures in reaching final decisions. For the purpose of this thesis, formal and informal approaches of decision making (Popa, 2010) are elaborated.

According to Popa (2010, p.1), formal decision making occurs when "inter-institutional decisions are taken on the basis of formalised procedures (and specified as such in the Treaties or secondary legislation)". In addition, formal approaches to decision making follow strict procedures and criteria that are established in each institution (Popa, 2010). This indicates that decisions made as a result of formal procedures are typically those that are written in the institutional constitution and/or culture. Formal approaches can be considered team decision making because this can bring together all key representatives within an organization (Bolman & Deal, 2008).

In contrast, informal decision making is related to "informal consultation, negotiation and exchange of expertise" to reach final decisions (Popa, 2010, p.1). Informal approaches through meetings and negotiation often replace and complement formal procedures of decision making that take place among peers and colleagues (Popa, 2010). As a complement to formality, informal negotiations are often carried out when leaders within an organization are unable to solve their problems through formal processes. Such approaches allow academics and non-academic staff to raise issues and resolve problems in a friendlier atmosphere (Bolman & Deal, 2008).

This study aims to explore how decision making is conducted within the context of the three Indonesian higher education/polytechnic contexts.

2.2.3 Political frame

This section focuses on the following political elements of organizational culture, as determined by Bolman and Deal (2008): leadership; leadership styles; and position and power.

2.2.3.1 Leadership

According to Gomes (2014, p. 14), leadership is:

> a very demanding activity, not only because it implies considering a broad set of dimensions that influence the final result (e.g., the situation, the leader, and the team members) but also because leaders operate in increasingly demanding environments; thus, it is important to identify the factors that may contribute to their efficacy.

From another perspective, Khan (2013, p. 1) argued that "leadership can be commonly defined as directly or indirectly influencing others, by means of formal authority or personal attributes, to act in accordance with one's intent or a shared purpose". These two perspectives of leadership share commonality, which is that leadership is an action driven by a person who can influence others in order to reach shared goals.

To be a leader, a person should possess certain requirements that can influence their members' choice, experience (Scott, Bell, Coates & Grebennikov, 2010; Ward, 2013) and seniority (Bolman & Deal, 2008; Oh, 2012). In observing an experienced leadership coach and former principal in a Californian school context, Ward observed that experienced leadership practices over the course of one year led to student achievement increasing dramatically because this kind of leader focused on the redesign of school settings, developing people, and setting clear goals. Scott et al. (2010) conducted a survey in Australian universities, reporting that high levels of experience became one of the key factors in leadership in this context. This was partly due to experience playing a role in dealing with, establishing and maintaining social and harmonious relationships among staff, managers and lecturers (Scott et al.,

2010). Such studies highlight that an experienced leader can manage conflict within an organization, develop relationships between people, and set clear directions across an organization.

The seniority of a leader contributes positively to the leadership and development of an organization (Oh, 2012). Oh (2012) argued that "in a hierarchical organization, seniors feel that they have to lead others if there is no leader" (p. 1454). In higher education contexts, seniority can be considered senior in academic rank. As senior academics, lecturers tend to have certain leadership abilities. Sánchez-Moreno, López-Yáñez and Altopiedi (2015) investigated the importance of the following leadership skills and abilities in Spanish universities: "Responsibility, ability to get on well with people, motivation capacity, communication and empathy, capacity to tackle difficult situations, and ethical issues" (p. 255). These skills are relevant in dealing with the complexity of conflict and problems in multiple situations in higher education.

I believe the requirement to serve as a leader plays a key part in Indonesian higher educational contexts. However, to date, there is little research literature that discusses leadership criteria in polytechnics within developing countries such as Indonesia.

2.2.3.2 Leadership styles

A number of scholars have investigated different leadership styles: political styles (Inglehart, 2015); ideological styles (Sánchez-Moreno et al., 2015); autocratic styles (Bhatti, Maitlo, Shaikh, Hashmi, & Shaikh, 2012; Bolman & Deal, 2008; Rast, Hogg, & Giessner, 2013); democratic styles (Bhatti et al., 2012; Bolman & Deal, 2008); bureaucratic styles (Marion & Gonzales, 2013); and academic styles (Siddique, Aslam, Khan, & Fatima, 2011). For the purposes of this current study, I focus on democratic and autocratic leadership styles because these two leadership styles represent leadership models in Indonesian contexts and are relevant to the data in this research.

Democratic leadership styles can create job satisfaction for members. Foels, Driskell, Mullen, and Salas (2000) investigated the impact of democratic and autocratic leadership on group members' satisfaction. They concluded that group members were more satisfied with democratic leadership compared to autocratic leadership. They added: "These effects were moderated by several variables, including the reality of the groups, the size of the groups, the gender composition of the groups, and the potency of leadership style" (Foels et al., 2000, p. 676). A similar study conducted in Canada investigated the impact of democratic and autocratic leadership styles on public and private school employees, and this identified that a democratic leadership style provided more job satisfaction than an autocratic leadership style (Bhatti et al., 2012). This current study explored the relevance and influence of democratic leadership on transparency within the three polytechnics.

Nkoane, Francis, and Mahlomaholo's (2014) study similarly indicated that the culture of democracy within higher education enabled democratic leadership to nurture the organization through direct and meaningful engagement with schools, faculties and communities as a whole. They argued that "higher education as the leader in all facets of people's lives is thus consistently and constantly being called upon to disseminate and monitor proper implementation of this social arrangement" (p. 673). This research suggests that higher education can be a sample site of democratic leadership practice that can impact on society in general through the dissemination of university learning, teaching, research and service.

Democratic leadership is one of the key drivers within higher education contexts. Trivellas and Drimoussis (2013) investigated the relationship between leadership styles and successful managers in a Greek context. They identified four leadership styles that supported leaders to be successful managers: adaptive, task oriented, people focus, and stability. In addition, they found that democratic leaders should understand the context of universities as academic institutions. In academic organizations, Siddique et al. (2011) argued that leaders ought to master academic, educational and administrative affairs.

Autocratic leadership styles on the other hand can, in certain situations, provide more certainty than democratic leadership styles. A study conducted by Rast, Hogg and Giessner (2013) indicated that people who can cope with uncertainty prefer autocratic leadership styles. Rast et al. (2013) concluded that "self-uncertainty can reverse people's usual preference for non-autocratic leadership—causing them to invest greater support and trust in an autocratic rather than a non-autocratic leader" (p. 646). Autocratic leadership can be very productive for institutions. This type of leadership, however, provides less joyful environments for employees (Bolman & Deal, 2008). The reason for this lack of joyfulness is that this type of leadership follows strict guidelines, procedures, and commands.

It seems that both democratic and autocratic leadership styles have advantages and disadvantages. Democratic leadership can create enjoyable and successful teaching and learning in higher education, but this can be damaging for organizations that require strict procedures and guidelines. On the other hand, autocratic leadership styles can be useful for organizations that follow hierarchical procedures, such as military style institutions and other organizations that follow strict commands and written guidelines.

2.2.3.3 Position and power

Power is related to authority. Bolman and Deal (2008) argue that authority is one of the sources of power. According to Gamson (cited in Bolman & Deal, 2008, p. 202), authorities are "the recipients or targets of influence and the agents or initiators of social control". This implies that authorities have the power to appoint a leader.

In this research, I concentrate on two types of appointments in electing a leader: central government appointments and local or decentralized appointments (Holmgren, Johansson, & Nihlfors, 2013; Lundahl, 2002; Reichmann & Rohlfing-Bastian, 2014). From central government perspectives, the appointment of a person to a position of power in some developing countries is the responsibility of the national government (Reichmann & Rohlfing-Bastian, 2014). This suggests that

people from inside their institutions have little or no influence in selecting senior leaders of their organizations and hence the relevance to Indonesia.

Local or decentralized appointments refer to the selection of people who work inside an institution. In their study, Adida, De Marneffe, Pereira, and Quisquater (2009) focused on the selection of a president in one university in Belgium. They described how all lecturers registered at the university had the right to vote. Such selection types create opportunities for members of organizations to participate in choosing a leader. Thus, the distribution of power lies in the coalition of members of an organization (Bolman & Deal, 2008). Bolman and Deal stated that coalitions form around members who have common interests.

This study explored how positions of power appointments (e.g., central and/or local appointments) are made within the three identified Indonesian polytechnics.

2.2.4 Symbolic frame

This section focuses on the following symbolic elements of organizational culture, as determined by Bolman and Deal (2008): ceremonies and rituals; identity; and uniforms, dress and badges.

2.2.4.1 Ceremonies and rituals

Ceremonies and rituals and are often held repetitively in most organizations. A study conducted in Turkish universities revealed that "ceremony and rituals have great importance and function. Ceremonies and rituals are very important rewarding mechanisms that make an organization culture rich" (Yaman, 2010, p. 571). The reason why such ceremonies and rituals develop importance and relevance within organizations is often due to their positive impact on personnel within that organization. The ceremonies become the habits or norms of organizations. Islam and Zyphur (2009, p. 124) described these repetitive rituals as "management driven". In a study of ceremonies in Portuguese higher education, Dias and Sá (2014) suggested that ceremonies can be very relevant, particularly for new students, in that

they can foster cognitive, social and emotional features of social dependency. New students can be emotionally attached directly to institutions through ceremonies. These studies suggest that ceremonies within higher education institutions have become norms that can bond junior with senior students and students with their institutions. Ceremonies are prevalent in Indonesian higher education. For example, the initiation ceremony is a starting point for new students to understand the culture of their institutions.

Rituals and ceremonies form part of classroom activity. Hess (2013) reflected on his teaching experiences in master's level practical theology in a multi-faith educational institution in the US: "Classes and learning environments crafted first in a learning circle where all may be shaped by the ritual practices of others, in the presence of those others, broadens disciplinary expertise once again toward integrative, curricular goals" (2013, p. 342). Saurén and Määttä (2013) argued that school rituals are part of the curriculum and thus curriculum has become the ritualization of progress in universities. In addition, Masiki (2011) claimed that rituals and ceremonies in classroom contexts enable the sharing of spiritual and symbolic meanings among students and teachers.

This review of the literature suggests that rituals and ceremonies prevail not only in and across organizations but in classrooms as well. The literature discussed above focuses on the importance of rituals and ceremonies and how they benefit students and teachers. However, there is little research literature on how Indonesian polytechnics facilitate and perform these rituals and ceremonies. This current study attempts to address this gap by exploring how and why rituals and ceremonies are performed within the polytechnic contexts.

2.2.4.2 Organizational identity

There are debates in terms of the definition of organizational identity. According to He and Balmer (2007), organizational identity is the defining characteristic of an organization. Other scholars argue that "organizational identity refers broadly to what members perceive, feel and think about their organizations. It is assumed to be

a collective, commonly- shared understanding of the organization's distinctive values and characteristics" (Balmer, Van Riel, Jo Hatch, & Schultz, 1997, p. 357). The authors above shared a common understanding of organizational identity: that fundamental values are shared and perceived by members of an organization.

Abimbola, Trueman, Iglesias, Abratt, and Kleyn (2012, p. 1051) defined organizational identity as "perceptions of the organization's various stakeholders about the organization". Similarly, a recent study definition of organizational identity suggested that it was a concept that can highlight important values, perceptions and norms of an organization (Stensaker, 2015). These scholars argued that organizational identity refers to values and perceptions that characterize an organization.

2.2.4.3 Uniforms, dress and badges

Most of the studies discussed above highlight that organizational identity relates to the invisible characteristics of an organization, such as perceptions, values, norms, and understanding. However, very little research has concentrated on an organizational identity that possesses symbols and visible characteristics, such as dress, uniforms and badges. Research on this type of organizational identity is important because the physical characteristics of an organization portray material culture, conveying symbolic value and social identity (Crane & Bovone, 2006; Meadmore & Symes, 1997; Swain, 2002). More specifically, Swain (2002) argued that uniforms as physical features of an organization can "create a space for pupils to use clothing as a means of gaining recognition, of generating common bonds, and of sharing interests and intimacy within the peer group cultures" (p. 53).

In another study in India, Sequeira, Mendonca, Prabhu, and Narayan Tiwari (2014) called uniform a "dress code". They concluded that uniforms incorporate discipline among the wearers, they reduce the levels of discrimination among students belonging to different economic strata in society and, above all, they develop a personality to suit the corporate world (Sequeira et al., 2014).

Therefore, one of the objectives of this research was to explore and develop increased understanding of the visible characteristics of organizational identities within Indonesian polytechnics.

2.2.4.4 Personal symbols and identification

Bolman and Deal (2008) defined symbols as "the basic building blocks of the meaning system, or culture, that we inhabit" (p. 240). The symbolic concept in this research concentrates on the practice of creating meaning, celebrating rituals and culture, developing shared values and developing symbols to facilitate individual diversity. The symbolic frame interprets and illuminates basic issues of meaning and belief that make symbols powerful. Symbolic interaction describes the practice of creating meaning within the symbols and rituals between individuals in everyday life (Goffman, 2005). Culture is important as it ties an organization together and unites people via shared values and beliefs.

Symbols express the beliefs, values, practices, and artifacts that define for members who they are and how they are to do their jobs. Symbols can be considered basic elements of organizational culture in the form of "myths, visions, values; heroes and heroines; stories; rituals; ceremonies; and metaphors. An organization's culture is revealed and communicated most clearly through its symbols" (Bolman & Deal 2003, p. 246). Thus symbols can be considered identity.

2.2.5 Religious frame

The creation of social science knowledge has been long dominated by "the North" scientists. The term "North" includes scholars from North America and Europe including Weber, Keynes, and Foucault. As a consequence, considerable research accessed by students and researchers has historically relied on the productivity of these social scientists from the "North" (Connell, 2007). Connell's *Southern Theory* claimed to reduce the "North" supremacy within this knowledge debate in the social sciences. The "North" scholars tended to ignore religion as a source of knowledge for human kinds.

On the other hand, the term "South" refers to the acknowledgement and recognition of knowledge production from other parts of the world including indigenous peoples of Australia, Africa, Latin America and south and south-west Asia (Connell, 2007). This "South" sphere recognizes the importance of religion that frames knowledge production. Connell specifically pointed out the influence scholars in the debate of knowledge such as Ali Shariati in revolutionary Iran, al-Afghani at the dawn of modern social science, Raul Prebisch in industrialising Latin America, Paulin Hountondji in post-colonial Benin, Veena Das and Ashis Nandy in contemporary India (Connell, 2007). More importantly, the "South" recognizes [in contrast to North scholars] the fundamental influence of religion in the system of knowledge. For the purpose of this thesis, in line with Connell's notion, I argue that religion has become embedded in organisational and teaching cultures within this Indonesian context.

The expression "southern theory" is Connell's way of arguing that social science has been dominated by 'northern' or what she also terms 'metropole' discourses. By that Connell means ways of looking at the world and its societies and interactions from the perspective of the developed (i.e. northern hemisphere) nations. "Northern theory" fails to take account of important historical and cultural features of the non-Northern (i.e., Southern) part of the globe (Connell, 2007). In particular, southern theory will bring into prominence the colonization and decolonization experience of countries such as those in Africa, South America and Asia. For the context of this study, Indonesia's colonization history on the development of its systems of education is influenced by a Dutch education system, which has a more a 'northern' perspective.

The 'southern theory' focuses correctly on the question of religion. What is interesting about Connell's discussion is that her chapter on Islam is entitled 'Islam and Western dominance'. Connell discusses writers who write within Islamic scholarship about the connections between colonization and the dominance of

Western capitalism and its ideological control. This is one of the aims to explore in this study.

The use of religion in this study's conceptual framework is important because religion plays a major role in the context of Indonesia. Indonesia recognizes five religions: Islam, Hinduism, Buddhism, Christianity and traditional beliefs. The religious frame became part of the conceptual framework for this research and thus provided an opportunity to consider polytechnic cultures via this lens. Later in this thesis I discuss the role of religion as a moral force in teaching, identity and guidance for organizations.

2.2.5.1 Moral force

I use this fifth frame in my research to determine how religion influences the character and identity of lecturers and managers, the moral/ethical forces that are present in teaching, and the equality of opportunity for lecturers to succeed in their profession. It should be noted that some researchers have argued that Islam can be a symbol of unity, of solidarity, of pride, in terms of who people are and where they want to go. In this sense, it is argued, every Muslim is comfortable with the symbolism and identity of Islam as a key force of identity (Connell, 2007; Fuller, 2004). In relation to equality, Shariati (cited in Connell, 2007, p. 131) argued that "equality refers to women and men are created with the same nature and have the same entitlement to respect". Islam therefore would not necessarily generate differences between men and women in relation to teaching as a practice and its profession.

It should be noted that the vast majority of research using Bolman and Deal's conceptual framework has focused on western scholars and developed countries' perspectives. There is no evidence of studies that have investigated the organizational culture of teaching using Bolman and Deal's approach in Indonesian higher education contexts. I believe the framework (including the religious frame) provides a set of lens that enables a better understanding of the culture of teaching within polytechnics. This also addresses the research gap prevalent in the non-

developed world by providing the first empirical investigation conducted in Indonesian polytechnics.

2.2.5.2 Religious identity

Harpviken and Røislien (2005, p. 3) suggest that: "Religious identities are more or less inclusive or exclusive in relation to outsiders. The more inclusive the religious identity, the more likely is genuine dialogue for those involved. Religions have a social dimension, bringing together people of the same faith". Their research indicated that religious identities can bring social intimacy and social bonds when those involved feel that they are from the same beliefs or religion.

Oppong's (2013) Polish study investigated the relationship between religion and identity. Oppong argued that religion is one of the key elements in identity formation. Therefore, Oppong recommended that religion can be an effective tool to shape an individual's identity, particularly in younger years. In India, Bhalotra, Clots-Figueras, Cassan and Iyer (2014) argued that religion has a strong relationship with performance in organizations. They commented that religious identity influences the way employees perform and the way they produce work outcomes. In this case, religion as identity becomes an underpinning principle (influence) in their work performance. Religion is also considered a tool for organizational recognition. Bekerman (2012) suggested that religion can play a major role in organizations, particularly as a form of identity recognition. This assists individuals to be recognized as part of a larger religious community.

2.3 Teaching cultures

This section focuses on a brief review of the research literature pertaining to teaching cultures and change as they relate to Indonesian polytechnics. It focuses in particular on the following teaching cultures as described by Hargreaves (1994): individualism; balkanization; contrived collegiality; and collaborative cultures. In later research, Hargreaves and Fullan (2012) revisited these teaching cultures and regrouped them into two major types: individualism and collaborative cultures. The balkanization and

contrived collegiality foci have a common feature: that being a willingness of individuals to work together and to learn from each other.

Hargreaves and Fullan (2012) commented that "uncertainty, isolation, and individualism are a toxic cocktail leading to classroom conservatism because teachers had no access to new ideas" (p. 107). Hargreaves and Fullan (2012) described four factors that lead to individualism: a) architecture—egg crate classrooms; b) evaluation and self-preservation—sporadic or little supervision and little feedback: leading to self-interest; c) guilt and perfectionism—teachers set impossibly high expectations for themselves in a job with poorly defined limits; and d) pressure and time—imposed repetitive change can exacerbate isolation because teachers have no time to collaborate.

Collaborative cultures consist of four types: balkanization; contrived collegiality; professional learning communities; and networks and federation (Hargreaves & Fullan, 2012). These are described as follows:

> Balkanization cultures are made up of separate and sometimes competing groups … Contrived collegiality is characterized by formal, specific bureaucratic procedures to increase the attention being given to joint teacher planning and other forms of working together … Professional learning communities are continuing groups and relationships committed to and have collective responsibility for a common educational purpose, committed to improving their practice in relation to that purpose, and committed to respecting and caring for each other's lives and dignity as professionals and people … Network and federation relates to how teachers learn from others within their teams and schools, they learn even more from collaboration among institutions (Hargreaves & Fullan, 2012, pp. 107-108).

A recent study by Virta (2015), in a Finnish educational context, suggested that teachers no longer work individually; they increasingly work together with other teachers, administrative staff, and cooperate with parents. Virta claimed that teachers work together in different levels of combinations, beginning from the same department, to teachers from other schools. This research illustrates the well-known

concept of communities of practice (Lave & Wenger, 1991). Virta's (2015) research may be applicable if institutions are inclusive and are aware of the importance of working collaboratively. For some institutions where competitive cultures predominate, however, collaborative cultures are not considered realistic or relevant.

Another recent study by Martin and Dismuke (2015) indicated that collaborative cultures can occur especially for teachers: "1) [in the] development of course content across an array of activity settings, (2) working in small group and partner settings, and (3) immersion in experiential activity as both teachers and writers (p. 109)".

Collaborative cultures can be considered part of creating learning communities, service and community-based learning, and interdisciplinary research and teaching (Kanter, 1994; Kezar, 2005; Senge, 1997). Kezar (2005) suggested that collaboration enhances greater efficiency, effectiveness and, perhaps most importantly for higher education institutions, it has been claimed that collaboration enhances students' learning. Similarly, Bakken, Clark, Thompson, and Thompson (1998) investigated the benefit of working in a team. They revealed that working in teams has benefits for both teachers and students. For teachers, it increases their patience and tolerance, and for students, it offers them the various perspectives of different teachers. Further, Nevin, Thousand, and Villa (2009) reported that collaborative teaching offers teacher educators models to compare and contrast with their own experiences.

One of the challenges in implementing collaborative teaching cultures is aging infrastructure. Kustra et al. (2015) commented that the lack of supporting infrastructure, such as technology to support teaching and spaces for cooperation, become constraints in realizing quality teaching cultures. In addition, they argued that some teachers prefer to maintain the status quo because they feel comfortable with their existing practices, even though they attend professional training programs. Kustra et al. (2015) recommended, however, that raising awareness of quality teaching has extensive positive impacts on student learning and outcomes.

It is interesting to note that teaching cultures, such as individualism or collaborative cultures, can have both positive and negative impacts on teaching and learning. For

example, teachers who prefer to work individually may find it difficult to work in small or larger groups, while working collaboratively may not benefit all teachers because there may be the possibility of some teachers dominating others.

2.4 Summary

This chapter has presented the five lens that form the conceptual framework for this research: structural; human resources; political; symbolic; and religious frames. The structural lens relates to organizational and teaching values, professional development, and recruitment of lecturers and staff. The human resources frame comprises academic roles and responsibilities, structural configuration, and decision making processes. The political frame focuses on leadership, leadership styles, and power and position. The symbolic lens focuses on prevailing rituals and ceremonies, uniforms, and organizational identity. The religion lens relates to the role of religion as part of curriculum, the moral force in teaching, and moral guidance for the organization.

The use of southern theory (Connell, 2007) in addition to organizational cultural theory (Bolman & Deal, 2008) adds a fifth frame to this research. These conceptual frameworks provide a clear focus and relevant lens to study organizational and teaching cultures within Indonesian higher education contexts.

In addition, I have described teaching cultures that are relevant to this study: individualism and collaborative cultures. Individualism relates to the work of teachers individually, in isolation and tending to maintain the status quo. Collaborative cultures can occur through collaboration between departments (balkanized culture), structural collaboration (contrived collegiality), professional learning communities, and federations.

Chapter 3: Research methodology

3.1 Introduction

In this chapter, I describe the research methodology and present an argument with respect to the selection of the research paradigm used in this study. I also discuss the reasons for selecting a multiple case study approach that incorporated multiple data collection, analysis and presentation strategies. Finally, I discuss the approaches used with respect to the translation process, trustworthiness and ethical issues.

3.2 Research paradigm

The nature of the research in this study is qualitative research. Qualitative research is defined as:

> The studied use and collection of a variety of empirical materials – case study, personal experiences, introspection, life story, interview, artifacts, cultural texts and productions, observation, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' live. Accordingly, qualitative researchers deploy a wide range of interpretive practices, hoping always to get a better understanding of the subject matter at hand (Lincoln & Guba, 2003, p. 5)

This qualitative study employs an interpretive paradigm. Lincoln and Guba (2003, p. 33) claimed that every research paradigm is interpretive, "It is guided beliefs and feelings about the world and how it should be understood and studied". This interpretive paradigm supported me, as the researcher, in understanding the reality, and the establishment of the trustworthiness in this study. Within the interpretive frame, knowledge is subjective. Lincoln and Guba (2003) and Wellington (2000) argue that a subjectivist epistemology involves two parties – the researcher and the respondent. They concurrently create the understandings of the phenomenon being investigated. Therefore, knowledge is socially constructed (Creswell, 2013). For the purposes of this study, knowledge is established through the interaction between the

researcher and respondents via interviews, direct observations and email conversations.

To capture the essence of this knowledge, I employed a case study research design. The case study approach is appropriate to describe multiple sites (Miles & Huberman, 1994) in relation to organizational and teaching culture within three Indonesian higher education contexts.

3.3 Reasons for choosing case study method

The case study approach has been widely used in qualitative research domains. A number of scholars (Creswell, 2013; Gillham, 2000; Stake, 2003; Yin, 2009) have defined a case study according to contexts and characteristics of the phenomenon. Scholars point out that a case study involves a specific investigation of a current phenomenon (Yin, 2009), a case (Stake, 2003), a unit (Gillham, 2000), a description and an overarching analysis of the phenomenon that occurs in a natural setting (Merriam, 1998). Those definitions imply that a case study can be a unit of analysis of an inquiry (Patton, 2002) and a method of the inquiry (Yin, 2009).

The case study approach can be an appropriate way to investigate current conditions of the phenomenon being implemented in an educational setting. It enables the researcher to reveal the current circumstances of an issue holistically, using different ranges of evidence such as documents, interviews, artifacts and direct observations (Miles & Huberman, 1994; Yin, 2009). Specifically, the case study method is appropriate for this study as it supported me, as the researcher, in contextualizing the issues being investigated (Gillham, 2000; Wellington, 2000). The case study approach also enabled me to uncover the case from inside out, as experienced by those involved (Gillham, 2000). Finally, the case study offers an overarching strategy to understand, explore and inform policy makers and educational stakeholders related to the implemented program (Bassey, 1999; Gillham, 2000; Wellington, 2000).

The case study method can be used to investigate a case, a phenomenon, or an instance and multiple cases. For the purpose of this inquiry, I employed a multiple case research design or holistic case study.

3.4 Multiple case study design

The multiple case research design comprises two or more cases within the same study (Yin, 1993). Other scholars view multiple case research as multisite case studies, including gathering and analyzing data from numerous cases (Merriam, 2009), and as a collective case study involving a collection of individual cases that share a common characteristic and condition (Stake, 2003). The multiple case study design is stronger than a single case study design because it strengthens the soundness of the findings (Merriam, 2009; Miles & Huberman, 1994).

In this study, the multiple case approach focuses on three Indonesian polytechnics and the various perceptions and experiences of managers and lecturers of English language about their organizational and teaching cultures.

3.5 Data collection procedure

In this section I describe the participant recruitment and data collection strategies and processes.

3.5.1 Participants' recruitment

Lecturers of English language and managers at three polytechnics were selected as participants for this study using a purposeful sampling technique (Patton, 2002). For the purpose of this study, the participants comprised nine lecturers and five managers. Three lecturers and one or two managers were chosen from each polytechnic.

Lecturers were chosen based on the following criteria: a) they had at least two years teaching experience at one of the polytechnics; b) they were English language lecturers; c) they were between 30 and 60 years of age. These selection criteria

enabled me to identify lecturers who were familiar with the organizational and
teaching cultures of their respective polytechnics. The total numbers of participants
from the three polytechnics was 14 (see Table 3).

Table 3: Participants of the study

Participants	Sex	Age	Years of teaching	Position	Sites
H1.A	M	50s	20 years	Manager	Sehat (S)
H2.A	M	50s	15 years	Manager	S
L1.A	M	50s	15 years	Senior lecturer	S
L2.A	F	40s	12 years	Senior lecturer	S
L3.A	F	30s	4 years	Lecturer	S
H1.B	M	50s	20 years	Manager	Ikan (I)
H2.B	M	40s	15 years	Manager	I
L1.B	F	30s	10 years	Lecturer	I
L2.B	M	40s	14 years	Senior lecturer	I
L3.B	F	40s	13 years	Senior lecturer	I
H1.C	M	50s	15 years	Manager	Mesin (M)
L1.C	M	30s	5 years	Lecturer	M
L2.C	F	30s	5 years	Lecturer	M
L3.C	F	30s	5 years	Lecturer	M
P = 14					

As the researcher, I wrote a letter to each polytechnic director seeking their approval
for me to conduct research at their institutions. Once it was approved, I established
initial field work contacts with heads of department and lecturers to confirm
information about the potential participants. I contacted potential participants via
email to invite them to participate in this study, providing them with information
about the research as well as consent forms. I addressed any questions that they had
about the research project. Ultimately, I facilitated semi-structured interviews with
nine lecturers and five managers.

3.5.2 Field work arrangement

I commenced the field work visits in early November 2013, completing them at the end of January 2014. After the field work, I made a number of additional contacts with participants, via emails and phone conversations, which were performed until February 2014. Field visits involved several important activities, including interviews and observations. The sequence of field visits for data gathering is summarized in Figure 6.
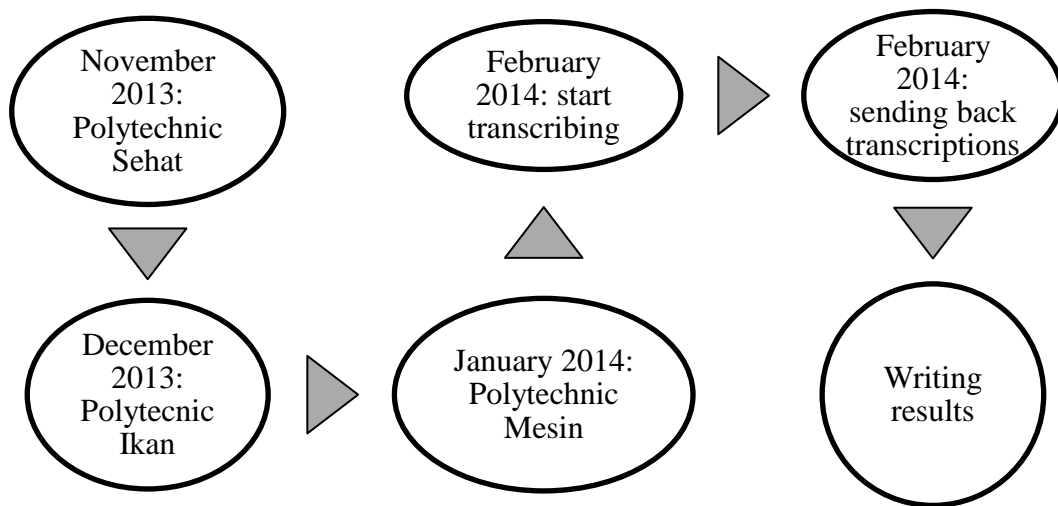
Figure 6: Road map of data gathering

Phone calls and emails were used to communicate with the participants after the interviews. Participants received a copy of their interview via email to confirm accuracy of the transcript. The participants' real names were deleted to maintain confidentiality.

3.6 Data collection instruments

The data was collected through semi-structured individual interviews, a short questionnaire, observations, and documents.

3.6.1 Semi-structured individual interviews

Researchers generally use one of three types of interviews: structured, unstructured and semi-structured (Merriam, 1998; Yin, 2009). Merriam (1998) argued that a structured interview is important when gathering socio-demographic data. This form of interview however is not ideal for collecting information about participants' views and/or in-depth understandings of the reality due to the inflexibility of pre-formatted and standardized questions. Merriam claimed that the unstructured interview design can assist the researcher to collect large quantities of data, but this may lead the researcher to "feel lost in a sea of divergent viewpoints and seemingly unconnected pieces of information" (p. 75). Due to the drawbacks of these two interview types, I considered the semi-structured interview design to be the most appropriate tool for this research.

The semi-structured interview allows the researcher to probe further into any unclarified responses from the participants. Merriam (1998) suggested that the semi-structured interviews provide the researcher with opportunities to respond to new ideas and emerging topics from the participants. The semi-structured interview aims to decipher other individuals' views with the assumption that such views are understandable, meaningful and explainable (Patton, 2002). This face to face interview may occur in a conversational manner with open-ended questions. The interview can provide insightful data about the cases being examined. Therefore, the interview questions in this study were prepared carefully and were tested on two Indonesian lecturers to limit potential bias and misunderstanding of the questions (Yin, 2009). Piloting the interview questions assisted me, as the researcher, to practice the interviews and reword any potentially confusing questions (Merriam, 1998).

The semi-structured individual interviews lasted between 45 minutes and one hour. I followed Patton's suggestion (2002) to create an informal and convenient atmosphere during the interview, even though most of the interviews were conducted in participants' offices. A small number of participants were interviewed off campus, as this was more convenient for them. Typically, I commenced each interview by

sharing the purpose of my PhD research. I then facilitated the interviews using a set of semi-structured questions (see Appendix 1). I encountered very few obstacles during the interview process perhaps due to the fact that most of the participants were aware of the research. Coordinating times to meet with some participants was challenging but they were very willing to meet with me.

The interviews were conducted in Indonesian. Then the interview transcripts were translated into English. The initial translation of transcripts was made by the researcher in order to maintain the sense of the original data. To ensure the credibility of translation product, an independent and competent bilingual translator validates the accuracy and the clarity of the translation (Squires, 2009). This process was conducted to ensure the meaningfulness of the translation.

3.6.2. A short demographic questionnaire

A questionnaire is "a formalized set of questions for obtaining information from respondents" (Malhotra, 2006, p. 176). For this study, a short demographic questionnaire was used. It was tested on two Indonesian lecturers in order to identify the clarity of expressions and avoid ambiguity. The aim of this short questionnaire (see Appendix 2) was to explore demographic information of participants including age range, teaching responsibilities, professional development experiences, and length of teaching.

3.6.3 Direct observations

I conducted "unobtrusive observations" (Patton 2002, p. 291) in the three polytechnics, which enabled me to observe without interfering and minimize any distractions of the research subjects. Observation as a data collection tool provides opportunities to capture more in-depth understanding of the behavior and motives of the cases (Yin 2009). The drawback of the observation is that the participants may not reveal their real attitudes because they are aware of being observed (Patton, 2002).

I observed lecturers in various meetings discussing syllabus, schedules of meetings, meeting processes, seminars and conference events, teaching materials, publications, comments, assignment due dates, and other relevant work (refer to Appendix 3).

3.6.4 Documents

I collected a number of documents relating to the organizational and teaching cultures of the polytechnics. Among these were policy documents, some of which were publicly available, while others were not. These policy documents were valuable in providing relevant information about polytechnic practice (Patton, 2002).

Yin (2009) discussed the importance of documentation as a source of evidence in case study research. He asserted that, despite it sometimes being difficult to retrieve and potentially leading to a biased viewed, documentation is stable, not created for the purposes of the case study, and covers the durable facts from past, present, and future. Yin argued that documentation can also be reviewed repeatedly because of its content stability. The types of documents used in this study are listed in Table 4.

Table 4: Document sources

No.	Types of documents	Institutions
1	Polytechnic profiles	Sehat, Ikan & Mesin
2	Polytechnic strategic plans	Sehat, Ikan & Mesin
3	Curriculum documents	Sehat, Ikan & Mesin
4	Samples of teaching materials	Sehat, Ikan & Mesin

3.6.5. Triangulation of methods

The semi-structured interviews, observations and documents were used to address Research Questions 1-5 in relation to the perceptions of English lecturers and managers in relation to organizational and teaching cultures. The short demographic questionnaire was used to uncover the profile of the participants including teaching experiences, ages, and sex. The triangulation of methods (semi-structured interviews, observations, a short demographic questionnaire, and document analysis enhanced the credibility (Patton, 2002) and trustworthiness of the findings (Stake, 1995). In

addition, the combinations of multiple instruments of data collection heightened the soundness of the findings (Gall et al., 2007).

3.7 Data analysis

The following section provides a description of the data analysis processes and portraiture analysis.

3.7.1 Unit of analysis

Patton (2002) described four examples of unit of analysis for case study research. First is the perspective based unit of analysis, which focuses on people who share a common experience in a program. Second is the geographical focus, such as comparing cities, countries and states. Third is the activity focus, which concentrates on events and activities. The fourth is a time based unit of analysis that emphasizes a particular period, such as winter break and Ramadhan. For the purpose of this study, I used the perspective based unit of analysis, which prioritized the elucidation of organizational and teaching cultures from two perspectives: the insights of managers and lecturers (see Figure 7).

Figure 7: Unit of analysis

Managers and lecturers shared both similar and different experiences associated with the implementation of change in their polytechnics. Accessing participants' viewpoints about a certain program or institution can provide overarching understanding and capacity to determine important implications for the program/institution (Patton, 2002). The perspectives of lecturers and managers as a

unit of analysis could offer significant insights about teaching and learning experiences. These might inform policy makers and educational stakeholders in general, and lecturers and managers in particular.

3.7.2 Data analysis approach

A tree analysis approach was employed to support the analysis of data in this study. Miles and Huberman (1994) argued that a tree model analysis is appropriate for multiple cases. This study used multiple cases (Ikan, Mesin and Sehat Polytechnics) in relation to their organizational and teaching cultures. A tree analysis model involved three steps: data reduction, data display, and data conclusion, as follows (adapted from Miles & Huberman, 1994):

Data reduction:

  a. Read the whole transcripts/notes several times
  b. Underline keywords, phrases, and sentences
  c. Compare one transcript with other transcripts
  d. Find common themes and categories based on the theoretical framework

Marshall and Rossman (1995) described this processes as follows: "Each phase of the data analysis entails data reduction, as the reams of collected data are brought into manageable chunks, and interpretation, as the researcher brings meaning and insight into the words and acts of the participants in the study" (p. 113).

Data display:

  e. Place themes and categories in a tree analysis
  f. Generate final themes, categories, and evidence

Data conclusion:

  g. Identify key themes
  h. Write up research results

The tree analysis approach used in this research is summarized in Figure 8. The first line refers to the topic of investigation, followed by a series of key themes. These key themes are supported by a number of sub-themes. Each sub-theme is supported by evidence (e.g., quotes, references). This three data analysis process is used to analyze all data relevant to this study. Identification of the themes involved detailed reading and analysis of the interview data. Common words, phrases, and ideas arose from the data, forming the basis of the themes in this study (Patton, 2002).
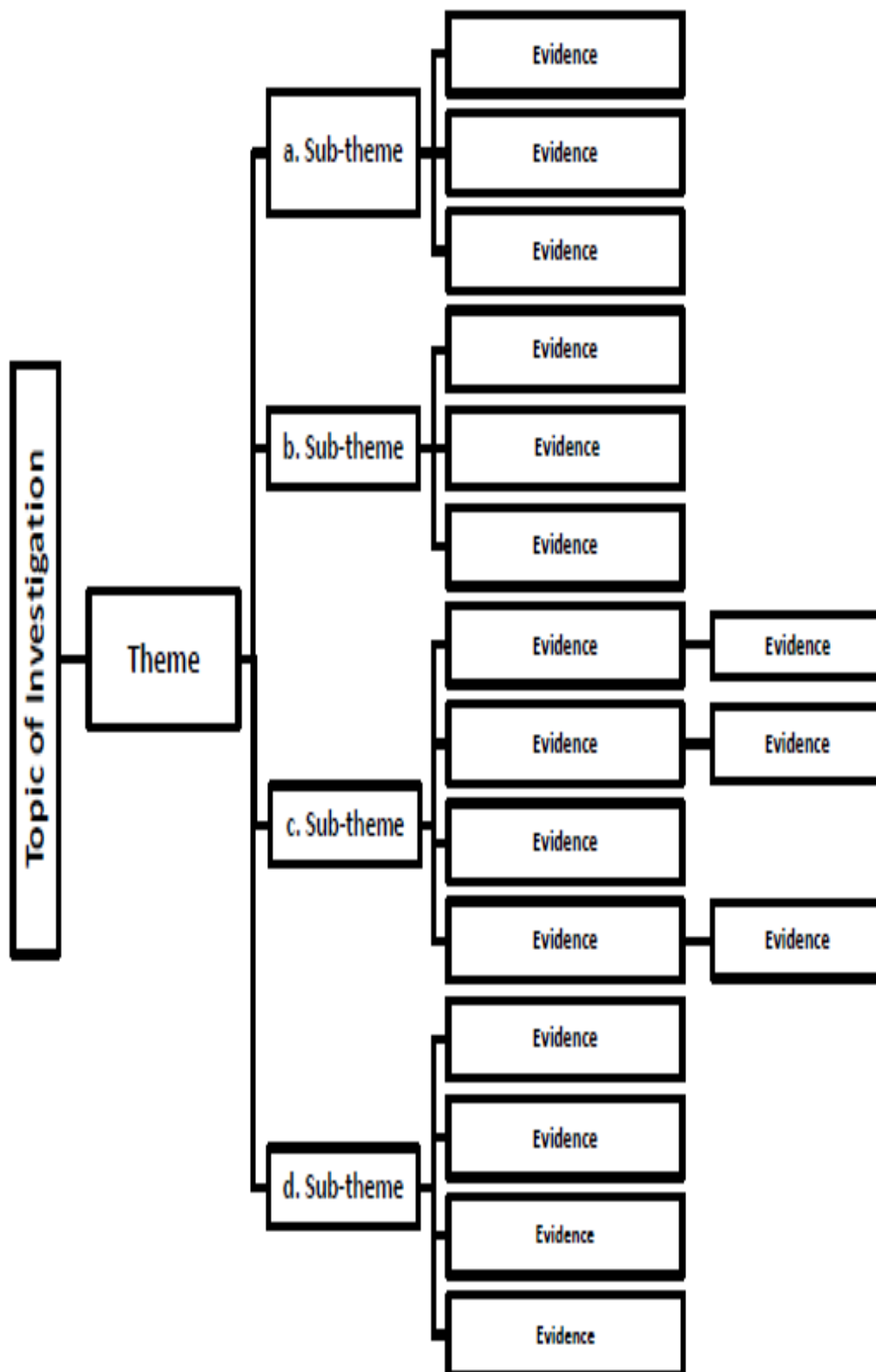
Figure 8: A tree analysis of data approach

3.7.3 Portrait analysis

Portraiture is a combination of artistic matter and science, as described by Lawrence-Lightfoot and Davis (1997, p. xv):

> Portraitists seek to record and interpret the perspectives and experience of the people they are studying, documenting their voices and their visions—their authority, knowledge, and wisdom. The drawing of the portrait is placed in social and cultural context and shaped through dialogue between the portraitist and the subject, each one negotiating the discourse and shaping the evolving image.

As one of the methods in qualitative inquiry, portraiture has been extensively used in educational research. A study of the organizational culture of three Oregon high schools in the US (Eckersley, 1997) used portrait analysis to establish each schools' cultural identity: the organization and its features, characters, values and ceremonies. The portrait analysis is seen as an effective frame to describe the background information of the participants of this study.

I developed a portraiture analysis of the background information of each polytechnic in relation to their vision, mission, strategic planning, curriculum, and communities. These portraits documented not only their past and present information, but also their future expectations of their institutions.

3.8 Trustworthiness of interpretive case study research

I employed the following three strategies to strengthen the credibility of this study: triangulation; multiple sources of data collection; and member checking (Miles & Huberman, 1994; Patton, 2002; Stake, 1995). The triangulation of data sources required the analysis of lecturers' and managers' perspectives to develop understanding of the organizational and teaching cultures in each polytechnic. Multiple sources of data were collected (e.g., semi-structured interviews and observations both inside the classroom and external to the classroom contexts). In addition, I collected a number of significant documents from the participants and the

institutions. Such combinations of multiple instruments of data enhanced the soundness of the findings (Gall, Gall, & Borg, 2007).

I returned the transcripts of interviews back to each participant to seek confirmation that they were accurate and invited them to provide additional information where relevant. These member checking procedures improved the trustworthiness of the research findings (Stake, 1995). During my research journey, I gained input from supervisors and other scholars while attending conferences and reading relevant research publications. Thesis checking activities from participants, my supervisor and external scholars contributed to the heightened discussion of the findings of this study.

3.9 Ethical issues

I carried out this research with full ethics compliance. Prior to data collection, the Victoria University Human Research Ethics Committee (VUHREC) approved the ethics application for this study (see Appendix 4). Following ethics approval, I contacted the 'gate keepers' of each polytechnic to gain formal access to potential participants: lecturers and managers, including heads of department or managers. As indicated earlier, to ensure the ethical conduct of the research, I emailed an invitation letter to potential participants, including information about the study and a consent form. I explained the aims of the research and responded to any questions.

The consent form was signed by each participant prior to the interviews. I strictly adhered to confidentiality principles regarding their involvement in this research. The participants' roles, names, and institution details were de-identified through the use of pseudonyms.

3.10 Summary

This chapter addressed the methodological issues relating to the assumptions, approaches, methods, and techniques of data collection. This led to my understanding of knowledge and realities that are subjectively and socially constructed and not value free. Such concepts were investigated through interpretive

multiple case study methods. The multiple case study approach enabled me to gather different forms of evidence via documents, interviews, and observations.

I have described the sequence of field visits, data analysis, and strategies used to ensure the credibility of the research. The data analysis included the unit of analysis, the data analysis approach and a portrait analysis of the institutions and participants. It contained the format and strategies for writing up the results of the findings. The credibility, trustworthiness and ethical issues related to this research were also addressed in this chapter.

The following chapter discusses the individual portraits of each polytechnic.

Chapter 4: Portraits of three Indonesian polytechnics

4.1 Introduction

This chapter presents portraits of the three Indonesian polytechnics that are the focus of this research. In order to maintain confidentiality, the following pseudonyms have been used: Polytechnic Sehat, Polytechnic Ikan, and Polytechnic Mesin. Portraiture refers to the depiction of an object holistically. In particular, portraiture is "a method of qualitative research that blurs the boundaries of aesthetics and empiricism in an effort to capture the complexity, dynamics, and subtlety of human experience and organizational life" (Lawrence-Lightfoot & Davis, 1997, p. xv).

Portraiture depicts a biographical object historically and socially. In other words, for this study, portraits aim to capture the essence and various dimensions within each polytechnic. As the researcher, I have attempted to tell their stories "from the inside out" (Lawrence-Lightfoot, 2005, p. 4). In this chapter, the portraits of each polytechnic provide a description of the following: history; vision and mission; lecturer and student populations; funding sources; departments; locations; community engagement and partnerships; and strategic planning of polytechnic development. The data for the three polytechnics were collected through field work, including interviews, observations, documents, and website reviews.

The uniqueness of the three polytechnics is reflected in the central management of each polytechnic and their distinctive organizational cultures. For example, Polytechnic Sehat was established and is managed by the Ministry of Health; Polytechnic Ikan was established and is managed by the Ministry of Transport; and Polytechnic Mesin was established and is managed by the Ministry of Education and Culture. I will begin with the portrait of Polytechnic Sehat, followed by Polytechnic Ikan and Polytechnic Mesin.

4.2 Polytechnic Sehat

4.2.1 Community

Polytechnic Sehat has five campuses: four in the capital of the province, and one in a district area. The four campuses are located in a large city, where major industries focus on business (hotels, restaurants), agriculture, education and training, housing, health, and other services. This multi-cultural city has almost 200 senior high schools, and nearly 90 higher education institutions. There are 20 hospitals, both public and private, and nearly 200 health centers (Document of Makassar City Profile, 2012).

The central administrative office of Polytechnic Sehat is located in the eastern part of the city. This district was populated by almost 500,000 people in 2013. Sehat is surrounded by a housing complex where the majority of the community is Muslim, although one of the biggest Christian churches in the province is situated in this area - just a block from Polytechnic Sehat. The polytechnic provides mosques for community worship, as one of the interview informants said: "You can see the big mosque at the front near the director's office and so the community around can come easily to pray" (H1.A).

4.2.2 History

Polytechnic Sehat was established officially in 2001, with the merger of eight academies. These were: the Academy of Nursery Banta-Bantaeng; the Academy of Nursery Tidung; the Academy of Midwifery; the Academy of Environmental Health; the Academy of Nutrition; the Academy of Pharmacy; the Academy of Physiotherapy; and the Academy of Dental Health. These academies offered education services from short courses to Diploma III. The Diploma III certificates are vocational courses that aim to develop knowledgeable and skillful graduates who can meet the demands of health industry workplaces.

A central government budgetary demand to establish stronger and bigger institutions was a major factor in the merging of the eight academies into the Polytechnic Sehat.

Another key factor was the limited opportunities available for academy lecturers and other teaching staff to access professional development and promotion to professorships. Due to this set of common factors and circumstances across the eight academies, the board of directors in each academy agreed on April 16, 2001 to form a new institution under the Ministry of Health: the Polytechnic Sehat.

During the initial transition phase, the Polytechnic Sehat faced four major issues (Board of Human Resource Department of Health Ministry Document, 2013). First, developing an agreement on a set of organizational structural benchmarking standards for the new polytechnic was assisted by the adoption of a set of standards developed by another well-established polytechnic in Indonesia. Second, leadership training in a learning organization such as Sehat was facilitated by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). Third, a series of workshops concerning management and performance in polytechnic training and professional development was held, assisted by senior staff from other well-established polytechnics, the Ministry of Education and Culture, and the Ministry of Health. Finally, collaborative partnerships with health institutions were established, both nationally and internationally, including sister school programs with the University of New South Wales, Australia and hospitals in Singapore. These sister school programs assisted this polytechnic in terms of improved management, curriculum, and lecturers' training and professional development.

Polytechnic Sehat offers courses ranging from Diploma I to Diploma IV certificates (equal to bachelor degrees in universities). The establishment and provision of Diploma IV qualifications reflected the extension of status from academy to polytechnic. The different departments and courses offered are discussed in the next section.

4.2.3 Departments, courses, and locations

Polytechnic Sehat has seven departments: Nursery; Midwifery; Environmental Health; Nutrition; Pharmacy; Physiotherapy; and Dental Health. The Department of Nursery, located in both a city and district/rural site offers two main courses: nursery

and health analysis. These courses are delivered from Diploma I to Diploma IV levels. The other six departments, which are located in the downtown area of the city, offer one course each: midwifery; environmental health; nutrition; pharmacy; physiotherapy, and dental health. These six departments offer Diploma III to Diploma IV certificates.

The duration of studies for the Diploma I, II, III and IV courses are one year, two years, three years and four years, respectively. All Sehat courses focus learning on both theory and practice. The balance of theory and practice in a Diploma IV course, for example, is typically two years' theory in the polytechnic and two years' internship in a related health industry. Those health industries can be both located in Indonesia or overseas.

4.2.4 Lecturer, staff, and student populations

Polytechnic Sehat employed 428 staff in 2012, with the number of academic staff almost equaling that of administrative staff, comprising 50.23% academic and 49.77% administrative, or 215 and 213 respectively. This number declined slightly from 445 staff in 2011. Educationally, 86% of academic staff possessed a master's degree, 12% of lecturers possessed a bachelor degree, and less than 2% a doctoral degree. Professionally, 85% of academics have received lecturer certificates from the Ministry of Education and Culture. For administrative staff, nearly 95% graduated with a bachelor degree (Document of Human Resource Department Board of Health Ministry, 2013).

In 2013, 3,504 students were enrolled in Sehat across the seven departments. Of these, 91% were enrolled full-time and 9% were part-time. In full-time enrolment, 77% of students studied in a Diploma III course, 14 % in Diploma IV, and nearly 10% of students enrolled in special training packages (Document of Human Resource Department Board of Health Ministry, 2013). Sehat stated in its vision, mission and goal statements that it is committed to providing high quality education for its students. These attributes are discussed in the next section of this portrait.

4.2.5 Vision, mission and goals

Sehat's vision is to be a center for health education that is competitive and committed to producing quality graduates with behavioral and moral integrity. This vision is described as three elements of its mission:

- To produce outstanding, competitive graduates who demonstrate moral integrity.
- To improve human resource development in the health field through the implementation of information and communication technologies that assist the delivery of quality health services throughout its communities.
- To strengthen health partnerships that contributes to the learning and teaching in the institution (Document of Human Resource Department Board of Health Ministry, 2013).

To achieve the vision and mission, Polytechnic Sehat identified the following set of goals and indicators (see Table 5).

Table 5: Goals and indicators of Sehat (2009-2013)

Goals	Indicators
1. To produce quality graduates with behavioral and moral integrity	• The improvement in quality of student intakes • The enhancement of skills and knowledge of graduates • The increased engagement of health and industry stakeholders through curriculum review
2. To improve educational quality assurance	• The improvement of quality teaching and learning • The upgrade of institutional accreditation scores • The implementation of quality assurance elements
3. To upgrade professionalism, productivity and human resources	• The development in the quantity and quality of human resources • The increase of applied research recipients • The increase of scientific publications • The revision of text books produced by academics • The improvement of community services
4. To enhance the application of ICT to assist in accountable, efficient and effective management	• The upgrade of educational services • The increase of institutional assets • The increased availability of ICT media for teaching and learning • The enrichment of financial resources
5. To develop partnerships with other health stakeholders	• The increase of partnership agreements • The increase of the number of alumni being employed

4.2.6 Main functions of Sehat

The five main functions of Sehat, according to a document from the Board of Human Resource Department of the Health Ministry (2013), were:

- The implementation of health educational services from Diploma III and Diploma IV.

- Research activities in education and health fields.

- Community services in education and health fields.

- The development of academics and administrative staff.

- The implementation of educational administrative services.

To realize its goals and functions, Sehat received a substantial budget allocation over the past three years from the central government through the Ministry of Health. This funding and its impact on Sehat are discussed in the next section.

4.2.7 Funding

The educational sector received the second largest budget allocation (just below the defense sectors) in the Indonesian National Budget Planning and Expenditure during the past three years. This budget allocation aligns with recent amendments to the Indonesian Basic Constitution (1945), which require the national education budget to be 20% of the total national budget and expenditure (Indonesian National Budget Planning and Expenditure, 2013).

Polytechnic Sehat had three major sources of funding: the national budget; revenue from services; and tuition fees. It received the majority of its funding from the central government through the Ministry of Health. There was a slight increase in the amount, from Rp69 billion (approximately AU$69 million) in 2011 to Rp72 billion (approximately AU$72 million) in 2012. This funding was divided into three areas: a) $AU25 million for salaries; b) AU$16 for expenditure of goods; and c) AU$41 for capital expenditure. The realization of the Sehat expenditure was 95% in 2011 and 100% in 2012 (Document of Human Resource Department Board of Health Ministry, 2013).

The salary expenditure includes all staff salaries, incentives, official travel, and service expenditure. The goods expenditure includes the purchasing of goods, building maintenance, and service costs. The capital expenditure focuses on purchasing laboratorial equipment, e-library resources, e-books and other physical

capital expenditure (Document of Human Resource Department Board of Health Ministry, 2013).

4.2.8 Academic journals and publications

It is interesting to note that this newly established polytechnic produces seven academic journals. Despite not receiving international accreditation, these journals are academically acknowledged among health practitioners and academics in local and national contexts. The seven journals are: *Media Kommunitas Kesehatan; Media Fisioterapi; Media Farmasi; Media Analis Kesehatan; Media Kesehatan; Media Keperawatan; and Media Kesehatan Gigi dan Solulipu.* (Document of Human Resource Department Board of Health Ministry, 2013). I find the content of many of these journals to be examples of high quality and relevant research.

The seven journals are all written in Indonesian and contributors are employed in various academic health professions across Indonesia. All the journals can be accessed online through the Sehat websites and special journal links.

4.2.9 Curriculum

The curriculum in Polytechnic Sehat is informed by the guidelines from two ministries: the Ministry of Education and Culture and the Ministry of Health. Several core curriculum subjects are guided by the national curriculum from the Ministry of Education and Culture, such as: religious education; five basic principles of Indonesia; Indonesian language, and national heroism. These core subjects are similar to those taught in other polytechnics and government universities.

The specific competencies in the curriculum follow guidelines from the Ministry of Health in consultation with health industry stakeholders. Through specific subject competencies, Sehat adapts its curriculum based on the needs of industry at the local, national and international levels. For example, despite the requirement of the national curriculum to teach English as a subject in one semester only, the teaching of English subject at Sehat is offered in every semester, thus providing students with the

opportunity to develop English competency as an international language (Document of Human Resource Department of Health Ministry, 2013).

4.2.10 Alumni

As a government funded higher education institution, Sehat is favored by students particularly those from the local and neighboring provinces. According to the Document of Sehat's Profile (2013), 70% of the Sehat alumni (approximately 1,200 graduates) in 2011, and nearly 50% (approximately 1,300 graduates) in 2012 were directly employed within three months of graduation, either by public government or private health institutions and industries. They were recruited by private hospitals, clinics and other community health services. Approximately 29% of the alumni were recruited by health industries overseas, such as Saudi Arabia and Singapore. Health graduates are in great demand not only domestically but also internationally (Document of Board of Human Resource Department of Health Ministry, 2013).

4.3 Polytechnic Ikan

4.3.1 Community

Polytechnic Ikan is located in the western suburbs of the major city of South Sulawesi province. This district is about 60 square kilometers in area and was populated by approximately 400,000 people in 2013. This area used to be the center of business and education in the province. One of Indonesia's national seaports is located in this district, and is approximately one kilometer from Polytechnic Ikan. There are more than 40 senior high schools in this district, including two of the oldest schools and the first university in the province (Makassar City Profile, 2012).

Polytechnic Ikan has robust relationships with its local community. The polytechnic community regularly contributes through voluntary activities, such as: sea and beach cleaning; fund raising for coastal communities; and educating coastal communities in relation to safe environments.

While it is a government institution that delivers a semi-military form of education, the Polytechnic Ikan community has become an integral part of the local community in the western suburbs of this major city.

4.3.2 History

It is interesting to note that Ikan has a long history, initially as a school and more recently as a higher education institution/polytechnic (see Figure 9). Ikan was originally established by the colonial government of the Netherlands in 1921, 23 years prior to Indonesian independence. The main reason for establishing Ikan was to assist the colonial Dutch government in transporting goods from one island in Indonesia to other islands and to the Netherlands.

1921-1950 Dutch Basic Maritime School	1950-1979 Secondary Maritime school	1979-1999 Maritime training center	1999 A polytechnic
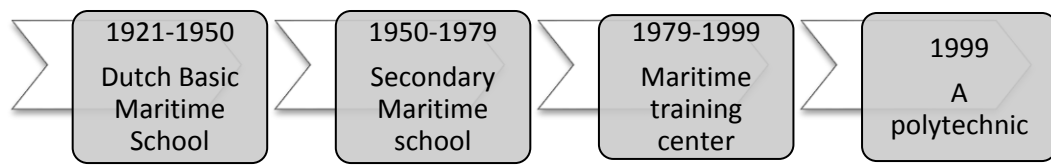
Figure 9: History of Polytechnic Ikan

Four years after Indonesian liberation, there was a major shift in management from the Dutch to a temporary local government in South Sulawesi. It was during this post-independence period that the name and status from Basic School to Secondary Maritime School occurred. In 1979, the secondary school status was upgraded to the Center for Maritime Training, which then began to deliver programs at Diploma I (one-year program), Diploma II, and Diploma III levels. In 1999, the central government approved the renaming and restructuring of the school. As a higher education institute, the Polytechnic Ikan was now able to offer Diploma IV programs (or bachelor programs) (Document of Ikan Profile, 2014).

4.3.3 Departments, courses and locations

There are three main departments in Ikan: Ship Engineering; Nautical Experts; and Harbor Administration. These are offered as four-year programs. The ship

engineering officer programs are offered for basic and experienced ship engineers. They provide specialized training for high school graduates who have no experience at all and wish to pursue careers as ship engineering officers. They also offer experienced ship engineers programs at the bachelor degree level, depending on the length of their ship engineering experience. The nautical and harbor administration programs are offered only to new seamen who wish to work in the ship industry (Document of Ikan Profile, 2014).

In addition to the two main programs, Ikan delivers a number of short training programs ranging from three to six months in length. These are: Safety Training; Survival Craft and Rescue Boat Training; Advance Fire Fighting; Medical Emergency First Aid; Tanker Familiarization; Radar Simulator; Bridge Resource Management; Ship Security Officer; International Safety Management; Maritime English; Engine Room Resource Management; Electronic Chart Display and Information; Liquid Cargo Handling Simulator System; and Full Mission Ship Simulator and Automatic Control System (Document of Ikan Profile, 2014). These courses are only offered at the main campus of Ikan, which is located in the western suburbs of a major city in South Sulawesi province.

4.3.4 Lecturer, staff and student populations

Polytechnic Ikan had 147 people on staff, consisting of 65 administrative staff and 82 academics in 2014. Educationally, 65 academic staff possessed a master's degree, 16 lecturers possessed a bachelor degree, and one lecturer held a doctoral degree. With respect to the administrative staff, nearly 95% graduated from high school and 5% of them were Ikan graduates. The total population of regular (full-time) students in the three programs in 2014 was 500 students. However, this number does not include students who attended short training programs in Ikan training centers (Document of Ikan Profile, 2014).

4.3.5 Vision, mission and goals

The vision of Ikan is to be an excellent maritime higher education institution. This vision is reflected in the four elements of its mission:

- To improve human resources and quality services.
- To increase engagement with customers.
- To implement applied research in the maritime industry.
- To develop an ability framework for a self-funded institution.

The goals of Ikan are:

- To prepare cadets and captains to become community members particularly in the maritime industry.
- To distribute science and knowledge in the field of maritime and ocean transports.
- To apply science and technology in maritime and ocean transport (Document of Ikan Profile, 2014).

4.3.6 Main functions of Ikan

Polytechnic Ikan has three important functions:

- As a center for research and community development in maritime industries.
- As a center for training and courses for communities wishing to pursue careers in maritime and ocean transport.
- As a center for professional and vocational education that produces high quality graduates with high moral integrity (Document of Ikan Profile, 2014).

4.3.7 Funding

Ikan's main funding comes from the central government through the Ministry of Transport. This funding covers staff salaries and operational expenditure. Additional funding sources to support Ikan include:

- tuition fees;

- entrance test fees;

- service fees from partnership with other stakeholders;

- product selling;

- donations from private sources and alumni; and

- grants from government, non-government and international donors (Document of Ikan Profile, 2014).

Specific details regarding the funding amounts from these various sources were not available on the Ikan website, documents or other accessed reports.

4.3.8 Curriculum

The Ikan curriculum is a competency based curriculum aligned to the Ministry of Education and Culture guidelines. Several core curriculum subjects used in this polytechnic follow the guidelines of the national curriculum, such as: religious education; five basic principles of Indonesia; Indonesian language, and national heroism. As indicated previously, these core subjects are similar to those taught in other polytechnics and government universities.

The specific competencies in the curriculum were established by Ikan in consultation with maritime industry stakeholders and the guidelines of the International Maritime Organization and International Seafarer Training Centre in the Netherlands, the US, and Japan. Due to their international partnerships, students at Ikan are expected to be able to speak English, particularly maritime English (Document of Ikan Profile, 2014).

4.3.9 Alumni

Despite there being no data on how many alumni have been recruited, either in public or private ship industries, anecdotal evidence suggested that most alumni had been offered a contract prior to their graduation. According to the head of the English

laboratory: "The majority of our alumni are employed not only in national ships but also in international ship industries" (L1.B).

To support the employment of graduates, Ikan has strong partnerships with alumni who have been working in the maritime industries. There are a number of established graduate networks, including several alumni associations across Indonesia, such as alumni chapter Jakarta, alumni chapter Bandung and alumni chapter Makassar.

4.4 Polytechnic Mesin

4.4.1 Community

Polytechnic Mesin has two campuses: the main one located in the suburb of a major city within the province, and the second campus located in a district area. The area of the main campus is approximately 20 hectares, located within a population of almost 1.5 million people in 2013. Its major industries focus on business (hotels, restaurants); agriculture; education and training; health; and fast food production. This multi-cultural city has approximately 200 senior high schools and almost 20 hospitals, both public (government) and privately owned, as well as about 200 medical centers (Sulawesi Selatan Profile, 2012).

4.4.2 History

Mesin was established in 1987, and was formerly known as 'Kakak (pseudonym) Polytechnic Mesin' as it was under Kakak University supervision, which is located in the building next to Polytechnic Mesin. It initially provided Diploma III vocational courses (a three-year vocational program) with two major disciplines: Engineering and Business. Mesin was part of a university vocational program until 2002. Since then, Polytechnic Mesin has become independent in terms of organizational structure, leadership and management. With its new status, Mesin was able to choose its director from among internal academics and staff (Document of Mesin Profile, 2013).

The change of status perpetuated the expansion of courses delivered to students. It is now able to offer not only vocational courses for Diploma III, but also vocational courses for Diploma IV (a four-year program equal to a bachelor program). The establishment of four-year diploma programs changed the structure of the curriculum from 60% to 40% of practice and from 40% to 60% of theory (Document of Mesin Profile, 2013).

4.4.3 Departments, courses and locations

Polytechnic Mesin has 11 vocational Diploma III programs consisting of nine engineering programs (Construction; Civil; Electricity; Telecommunication; Electronic; Machine; Automotive Engineering; Energy Conversion; and Chemical Engineering); and two business programs: Business Administration and Accountancy. Excluding Telecommunication Engineering, the 10 programs are offered as part of a four-year vocational program (Document of Mesin Profile, 2013).

4.4.4 Lecturer, staff and student populations

Polytechnic Mesin employed 216 academic staff in 2012. Educationally, 56 academic staff had a master's degree, 134 lecturers possessed a bachelor degree, and 23 held diplomas. In 2012, there were only 1,850 students enrolled, each having passed the entrance test from a group of more than 4,000 applications. There were 1,065 students studying in regular (full-time) programs and 785 in non-regular programs (part-time enrollments) (Document of Mesin Profile, 2013).

4.4.5 Vision, mission and goals

The vision of Mesin is focused on being an excellent vocational education center that produces high quality graduates with high moral integrity. This vision is expanded into three missions:

- To empower polytechnic human resources that are sustainable for the future.
- To realize high moral integrity for academics and staff.
- To nurture entrepreneurship cultures.

The goals of Mesin are:

- To provide a professional vocational education that produces graduates meeting industry demands.
- To prepare learners to be able to engage and contribute to communities through science, arts, and technology.
- To assist the development of new industries and solve current industrial problems (Document of Mesin Profile, 2013).

4.4.6 Main functions of Mesin

There are three main functions of Mesin:

- As a vocational education center that focuses on teaching and learning special and applied skills.
- As a center for applied research that can address community and industrial issues.
- As a center for community engagement and services in the fields of applied science and engineering (Document of Mesin Profile, 2013).

4.4.7 Funding

Mesin's main funding comes from the central government through the Ministry of Education and Culture. This funding covers salaries and operational expenditure. Additional funding sources to support the Mesin include:

- tuition fees;
- entrance test fees;
- service fees from partnership with other stakeholders;
- product selling;
- donations from private and alumni;
- grants from government, non-government and international donors (Document of Mesin Profile, 2013).

4.4.8 Curriculum

Mesin uses a competency based curriculum that has been developed and guided by the Ministry of Education and Culture. As discussed earlier, the Ministry of Education and Culture has set up core curriculum subjects and all higher education institutions must follow the guidelines of the national curriculum. The core curriculum consists of religion; "Pancasila" (the five principles of Indonesia); Indonesian; and national heroism (Document of Mesin Profile, 2013).

The specific competencies in the curriculum were established by Mesin in consultation with education and company stakeholders. Through a set of specific subject competencies, Mesin adapted its curriculum to meet the needs of industry at the local, national and international levels. English language is considered a priority and is offered in all departments over three to five semesters in each course.

4.4.9 Alumni

Mesin facilitates a strong alumni network. Alumni have their own chapters in every part of Indonesia, including the Mesin alumni chapter in Jakarta - the capital city of Indonesia. The alumni network helped in the recruitment of juniors to work in certain companies. It is evident that the alumni had a sense of moral responsibility to maintain and promote a positive image of Mesin. This was based on their work supporting recent graduates to gain employment in relevant industries (Document of Mesin Profile, 2013).

4.5 Summary

This chapter provided descriptive portraits of the three selected polytechnics for this study. These portraits reflect Lawrence-Lightfoot & Davis (1997) notions of conveying the messages according to researcher's voice. In this case, I focused on the portraits of three institutions including their communities, curriculum, history, profiles of lecturers and staff, funding sources, visions and missions, and alumni.

The following chapter presents the case study of Polytechnic Sehat.

Chapter 5: Case study - Polytechnic Sehat

5.1 Introduction

The pseudonym "Sehat" is an Indonesian language word meaning "healthy". This was selected as it represents key values within the community where this polytechnic is situated. "Lingkungan hijau and sehat" (a healthy and green environment) is promoted by the local government in its communities. Polytechnic Sehat is located near the central business district where people are campaigning for a healthier and greener environment and atmosphere.

This chapter analyzes the organizational and teaching cultures of Polytechnic Sehat. It focuses on four major themes: 1) organizational values, structure and leadership; 2) roles and responsibilities; 3) religion in the workplace; and 4) attitudes to change. These themes, along with their sub-themes, are presented in Table 6 below.

Table 6: Summary of themes and sub-themes in Sehat

Chapter section	Themes	Sub-themes
5.2	Organizational values, structure and leadership	5.2.1 Organizational teaching and learning values 5.2.2 Organizational identity 5.2.3 Organizational structure and decision making 5.2.4 Organizational recruitment activities 5.2.5 Leadership
5.3	Roles and responsibilities	5.3.1 Academic roles 5.3.2 Other roles
5.4.	Religion in the workplace	5.4.1 Part of the curriculum 5.4.2 Rituals and ceremonies
5.5.	Attitudes toward change	5.5.1 Adopting new technology 5.5.2 Professional development

5.2 Organizational values, structure and leadership

Participants in this study shared their perceptions of organizational values, attributes, structure and leadership during the interviews. Some participants were asked to draw a pictorial representation of their organizational structure and how this structure impacted on their roles within the organization and the decision making processes. The researcher used this approach as a means of clearly understanding the participants' perceptions of their organizational structures and how they differed from other organizations.

5.2.1 Organizational teaching and learning values

As already discussed in Chapter 2, organizational teaching and learning values relate to the basic principles and approaches taken by an academic institution. This study describes participants' perspectives on learning and teaching values as: *ears on, eyes on,* and *hands on.*

Ears on/theory

This section relates to participants' views on theoretical learning, which is recognized as *ears on*. Theoretical learning refers to the delivery of concepts of skills and knowledge prior to field practice. Scholars have argued that theoretical learning is an important process to fully equip students with the knowledge and skills they require (Karpov & Bransford, 1995; Lancer, 2014). Specifically, Karpov and Bransford described theoretical learning as "based on a process of supplying the student with general and optimal methods for dealing with certain classes of problems that direct him or her toward essential (not simply common) characteristics of the problems of each class" (1995, p. 61).

Most lecturers in Sehat viewed *ears on* as referring to the learning of knowledge required by students to be successful in the real world. This learning approach was highlighted by most of the participants. One senior lecturer stated that "Students should be either taught face to face or through emails or through videos about certain knowledge … for example, midwifery students are taught comprehensively about

how to be a midwife" (L2.A). Students are assessed on their knowledge of theory within subjects prior to their practicum in the labs or in the hospitals. Another senior lecturer supported this view: "Students have to achieve a 95% score in the theoretical assessment before they continue their practicum" (L1.A). Their mastery of theory is seen to be helpful later in their observation (eyes on) in labs, hospitals and community health services.

Eyes on/observation

Learning by observing another person's behavior is an effective way to improve learning in a variety of areas, including motor skills (Renkl, 2014). Renkl claimed that observing an example can maximize students' comprehension of what has been taught in advance. As this was a significant component of the research questions, it was important to elucidate participants' opinions on observational learning.

From a manager's perspective, students in their learning are exposed to a strong culture of observational learning or *eyes on,* which refers to the importance of every student seeing/observing real life practical applications of what she or he is learning in the classroom. A manager at Sehat highlighted the importance of this explicit observational experience: "A student midwife must see the real process of delivering a baby, not just hear and talk about it with others" (H1.A). Midwifery students, for example, are required to participate in direct observations of childbirth. However, the combination of *ears and eyes on* is not sufficient for Sehat students to be considered competent. The manager argued that "It is not only *ears on, eyes on,* but *hands on* must be an important part of our values and practices" (H1.A).

Similarly, lecturers viewed observation as an important element of learning. A senior lecturer stated: "Every year we send students to hospitals, health centers and clinics in order that these students see directly what happens in the real world of their profession" (L1.A). Students are also required to participate in internship programs in hospitals, clinics, and health community centers as workplace learning to gain this direct *hands on* experience.

Hands on/practice

Practice-based learning is relevant in vocational and higher education programs; in initial occupational preparation and in acquiring occupational knowledge (Billett, 2010). Practice-based learning refers to the Vygotskian term of empirical learning (Karpov & Bransford, 1995). This practice-based learning provides learners with direct experience in the field prior to their professional practice. In the polytechnics in this study, empirical learning is an integral part of the *hands on* pedagogy.

A manager in Sehat emphasized the importance of students being exposed to a strong culture of *hands on* activity related to their learning. This practical element of Sehat culture is prevalent and continuous for all students in their daily campus lives. The manager stressed the importance of *hands on* as the core teaching and learning approach:

> High quality standards require students to be able to apply their knowledge in order to provide the best treatment for patients. A student midwife for example, must be able to use her/his hands to support a child's birth based on her/his theoretical and practical knowledge (H1.A).

Similarly, lecturers suggested that students have to be able to use their *hands on* learning experiences to set up the necessary equipment for emergency patients. One senior lecturer stated: "Our *hands on* learning is particularly important in caring for patients, since we don't have a machine to do that" (L1.A). This is where, for example, students (nurse candidates) are required to use their *hands on* learning appropriately and ethically to set infusion bottles for patients.

It should be noted that both managers and lecturers in Sehat agree that students are required to be exposed to the cultures of *ears on, eyes on,* and *hands on* learning experiences. The *ears on* reflects what Karpov and Bransford (1995) and Lancer (2014) refer to as theoretical learning. The *eyes on* refers to observational learning (Renkl, 2014) and *hands on* refers to the Vygotskian term of empirical learning (Karpov & Bransford, 1995). The Sehat organizational and teaching culture requires

its students to engage in learning processes both in the classroom and in the practicum, with the aim of developing skills and knowledge related to health sciences.

5.2.2 Organizational identity

This section describes the views of managers and lecturers in relation to the elements of organizational identity and teaching. Both managers and lecturers believed that symbolic identities are an important part of their organizational and teaching lives. These are discussed as follows.

5.2.2.1 Academics and staff uniform

Uniforms can be considered symbols that portray social messages to others. Several authors argue that dress is one form of organizational material culture portraying symbolic value and social identity (Crane & Bovone, 2006; Meadmore & Symes, 1997; Swain, 2002). Thus meaning is created through the process of interaction between symbols and rituals (Goffman, 2005), and in this case the symbol is the uniform. More specifically, Swain (2002) explained that uniforms can "create a space for pupils to use clothing as a means of gaining recognition, of generating common bonds, and of sharing interests and intimacy within the peer group cultures" (p. 53). This study explores the ways in which organizational culture is influenced by the symbols used.

Managers and lecturers in Sehat stated that uniforms and nametags play important roles in organizational and symbolic identity at Polytechnic Sehat. Organizational uniforms are compulsory for academics, managers, administrative staff and students during office hours. A manager explained:

> When we are at campus, we have to wear the uniforms. This is an official requirement … All staff working in the health ministry usually wear white. Not only students but also leaders and all staff across this polytechnic must wear white color as the main uniform on certain days in campus. (H1.A)

The manager further added: "The complete uniform is white and a nametag which are required to be worn when attending activities representing our campus, which makes us different from other campuses" (H1.A). In addition, the manager provided an example of the uniform for administrative staff and lecturers: "Wearing batik as one of our uniforms aims to keep our grandparents' heritage cultural and art work. It was claimed by our neighboring country as their cultural property. That's why we wear it in certain days every week" (H2.A). This highlights the importance of uniforms in portraying social messages to others.

Similarly, lecturers' opinions about uniforms conveyed social messages to others. A senior lecturer stated: "Every day we have to use our name tags and uniform. As lecturers, we have a professional uniform, batik, and free choice clothing so we are more colorful" (L1.A). This statement was supported by a junior lecturer: "We are more formal and look professional with this white uniform … People outside the campus will recognize and admire us with the uniform, especially the white one" (L3.A). Another senior lecturer further highlighted the symbolic roles of uniform and nametags: "These clothes and insignia or nametag show that I am officially a permanent government lecturer in Sehat, not just a civil servant" (L1.A). Similarly, another senior lecturer said: "My status is as a civil servant placed in this polytechnic as a lecturer, people will know it from my Sehat clothes" (L2.A). She further explained:

> As lecturers we have two days in a white color as our professional uniform, a choice in the batik colors for two days of the week, and the final day is an individual lecturer's choice. But every day we have to use our name tags (L2.A).

Some lecturers indicated that wearing a uniform was an important symbol for maintaining traditional heritage and the identity of their polytechnic. One senior lecturer explained:

> Wearing batik during office hours enables us to maintain our grandparents' tradition. It has been used for a long time on traditional occasions, to respect

the celebration and the people attending. We can recognize batik from different areas in Indonesia by its painting. But now we can wear any kind of batik (L1.A).

Sehat managers and lecturers indicated that uniforms and nametags are well accepted by lecturers and administrative staff during office hours. Uniforms such as batik clothes, symbolize organizational and national identity and respect for the traditions of national dress across Indonesia. Even though lecturers and administrative staff are required to wear uniforms, they have the right to choose different colors of batik to wear. Organizational nametags highlight a sense of prestige when compared to other civil servants. Nametags symbolize social and educational status because they list educational qualifications and structural positions within the institution.

5.2.2.2 Students

Both managers and lecturers indicated the importance of students wearing uniforms. From a manager's viewpoint, uniforms represent students' professional identity. A head of a department highlighted this in the following way:

> The students must wear a uniform with their names and a professional symbol stitched on it every day while on campus or in a hospital. It represents their profession and that makes them easily recognized by people out there … In some other polytechnics, their students do not have daily uniform (H2.A).

A manager identified another important function of uniforms related to the ethical code of conduct for students. Wearing a uniform ensures that students' institutions are easily recognized. Consequently, students in Sehat have to behave according to their institution's ethical code of conduct. This includes not being involved in activities such as student demonstrations and strikes. A Sehat head of department commented: "In order to be accepted into a hospital, students must not have been involved in demonstrations" (H2.A). A manager indicated that "anarchic demonstrations are considered activities that are against the hospitals' principle to

save people's live" (H1.A). If students in Sehat are known to have been involved in a demonstration, the hospital will more than likely refuse to have them in the hospital based on this perceived unethical conduct. Thus uniforms can be seen as a form of social control and identity construction.

The wearing of a uniform also represents an important ethical health principle for students. A manager argued: "When students wear uniforms, they demonstrate an understanding that their profession is about human life" (H1.A). Therefore, it is asserted that wearing a uniform has a direct influence on maintaining appropriate student conduct and behavior. These are ultimately essential considerations for students as they are aware that their conduct and behavior can impact on their future employment in health industries. This will also impact their life as practitioners.

Students are required to wear uniforms while on campus and when participating in work-based placements. One senior lecturer referred to the students' uniform: "The students' white uniform must be worn by students when on campus and during internship programs in hospitals" (L1.A). The students' uniforms can be both white clothing required for midwifery and nursing students in government hospitals or, in some cases, blue clothing, depending on the policy of hospital. One lecturer described the uniform for government hospitals:

> It is compulsory to wear a complete white uniform. However, it is recognized that maintaining a white uniform is a challenge for students and therefore they may use a white-blue combination for certain days on campus. It is our internal policy only (L1.A).

Another lecturer stated that the wearing of a uniform during placement is compulsory for students as it familiarizes them with their professional status: "When they are wearing their professional clothes [uniform] they know who they are and that they are responsible to their profession" (L2.A). Developing an understanding of who they are in terms of the code of conduct is considered an essential element of their learning, well before they complete the course and graduate.

5.2.3 Organizational structure and decision making

This section describes Sehat's organizational structure and decision making processes, based on the perceptions of the participating managers and lecturers.

5.2.3.1 Organizational Structure

Organizational structure consists of layers of control. It also reflects the division, hierarchy and coordination of labor within an organization (Bolman & Deal, 2008; Mintzberg, 1979). These structural elements are best described in the form of organigrams. An organigram provides a picture of what positions exist in an organization, how these are grouped into units, and how formal authority flows among them (Mintzberg, 1979). In this section, two lecturers provide their views of Sehat's organizational structure via organigrams (see Figures 10 and 11).

Both lecturers identified some common organizational positions within their organigrams, including director and managers, departments, lecturer coordinators, lecturers, administration teams, research and community services unit staff, and support unit staff (quality assurance units, library, laboratory, and boarding house), and students. In contrast to Figure 11, however, Figure 10 documents the role of donor/sponsor and senate (the polytechnic board) in the organizational structure.
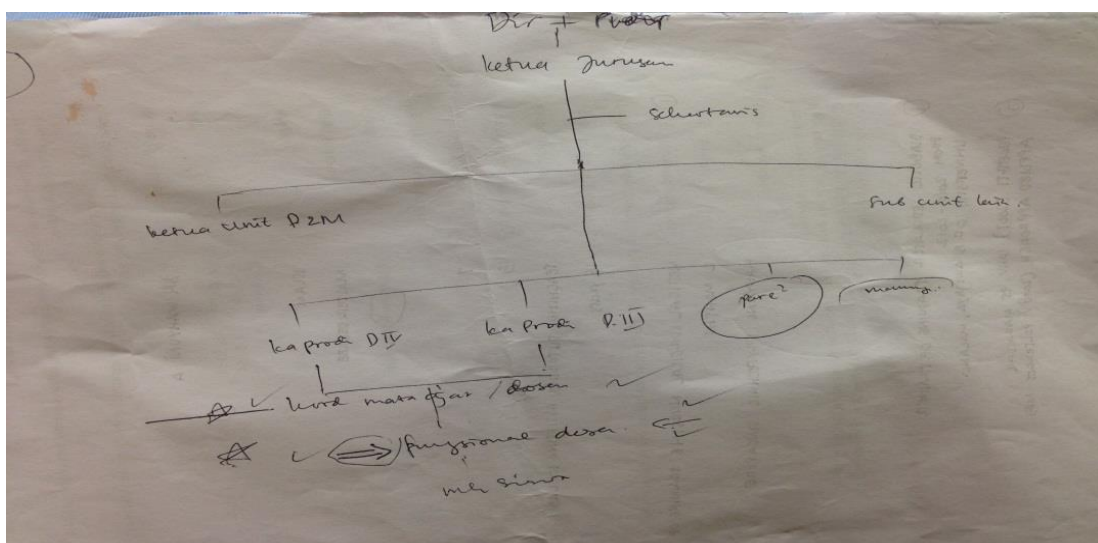
Figure 10: Sehat organizational structure drawn by a senior lecturer (L2.A)

Translation of terms in Figure 10: *Direktur & Pudir-Pembantu Direktur* (Director and Deputies); *Ketua Jurusan* (Heads of Departments); *Sekteratis* (secretary); *Ketua Unit P2M* (Head of Unit for Research and Development); *Sub Unit lain2* (Other units); *Kaprodi D4* (Coordinator for Diploma IV); *Kaprodi D3* (Coordinator for Diploma III); *Koord mata ajar* (Unit Coordinator); *Fungsional dosen* (Lecturers); *Mahasiswa* (Students)
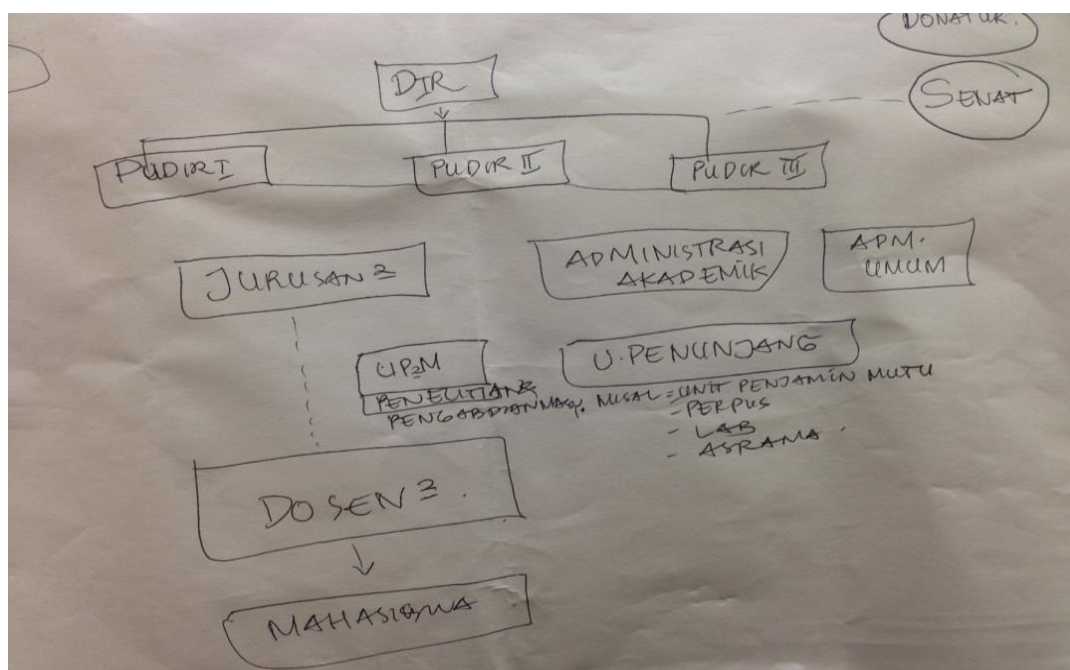
Figure 11: Sehat organizational structure drawn by an English lecturer coordinator (L1.A)

Translation of terms in Figure 11: *Direktur* (Director); *Pembantu Direktur I* (Deputy Director I); *Pembantu Direktur II* (Deputy Director II); *Pembantu Direktur III* (Deputy Director III) *Donatur* (*Donator); Senat* (Senate); *Jurusan* (Departments); *Administrasi akademik* (Administration for Academic Affairs); *Administrasi Umum* (General Administration Unit); *UP2M-Penelitian Pengembangan* (Research and Development Unit), *Unit Penunjang* (Supporting Unit), *Dosen* (Lecturers); *Mahasiswa* (Students).

There is a traditional hierarchy in the Sehat organizational configuration according to both lecturers, with the director and his assistants placed at the top and, interestingly, students placed at the bottom. This suggests that the director is considered the most senior and powerful position within the Polytechnic Sehat hierarchical structure. In contrast, the students are listed at the bottom of both organigrams, which may suggest they have minimal influence or power in the polytechnic.

In Figure 10, donor/sponsor is positioned as an external component of the configuration at the same level as the director, which may suggest significant influence within the organization. The director's secretary position is listed only in Figure 11, where it is located under the director and heads of department in the configuration. One of the senior managers commented in the interview: "The director has a secretary too, just like the heads of department … to help the director manage activities and remind him of his schedule and priorities" (H2.A). Interestingly, the secretary of the director is chosen from administrative staff informally through direct appointment by the director.

5.2.3.2 Decision making

Decision making is a major feature of organizations in terms of managing their business, negotiating between powers and bargaining, and resolving organizational conflicts (Bolman & Deal, 2008). Bolman and Deal argue that each organization has its own standard operational procedures in facilitating and making decisions.

In Sehat, decision making about organizational academic matters is common. For example: in leadership elections; leader and staff meetings; professional development programs and student internship programs. Decision making is also common in non-academic matters, such as managing community service issues that aim to support and promote healthier and greener environments. In the following section, decision making at Sehat is discussed in both its formal and informal forms and contexts, as these processes are common in Sehat's daily activity.

Formal decision making

Formal decision making refers to what Bolman and Deal's (2008) call "team decision making" (p. 151). This type of decision making brings together all key representatives within an organization (Bolman & Deal, 2008). In addition, Popa (2010) argued that formal decision making follows strict procedures and certain criteria. Both Sehat managers and lecturers referred to numerous formal meetings

that focused on staff and academic teaching, research and community service workloads.

A manager who was the head of department commented on the purpose of formal meetings:

> We invite everybody to participate in these formal meetings. For example, a few weeks prior to the new semester, we invite all lecturers to talk about programs in the upcoming semester. We discuss issues including lecturers' unit coordination and who will teach which classes. Discussion must be clear and transparent and ideally based on everyone's agreement. I don't order them as they must be happy to teach (H2.A).

From this manager's comment, it appears that Sehat academics are required to participate in future planning and decision making based on reviews of previous semesters. The head of department also referred to various administrative issues that are addressed in formal meetings, including student activities and fee payments:

> We have direct contact with students. We control and supervise not only students' learning activities but also their tuition fees and other extra payments. These are our tasks ... especially to remind students to pay their school fees before we get signals [warning] in a leaders' meeting (H2.A).

Like managers, lecturers revealed that they were asked to present and discuss what kinds of programs they planned to deliver for the upcoming semester. A junior lecturer stated:

> In the meeting all are encouraged to speak … The English coordinator asks me whether I have had problems during teaching in his team, or asks for ideas for next semester. I usually write any issues or concerns, then the moderator will read them out for discussion (L3.A).

The second purpose of formal meetings was to discuss issues related to students. A head of department described a formal meeting in which students who were the

leaders of student organizations were invited to discuss their current issues and problems during their studies. "If there is a problem, they [students] can leave a note in a suggestion box or they can attend a meeting … to ensure that students feel they are being heard" (H2.A). One lecturer indicated that, in these formal meetings, students are asked about their ideas in order to improve teaching and learning in the institution. This lecturer commented: "We also asked students, what methods they liked when they are learning English" (L1.A). The students' voice at Sehat is considered important in planning and decision making.

The other purpose of formal meetings was seen as a means of reducing communication tensions and problems between leaders, lecturers and among staff themselves. One lecturer provided evidence of avoiding misunderstanding among lecturers in their team: "Communication is very important for our team to understand and address any problems … It is one of the topics in our team meetings, especially in the first meeting which is more formal than the following team meetings" (L3.A). It was evident that these formal meetings in Sehat provided equal opportunities for junior and senior lecturers to collaborate in making decisions in relation to issues they shared within their institution.

A manager commented: "If we have serious problems in the department, either at an individual or team level, we normally discuss it through a formal meeting involving the leader. If the issue cannot be resolved there, then, it will be passed onto a senior level" (H2.A). Formal meetings at Sehat usually involve official invitations being issued; facilitation by a chair; and official minutes recorded (including decisions made) and issued to participants of the meeting.

Formal meeting invitations at Sehat are usually sent to relevant personnel (managers, academics and non-academic staff) via printed letter. The invitation is sent at least seven days in advance of the proposed meeting, followed by friendly reminders through text messages and phone calls.

Informal decision making

Informal meetings provide an opportunity for academics and non-academic staff to raise and address issues and concerns (Bolman & Deal, 2008). The heads of department in Sehat indicated that the informal decision making process was done through a series of informal meetings. Managers believed there were several purposes of informal decision making processes, including discussing professional development issues, unresolved issues and incoming institutional agendas. A head of department stated that professional development becomes one of the issues discussed in informal meetings. He said: "I give opportunities to the coordinator to discuss and make decisions in their teams about certain [professional development]. It would be better if this becomes the team's decision" (H2.A).

Unresolved issues from formal meetings were discussed informally among team members, especially when teaching a subject involving a team of lecturers, or working as research project team or community services team. A head of department commented: "Unit coordinators continue discussion in their teams informally, about issues such as modules and schedules, and other technical matters that will occur during the semester" (H2.A).

In addition to teaching issues, structural position matters were also discussed during informal meetings. The deputy director stated:

> Even though we already known each other but we need to identify the right
> person in that position … We discuss during several days and nights outside
> [not in campus area] especially for the directorial positions (H1.A).

The heads of departments indicated that informal meetings at Sehat would occur either prior to formal meetings, as an introduction to what might be discussed, or between formal meetings. One head of department said: "We meet in the lecturers' room every day … We talk about daily activities … including issues that might be discussed in formal meetings later" (H2.A).

Informal meetings were also held to discuss incoming institutional agendas. These were conducted once a week, usually on a Friday and held in the lecturers' room. Such informal meetings involved heads of department, lecturers, and staff. A head of department said:

> We gather every week, especially Friday as cleaning day that we name it clean Friday. It is where all lecturers and students are supposed to come, practice simple gym, clean the campus, and have light refreshment. In this situation, it is very effective to talk to each other including my schedule to put in the weekly schedule pasteboard so everyone knows where I am. (H2.A)

Lecturers also argued that informal decision making processes were conducted through a series of informal meetings. These informal meetings aimed to discuss unresolved issues in formal decision making processes and common issues, or were used as a lobbying tool. The characteristics of informal meetings included creating a relaxing atmosphere, and involving people from all structural positions, often divided into small teams. A senior lecturer commented: "The meeting is more relaxed, normally among a small number of project team members. It might focus on adjusting modules for teaching, or amending the teaching schedule" (L2.A). A junior lecturer supported this statement: "We usually talk about juggling the teaching schedule between team members, my problems in teaching and possible solutions" (L3.A). This indicated that informal meetings represent one of the ways used to resolve current and potential conflicts faced by lecturers.

Another senior lecturer elaborated on the idea of the informal meeting as a lobbying tool. This involved lobbying or bargaining with other meeting participants prior to decision making in formal meetings, especially during deadlock situations such as discussions around specific job assignments. One participating senior lecturer said: "Informal discussions can occur many times to determine the right person for the right position before we finalize it in a formal meeting" (L1.A). These meetings can involve a detailed examination of certain tasks, such as developing selection criteria and identifying the possible person to be recruited in a new appointment. This kind

of informal meeting can occur several times before final decisions are completed in a formal meeting.

Lecturers pointed out that informal meetings were also used to discuss everyday issues. One senior lecturer suggested: "Clean Friday is actually for togetherness … to come together, work together, and talk to others in easy going situations … but very useful to solve any problem" (L2.A). Similarly, a junior lecturer said that she felt more open to talk in informal situations. She explained:

> I can tell or ask for solutions to other lecturers in informal meetings … if I come in Clean Friday, I really enjoy the meeting while talking with many lecturers while enjoy the snack, as well as we feel fresh and healthier because we also have physical exercise. (L3.A)

Another senior lecturer added that common issues discussed in informal meetings might include withdrawing from a project. This was expressed by an English lecturer coordinator as follows: "There are less problems so long as we communicate. If he cannot handle an English class then we accept their reasons, and we can talk in our team about who can replace him" (L1.A). These informal meetings were characterized by friendly and inclusive gatherings. A senior lecturer further commented:

> I never have difficulties with other lecturers ... We are like family, meeting every day in campus … We also visit and support each other when one of us has family gathering, like her [one of the senior lecturers] who will deliver her baby soon. It will be a big meal gathering to welcome our baby. (L1.A)

Informal meetings via groups or small teams could also cover personal matters. As indicated above, team members were often seen as family; therefore, personal problems could be raised. This claim was supported by a junior lecturer:

> …. if I have personal problems sometimes I ask friends here because I know they are experienced not only in working but also in family. I don't want my problems outside to bother my work here so it is good to discuss with mature

and experienced persons … So we talk also about daily life including family

matters. (L3.A)

These kinds of ties enable team members to express their voices freely and clarify their expectations in order to perform their tasks successfully as members of the team.

Managers and lecturers held similar opinions about the purposes of informal decision making, such as dealing with unresolved common daily and future issues. However, only managers discussed professional development issues. This is because only they had the authority to allocate funds and provide professional development opportunities for lecturers. Informal decision making processes through meetings usually took place between two or more people in the lecturers' room, at the homes of academics or staff, or in a restaurant. This type of decision making included meetings between heads of department and lecturers, between lecturer coordinators and team members at all levels of the Sehat structure.

5.2.4 Organizational recruitment activities

Recruiting new staff in higher education is an important task for universities and polytechnics. The recruitment process can vary from one university to another (Metcalf & Britain, 2005). Polytechnic Sehat has its own procedures to recruit new academic and administrative staff, involving online and direct appointments.

Online recruitment process

Online recruitment at Sehat is a centralized process managed by the central government. The recruitment of academic and administrative staff in this polytechnic is determined by vacancies identified by the Ministry of Health. The Sehat executive director can only suggest the creation of a new position, which may or may not be approved by the Ministry.

The aim of the online centralized process is to manage and control the quality of potential employees and ensure fairness and equity for all applicants. Sehat aims to

recruit the best candidates who are focused on a career in the health industry. One Sehat manager stated: "For the purposes of quality, some departments only accept applicants who graduated from health backgrounds" (H1.A). Due to the centralized nature of the recruitment process, all Indonesian polytechnics must prepare well in advance. As one manager stated:

> The recruitment is held nationally at the same time throughout all polytechnics in Indonesia. There are so many candidates to choose from all around Indonesia. So we need to organize extra examinations to choose the best, which is internally conducted by our campus. (H2.A)

However, for non-permanent academics and administrative staff, the Sehat executive can determine the standard procedures for recruitment. This includes direct appointments through the director and senior managers.

Direct appointment

Direct appointments at Sehat are facilitated by a director and/or senior manager in the institution. Typically, in this recruitment process, the director has the power to appoint a candidate. A lecturer explained:

> Usually the leader [director, head of department, or head of administrative staff] appoints a member of their family to work as an administrative staff member and then when there is lecturer vacancy, they will appoint them to the position. (L3.A)

Importantly, these direct appointments must meet ministerial criteria. Lecturers, for example, are required to have a master's qualification from a reputable institution, and administrative staff are required to hold a bachelor degree. One senior lecturer stated: "A lecturer is required to have a master's as a minimum education level. That is why there is [volunteer] administrative staff pursuing their master's in order to be accepted as a lecturer in the future." (L1.A). It is common in Sehat for an individual with a bachelor degree to be recruited as an administrator. Many of these appointees

will continue their studies at a master's level in order to apply for an academic appointment sometime in the future.

It is interesting to note that managers and lecturers had differing views about some of the recruitment processes at Sehat. Managers tended to describe conservative recruitment approaches that they considered fair and equal for all applicants. In contrast, some lecturers in this study expressed concerns about the levels of nepotism that was influencing decisions about new appointments.

5.2.5 Leadership

Leadership plays a significant role in an organization with respect to managing internal and external relationships, settling future orientation of the organization and managing conflict (Bolman & Deal, 2008; Ciulla, 1999). Ciulla (1999) suggested that leaders possess certain characteristics that differentiate them from others. In Sehat, lecturers and managers identified three main characteristics of leadership within their polytechnic: seniority, expertise, and experience.

Seniority

The most noticeable characteristic in Sehat was its focus on prioritizing seniority based on the age of the lecturer and the number of years they had been teaching at the institution. This was particularly relevant in the recruitment of lecturer leader positions, such as unit or teaching team coordinator. A junior lecturer argued:

> Our English coordinator is the oldest member of our team ... He is the most senior English lecturer and was assigned as our coordinator of English. I think everyone has teaching capabilities. But he has been here [teaching in this polytechnic] for a very long time. (L3.A)

Both senior and junior lecturers admitted that it is important in this institution to assign senior staff to key posts. Senior staff are expected to mentor junior lecturers as they develop confidence and competence in their academic roles. An example of

collaborative work between senior and junior academics was described by a senior lecturer:

> I have a project to design an English handbook … I asked all lecturers who teach English to contribute even though they are still new or their background is not English. I believe they will have a deeper understanding of the content of this book and sense of belonging, when they are involved in the process of writing it. (L1.A)

The less experienced (junior) lecturers tended to listen and follow what their senior colleagues said. This was acknowledged by a junior lecturer, who said: "I listen to him [English coordinator]. He improved my knowledge of English and I use it in my teaching. When writing this English book, he told me that I must work hard on copying the materials" (L3.A).

This lecturer indicated that she was happy to work together on such projects, through which she could learn more from her senior colleagues. Most junior lecturers at this institution had either studied at, or have been involved with, this institution for a period of time. One senior lecturer commented: "We respect each other because we are now the same. Perhaps because most of the young lecturers here are my ex-students, they really pay attention to me … and I treat them like my family" (L1.A). This reflects to some extent a paternalistic culture. One junior lecturer reflected on this trust when commenting on the allocation of teaching hours for junior lecturers: "I am the youngest here so I only need to teach the classes they give me … so simply I do what they told me" (L3.A). The young lecturers demonstrated respect by listening to their senior colleagues, as they guided and supervised them, often junior staff putting the needs of senior staff before their own. Senior academics recognized this as a form of cultural respect based on the responsibility they had to support the fair and equal treatment of their junior colleagues.

Expertise

Expertise was another identified leadership characteristic at Sehat. Lecturers are considered to have expertise when they have significant knowledge that is relevant to their teaching responsibilities. This was evident with the appointment of the coordinator of English teaching in this polytechnic. One participating junior lecturer commented: "… the only one who had a background in English was appointed as coordinator [of English]. He studied for a master's [degree] in a teacher training institution to improve his English" (L3.A). Similarly, another lecturer who was a head of department asserted that: "Lecturers are supervised by their coordinator rather than by their head of department. I believe this is because the coordinators are capable and expert in their subject" (H2.A).

Interestingly, even though coordinators had acknowledged expertise in particular areas, there was evidence of respect and willingness to collaborate with junior lecturers. The English coordinator commented:

> As an English coordinator I am in charge of selecting the resources including books and articles that we will use during the semester. I need other lecturers to help me … I asked others who are young and energetic … have good English to help me and … they were very helpful. (L1.A)

The coordinator of English who was considered to be the most proficient in the language, and the most senior member of the team, actively sought assistance from his junior colleagues to help design a handbook for teaching. This indicates the sharing of expertise among lecturers.

Experience

Lecturers and managers in Sehat believed that experience was another important leadership characteristic. They referred to the levels of experience not only in terms of the number of years that lecturers had worked in their profession, but also the breadth of this experience, either at Sehat or other institutions.

In Sehat, this characteristic was evident when recruiting for a field work practicum (placement) coordinator for students. The coordinator was chosen from lecturers due to her previous experience overseas in coordinating international activities in hospitals and medical centers where the use of English was required. One junior lecturer stated: "We are proud of her [a lecturer]. She goes to Singapore for presentations [non-English unit] and she delivers presentations in English. Not many [non-English unit] lecturers can speak English as well as her" (L3.A). This was supported by a senior English coordinator:

> We do appreciate and are proud of our lecturers who can study in Australia. One lecturer has experienced the real English world and we can ask her about English even though her background actually is not English … that is why she was chosen as the leader [coordinator for international activities]. (L1.A)

The lecturers who have overseas experience are essential in that they can enhance student motivation to perform well in their placements. These lecturers provide information about the demands and opportunities for students to work not only domestically but also internationally. Therefore, students are motivated to improve their skills, particularly in English, in order to be recruited by international health workplaces and agencies.

One of the important factors in placing senior academics within specific positions is that they are often the only staff with sufficient experience to perform the duties of the position. Senior academics can manage this easily because of their experience, as highlighted by one senior lecturer: "He is familiar with people from all departments in this polytechnic, he has been doing it for many years and all departments can easily contact him for English matters" (L2.A). A junior lecturer agreed, saying: "I do not need to worry because I can ask my coordinator and other team members if I have difficulties within my schedule" (L3.A). This is particularly relevant with respect to various administrative tasks, including organizing and coordinating with other departments for teaching schedules.

It should be noted that in terms of seniority, it is culturally unacceptable for junior lecturers at Sehat to tell their more senior colleagues to do something. To do so may lead to their behavior being considered unethical. A younger lecturer acting as a coordinator commented to this effect in relation to her senior lecturer: "I don't need to ask [for his late report] … he knows…." (L2.A).

5.3 Roles and responsibilities

A clearly defined description of roles and responsibilities assists employees to perform their tasks. Several scholars argue that the description of roles and responsibilities aims to reduce individuals' constraints and maximize their job performance (Bolman & Deal, 2008; Brotby, 2008). Roles and responsibilities, both individually and collectively, play important roles in successful organizations (Flores & Johnson, 1983; Rozuel, 2011). In Sehat, participants described how lecturers played multiple roles, not only in academia but also in leadership and administration.

5.3.1 Academic role

This section describes the views of both lecturers and managers in relation to their academic roles: teaching, research, and community service. From the managers' perspectives, team-teaching in Sehat is common in all departments. A head of department in this study commented: "Lecturers work in their teams and are supervised by their coordinator … they discuss and decide in their teams who will do certain jobs" (H2.A). The English coordinator divided his group of colleagues into small teams in order to allow them to teach different classes each semester. A head of department supported this approach, commenting: "… teaching is always in teams. In order to share the classes, we are divided into small teams…" (H2.A). This strategy is effective in enabling the sharing of classes and thus fulfils each lecturer's workload and reporting requirements each semester.

From lecturer perspectives, the most common ways of performing teaching tasks are through structural team appointments and voluntarily team-teaching groups. This was reflected in the comment of a participating senior lecturer: "Successful teaching

of English is not an individual job. We must work together not only for the teaching but also for completing a book project" (L1.A). Lecturers viewed teamwork as an efficient and effective strategy in planning, teaching and assessment. It was their belief that teamwork aids the successful completion of teaching tasks.

The structural team-teaching tasks were allocated by senior management for certain subjects. This was explained by one senior lecturer: "I have a mandate as an English coordinator … to work with lecturers in the English team" (L1.A). The number of team members varied according to the tasks and subjects to be delivered, but normally involved between four and six people in one team. As one junior lecturer stated: "We are a total of four members in the English team at this moment … I handle some classes with two other lecturers" (L3.A).

As members of the team, staff are involved in the planning, observing, implementing, monitoring, evaluating and assessing of subjects. One lecturer explained:

> I am one of the team members. We teach in a team, two to three lecturers in a small team … We collaborate together in planning, designing books, teaching even though we teach different topics, and evaluation. All lecturers have to prepare question sheets for final examination. (L2.A)

The teaching teams were formed based on staff experience, skill, knowledge and expertise. An English coordinator commented:

> Our teams are developed based on their knowledge and skills … When we conducted an English course for our academic staff and leaders, one junior lecturer [who was not majoring in English] was found to have good English so I invited her to join our English team, and she likes it. Now she is experienced as she has handled English classes for some semesters. (L1.A)

Some members of these English language teaching teams have had educational experience in overseas English-speaking countries. This experience strengthens their knowledge and skills, as one senior lecturer confirmed: "I have been involved in an

English [teaching] team since I completed my master's in Australia" (L2.A). Another junior lecturer agreed: "Even though I consider my English is poor, I am learning much from my team, especially those who are Australia university alumni" (L3.A). The Sehat senior managers indicated that they placed overseas graduates in each team in order to use this international experience for the benefit of both students and staff. The lecturers in each teaching team distributed tasks equally amongst themselves based on experience and expertise. For example, a senior team coordinator commented:

> I am in charge to design the reference [handbooks] that we will use at least for one level [year], but I need other lecturers to help me, that is why I asked [name] who has very good English for assistance. Other team members also helped me in developing and implementing multiple teaching activities. (L1.A)

Collaboration in preparing teaching materials was evident, as one lecturer said: "We created [wrote] this book together" (L1.A). A junior lecturer also commented: "We talk in our team about who can handle each chapter in our handbook" (L2.A). Each team has a team coordinator who manages the implementation of team-teaching tasks, as elucidated by one participating senior lecturer:

> In addition to being a member of the English team, I am also a coordinator in another unit. As a coordinator I am responsible for managing the unit and team, while as a member in English team I need to listen to English coordinator. (L2.A)

Research and community services are also carried out in teams. Completing these essential workload responsibilities is considered more manageable when working in teams. A lecturer commented:

> The research, community services and extra activities must be completed, not just the teaching load. That's why we have to share and work together.

Conducting research, then publishing a paper in a journal is very important at the moment … easier when we do it in team. (L2.A)

Some lecturers expressed difficulty in prioritizing when a lot of important tasks occur at the same time. As one senior lecturer noted: "I am one of the English teaching team, while coordinator in other unit/subject … Sometimes these different positions are confusing" (L2.A). A unit coordinator, for example, faced a dilemma in decision making when concurrently performing two roles. He found it difficult to insist that other people do things because he was also part of the group.

5.3.2 Other roles

Lecturers and managers described some of the challenges they faced in managing multiple roles in teaching and administration. It is commonly accepted that lecturers perform multiple roles while working as academics (as they do in other higher education institutions). The reasons for performing these multiple tasks at Sehat relate to the following factors: commitment, culture, and religious considerations.

Lecturer commitment to their institution is one of the fundamental reasons why these staff members perform multiple tasks in their polytechnic. For example, one senior lecturer expressed his opinion about his roles:

I am a lecturer like others. I have to commit to my institution including performing an additional task as deputy director. As a lecturer my main job is teaching and managing other lecturers' workloads. I have to come to campus every day, not only to teach but also to carry out administrative responsibilities as a deputy director. (H1.A)

Similar experience was described by a lecturer who had to manage the multiple roles of administrator and academic: "I am an administrative staff member. I am now doing my master's degree so I can be a lecturer in the future. But now I am also teaching English here. I am committed to my institution" (L3.A).

As part of their religious commitment, some academics believed that teaching served God and would be repaid in the 'hereafter'. One manager stated: "All civil servants in Indonesia have the same amount of salary based on the national standard payment [pay scale] … It is enough … Real payment will be earned in hereafter" (H1.A). Similarly, a lecturer commented: "In teaching, I receive a salary based on the national pay scale so I have to work hard to balance it. I don't want to accept money while I am not doing my job. I don't want 'haram' [Islamic unlawful] earning" (L2.A). This signals that lecturers were not willing to accept additional incentives from their institution if they did not do their job well.

5.4 Religion in the workplace

A number of scholars argue that religion in the workplace has a significant impact on organizational decision making and leadership (Fahmi, 2007; Fernando & Jackson, 2006). This section describes the role of religion as part of the curriculum, rituals and ceremonies at Sehat.

5.4.1 Part of the curriculum

Religion is part of the core curriculum at Polytechnic Sehat and is taught for one semester across all departments. These classes are divided into the various religious faiths: Muslim, Christian, Buddhist and Hindu. During the teaching of religion, all Islamic students are required to wear Islamic dress. The dress code of staff and students requires the wearing of a head cover, special Islamic dress for women, and a hat on Fridays for men. One manager commented: "This campus is familiar with its religious commitments and most women students wear the hijab [Muslim head cover]" (H1.A). Students of other faiths engage in their own religious practices.

The teaching of religion plays an important role in influencing communication and the behavior of students, lecturers and other staff. A head of department commented: "We say 'Assalamu alaykum [Peace be with you]' to all our Muslim brothers or sisters … It is our friendly greeting to pray to God" (H2.A). During the teaching of religion, all participants join in a religious ritual before teaching commences. A

lecturer described the ritual as follows: "It would start with a student leader asking God's guidance and protection during the class, then reciting the holy Qur'an. Once the teaching has been completed, the student leader would conclude the class with a prayer that embraced the multiple faiths of the students in the class" (L1.A).

All Sehat Islamic academics believe that the teaching profession is God's gift, which must be protected by doing their best. A senior lecturer commented: "These professions [lecturer, nurse, and midwife] are here to help others' lives, so we can say it is in God's hands. It is a very important responsibility, so students must understand from the beginning" (L2.A).

It is highlighted by a Muslim woman senior lecturer:

> Since first time wearing hijab [women's head cover for Muslims] I control my speech and my behavior. If people can see us as Muslim … then we have to learn and understand more about our religion, and apply it in our daily life. (L2.A)

The Islamic faith has influence not only on behavior but also on communication between individuals. One lecturer commented:

> I express 'Alhamdulillah' [Praise be to God], 'InShaaAllah' [if God is willing], and 'wallahu alam'[God knows best] in my speech. It reminds me that God is watching my activities. These are the most common religious words expressed by Muslims which mean 'thanks God', 'God willing', and 'only God knows' … and 'salam assalamu alaykum' whenever meeting with friends. (L3.A)

All Islamic expressions reflect that anyone can propose things, but only God can dispose them. This was reflected by one academic: "We are not sure why, 'wallahu alam'[God knows best]. We do not know what will happen tomorrow, only Allah [God]) knows" (L1.A). In addition, Sehat Muslims express an Islamic greeting to each other.

It is considered acceptable that lecturers might be late in commencing a class because they are engaged in a daily religious ritual or prayer. A senior lecturer was overheard saying: "Our [English] coordinator will arrive soon because he has a class to handle. He may be praying Zohr [noon] in the Mosque" (L2.A). Another lecturer added: "I am sorry I need to leave you for a couple of minutes, I have not performed my Zohr prayer" (L3.A). This highlights the strong influence that the Muslim religion has, particularly on lecturers and their teaching. Their beliefs play an important role in the Islamic community at Sehat, where there is an expectation of all to continuously perform their best work in order to obtain the 'halal' (religious lawful) earnings for this moment and in the 'hereafter'.

5.4.2 Ritual and ceremonies

Both managers and lecturers indicated that the role of religion was an integral part of institutional celebrations. Every year there are three main Islamic celebrations, two Christian celebrations, and one Hindu celebration commemorated during the academic year. The Islamic festivals are the Prophet Muhammad's birthday, 'Eid al-Fitr' [festival of breaking of the fast after Ramadhan/Islamic month] and 'Eid al-Adha' [Festival of the Muslim's Sacrifice], celebrated by all Islamic believers at Sehat. The Christian celebrations are Easter and Christmas, and the Hindu celebration is 'Nyepi' (Day of Silence).

Academics, staff and students participate in the celebration of these religious events. A head of department commented: "During the 'Eid al-Adha' festival, we provide several cows to be given to campus communities and people around us" (H2.A). All members of the polytechnic community are invited to attend these multiple faith celebrations, as one lecturer said: "All Sehat communities [from the different religions] are invited to attend these religious celebrations … We are inclusive for each celebration" (L1.A). These ritual celebrations convey the support of the organization for religious activities.

5.5 Attitudes to change

Organizational change can have multiple impacts on an organization and its community. This section describes two important themes linked to change and innovation at Polytechnic Sehat: adopting new technology and professional development.

5.5.1 Adopting new technology

Reform involves changes in beliefs and attitudes in order to be adaptable to a new or reformed culture (Liu & Morris, 2014). This section describes the lecturers' and managers' perceptions and experiences of change at Sehat in relation to the adaptation of technologies and their impact on workloads. Prior to the new high education reforms, academic teaching loads were determined by each institution. Now they are mandated by federal law. A head of department explained: "Every lecturer must teach a minimum 12 credits per semester and 12 hours each week … otherwise lecturers do not get the certification payment" (H2.A). The adoption of new technologies has had a significant impact on learning and teaching at Sehat. One English lecturer commented: "The availability of the internet and other forms of communication such as mobile phones have influenced the ways we facilitate learning activities" (L1.A).

The main reason for introducing this technology was to monitor staff punctuality and numbers of working hours. The proposed intent was to instill in lecturers and staff more discipline and commitment to their work and the institution. One head of department commented: "After the introduction of the educational reforms, lecturers became really disciplined. We used finger print [finger print scanner] for attendance between 8am and 4pm" (H2.A). Similarly, another manager indicated that:

> We can see how big this polytechnic is. Every department has more than 500 students, which is equal with all students in one other polytechnic. We also have very large area … we want our staff to be available for them. (H1.A)

He continued to explain that before the introduction of finger print scanners, lecturers came to campus only when they had classes. Most administrative staff came late or went home early. Absenteeism was also prevalent with senior management, as one manager noted: "When an academic deputy director [manager] was not on campus to assist a visitor or researcher, I or another deputy director would be required to be available to handle his job" (H1.A). One lecturer commented: "Now, we are very happy with our salary ... we must balance it by working harder, our work is really appreciated, we get paid for extra hours" (L1.A). This implies that lecturers and administrative staff are now required to be available during office hours and sometimes after hours when needed. Recording the extra hours that lecturers and staff have been working has enabled them to be paid salary incentives.

5.5.2 Professional development

Professional development is designed to increase lecturers' knowledge and skills for teaching and learning (Desimone, 2011). This section describes the professional development programs aimed at upgrading lecturer's knowledge and skills from the perspective of managers and lecturers at Sehat.

Managers claimed that they strongly supported professional development for lecturers. One manager explained:

> We conduct national and local training, workshops, or short courses to improve our skills and knowledge. In the English course … there are activities that are attended by all lecturers and managers and even administrative staff ... English courses are not only for English lecturers but all of us need to participate. (H1.A)

The managers stated that in order to respond to change, Polytechnic Sehat provided only short professional development programs for staff and academics. One manager said: "We collaborate with a private English course/school to improve our English … Many lecturers go to university to pursue their master's degree as a requirement to be a lecturer now" (H1.A). In addition, a head of department stated: "Every year we

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conduct seminars, training or workshops either internally in the polytechnic or externally at another institution" (H2.A). It seems obvious from the managers' comments that the institution supports the staff through collaborative networks with other institutions. This also reduces the cost of professional development programs.

In contrast, lecturers argued that they had had no support for professional development since the implementation of change. They claimed that there was hardly any support from their institution for academics to pursue further studies, such as master's and doctoral degrees. Every lecturer who wished to continue study at a higher level had to pay their own expenses. One junior lecturer stated: "I have to continue my study now even though I have to pay for it from my own money" (L3.A).

Similarly, another lecturer of English indicated that she did not receive any professional development support from senior management. She felt that English lecturers were viewed as 'second class' citizens at Polytechnic Sehat, saying: "Just like here [at Sehat] polytechnics everywhere are the same, as English lecturers we are second priority. No matter how good your English is" (L1.A). Professional development support priorities at Sehat focused only on health knowledge and skills; not on English language lecturers. She commented on the challenges of gaining a leadership position as an English lecturer: "People in my discipline [English language] will never receive promotion. I do not think about being a head of department, nor a deputy director, it is only a dream until the end of the world" (L1.A). This suggests that English lecturers do not feel they have access to ongoing professional development and have very little confidence in gaining a senior leadership position at Sehat.

It is obvious that managers and lecturers have very different views in relation to professional development access at Sehat.

5.6 Summary

This chapter presented insights into the organizational and teaching culture of Polytechnic Sehat via four major themes: 1) organizational values, structures and leadership; 2) roles and responsibilities; 3) religion in the workplace; and 4) attitudes to change.

It was evident that Polytechnic Sehat organizational structure reflected a professional bureaucracy (Bolman & Deal, 2003; Mintzberg, 1979), where organizational identity was depicted through symbolic uniforms and name tags for both lecturers and students. Formal and informal approaches (Popa, 2010) influenced decision making processes within the organization. It was noted that despite lecturers performing multiple roles and responsibilities, they received little or no financial support for professional development. A democratic leadership style that was employed in the polytechnic was found to have impact on organizational culture. Finally, the role of religion (Connell, 2007) had an influential role on academic and non-academic activities.

The next chapter provides an insight into the organizational and teaching culture of Polytechnic Ikan.

Chapter 6: Case study - Polytechnic Ikan

6.1 Introduction

The pseudonym "Ikan" is an Indonesian word meaning "fish". It was selected as it represents key values within the community where this polytechnic is situated. The Polytechnic Ikan is located in a fishing industry region. There are many different kinds of fishing boats along the coast, including traditional wooden boats that are manufactured locally and steel boats manufactured overseas.

This chapter analyzes the organizational and teaching culture of the Polytechnic Ikan within the following four major themes: 1) organizational values, structure and leadership; 2) roles and responsibilities; 3) religion in the workplace; and 4) attitudes and experience with change. Table 7 below presents an outlines of the themes and sub-themes explored in this chapter.

Table 7: Summary of themes and sub-themes in Ikan

No	Themes	Sub-themes
6.2	Organizational values, identity structure and leadership	6.2.1 Organizational values and beliefs 6.2.2 Organizational identity and personal identification 6.2.3 Organizational structure 6.2.4 Decision making 6.2.5 Organizational recruitment activities 6.2.6 Leadership
6.3	Roles and responsibilities	6.3.1 Academic roles 6.3.2 Team-teaching
6.4.	Religion in the workplace	6.4.1 Religion as one of the core curriculum units 6.4.2 Religion as an institution celebration
6.5.	Attitude to, and experience with, change	6.5.1 Attitudes to change 6.5.2 Professional development

6.2 Organizational values, identity, structure, and leadership

In order to understand organizational culture, it is important to investigate lecturers' and managers' views about their organization. Ikan participants in this study shared their perceptions and experiences concerning the organizational values, attributes, structure and leadership within their polytechnic. Some participants were asked to provide a pictorial representation of their organizational structure and how this structure impacted on their roles within the organization and decision making processes.

6.2.1 Organizational values and beliefs

As already discussed in Chapter 2, organizational teaching and learning values relate to the basic principles and approaches taken by an academic institution. For the purposes of this research, I have identified two types of values: core values and additional values.

Core values

Both managers and lecturers at Ikan identified two values about learning and teaching across the departments: treating everyone equally; and respecting differences. Treating others equally can help others feel contented. According to Chandrasekar's, (2011) study, treating everyone equally is also important to motivate people as they feel comfortable at work.

One Ikan manager commented that equality was related to serving all staff and lecturers equally, without considering their religious and cultural backgrounds:

> We try to serve all equally. We all have a similar number of classes as well as credit points to fill our teaching working loads … English lecturers have the same opportunities to continue their study to doctoral level… Now there are 10 lecturers studying at the doctoral level. (H1.B)

Based on this comments, it appears that staff are treated equally in terms of teaching loads and access to formal qualifications.

Lecturers defined equality as treating everyone the same, regardless of their religion, social level, and ethnic backgrounds. One lecturer said: "Everyone is the same .... We do not discuss SARA ["Suku-Agama-RAs" = cultural background-religion-ethnicity]" (L1.B). All lecturers are allocated the same amount of internal grant research funds for one academic calendar year. One lecturer said: "It is up to lecturers to apply or to use the grants for one [academic] year … to be used for researching, publishing, and writing a book. It depends on everyone's creativity" (L3.B). This suggests that all lecturers have the same opportunities to propose an internal initiative at Ikan, to support academic activities during the academic year.

Lecturers also discussed equality in terms of recruiting students. One lecturer indicated that "the institution accepts cadets from across Indonesia without looking at their backgrounds … Indonesia has more than 200 ethnic groups and four main religions, but those are our richness" (L1.B). Another lecturer commented: "Lecturers and staff are trained not to bring in cultural background differences to the campus. It highlights to the cadets that they must be able to live and get along with others from various cultural backgrounds" (L2.B). These comments indicated that Ikan was committed to recruiting students from across Indonesia regardless of their backgrounds.

Respecting individual differences was recognized as another important value in Ikan. A study by Green, López, Wysocki and Kepner (2012) indicated that respecting difference can benefit the workplace by creating a competitive edge and increasing work productivity. Ikan managers claimed that respecting difference was one of the organizational values that made Ikan different from other institutions. One manager said:

> Our leaders are aware that the lives in this school are similar to the lives on a
> boat or in a big ship. People coming from different nationalities and different

cultures … to get along they have to respect each other's differences without forgetting their own backgrounds. (H1.B)

Through the value of respect for each other, this manager believed that "students from multi-cultural backgrounds were prepared to survive and get along with people from different religions and ethnicities both domestically and internationally in order to prepare themselves for a harmonious life on board" (H1.B). Another manager, acting as an English lecturer coordinator supported that statement, as follows:

It is true that cadets must not talk about their differences especially ethnical and religious … they are not allowed to talk in their local languages on campus nor in their boarding houses … These two topics are the easiest ways to bring conflict between them. (H2.B)

Respecting difference is as an integral value at Polytechnic Ikan. Lecturers appeared to embrace the multiple religious and cultural backgrounds of their colleagues and co-workers. For some, it strengthened the recognition of their own identity and respect for each other. One lecturer said:

I have grown up in a multi-cultural and multi-religious environment that has taught me how to respect differences … Cross cultural understanding is very important. This kind of background makes me easily adapt to Ikan life. (L3.B)

Similarly, another lecturer argued: "I love my friends [lecturers and staff in Ikan] even if they are from different religious and cultural backgrounds. It is not only how we recognize others, but also how we recognize ourselves" (L1.B). This indicates that Ikan has a commitment to the values of respect and equality. These values offer students from across Indonesia the opportunity to learn multiple skills and develop the capacity to interact harmoniously with each other.

6.2.2 Organizational identity and personal identification

Organizational identity can convey social values to others. Several scholars have argued that dress is a form of organizational material identity that portrays symbolic value and social identity (Crane & Bovone, 2006; Meadmore & Symes, 1997; Swain, 2002). More specifically, Swain (2002) suggested that uniforms can "create a space for pupils to use clothing as a means of gaining recognition, of generating common bonds, and of sharing interests and intimacy within the peer group cultures" (p. 53). The following section explores the organizational identity of Polytechnic Ikan based on managers' and lecturers' insights about uniforms and nametags.

Uniform and philosophical meanings

Ikan managers believed that uniforms conveyed social messages among the lecturers, administrative staff and students. Each uniform contained two symbols: seaman and ministerial symbols. One participating head of department commented: "This is a symbol that we are seamen under the Ministry of Transportation, while the other one shows that we are under the Ministry of Education and Culture" (H1.B). An Ikan manager commented:

> It would be different if a cadet came to my office. If he came to my house, I would welcome him wearing my casual clothes like sarong [Indonesian traditional casual clothing]. He [the student] would be more relaxed … But when wearing my complete uniform and attributes, the cadet will not feel as comfortable in communicating as openly as when I am not showing all these symbols. Same with me, I will be freer to talk when I am wearing casual clothes rather than my uniform. (H1.B)

Uniforms are required to be worn on campus and when leaving the Ikan campus. Another Ikan manager stated:

> Students must wear their complete uniform when they are leaving from campus on the way to visit their family or relatives at the weekend only. In

order to be recognized and saluted, they must keep their insignia attached at all times when on campus, and when they are leaving the campus. (H2.B)

Uniforms must be worn by Ikan lecturers. One English lecturer explained: "The uniform is compulsory during office hours because it represent our levels as lecturers or seamen" (L3.B). Another English lecturer agreed: "We can easily identify Ikan community members by the uniforms they wear. It is assumed that if anyone appears and is not wearing this uniform, then she/he must not be from the Ikan community, she/he must be a visitor" (L1.B). The uniforms not only support the identification of Ikan students, lecturers or administrative staff, but also identify them as members of the seamen corps.

Personal identification

Badges are categorized as personal identification that must be worn during office hours at Polytechnic Ikan. A manager commented: "If we do not use these insignias, then we are considered to be administrative staff or students, because all people here are wearing the same color except security" (H2.B). Another manager stated that "I have been wearing my badges every day for nearly 30 years since I was a cadet in this polytechnic" (H1.B). Badges and uniforms play a major role in Ikan identity, both in and outside the institution.

6.2.3 Organizational structure

Organizational structure consists of layers of control and hierarchical procedures. In some studies, an organizational structure reflects the division, hierarchy, and coordination of labor within an organization (Bolman & Deal, 2008; Mintzberg, 1979). These structural elements are best described in the form of an organigram. As stated earlier, an organigram provides a picture of what positions exist in an organization, how these are grouped into units, and how formal authority flows among them (Mintzberg, 1979). This section provides one lecturer's view of her organization via an organigram, while managers commented on organizational structure as it was stated in Ikan's Statute Document (2010).

Based on Ikan's Statute Document (2010), the organizational structure of Ikan consists of: a senior level, with a director assisted by deputy directors; and a second level consisting of heads of department, heads of academic divisions, and lecturers.

From the lecturer's perspective, the organizational structure and authority was centralized and relied on a top-down management approach (see Figure 12).
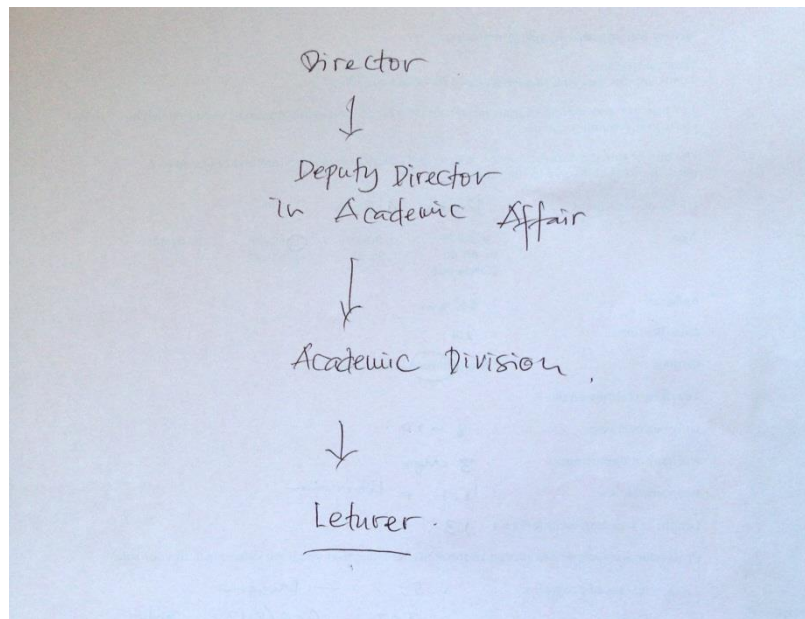
Figure 12: Ikan organizational structure drawn by a lecturer (L1.B)

The above organigram highlights a hierarchal model that suggests one-way communication and management. Another lecturer viewed the organizational structure from two different functional perspectives: a) heads of department and deputy directors will only issue decisions based on top level instructions and orders; and b) staff and lower level administrators will execute the order based on authority from the higher level (L3.B). The structure, according to this same lecturer, influences the decision making process: "If any decision involves more than one department or it relates to external affairs, it must be from the director" (L3.B). This suggests that decision making from the broader campus population must be issued by those in senior positions. The effect on decision making in the organization is discussed next.

6.2.4 Decision making

Decision making is considered an essential practice in any organization (Popa, 2010). Ikan managers stated that the approach to decision making in their institution was formal and centralized. Formal meetings, either senior management meetings or department meetings, were exclusive, with no access for people from outside. A head of department illustrated that the meetings were just like other formal meetings in general, where big meals and refreshments were commonly prepared. He emphasized: "Nothing special to see [observe] in the formal meeting, it is just like other meetings in other institutions" (H1.B). The formality of these meetings, in terms of senior personnel making decisions and passing them down to be enacted, strongly reflected Ikan's organizational culture. Interestingly, this manager also spoke of the advantage of the Ikan centralized decision making process, which was as follows: "Lower level staff do not have to think hard because problems are solved by leaders and all policies are decided by the upper leaders" (H1.B). Furthermore, another manager suggested: "If they [lecturers] have something to talk about they just say it directly in here [manager's office] … no need to formalize a meeting with me. Formal meetings are sometimes complicated, most important is your message, not the process" (H2.B).

Lecturers believed that senior management had robust authority to manage the centralized decision making process at Ikan. One lecturer referred to the Ikan decision making process as something like decision making by "a captain in a boat"; a captain who totally controls the boat life. She explained:

> This polytechnic has strong order … it has always been the culture here. It is the same with the hierarchy on a boat, which is a MUST, and the director's order is an absolute, we cannot debate. On the boat, when the captain says turn left five degrees, it is a must, even if we have to crash the mountain (L3.B)

One of the Ikan English lecturers felt that this top down approach to decision making did have a positive knock-on effect in meetings she attended. She said: "Our

meetings are simple and take a short time … They are conducted to inform what senior management have already decided" (L1.B). Decisions are delivered and executed by departments. The lower level structures and administrative staff are required to obey whatever decisions are made by the decision makers.

The decision making structure at Ikan, as stated earlier, represents a formal centralized approach that relies on control and authority to make decisions and ensure they are implemented.

6.2.5 Organizational recruitment activities

Recruiting new lecturers and staff in higher education is important and challenging for many universities and polytechnics. Metcalf and Britain (2005) argued that one university may have recruitment procedures that are quite different from other universities. In relation to this study, Ikan managers and lecturers appeared to have contrasting views about Ikan's procedures for recruiting new academic and administrative staff.

Managers noted that Ikan used an online recruitment procedure, with one stating:

> Lecturers and [administrative] staff recruitment is based on the national Ministry of Transportation regulations. A polytechnic can only propose its staffing needs to the national ministry, but the ultimate decision will be made by the central government … All is online. (H1.B)

Another manager explained some of the steps in the online recruiting process, as follows:

> Applicants complete documents listed in the application form which are announced nationally through all media and also online. Prospective applicants attend a national entrance test; if they pass the national entrance test, then they go on to the polytechnic test. The results of the tests are submitted by the polytechnic to the Ministry to issue placement for new employees. The tests focus on academic knowledge, English language

proficiency, teaching practice and interviews. Despite the tests being held at Polytechnic Ikan, all test items including questions are prepared at the Ministry level. (H2.B)

One of the important features of an online recruitment approach is that it offers access to all suitable applicants. However, some Ikan lecturers suggested that more collegial and familial networking approaches were used regularly to recruit new Ikan employees. One lecturer acknowledged how connections assisted her employment at Polytechnic Ikan:

> I have been familiar with the culture in this polytechnic since I was child as my mother was a lecturer here. So I did not want to be a part of it actually … but the director and his wife came to our house on a rainy evening, and talked to my mother not to let me teach anywhere other than this polytechnic. They said they have heard of my reputation as one of Indonesia's student ambassadors and that I had assisted senior lecturers teaching in one of the best universities in Indonesia. (L3.B)

This lecturer further added: "It is really embarrassing when people said I am working here because of nepotism and connection, even though I have heritage in this profession from my parent, because my mother was also a lecturer here" (L3.B). Similarly, another lecturer explained her experience of gaining a lecturer position through a family network (nepotism). She said: "It is very difficult to be accepted here without knowing or having a connection to those who have worked here" (L2.B). This highlights that personal and familial connections with those who already worked at Ikan were considered an influential element in gaining employment at the polytechnic.

It seems that despite managers' claims of a fair online recruitment process, lecturers' opinions of nepotism in recruitment were dominant in this polytechnic.

6.2.6 Leadership

Leadership plays a significant role in managing an organization and its culture. Scholars have argued that leadership has key functions in managing internal and external relationships, setting future orientations and managing conflict within an organization (Bolman & Deal, 2008; Ciulla, 1999). Ciulla (1999) suggested that leaders should possess certain characteristics that differentiate them from others. This section describes managers' and lectures' perspectives in relation to leadership criteria, appointments to positions of power, and leadership styles:

Leadership criteria

Both Ikan managers and lecturers talked about leadership in their institution in terms of expertise, seniority and appointments by the Ministry. They referred to seniority in terms of the number of years of teaching and levels of appointment. One manager stated: "They must be at least a senior lecturer in order to be considered for a leadership position" (H1.B). Expertise was referred to by some of the Ikan participants in terms of an individual's level of knowledge and education within the maritime field. Another manager commented: "Some of our colleague lecturers are completing their master's in maritime because it is the requirement of the Ministry to be eligible for a leadership position" (H2.B). Another manager added to this point: "The requirements for a Ministry appointment as a leader and decision maker are very high" (H1.B). Appointment by the Ministry was considered to be a significant leadership appointment in the polytechnic. This is a form of culturally embedded nepotism.

In terms of seniority, one English lecturer stated: "An appointment as a senior academic lecturer at Ikan is considered the minimum criteria for a leadership position" (L1.B). In terms of expertise, she also commented: "Most lecturers here now have, as minimum, a master's degree related to the maritime industry" (L1.B). In terms of being appointed by the Ministry, she indicated: "Despite many senior lecturers being capable of holding a leadership position, they had to be selected by

the Ministry to achieve an appointment" (L1.B). This complex and centralized selection and appointment process prevails across senior positions of power at Ikan.

Appointments to position of power

Both managers and lecturers shared some common perceptions about the appointment processes to positions of power. Managers expressed support for the centralized Ministry appointment process in appointing leaders. One manager commented: "The most important requirement of being a senior leader in Ikan is appointment by the Ministry … The central government is the final decision maker" (H1.B). Similarly, Ikan lecturers recognized the centralized appointment process, with one saying: "Ikan polytechnic is connected with the Ministry of Transportation … the director is appointed by the Ministry and is responsible to the Ministry" (L2.B). The centralized process of leadership appointments was considered part of the existing culture at Polytechnic Ikan.

Leadership styles

Understanding the leadership styles within an organization is important when exploring organizational culture. This section describes elements of an autocratic leadership style that appears to prevail at Ikan.

During my observations while located on the Ikan campus, I noted managers using autocratic styles of leadership when engaging with academics and administrative staff. This is evident in the following observation note:

> One manager went to visit several rooms including a room where I was conducting an interview. This manager appeared to be roving across the campus checking that staff and lecturers were on task. (Observation note, December 2014)

This strong control over staff was also facilitated through work books. One manager argued:

We [managers] cannot just stay in the office and wait for their job reports to be delivered … 'Yes, done boss' is not a reliable answer, rather we need to be actively in direct control. Lecturers and administrative staff have daily work books that contain their daily targets. It is easy for us to manage them by viewing their daily diaries but direct checks of classes that they are lecturing in is important. Evaluation is very important. If they are able to complete their daily work, we close the case. But if they don't, we have to see the percentage of the unfinished work and ensure that it is completed by the next day. (H1.B)

Lecturers felt that the autocratic style was distinctly a one-way vertical form of communication. One English lecturer illustrated how a junior lecturer might communicate with his/her seniors: "It is no more than yes, ready! [I will do]" (L2.B). Another lecturer indicated that: "Senior lecturers have more to say than junior ones and the senior administrative positions have more opportunities to talk than those in lower administrative positions" (L1.B). In addition, another lecturer explained:" If you are not a leader, people [staff] do not even pay attention to what you are talking about" (L3.B).This suggests that this one-way vertical communication was considered to be a common and accepted component of Ikan culture. When a senior leader was talking, all others were expected to listen and wait for instruction. As the researcher I recognized that this behavior was part of the culture of a semi-military educational institution. Autocratic leadership appeared to provide more certainty in decision making than democratic leadership styles.

6.3 Roles and responsibilities

6.3.1 Academic roles

Investigating the roles and responsibilities of various Ikan personnel was important in terms of determining their influence on the cultures of teaching and organization. Roles and responsibilities, both individually and collectively, are important to organizational success (Flores & Johnson, 1983; Rozuel, 2011). In this section, manager and lecturer perceptions about their roles and responsibilities are discussed.

Both managers and lecturers identified many lecturers in this polytechnic who were performing multiple roles, both as academics and as heads of organizational positions. One lecturer commented: "My main responsibility is as an English lecturer, but I am also responsible for the human resources development division, especially education and training for seaman" (L2.B). Similarly, another lecturer commented: "I have to teach English on normal working days. In the evenings and at the weekends, I have to manage boarding apartments for cadets" (L1.B).

Ikan managers referred to the initial commitments that lecturers sign up for when they join the institution. On said: "All lecturers sign a written commitment at the beginning of their appointment to perform any tasks given to them" (H1.B). An English lecturer agreed, saying: "I made a commitment to perform both academic and non-academic tasks, when I signed on prior to commencing this job" (L1.B).

For many managers and lecturers at Ikan, teaching not only enabled them to earn a salary, it provided them with an opportunity to serve others. A lecturer explained:

> I am committed to providing maximum effort to serve others. That's why I choose this profession because it gives me more opportunity to serve others according to my faith. Compared with other professions, being a teacher or lecturer is very glorious as it enables me to serve others. (L1.B)

The commitment to serve others as a demonstration of faith could also be seen by others as a form of labour exploitation. An English lecturer also stated: "I work in order to receive a salary and gain rewards from God … God is watching over all we do" (L2.B). Another lecturer stated:

> 'Working is worship' is my philosophy that makes my life always happy. It influences me to perform my job easily and happily … For example, there is lots of pressure in our work environment, but when I keep thinking that this job is a part of our service to other people no matter who they are, then that relieves my stress. (L3.B)

Managers and lecturers participate in multiple roles and take on many responsibilities while working at Ikan. Some of these roles are required as part of their commitment and responsibility to the institution. For others, commitment to their faith has a significant influence on how they perform their roles and responsibilities at Ikan.

6.3.2 Team-teaching

Both managers and lecturers commented on the influence of collaboration while working in Ikan.

Managers described teams of lectures collaborating while teaching their students. One said: "Teams of lecturers worked together sharing classes and teaching materials, assisting with extra classes, supporting research activities and community service activities" (H1.B). Another leader commented: "We usually work together to apply for grants either from the institution or higher level research grants from the Higher Education and Transportation Ministries" (H2.B). Some Ikan lecturers described team-teaching as a management expectation and an important strategy in performing their roles and responsibilities in teaching, research and community service. In terms of teaching, one English lecturer commented:

> There must be mutual understanding that we need to collaborate with the seamen in terms of teaching English related to the Maritime industries. Conversely, they need us [English lecturers] in terms of our English language proficiency. We teamed up with seamen lecturers to support them in speaking English while they taught their maritime students. (L3.B)

Another English lecturer indicated that team-teaching was done in order to be able to support each other: "One lecturer can swap or replace another lecturer when he/she is not available to teach" (L2.B). In relation to research, a team was formed to apply for some local and national grants. One lecturer stated: "Applying for research grants from external sources such as the central government through the Ministry of Transportation or through the Ministry of Education is usually done in teams" (L1.B). In relation to community service activities, one lecturer explained: "It is a

part of Ikan institution policy that activities relating to the community should be facilitated in teams for effectiveness" (L1.B). This indicates that team-teaching is the organizational norm for this polytechnic.

6.4 Religion in the workplace

Religion had a significant influence on Ikan's teaching and organizational cultures. A number of scholars argued that religion in the workplace can have major impact on organizational decision making and leadership (Fernando & Jackson, 2006; King, 2007). Ikan participants described the existence and influence of diverse religions within their organization. This section describes the roles of religion and its influence on teaching and organizational structures in Ikan.

6.4.1 Religion as a core curriculum unit

Religion is one of the core units taught to first year students in this polytechnic. According to Ikan managers, the four official religions in Indonesia are (as discussed earlier): Islam, Christian (Catholic and Protestant), Hindu, and Buddhist. Integrating religion as a core unit in Ikan courses was supported by the availability of religious lecturers and places of worship for all religions on campus. One participating manager commented: "We provide prayer rooms for each religion. Different sizes of praying rooms do not mean different treatment by the policy makers" (H1.B).

It was suggested that the integration of religion as part of the core curriculum at Ikan focused on promoting love and harmony among the campus community. One English lecturer stated: "We do not care about their faith and beliefs, we need to share love" (L2.B). Promoting respect among different religious groups was another important factor. Another English lecturer stated: "All the religions represented at Ikan are supported by our managers. We have to respect difference, as it is an essential feature of our culture here" (L3.B).

A participating manager explained the percentage of religious groups in the institution:

As the majority of this province's population is Muslim, the maximum number of non-Muslim cadets is approximately 15- 20%, Hindu and Buddhist maximum 5% and Christian 15%. So Muslim is between 80-85% … The majority of staff are Muslim which is about 80%, the rest are Catholic and Protestant, Buddhist and Hindu. (L1.B)

Religion is also taught on weekends through the students' union. An Ikan manager commented: "We formalize many religious activities through our student organizations. To run these student religious programs, all representative religions have access to funding from the institution's budget" (H1.B). Religion was one of the curriculum units taught across departments, particularly in the freshmen period. This highlights the commitment of lecturers in this polytechnic to support religion as one of the curriculum units and there is a strong commitment across Ikan to support access to religious services and activities.

Through religion, all campus stakeholders are given an opportunity to learn about the importance of treating others fairly and demonstrating tolerance and respect for each other.

6.4.2 Religion as an institutional celebration

Religious days are commemorated across the campus and are embedded in the institutional calendar. One participating manager commented: "All religious special occasions such as Eid al-Fitr for Muslims, Christmas for Christians, Nyepi for Hindus and Waisak for Buddhists are celebrated at Ikan followed by the sharing of food" (H2.B). All campus communities from the different religions are invited to these celebrations. One manager stated: "All religious celebrations aim to promote peaceful messages to all campus communities" (H1.B). This implies that embracing multiple faiths at Ikan has become an embedded practice and a key element of organizational culture across the polytechnic.

6.5 Attitudes to, and experience with, change

6.5.1 Attitudes to change

This section describes managers' and lecturers' perceptions of, and experiences with change. Ikan managers and lecturers highlighted the fact that their institution was very traditional and focused on retaining its traditions and cultures. Managers commented that the traditional Ikan culture was, in many instances, transferred from one generation to another. Typically, recruited leaders, lecturers and administrative staff were sourced from alumni who were familiar with the Ikan culture. A head of department manager who was an Ikan alumnus explained: "It is an honor when I come back to work in this institution that I am so proud of. I am already familiar with the culture and I continue to teach the good things that my lecturers and seniors taught me when I was a cadet here" (H1.B). An instilled sense of pride in being an Ikan cadet and seamen was sufficiently strong for some to return and teach. Thus, as indicated, Ikan often recruited staff and academics from their own alumni, partly in an effort to maintain the norms and traditions of their culture. These Ikan traditions, said one manager, were apparent in how cadets were expected to "communicate with seniors, the way they should salute and accept orders from seniors and … [behave] both on and off campus" (H2.B).

New Ikan lecturer appointments were based on a strictly enforced requirement that they must have had previous experience in the maritime industry in order to be considered for an appointment. One English lecturer admitted:

> I had to gain maritime experience before being appointed to teach English at Ikan. They believe that we are not able to teach English to maritime cadets if we are not familiar with the maritime world. (L1.B)

Ensuring new staff and academics have sufficient familiarity with Ikan institutional culture, particularly in relation to 'life on the boat', is essential.

Another recognized element of Ikan culture relates to the morning assembly. One lecturer said: "Some lecturers and staff suggested stopping morning assembly because they were too busy. However, this tradition continues on due to its

importance and acceptance in preparing all to commence work in the early morning"
(L2.B).

Changing traditions and practices that have been embedded in the Ikan culture would
be very difficult to achieve. Maintaining the status quo is part of Ikan's culture.

6.5.2 Professional development

Professional development at Ikan focused predominantly on maritime studies. There
were few opportunities for English lecturers to access professional development
related to the teaching of English language. One English lecturer stated: "It was very
difficult for English lecturers to obtain permission to pursue further study in their
field" (L3.B). There were very few opportunities to access English language and
non-maritime research grants. One lecturer said: "We have to acknowledge that not
many of us have received grants for professional development" (L3.B). There
appears to be an unstated policy at Ikan that promotes a focus on professional
development resourcing to maritime experienced staff, maritime training and
maritime education programs.

6.6 Summary

This chapter discussed a set of findings related to Ikan managers' and lecturers'
perceptions of organizational culture related to organizational values, structures,
leadership, roles and responsibilities, religion in the workplace and professional
development.

Polytechnic Ikan's organizational structure reflected a machine bureaucracy (Bolman
& Deal, 2003; Mintzberg, 1979), where organizational identity was depicted through
uniforms across the entire polytechnic community. Formal decision making
processes were common within the polytechnic. An autocratic leadership style was
found to be common within the institution and thus had a major influence of its
organizational culture. Professional development was offered within the institution
but due to the fact that lecturers could not access financial support prevented them
from participating. As with Sehat, the role of religion (Connell, 2007) had a major

influence over Ikan organizational culture and it academic and non-academic activities.

The following chapter examines organizational and teaching cultures in Polytechnic Mesin.

Chapter 7: Case Study - Polytechnic Mesin

7.1 Introduction

"Mesin", the name selected for the third polytechnic, is an Indonesian word meaning "machine". This polytechnic is located in the industrial zone where machines (both simple and sophisticated) are developed and used to support multiple industries.

This chapter analyzes the organizational and teaching culture of Polytechnic Mesin. It focuses on four major themes: 1) organizational values, structure and leadership; 2) roles and responsibilities; 3) religion in the workplace; and 4) attitudes and experience toward change. Table 8 below presents an outlines of the themes and sub-themes explored in this chapter.

Table 8: Summary of themes and sub-themes in Mesin

No	Themes	Sub-themes
7.2	Organizational values, structure and leadership	7.2.1 Organizational and teaching values 7.2.2 Organizational structure 7.2.3 Decision making 7.2.4 Organizational recruitment 7.2.5 Leadership
7.3	Roles and responsibilities	7.3.1 Academic roles 7.3.2 Administrative roles 7.3.3 Working in teams
7.4	Religion in the workplace	7.4.1 Religion as a part of the institutional celebration 7.4.2 Religion as a part of curriculum unit
7.5	Attitudes and experience toward change	7.5.1 Attitudes towards change 7.5.2 Academic freedom 7.5.3 Professional development

7.2 Organizational and teaching values, structure and leadership

Participants in this study shared their perceptions and experiences concerning Mesin's organizational and teaching values, attributes, structures and leadership. Participants were asked to draw a pictorial representation of their organizational structure and how this impacted on their roles and the decision making processes within the organization.

7.2.1 Organizational and teaching values

This chapter describes participants' perspectives on learning and teaching values. Polytechnic Mesin participants identified three important core values of learning and teaching across their departments: work integrated learning; observation; and matching industry skills. These three concepts are discussed in detail as follows.

Work integrated learning

Mesin managers referred to a range of teaching and learning concepts that were adopted in order to develop industry skills and knowledge. One manager described work integrated learning as "cutting edge knowledge and skills that are needed by society and industries … the up-to-date skills that are relevant for the need and demand of society" (H1.C). Work integrated learning (Link) in this context is the integration of theory with the needs of industry.

One manager stated: "it is essential to equip students with modern skills that are needed in society" (H1.C). He further commented: "One of Mesin's priorities is that we continuously strengthen our relationships with industries and other stakeholders so that we can meet their demands" (H1.C). A lecturer reinforced this point, stating that it is "… essential that our curriculum meets the current and future needs of our industries" (L2.C).

Work integrated learning is considered vital for Mesin because of the strong connections with industries. The establishment of strong and sustainable partnerships with industries has been supported via regular consultation and communication with

industry stakeholders. An English lecturer commented: "Every three years our curriculum is reviewed by industry personnel" (L3.C). This highlights why Mesin values its commitment to work integrated learning and curriculum in terms of making the critical links between theoretical and industry-related learning.

Building connections

Building connections is an essential feature of Mesin's learning and teaching. Facilitating and strengthening the application of theory with authentic practice is a priority. One manager commented that: "Students are encouraged to observe and make connections about their class learning and how it relates to their work in the laboratory". (H1.C) He indicated that building connections was an important strategy that enabled students to develop more comprehensive understandings of theory leading to practice: "We develop bridges that enable our students to apply what they learn [in class] with what they will encounter in the field" (H1.C).

Matching industry skills

At Mesin, industry skills refer to those practical skills that students learn during field work, practicums and industry placement experiences. One manager asserted that "the development of industry skills was essential for students who planned to work directly after graduation" (H1.C). Matching industry skills with industry requirements was considered to be a priority at Mesin. One manager felt there was a mutual commitment to this issue between campus and industry. He said: "When students participated in an internship program, they were able to demonstrate their skills and in some cases this resulted in them being employed in the industry" (H1.C). An English lecturer referred to learning from practice, "where students learned to identify and solve problems based on real experience" (L2.C).

It was evident that Mesin managers and lecturers had a common set of understandings and appreciation of teaching and learning priorities. The application of a work integrated approach that builds connections between theory and industry requirements was considered essential at Polytechnic Mesin.

7.2.2 Organizational structure

A number of scholars have argued that an organizational structure reflects the way an organization operates, including the division, hierarchy, and coordination of labor within it (Bolman & Deal, 2008; Mintzberg, 1979). These structural elements can be illustrated in the form of an organigram. Organigrams (as stated previously) provide a picture of what positions exist in the organization; how these are grouped into units; and how formal authority flows among them (Mintzberg, 1979). This following section provides a description of managers' and lecturers' perceptions of Mesin's organizational structure.

When invited to draw an organigram of Mesin's organizational structure, one manager pointed to a hierarchical map of the organization that hung on an office wall. He indicated that the map illustrated the decision making processes and authority within his institution. Some lecturers referred to an organizational structure that had the capacity to be adaptable and responsive to its students, community and industries. One English lecturer stated: "If there is any project or program that requires a quick response, then typically a director takes control and appoints a team" (L1.C). This capacity to respond quickly to industry needs is supported by Mesin's organizational structure (See Figure 13 below).
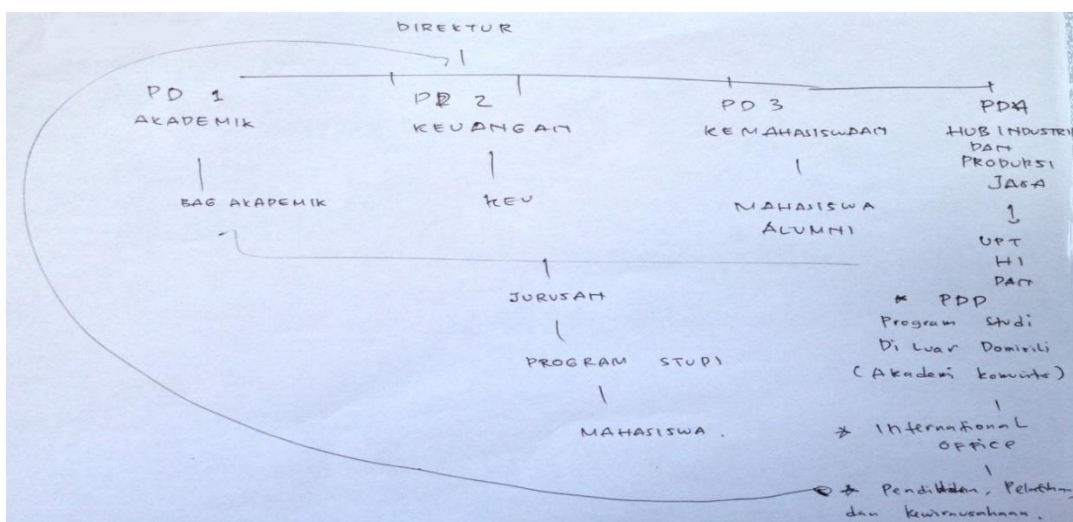
Figure 13: Mesin's organizational structure drawn by a lecturer (L2.C)

Translation of terms in Figure 13 : *Direktur* (Director); *PD1 Akademik* (Deputy Director for Academic Affairs); *PD2 Keuangan* (Deputy Director for Finance); PD 3 *Kemahasiswaan (*Deputy Director for Students Relation); *PD 4 Hubungan Industry dan Produksi Jasa* (Deputy Director for Industries, Goods and Services).*Bagian Akademik* (Academic Unit); *Bagian Keuangan* (Financial Unit) *Bagian Mahasiswa dan Alumni* (Students and Alumni Unit); *UPT HI dan program studi di luar domisili* (Unit for International Relation and Academic Community); *Jurusan* (Departments); *Program Study* (Study Program); *Mahasiswa* (Students)*; Pendidikan Pelatihan dan Kewirausahaan* (Education, Training, and Entrepreneurship)

Figure 13 illustrates direct communication lines between the director and a set of senior managers, as well as between senior managers and a number of middle managers. This type of an organizational structure reflects Mintzberg's (1979) adhocracy model. A detailed organigram drawn by a manager (see Figure 14), however, suggests a more bureaucratic structure, with the director supported by vice directors as the top tier of management, followed by departments and laboratories at a second level, and then units and study centers at the 'grass roots' of the organization. This illustration of Mesin's structure is more closely related to Mintzberg's (1979) professional bureaucracy, with several layers of management between the director and the lecturers and professional staff.
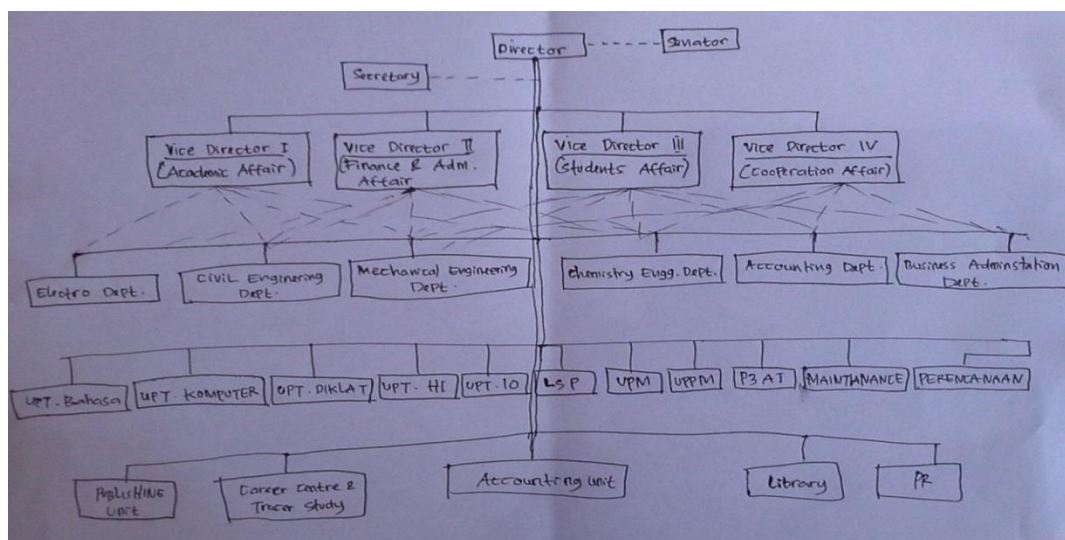
Figure 14: Mesin's organizational structure drawn by a manager (L3.C)

7.2.3 Decision making

Decision making is a major feature of organizations in terms of managing daily business, negotiating between powers (including bargaining), and resolving organizational conflict (Bolman & Deal, 2008). Bolman and Deal argued that each organization has its own standard operational procedures for facilitating decision making. Mesin managers described decision making processes in their institution that were both formal and informal (Popa, 2010). One manager explained:

> We have a personal approach to discussing how to juggle planning and coordinating between classes and lecturers' availability … We often discuss these issues with other lecturers during lunch times or when meeting during prayer times. Typically, any agreements arising are passed onto the director as ultimately it is his final decision. (H1.C)

The manager suggested that this informal decision making approach was common at Mesin. It allowed for flexibility and the capacity to develop prompt responses to issues, as he said: "All people can be invited with text messages … The dress is casual, but polite" and, he continued, the meetings are typically "comfortable and the flow of discussion is not clumsy" (H1.C). This relative informality and inclusiveness suggests a culture in which staff members (regardless of seniority) feel welcome and safe enough to contribute to discussions. One English lecturer commented: "We discuss various issues (often during lunch times or afternoon breaks) with managers about classes we are going to teach, in a relaxed and informal manner" (L3.C). Lecturers expressed support for these informal approaches to decision making at Mesin because they felt they were able to contribute equally, as one said: "We feel we are all the same when we are having these meetings" (L1.C).

7.2.4 Organizational recruitment

As discussed previously, organizations, including universities and polytechnics, each have their own process of employee recruitment. Mesin managers and lecturers referred to online recruitment as the preferred procedure for recruiting new staff.

According to the Polytechnic Mesin Statute (2004), the recruitment process commences with the central government releasing information about job vacancies at Mesin. All suitably qualified personnel are encouraged to apply online. The central government then develops a list of those that should be considered for the position. These shortlisted candidates are required to then take online tests in the relevant academic discipline, as well as English ability and general knowledge. Interviews are then coordinated for those candidates who passed the tests. One manager commented that the online procedures were preferred due to their objectivity and focus on equal opportunity: "We reject any collegial and familial relationship influence when recruiting for new staff" (H1.C). Ultimately the outcomes of the interviews are published, indicating who will be appointed to the position.

The online process was described by an English lecturer, however, as slow and arduous. He said: "The tests make it is a long process. If we pass the written tests then we may go through to be interviewed" (L1.C). Despite the length of the recruitment process, another lecturer commented:

> We are lucky in terms of online recruitment because the director is very objective and does not accept nepotism in any appointments. He prioritizes quality appointments regardless of our university backgrounds. (L2.C)

A recently appointed lecturer reflected on her appointment to Mesin: "I did not know anybody like family or friends to help me to be accepted here. I believe I was appointed because I was confident about my own ability" (L3.C). This suggests that a recruitment is based on standard procedures.

7.2.5 Leadership

This section describes the organizational culture of Polytechnic Mesin in terms of leadership and leadership styles.

Leadership

Mesin leaders are required to work within the guidelines of the Polytechnic Mesin Statute (2004). This document presents the following leadership principles:

a. belief in one God;

b. has knowledge of Indonesian basic principles and constitutions;

c. has the capacity for being a leader;

d. has achieved a senior lecturer's position;

e. has high integrity and morals;

f. has a minimum qualification of master's degree.

Thus Mesin leaders are required to possess specific moral principles, lecturer experience and relevant educational qualifications. One manager commented: "With a master's degree, a lecturer at least has theoretical knowledge that can be enhanced with senior experience working as an academic within the institution" (H1.C). Academic experience and qualifications are essential requirements in order to become a leader at Polytechnic Mesin.

Leadership styles

A democratic form of leadership was an important feature of Mesin culture, as it helped engaged lecturers and administrative staff in decision making. It was evident that Mesin leaders were open to suggestions from their colleagues and supported teamwork within the organization. Such a democratic atmosphere was evident in my observational note, as follows:

> I was kindly introduced by a deputy director to several heads of department and potential participants. All English lecturer participants were keen to participate in the study. They welcomed me and were very approachable. I felt it was a conducive and very supporting environment (Observational note, December 2014).

From a managers' viewpoint, it was important to create a friendly environment that encouraged mutual respect within their institution. One manager commented: "Collegial partnerships are an important feature in our institution where friendship and a strong sense of belonging is instilled in the culture" (H1.C).

Mesin lecturers indicated that their leaders were, in the main, very approachable and supportive of teamwork. An English lecturer commented: "the director, deputy directors, and heads of department are really supportive of our initiative to support our students in developing their English skills and enter relevant competitions" (L3.C). Another lecturer commented: "I think leaders here are approachable and easy to get along with … Our head of department is open to discussing and listening to our ideas about how to improve our students' English skills" (L1.C). A recently appointed lecturer expressed appreciation for how she was initially welcomed to the institution: "I was pleased with the warm welcome and support by leaders early in my appointment to becoming a permanent lecturer" (L3.C).

As already indicated, the willingness of Mesin leaders to embrace democratic approaches to working with their colleagues was recognized as an important element of their organizational culture.

7.3 Roles and responsibilities

This section presents Mesin participants' perceptions and experiences with respect to their workloads and multiple roles in their organization.

7.3.1 Academic roles

All academic staff are required to teach, including the director. Some lecturers expressed concern at the number of hours they were required to teach. The Directorate of Higher Education Decree Document (2013) stated that every lecturer has to teach at least four subjects in one semester. One English lecturer described feeling the burden of teaching so many classes: "In the last three years I've spent most of my time on campus. I teach from 7.30am to 3pm every day when I had 10 classes in a week … It is a tiring routine" (L3.C). Another English lecturer felt

stressed with her teaching workload: "I had 15 classes each week to teach, besides my other roles at Mesin" (L2.C).

In addition to teaching, lecturers are required to contribute to both research and community service. Lecturers are encouraged to apply for research and community institutional and national grants. These grants are competitive and not all proposals are accepted. Thus the workloads of lecturers in terms of teaching, research and community service were very challenging. This was particularly so for those lecturers teaching English language. These academics had large teaching workloads due to the relatively small number of experienced academics employed in this discipline at Mesin.

7.3.2 Administrative roles

All lecturers in this study performed some administrative roles. Managing and supporting work in the international office unit was one of the main administrative roles for English lecturers. One participating manager explained:

> These English lecturers are required to support work in the international relations unit … they are young and capable to work hard, while senior lecturers are more suitable for policy work. (H1.C)

Other English lecturers were in charge of the Academic Learning Community Unit (ACLU). One English lecturer who coordinated the ACLU commented:

> Besides teaching, I have another responsibility which has no relationship with English as my background study. I am in charge of managing the Academic Community which is a new program in higher education in Indonesia. In this task, I am responsible to manage four Academic Communities, which are located on different islands. It is an offshore program. (L1.C)

Similarly, another participating lecturer said: "In addition to teaching English, I am responsible for the student relations division located in the international office and the alumni career center" (L3.C). Another English lecturer was required to lead a

communication program in Mesin, saying: "This [campus magazine] is a new program in our department and I am in charge of organizing it. I am also mandated as a secretary in the Education and Training Unit [division] that really takes my time and energy" (L2.C). It was evident that English lecturers were required to manage large and diverse workloads and responsibilities due to their English language expertise.

Reasons for accepting multiple roles

Three main factors were suggested by study participants for lecturers being required to perform multiple roles in Mesin. These were: contractual, moral and religious.

From a manager's perspective, lecturers signed a written commitment (upon appointment) to perform any academic and non-academic tasks assigned to them. One manager indicated that "they have signed written commitments to carry out any tasks given to them" (H1.C). This manager added that "they morally committed to the organization" (H1.C). An English lecturer concurred, commenting that "we have a written commitment signed at the start of our employment and a moral commitment to educate others" (L1.C). These commitments are important because "it reminds us to accept tasks that can improve our institution" (L3.C).

A manager argued that lecturers were often required to coordinate administrative tasks at Mesin because: "culturally, they have higher social status than administrative staff … an administrative staff member will respect a lecturer appointed to an administrative position" (H1.C). Furthermore, "when we are working it means we are worshipping at the same time" (H1.C). All lecturers in this study argued that their teaching profession was seen as "an act of worship of God" (L1.C). Teaching was one form of fulfilling an important religious principle: "Teaching is worship … giving or helping others is part of my religious activities" (L1.C). This shows that commitments, whether they are contractual, moral or religious, play an influential role in Mesin's culture, particularly in relation to academic workloads and responsibilities.

7.3.3 Working in teams

Working in teams was a common feature of Mesin culture, whether it related to teaching, research or participation in professional development. Teaching teams typically consisted of two or three lecturers, depending number of classes or tasks. Working in a team provided both flexibility and capacity to manage multiple classes and absenteeism, as one manager stated: "If a team member is absent or unable to perform their duties, then another can replace them" (H1.C).

Lecturers worked in teams both for teaching and delivering training programs. One English lecturer stated that "there are many training programs which need a team or committee to complete the task at short notice and for a short period of time" (L3.C). The team usually consisted of senior and junior lecturers. Another English lecturer commented: "As a junior lecturer, I always teach in a team especially as it enables me to learn from my senior colleagues." (L1.C). Similarly, recently appointed lecturers benefit from working in teams as it assists them to become familiar with their new environment.

Lecturers stated that the additional support they received and offered to others were important outcomes of team work. One lecturer said: "In my department, I am a member of a teaching team that enables us to supports teaching across multiple departments" (L3.C). Working in a team appeared to be the preferred approach to performing academic and non-academic tasks in Mesin.

7.4 Religion in the workplace

As indicated previously, scholars have argued that religion can have a significant impact on a workplace (Fahmi, 2007; Fernando & Jackson, 2006). This section describes the role of religion and its relationship to institutional celebrations and core learning at Mesin.

7.4.1 Religion as a part of institutional celebrations

Religious celebrations are an important feature of Mesin culture. According to one manager, commemorating religion on campus provides an important opportunity to "acknowledge the religious and cultural diversity that exists on campus … we support celebrations of religious days such as Eid al-Adha for Muslims and Christmas for Christians" (H1.C). This manager also emphasized that "religion is part of individual and institutional diversity so that it is important to celebrate these events in our polytechnic" (H1.C). Religion is considered an essential feature of Mesin life and activity. Religious activities that are organized by various religious groups include volunteering to support local communities and raising funds for disaster relief. One English lecturer stated that "we often get together for social and volunteering activities, which is a way we get to know each other" (L1.C). As part of many institutional celebrations, each religious group often invites others to their celebrations, as noted by a lecturer:

> When Christians celebrate their Christmas, they invite us or vice versa, when Muslims celebrate Eid Festivals [Muslim religious rituals and celebrations], we invite them. (L2.C)

Demonstrating respect for the religious diversity at Mesin is a priority. One lecturer noted: "There are three religious communities at this campus including the Christian Community Club, the Buddhist Community Association, and the Muslim Big Family" (L1.C). Acknowledging and respecting these different religions on campus was seen as one way of strengthening and maintaining the harmonious relationships amongst these religious groups.

7.4.2 Religion as part of the curriculum unit

Religion is taught in the first year across all Mesin departments. Each religious core unit has its own lecturer (i.e., Christian students are taught by a Christian lecturer). One manager advised that "The representation of religious groups in Mesin consists of 80% Muslim, 15 % Christian, and 5 % Buddhist" (H1.C). Religion is a required

component of the national curriculum and thus needs to be taught across Indonesian higher education institutions. One lecturer said: "Every higher education institution has to teach religion as a subject according to its student population … it is the national law" (L2.C). A manager expressed his belief that religion was taught at Mesin as its "values can help students learn to behave in acceptable and appropriate ways both on and off campus" (H1.C).

Some lecturers were required to teach these religious units as part of the core curriculum during the week and on weekends. As a consequence, it was often the case that lecturers and students have additional meetings during the weekend to meet the requirements of this core component of their course. In this case, religion plays an important role in both institutional celebrations and core curriculum units. It provides opportunities for lecturers and students to learn about their religion, engage in inter-religious interactions, and develop an appreciation of the core values that are acceptable in their communities. Religion seems to bring a compliance or acceptance of situations that are not necessarily the best for them to work in.

7.5 Attitudes to, and experiences of change

Organizational change can impact on both academic and non-academic staff in many different ways. Innovation can, for example, increase lecturers' motivation and confidence in using new teaching approaches (Donnelly, 2006). Other lecturers, however, may resist changing their teaching practices for personal and/or professional reasons (Thomas & Hardy, 2011). This section discusses Mesin participants' responses to change.

7.5.1 Attitudes towards change

Mesin managers argued that they supported change and improvement in their organization by subscribing to academic journals and other resources. The aim of subscribing to these journals was "to assist lecturers with academic references and to broaden their perspectives on what is happening around the globe" (H1.C). In addition, the availability of academic journals helped "lecturers in writing research

papers since academic writing was very limited around here [this polytechnic]" (H1.C).

English lecturers at Mesin developed online resources: an academic journal and English learning materials. The journal, *Bilinguals: Journal of Language Teaching and Learning,* was designed to "accommodate the demand for polytechnic lecturers to publish their articles" (L1.C). In addition, the journal aimed "to encourage lecturers to write and publish their research projects, in order to establish good academic culture" (L2.C). In addition, the development of a set of online learning modules, known as "English for Specific Purposes websites", according to one lecturer, represented a "significant change in our teaching that we did not have before" (L2.C). This e-learning site could be accessed via "Moodle Learning Programs" and was developed to "assist students to learn independently outside classroom hours" (L2.C).

This indicates that since the higher education reforms, Mesin lecturers had created various online resources and journals to facilitate learning.

7.5.2 Academic freedom

Managers and lecturers expressed their ideas on academic freedom, particularly as it related to opportunities to: use available resources for teaching; create English communities; and create new programs, such as Business English. For the purposes of this research, I adopted Altbach's (2013, p. 136) definition of academic freedom: "Virtually everything that permits effective teaching and research – faculty involvement in governance, adequate budgets for academic institutions, suitable conditions for teaching and learning such as appropriate classrooms and access to technology".

Lecturers of English created "English Debating in Polytechnic Communities" (H1.C). Through this community, lecturers and students share their thoughts and ideas on new approaches and techniques for learning English effectively, as one manager said:

It is important for us that this English community forum encourages everyone not only English lecturers but also others to be part of it so that we can have a discussion on certain issues, such as our campus issues or related to teaching and learning matters. (H1.C)

Lecturers were offered the use of resources such as laboratories, the hall, and computer rooms to facilitate teaching and learning. One of the lecturers in this study argued: "One of the good things are that all these resources here are accessible for us to use" (L1.C). An English lecturer stated: "We agreed with some other lecturers and managers to offer this Business English course because it will provide more opportunities for us to be more creative and develop student's English capabilities" (L2.C). The establishment of a new academic program (the Business English study program) was possible due to increased academic freedom since the reforms.

7.5.3 Professional development

Lecturers' access to professional development at Polytechnic Mesin was a contested issue. Managers claimed that they supported access to professional development, as one stated: "we try to give opportunities for lecturers to grow … They are still young and have long term careers ahead. So they can learn things on campus" (H1.C). This seems to imply that managers supported on campus professional development but were not as supportive for off campus learning.

Lecturers commented that they received little or no support for professional development from management. English lecturers firmly believed that the senior leaders were unwilling to permit them to take leave for professional development. One English lecturer stated:

If we ask for permission for special English training for a couple of days or if we want to continue to a PhD, the leader will ask 'why should you take the doctoral level? Isn't your English sufficient to teach Diploma III and IV here?' It is not equivalent to teaching doctoral students in English, because

doctoral graduates are supposed to teach master's and minimum bachelor level. (L1.C)

English lecturers at Mesin believed that their managers ranked them as a low priority when it came to approving professional development requests. One English lecturer stated: "there was no ESP [English for Specific Purposes] training or professional development for English because the priority was given to technicians in my department … we tend to be considered as second class" (L1.C). As a consequence, one English lecturer commented:

> I feel no improvement in my English has occurred due to the lack of professional development. All professional training is allocated to lecturers in engineering. While we are a minority, we are not a priority. (L3.C)

It is interesting to note that this apparent lack of professional development support for English lecturers contradicts the current national policy that states that "any lecturers who have not completed their doctoral degree will not qualify for certain academic or structural positions" (Directorate of Higher Education Decree Document, 2013). Therefore, professional development in this institution has become a significant challenge for lecturers of English due to the lack of support from senior management.

7.6 Summary

This chapter discussed Mesin managers' and lecturers' perceptions of the following elements of culture in their institution: organizational values, structure, and leadership; roles and responsibilities; religion at workplace; and attitudes to, and experiences of, change.

Polytechnic Mesin's organizational structure reflected elements of both a professional bureaucracy and an adhocracy (Bolman & Deal, 2003; Mintzberg, 1979). Mesin's lack of a compulsory uniform distinguished itself from the other two polytechnics in respect to its organizational identity. Informal approaches to decision making and a democratic style of leadership were embraced within the institution.

The lack of access to professional development funding, was (like the other polytechnics) identified by the lecturers as a major issue that impacted negatively on their professional learning. The influence of religion (Connell, 2007) across the polytechnic's culture was significant.

The following chapter presents a cross case analysis of the three polytechnics in terms of the five organizational frames.

Chapter 8: Cross case analysis

8.1 Introduction

This chapter presents a cross case analysis of the data from the three polytechnics. This data is presented and analyzed within the five identified organizational frames: human resources; structural; political; symbolic (in the context of Bolman and Deal's lens (2008); with religious faith recognized as a fundamental influence on all frames. Within these five frames, analysis is supported via the identification of key factors that arose from the collected data. Within these individual factors, further analysis was completed via the identification of specific characteristics for each polytechnic.

This chapter explains the cross case analysis of the three polytechnics based on the key themes that arose in Chapters 5, 6, and 7. These themes contain sub-themes that provide further insights into the organizational culture of the three polytechnics.

The structure of this chapter is as follows: Section 8.2 presents the human resource frame of the three cases, including organizational and teaching values, academic and staff recruitment, and professional development. The next section, Section 8.3, analyzes the structural frame of the three cases, including factors impacting on multiple roles, organizational structure, and decision making. Section 8.4 analyzes the political frame including leadership criteria, appointment to positions of power, and leadership styles. Section 8.5 presents the symbolic frames, elucidating organizational ceremony, organizational identity and personal identification.

8.2 Human resources frame

This section discusses organizational and teaching cultures within the human resource frame. This frame focuses on how organizations create opportunities for individual employees to learn, to grow professionally, to be promoted and to succeed (Bolman & Deal, 2003). Bolman and Deal's (2008) human resources lens included organizational and teaching values, as well as staff development. My findings extend

the concepts of organizational and teaching values, recruitment and professional development, as represented in Figure 15 and the description that follows.
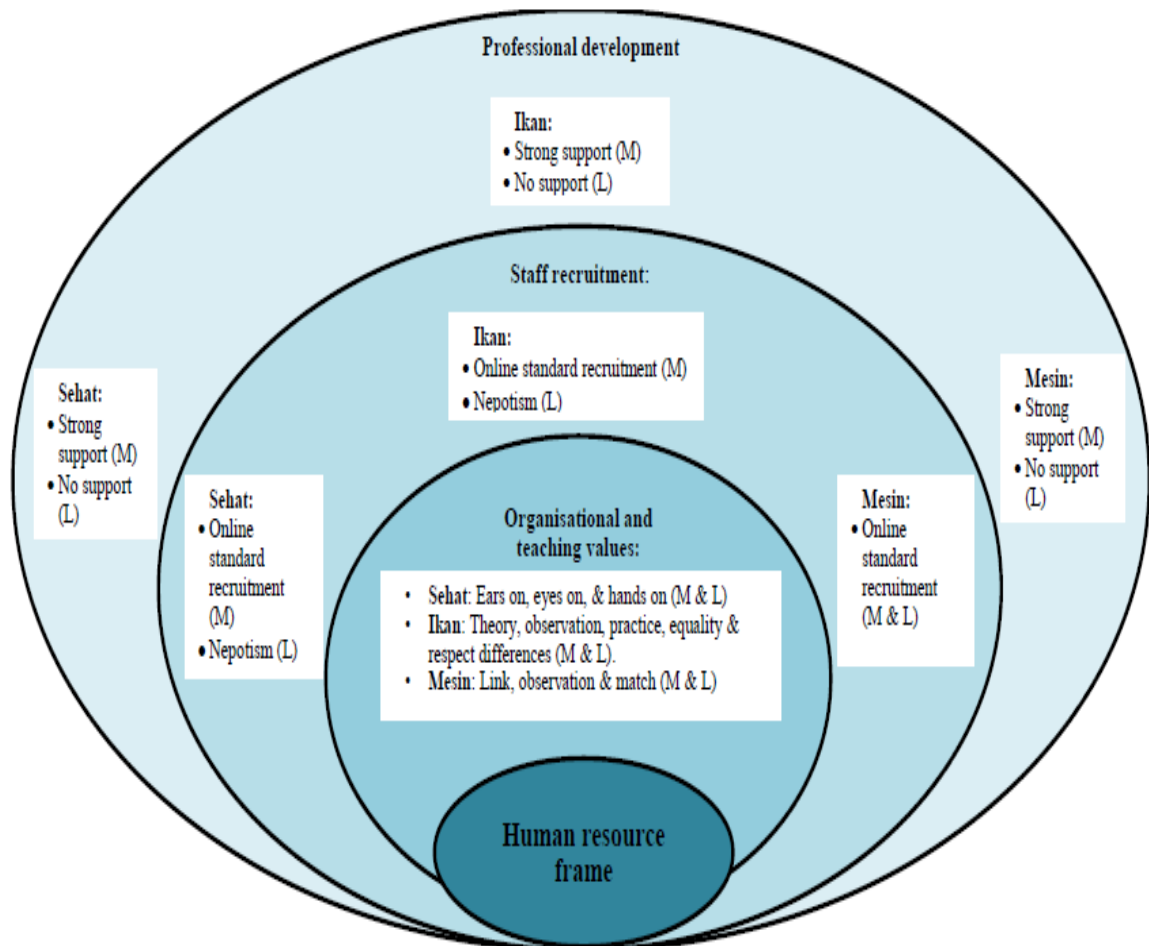
Figure 15: Human resource frame cross case analysis of the three polytechnics
Note: M = Managers; L = Lecturers. Figure 15 portrays organizational and teaching values (see 8.2.1), staff recruitment (see 8.2.2), and professional development (see 8.2.3).

8.2.1 Organizational and teaching/learning values

The three polytechnics in this study had both similarities and differences in relation to their organizational teaching and learning values (see Figure 15). This section describes these similarities and differences as embedded in Sehat, Ikan and Mesin based on managers' and lecturers' perceptions and experiences.

As illustrated in Figure 15, the term 'eyes on' in Sehat is similar to 'theory' in Ikan and 'work integrated learning' in Mesin, all of which leads to theoretical learning.

This theoretical learning refers to the delivery of theoretical concepts to students both in the classroom, the laboratory, and the workplace. According to Karpov and Bransford (1995), theoretical learning is an important process to fully equip students with the knowledge and skills they require. All managers and lecturers in the three polytechnics supported the idea of providing comprehensive understanding of theoretical concepts for students. Lecturers shared the notion that theoretical learning is fundamental for learning inputs. This indicates that the three polytechnics provided an overarching concept of skills and knowledge to students prior to field practice. This theoretical learning reflects what Karpov and Bransford (1995, p. 61) defined as "a process of supplying the students with general and optimal methods for dealing with certain classes of problems". Thus, as stated previously, developing understanding of key concepts is an essential part of the learning process prior to the practicum experience in all three polytechnics.

The term 'eyes on' in Sehat resembles the idea of 'observation' in Ikan and Mesin and both have a direct relationship to observational learning. Observational learning aims to provide theoretical understanding that can enhance students' comprehension of a subject. Hoover, Giambatista and Belkin (2012, p. 591) commented that "observation preceding direct experiential learning enhances classroom performances". A manager in Mesin claimed that observational learning was facilitated via laboratory experience due to cost efficiency. This provides students with deeper understanding of subject before direct experience in the field. In addition, managers in Ikan and Sehat argued that observational learning could be done in workplaces in order to provide students with direct industry experiences. This reflects a second element of the learning cycle that is promoted across the three polytechnics – practical learning.

The terms 'hands on' in Sehat, 'practice' in Ikan and 'matching' in Mesin all refer to practical learning. This provides students with the specific skills and knowledge required for, and in, the workplace. Kennedy, Billett, Gherardi and Grealish (2015) indicated that practice-based learning is valuable for developing students' specific technical skills prior to their real work in the future. In Sehat, students are required to

participate in field practice at public or community health centers for one semester. In Ikan, students are required to complete sailing experience for a period of two semesters. Similarly, the apprentice program in Mesin requires students to complete industry-related experience for three months prior to their graduation. Practical learning can be a powerful way to develop students' expertise in their field of study because they gain real and direct experience while in the workplace. In addition, this practical learning can be described as Vygotskian empirical learning (Karpov & Bradford, 1995). This empirical learning enhances students' chances of employment in the future.

While sharing similarities with Sehat and Mesin, Ikan had additional organizational and teaching values. These related to inter-relational (inter-cultural) values concerning equality and respecting differences. At Ikan, the term equality referred to the access and opportunities that were made available for students to develop their skills and knowledge during their studies. Respect can be seen as the mutual respect that occurs between senior and junior lecturers, as well as senior and junior students. Ikan promotes inter-cultural values among lecturers, staff and students. This, I believe, is because Ikan has a strong culture of hierarchy and formality.

It appears that the combination of theoretical, observational and empirical learning offers opportunities to observe, to comprehend and to experience learning in the workplace.

8.2.2 Recruitment of academics and administrative staff

As shown in Figure 15, there were two common processes for recruiting academics and administrative staff in these polytechnics: standard online procedures used in all three polytechnics; and familial networking (nepotism), which prevailed in Ikan and Sehat. This section discusses these two processes and the role of religion in recruitment.

The standard online procedure was the most common type of recruitment procedure applied in the three polytechnics. According to Galanaki (2002, p. 243), the term

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online recruitment refers to "e-cruiting, cybercruiting, or internet recruiting as the formal sourcing of job information online". The advantage of this online recruitment approach is that it reaches larger numbers of applicants (Galanaki, 2002). A Mesin manager emphasized how online recruiting focused on employing the best people for the positions and thus aimed at improving the quality of learning and teaching in the institution. Online recruitment provides opportunities for individuals to compete in a genuinely open and transparent appointment process. Many universities in China and Korea recruit new academics via online processes and this has had a positive influence on their universities' world rankings (Byun, Jon, & Kim, 2013; Shin & Jang, 2013).

The other type of recruitment related to familial and collegial networking (nepotism), which was most common in Ikan and Sehat. According to Hayajenh, Maghrabi and Al-Dabbagh (1994), appointments that were influenced by nepotism could foster a family environment in a workplace. This recruitment process could not, however, ensure that the best person would be appointed nor that a fair and transparent process was available to all applicants. Some lecturers in Sehat and Ikan felt that nepotism occurred when direct appointments were made via alumni, collegial, or familial connections.

It would appear that the online approach to recruitment was preferred because it provided equal and transparent opportunities for all potential applicants and aided the institution in making the best appointment.

8.2.3 Professional development

Figure 15 suggests that there is considerable variation in the managers' and lecturers' perceptions concerning access to professional development across the three polytechnics.

All managers in Sehat, Ikan and Mesin claimed that there was strong support for professional development for lecturers, both on and off campus. This strong support related to both administrative and financial support from each institution. According

to research, professional development aims to increase lecturers' knowledge and skills for teaching and learning (Desimone, 2011) and thus strengthen the human resources within the organization (Bolman & Deal, 2003). This form of professional development occurred in Sehat, with managers indicating that their institution provided local and national training and short courses to improve lecturers' skills and knowledge in teaching. Professional development was also an essential element for lecturers to improve their expertise in their subject areas. This type of professional development has been described by Knowlton et al. (2015) as providing lecturers with access to different learning experiences and expertise.

Lecturers in Mesin experienced difficulties in gaining both support and access to professional development. It was stated that they could not access letters of permission to pursue their further studies, nor gain financial support from their senior leaders. Similarly, lecturers in Ikan had problems in gaining financial support from their polytechnic. If lecturers in these polytechnics insisted on attending professional development related to English, they had to pay for it from their own pocket or find grants from outside their institutions. English language professional development for English lecturers was not widely supported by their leaders because English is considered as a complement unit in polytechnics. Leaders felt that the English lecturers had sufficient knowledge and skills to teach because they had completed master's level studies in English.

These polytechnics need to support and manage professional development for their academic staff if they are to enhance lecturers' knowledge and skills and, ultimately, improve the quality of teaching and learning.

8.3 Structural frame

This section presents a further analysis in terms of research related to multiple roles (Ibrahim, 2011; Ibrahim & Mujir, 2012), organizational structure (Bolman & Deal, 2008; Mintzberg, 1979), and decision making (Popa, 2010) in the three Indonesian polytechnics I also incorporate some reference to the religious influences that prevailed in these institutions (see Figure 16).
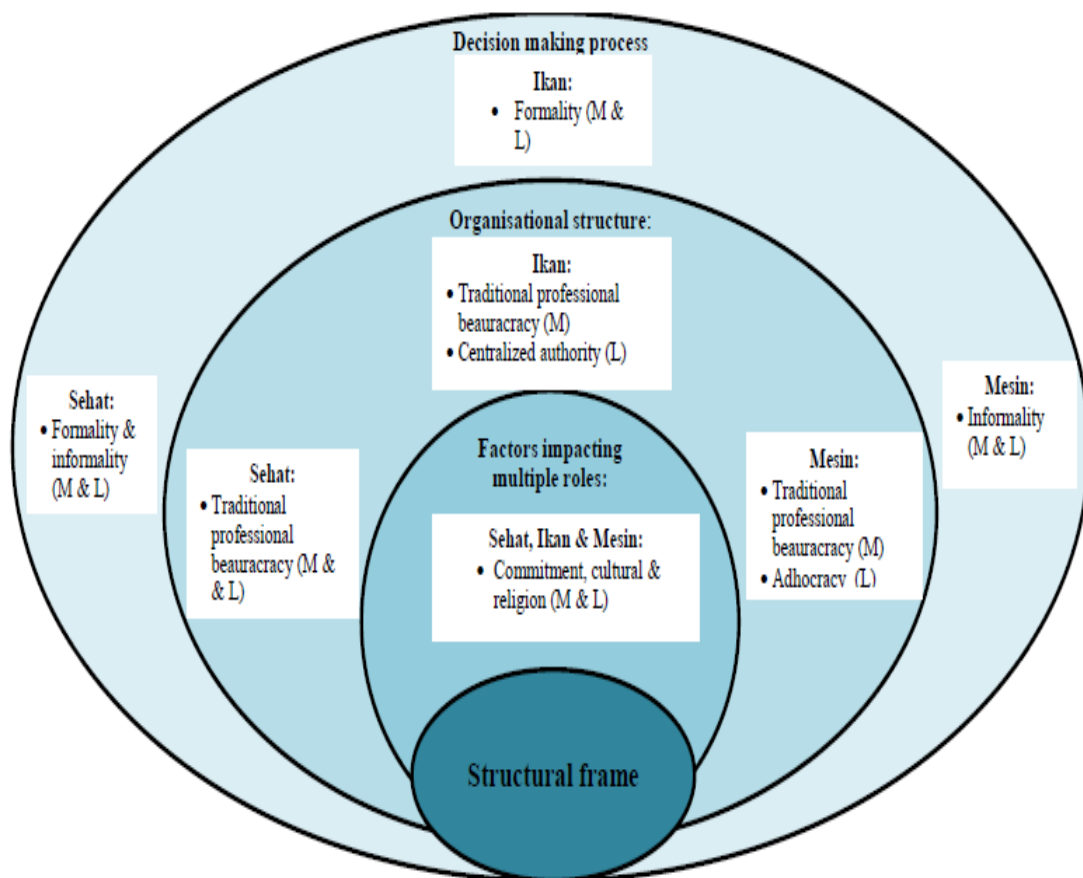
Figure 16: Structural frame cross case analysis of the three polytechnics

Note: M = Managers; L = Lecturers. Figure 16 portrays factors impacting multiple roles (see 8.3.1), organizational structure (see 8.3.2), and decision making process (see 8.3.3).

8.3.1 Factors impacting multiple roles

There were several important factors impacting on the multiple roles that academics engaged in at their polytechnics. According to Ibrahim (2011) and Ibrahim and Mujir (2012), these factors might vary according to status and location of the polytechnics, leadership and the lecturers' commitment to their institution.

Lecturers in all three polytechnics were required to teach outside of their teaching hours and perform administrative roles, such as head of library, head of laboratory, or facility manager. Appointments such as these were considered culturally acceptable because lecturers were seen to have a higher status than administrative staff. If a librarian or an administrative staff member led the library, there would be a tendency for some staff members to ignore the leader.

Another factor that had impact on the number of roles that lecturers were responsible for related to religion. Both managers and lecturers at Sehat, Ikan and Mesin suggested that they were not only responsible to the government and their institutions but, above all, they were responsible to God. They believed that their academic activities were not only supervised and evaluated by their leaders, but also judged by God. Thus, commitment, culture and religion influenced lecturers' decisions to perform multiple roles and responsibilities in the three polytechnics.

Maintaining a fair and equitable workload for lecturers should be a priority in order to improve teaching and learning in the organizations. Maintaining equitable workloads appeared to be a challenge in all three polytechnics.

8.3.2 Organizational structure

The organizational structures of the three polytechnics seemed to reflect traditional forms. According to Bolman and Deal (2008, p. 86), the traditional portrait of an organizational structure is considered to be a "hierarchical, clear-cut and top-down pyramid". Hierarchical bureaucracy was evident in the three polytechnics. The leaders tended to add layers of control throughout their hierarchical systems. Such layers can be seen via appointments of directors, deputy directors and heads of department. This signals that the structures of the polytechnics were organized and managed by senior leaders. Mintzberg (1979) described such organizational structures as traditional professional bureaucracies, in which senior and middle level personnel are appointed as leaders and are responsible for the management, control and decision making within their organizations.

Lecturers in Ikan described their organization as a centralized structure that offered leaders strong authority. Mintzberg described such an organization as a machine bureaucracy, with a strong senior leadership culture of control and command. All communication to lecturers, administrative staff and students was facilitated via this structure. This differed significantly from the structure at Polytechnic Mesin, described by lecturers as having a culture that was flexible and informal. Mintzberg described this type of organizational structure as adhocracy, in which there is great

capacity for the organization to be adaptable. In Mesin, this is reflected in the fact that many young, highly professional lecturers had the capacity to work individually and in teams to meet the needs of their institution.

8.3.3 Decision making processes

Formal decision making processes were common in Ikan (and, to some extent, Sehat); while more informal processes were prevalent in Mesin (and, to some extent, Sehat) (see Figure 16). Formality was the process of reaching a decision that predominantly occurred on campus and within certain arrangements. According to Popa (2010), formal decision making follows strict procedures and criteria. These formal procedures in Ikan and Sehat typically commenced with paper-based invitational letters being delivered by an appointed person to invitees. The invitees signed the invitational list indicating that they had received the invitation and would attend the meeting. This formal decision making process was also characterized by a dress code worn by participants, a specified agenda, and any costs (e.g., catering) borne by the institution.

Informal decision making processes were more commonly found in Mesin and, to some extent, in Sehat. Managers and lecturers in these institutions were typically able to negotiate decisions that occurred in relatively relaxed environments. Popa (2010) pointed out that informal decision making often replaced and/or complemented formal procedures of decision making. Managers in Mesin commented that informal decision making was very effective as it enabled lobbying to occur within a flexible agenda and the sharing of any costs.

Religion played an influential role in both formal and informal meetings. All participants were required to participate in a religious ritual before and after meetings. These religious rituals focused on seeking God's guidance to achieve decisions that would most benefit all in the polytechnic.

8.4 Political frame

The political frame relates to the exercising of power within an organization (Bolman & Deal, 2008). This study identified three important political themes across the three polytechnics: leadership, appointments to positions of power; and leadership styles (see Figure 17).
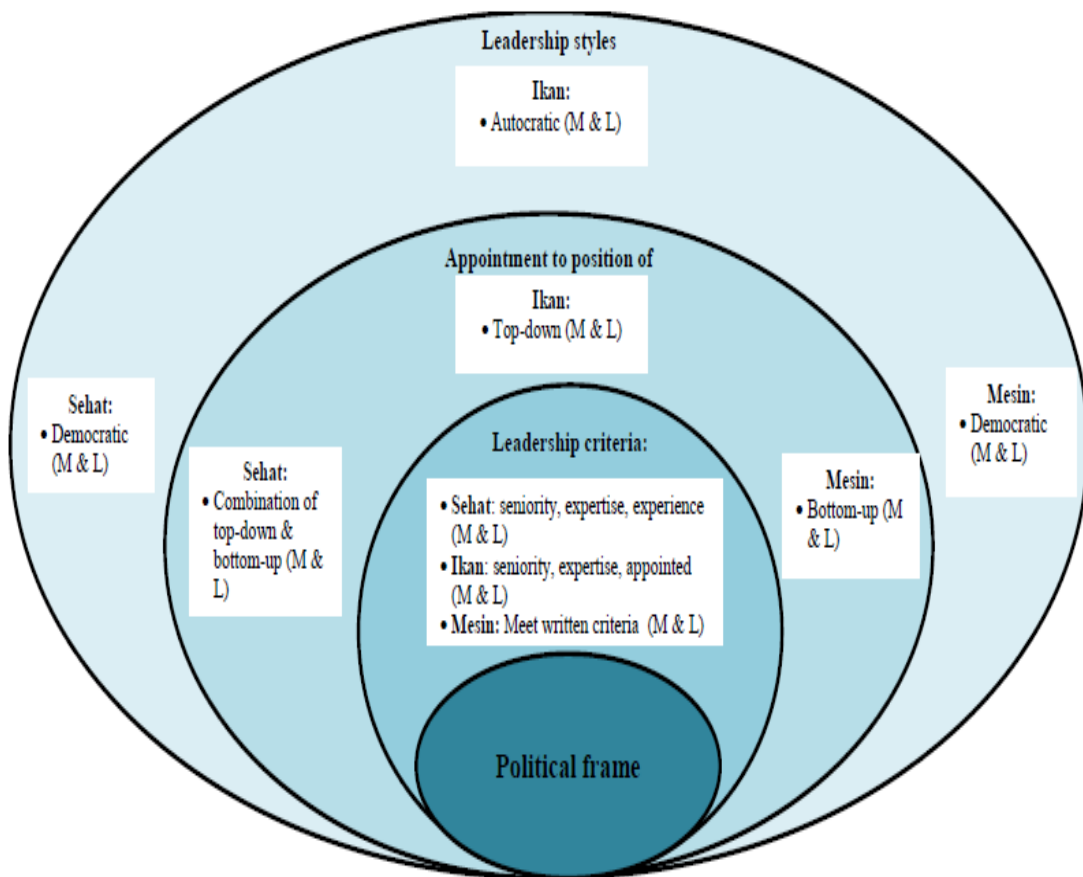
Figure 17: Political frame cross case analysis of the three polytechnics

Note: M = Managers; L = Lecturers. Figure 17 portrays leadership criteria (see 8.4.1), appointment to position of power (see 8.4.2), and leadership styles (see 8.4.3).

8.4.1 Leadership criteria

Mesin's leadership criteria are listed in its Statute Document (2004). According to this document, the requirements of the director were very conventional: a) a belief in one God; b) knowledge of the Indonesian basic principles and constitutions; c) capacity for being a leader; d) a senior lecturer's position; e) high integrity and morality; and f) at least a master's degree qualification. Based on these leadership

requirements, senior lecturers and suitably qualified personnel outside the organization could access positions of power at Mesin.

Ikan's leadership criteria referred to seniority, direct appointments and expertise (see Figure 17). Seniority referred to the experience and structural rank within the organization. Direct appointments referred to those who were selected purposively to a ministerial position. Expertise referred to those who had a relevant educational background, which in the case of Ikan related to maritime expertise.

Sehat's leadership criteria focused on seniority, expertise and experience. Here, seniority and expertise had similar meanings to those described above. Experience was a critical characteristic for appointment to senior positions in Sehat. This related to the background of potential leaders in the medical discipline and higher education contexts. Sehat often made internal appointments to senior positions due to the familiarity the internal candidates had with Sehat's culture and administration.

8.4.2 Appointment to positions of power

Each polytechnic had its own unique process to appoint a person to a position of power. According to Bolman and Deal (2008, p. 203) "positions confer certain levels of legitimate authority. Professors assign grades, judges settle disputes. Positions also place incumbents in more or less powerful locations in communications and power networks". In Ikan, for instance, the central government through the Ministry of Transport appointed its senior leaders. This suggests that the process to appoint a person to a position of power in this polytechnic was via a top-down mechanism. Such appointments could be managed efficiently in terms of associated costs and time.

Conversely, the process to make senior appointments at Mesin involved lecturers voting for their preferred candidate. This process reflects a democratic and bottom-up process of appointment. One of the consequences of this process is that religion can impact on the process of voting. There is a tendency for lecturers to select a potential leader from a similar religious background to themselves. This sense of

'closeness' among people from similar backgrounds is appealing to many as they believe that leaders who possess similar beliefs or the same religion will bring less conflict when they are in positions of power.

The process of senior appointments in Sehat was a combination of top-down and bottom-up approaches. Lecturers are initially eligible to vote for their potential leaders. The three most popular candidates' names are then sent to the Ministry of Health for a final decision. The ministerial teams assess and appoint one of the chosen candidates to the senior leadership position.

8.4.3 Leadership styles

Two leadership styles were commonly practiced in the three polytechnics: an autocratic style at Ikan, and a democratic style at Mesin and Sehat (see Figure 17).

There were several characteristics of Ikan's autocratic leadership style that influenced the way the organization operated: (a) a command mode, which meant that any instruction was an order; (b) decisions were non-negotiable, specifically in relation to administrative staff and academics who were required to obey senior leaders' instructions at all times; and (c) one-way communication, through which orders were directed down from senior leaders. While autocratic leadership styles do create non-democratic structures and cultures within organizations (Woods, 2005), this style of leadership seems relevant for a semi-military higher education institution such as Polytechnic Ikan.

Democratic leadership styles were found to be more commonly used in Sehat and Mesin. The Mesin leadership culture was considered to be both open and inclusive in terms of its approaches to management, negotiating conflict and engagement with students and staff on campus. In Sehat, leaders were seen to be open to discussion and negotiation, and willing to involve lecturers in decision making and resolving campus related issues. This democratic style of leadership could produce increases in productivity and a more positive organizational climate within institutions (Bolman & Deal, 2008).

It is evident that leadership styles and approaches do have a significant impact on organizational culture. The cultures of Polytechnic Sehat and Mesin embraced a more inclusive approach to participation, communication and engagement. However, it is unusual to have an autocratic leadership style prevailing in an educational institution. This autocratic leadership does in fact influence the behaviors, processes and procedures that occur in daily life in Polytechnic Ikan.

8.5 Symbolic frame

According to Bolman and Deal (2008), the symbolic frame of an organization expresses the beliefs, practices and artifacts that define for members who they are and how they are to do their jobs. These physical symbols of an organization can be applied in higher education institutions. This study identified three important symbolic themes that were evident in the polytechnics: ceremonies, organizational identity, and personal identification. The symbolic attributes of the three polytechnics are illustrated in Figure 18.
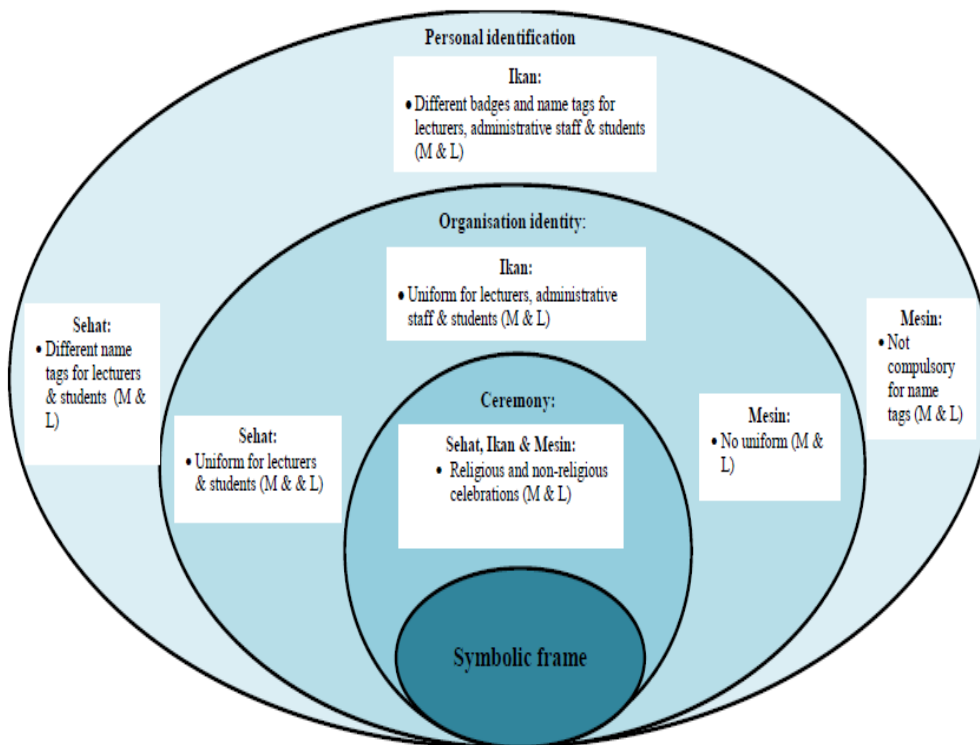
Figure 18: Symbolic frame cross case analysis of the three polytechnics

Note: M = Managers; L = Lecturers. Figure 18 portrays ceremony (see 8.5.1), organization identity (see 8.5.2), and personal identification (see 8.5.3).

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8.5.1 Ceremony

Participants from all three polytechnics acknowledged that religion was an important part of their organizational culture. Religion played a key role in providing guidance for their staff, academics and students. Sehat managers referred to the role of religion in terms of it providing not only guidance for practice but also being a source of willingness to help, care and guide people's lives. In order to affirm respect for religion, Sehat commemorated specific religious days in the institution. Connell (2007) recognized that religion is one of the sources for constructing knowledge. The role of religion, particularly in Indonesia, has significantly impacted on the lives and performance of staff and lecturers in higher education organizations (Cornell, 2007). As a result, religious activities shape the organizational cultures of the three polytechnics.

National celebrations, including Indonesia Independence Day and National Education Day, are popular national celebrations. Institutional celebrations, such as National Midwifery or Nursery Day, are celebrated by each department in Sehat and by an institutional representative at the provincial level. Celebrating religious and non-religious events has a significant influence on polytechnic cultures, particularly in respect to promoting cultural harmony among the different religious groups that exist in each of the three institutions.

8.5.2 Identity

The three polytechnics defined their organizational identity in different ways. Ikan required all lecturers, administrative staff, and students to wear the Ikan uniform while on campus and when leaving the campus at weekends. Managers and lecturers felt that by wearing their Ikan uniforms they demonstrated their commitment to the seamen's community and to the Ikan institution itself.

Sehat lecturers, administrative staff and students are also required to wear uniforms. Interestingly, administrative staff and lectures are required to wear their uniforms two days per week, traditional clothing two days per week, and a free choice of clothes for the remaining day of the week. Students, however, were required to wear

white or blue uniforms when on campus. Sehat lecturers felt that the wearing of a uniform supported their expression of pride and respect for their health profession. Managers and lecturers also indicated that the opportunity to wear traditional clothes of various colors was a form of freedom and acknowledgement of Indonesian tradition and culture.

Mesin had no compulsory uniform requirement. Mesin managers believed that freedom of choice in terms of clothing helped reinforce the idea that Mesin was part of the community and wished to be considered as such. Minimizing any evidence of difference was a priority, particularly as Mesin students and staff were required to work with members of their local and broader community.

8.5.3 Personal identification

All polytechnic members of staff were required to wear a personal identification name tag or badge. These name tags indicated that they were employed at the polytechnic. Ikan and Sehat required their students to wear a name tag for recognition and identification purposes; Mesin did not. Mesin's culture, as discussed previously, was recognized as being relatively free. Ikan students' name tags were removable, while Sehat students' name tags were stitched permanently onto their uniforms. All Ikan staff and students were also required to wear seamen insignia on their shoulders to identify their grade level within their organization and/or course.

8.6 Summary

This chapter discussed the major cultural themes that arose during this study of the three polytechnics. These themes were discussed within Bolman and Deal's human resources, structural, political, and symbolic frames, and the fifth frame, religion, provided additional insights into the polytechnic cultures.

There were a number of elements of organisational culture including professional development and the role of religion that were common across the three polytechnics. There were also a number of distinctive elements of culture that were

unique to only one or two of the polytechnics. These included organizational structure, organizational identity, decision making approaches, and leadership styles.

The following chapter addresses the research questions and literature in relation to the study findings.

Chapter 9: Discussion

9.1 Introduction

This chapter addresses the five Research Questions (RQ) presented in Chapter 1 and relates to the literature discussed in Chapter 2. RQ1 focuses on the perceptions of managers who coordinate lecturers of English in relation to organizational and teaching cultures in their polytechnics. RQ2 relates to the perceptions of lecturers of English about organizational and teaching cultures in their polytechnics. RQ3 examines lecturers' beliefs and values about their teaching in their polytechnics. RQ4 explores how lecturers cope with the new reforms within the polytechnic contexts, and RQ5 draws on lecturers' experiences since the implementation of higher education reforms.

9.2 Research Questions 1 and 2

RQ1: What are the perceptions of managers who coordinate lecturers of English about the organizational and teaching cultures of their polytechnics?

RQ2: What are the perceptions of lecturers who teach English about the organizational and teaching cultures in their polytechnics?

In responding to these two research questions, I focus on the following key themes: structure; identity; decision making; recruitment; professional development; leadership; roles and responsibilities; and religion in the workplace. In Table 9, these themes are listed within the context of the three polytechnics: Sehat, Ikan and Mesin.

Table 9: Managers' and lecturers' perceptions on organizational and teaching cultures: Responses to RQ1 and RQ2

Themes	Sehat	Ikan	Mesin
Structure	Modified professional bureaucracy	Modified machine bureaucracy	Transition between professional bureaucracy and adhocracy
Identity	Uniforms and name tags for both lecturers and students as symbolic identities	Uniforms and name tags for lecturers, administrative staff and students as symbolic identities	Uniforms and name tags are optional as symbolic identity
Decision making	Formality and informality	Formality	Informality
Recruitment	Standard recruitment and direct appointment	Standard recruitment and direct appointment	Standard recruitment
Professional development	Provide access to professional development and no financial support	Provide access to professional development and no financial support	No access and no financial support
Leadership/leadership styles	Democratic	Autocratic	Democratic
Roles and responsibilities	Multiple roles and responsibilities	Multiple roles and responsibilities	Multiple roles and responsibilities
Religion in the workplace	As curriculum unit and as an institutional celebration	As curriculum unit and as an institutional celebration	As curriculum unit and as an institutional celebration

Note: Discussion of organizational structure (see 9.2.1), identity (see 9.2.2), decision making (see 9.2.3), staff and lecturer recruitment (see 9.2.4), professional development (see 9.2.5), leadership criteria (see 9.2.6), roles and responsibilities (see 9.2.7), and (see 9.2.8) religion in the workplace.

9.2.1 Structure

This section presents a discussion and analysis of the managers' and lecturers' perceptions of the unique structural characteristics of their polytechnics. These organizational structures are important to explore as they assist in identifying and understanding the influence of hierarchical authority, positions of power and decision making processes on the organizational and teaching cultures within the three polytechnics.

As stated in Chapter 2, the organizational structure within each of the three polytechnics has been analyzed using Mintzberg's organigrams (1979). Analysis of each polytechnic's hierarchy and its influence on relationships and decision making is considered via managers' and lecturers' perceptions of their organizations. These perceptions have been collected from interview data and pictorial representations via organigrams. Each polytechnic's configuration has been defined using the following elements of Mintzberg's organigrams:

- Strategic apex (director and senior leadership team) - responsible for the leadership and management of the polytechnic.

- Middle line (heads of department/middle management) - has formal authority to join the strategic apex to the operating core.

- Operating core (lecturers and teachers) - perform the basic work (i.e., teaching and research) of the polytechnic.

- Techno-structure (board of quality assurance) - responsible for polytechnic standardization within Indonesia.

- Support staff (e.g., bus drivers, custodians, administrative personnel, librarians) - responsible for providing support to the polytechnic outside of the operating work.

Polytechnic Sehat's organizational structure was found to have a set of structural positions and hierarchy in terms of a director, middle line managers, techno-

structure, and an operating core of lecturers and teachers. This study identified some additional supporting staff positions that despite being relatively small in number played significant roles in their respective institutions (e.g., bus drivers, postal workers and custodians within Sehat organisational structure). Both Bolman and Deal and Mintzberg refer to these support staff within the operating core while participants in this study indicated in interviews that located them outside the operating core. This may suggest that these staff were considered to be less of importance or have less influence when compared with other personnel in the polytechnics. It is these small differences in the three polytechnic structures that are not represented by the Mintzberg organigrams. Hence the need to note some differentiation as follows.

As illustrated in Figure 19, Sehat consists of the strategic apex of a director, and four deputy directors (finance, student relations, curriculum and communications). There is a middle line management of heads of department, which joins the strategic apex to the operating core. The operating core of lecturers and teaching staff performs the educational delivery of courses to students. A distinctive feature of Sehat was the recognition that senior management had recruited trained staff (i.e., lecturers and teachers) who could deliver education services with considerable autonomy. Specialist staff (e.g., information technology, technicians) formed the techno-structure component of the polytechnic. The support staff played an important role in facilitating the key elements of polytechnic functioning, including postal delivery, administrative support, cleaning and bus driving. It should be noted that participants who completed the organigrams recognized the importance of support staff in their polytechnics but, in hierarchical terms, located them below the operating core. This related to them being less qualified and considered to be ancillary to the core work of the three polytechnics.
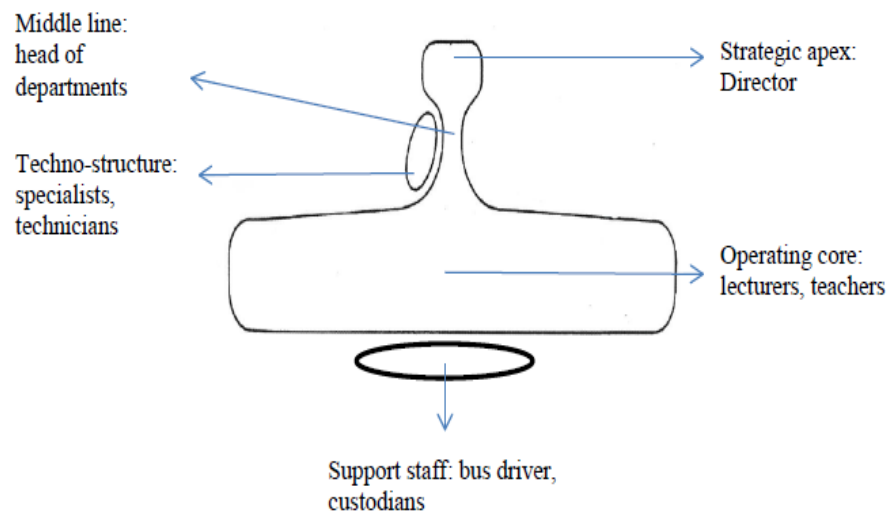
Figure 19: Sehat: Professional bureaucracy
Source: Modified from Bolman and Deal (2008); Mintzberg (1993)

Polytechnic Ikan can be defined as a modified machine bureaucracy (Bolman & Deal 2008; Mintzberg, 1993) (see Figure 20). Its structure, as defined by the managers and lecturers, highlights a centralized operational system. The director and deputy directors are responsible for the leadership and management of the polytechnic. They operate within a highly formalized set of rules and regulations that define how their organization functions. Centralized authority within the strategic apex has significant influence on decision making, which follows a chain of command down through the middle line to the operating core of academic lecturers and teachers. In the interviews, all Ikan lecturers referred to a military culture that defined their polytechnic, while managers referred to a highly disciplined culture. This formal and centralized culture was evident in interview references to a formal command structure that prevailed throughout the organization. Like those at Sehat, Ikan participants referred to the important role of support staff in supporting the polytechnic and included them in their organigrams.
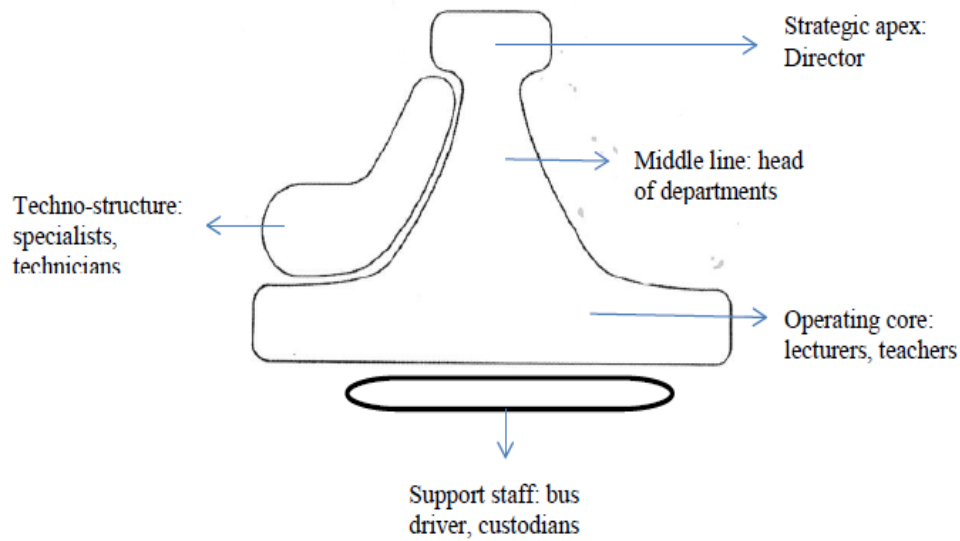
Figure 20: Ikan: Machine bureaucracy
Source: Modified from Bolman and Deal (2008); Mintzberg (1993)

Based on interview and organigram responses, the Polytechnic Mesin's structure consisted of features of both a professional bureaucracy and an adhocracy.
It was evident that lecturers and teachers located in the operating core were considered to be professional members of staff with high levels of expertise and the capacity to make decisions with minimal supervision. These modified features of an adhocracy provided a flexible and responsive culture within which Mesin staff worked. This culture was also described by participants as being adaptable and creative, and enabling problems to be solved effectively and in a timely manner.
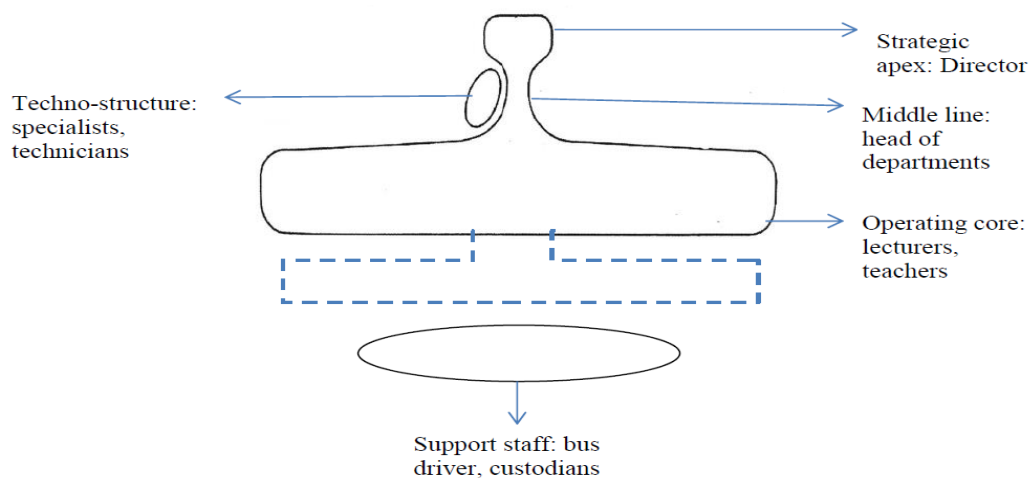
Figure 21: Mesin: Professional bureaucracy and adhocracy
Source: Modified from Bolman and Deal (2008); Mintzberg (1993)

Lecturers and managers in each organization shared their own perceptions of the structural characteristics of their polytechnics. The variations represented in each organigram illustrate what Allen (2003, p. 65) referred to as "the manifestations of their organizational structure".

9.2.2 Identity

This section discusses the issue of identity within the three polytechnics, as described by the managers and lecturers in this research. It focusses on the role of uniforms, name tags and other forms of identity. Based on interview data, there was considerable evidence to suggest that uniforms, badges, and name tags play an essential role in the cultures of Sehat and Ikan. These symbols are important as they convey important social messages about the people working in the polytechnics: who they are, where they come from, and how they should behave. These physical attributes convey the symbolic identities of their organizations (Bolman & Deal, 2008).

People who wore a uniform in these institutions conveyed two important symbolic identity messages: a) they belonged to the organization; and b) they were committed to cooperation. Staff who wore the uniforms were recognized both internally and externally as members of an organization or, in this case, as members of one of the three polytechnics. Dress codes represent an institutional image and branding (Tomić & Musa, 2011). In this study, uniforms appear to have generated a sense of inclusion within each polytechnic.

Mesin, in contrast to the other two polytechnics, did not require the wearing of uniforms by lecturers and administrative staff. Mesin embraced the following two symbols of identity: egalitarianism and equality. In relation to egalitarianism, lecturers and administrative staff had the freedom to choose their own clothes or uniforms. This type of freedom reflects Bolman and Deal's (2008, p. 160) idea of "symbols of egalitarianism", with, for example, senior and junior staff parking in common parking areas and eating in canteens that are open to all. In terms of

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equality, Polytechnic Mesin recognized that all students and members of staff had equal rights as teachers and learners and thus needed to be treated equally. This policy of free choice in clothing and identification appears to "strongly encourage informality, status equality, and dialogue" (Schein, 2006, p. 266). This enabled members of the Mesin community to see and treat others equally.

It appears that organizational identities do represent the perceptions, views, and values that characterize and are shared by the members of these organizations (Abimbola et al., 2012; Balmer et al., 1997). Physical symbols such as uniforms and badges also represent identity that characterizes the organization and portrays social messages about that organization to others.

9.2.3 Decision making

Decision making plays an essential role within organizations. How decision making was facilitated within each of the three polytechnics represents another important characteristic of their organizational cultures. This theme is discussed in greater detail in terms of considering the formal and informal processes that are evident in each polytechnic (Bolman & Deal, 2008; Popa, 2010).

In a previous study, Popa (2010, p. 1) defined formality as "inter-institutional decisions [that] are taken on the basis of formalized procedures (and specified as such in the Treaties or secondary legislation)". Informal decision making relates to a process of "informal consultation, negotiation and exchange of expertise" in order to achieve a final decision. While there was some evidence at all three polytechnics of both formal and informal decision making, Polytechnic Ikan embraced formal decision making and authority as stated in their institution's constitution. This was less evident at Sehat where there was a greater balance of formality/informality. At Mesin, informality across the culture was noted by a number of participants.

These decision making approaches have consequences. The formal approaches tend to follow bureaucratic procedures (West, 2004; West & Raso, 2013; Yackee, 2015), as happened at Sehat and Ikan. Thus, the consequence is that decisions may be

reached more quickly because they involve only key personnel. However, decisions may not represent the expectations of most people in the organization. On the other hand, more informal decision making approaches, such as at Mesin, are facilitated through a series of informal meetings and gatherings involving key stakeholders, including administrative staff and lecturers. These informal processes may involve both negotiation and lobbying (Berry, 2015; Burchett, Mounier-Jack, Griffiths, Biellik, Ongolo-Zogo, Chavez, & Kitaw, 2012). The consequences of this approach are that people feel welcome and accommodated in the organization. In addition, the involvement of others through consultation in order to broaden input into decision making is used to increase the quality of final decisions.

The following findings arising from participant interviews and observations provide new knowledge on understanding of the formality and informality of meetings and the decision making processes that prevailed within each of the three polytechnics. Table 10 lists characteristics of formality that were common at Ikan and, in contrast, informal characteristics that were more common at Sehat and Mesin.

Table 10: Characteristics of formality and informality

Formality	Informality
• Involves senior management and key stakeholders. • Invitations to attend meetings/events consist of printed letters, each with a specific document number. • In person invitation delivery. • Occurs for institutional goals. • Institutional dress code. • Institutional budget. • Mostly done inside institution and at other designated places. • Structured meeting agendas. • Bounded by time.	• Greater representative involvement of staff across the organization. • Invitations to attend meetings/events are facilitated via word of mouth, electronically or by phone. • More relaxed atmosphere. • Occurs to support formal approach. • No dress code requirements. • Catering at meetings expected and funded by those calling the meetings. • Many meetings conducted informally outside the institution (e.g., held in members' homes). • Less structured agenda. • More flexible timelines.

9.2.4 Recruitment

Organizational procedures used in employee recruitment are one of the key elements of organizational culture. This research contributes to expanding our understanding of recruiting new organizational members in specific higher education settings (Bolman & Deal, 2008). The analysis of findings in this study suggests that the recruitment of academics and administrative staff in three Indonesian polytechnics is facilitated through standard procedures and direct appointments.

In terms of standard recruitment, these procedures involve advertising vacant positions, confirming deadlines for applications, shortlisting, interviews, recommendations and appointments. For example, a manager in Polytechnic Mesin placed great emphasis on recruiting the best people for the job in order to improve the quality of teaching and learning. The transparent process listed above was employed to ensure consistency, fairness and equity during the recruitment process. Minimization of nepotism (favoring family and friends) was a priority. Greater use of online recruitment procedures at Mesin, for example, were highlighted by some managers as having a positive impact on strengthening the whole process.

Online recruitment procedures have become more common due to more jobs being advertised online and potential applicants being able to respond to the vacancies via the internet (Galanaki, 2002; Sameen & Cornelius, 2015). Online recruitment has reduced the costs and widened the potential recruitment zones for potential polytechnic employees (Melanthiou et al., 2015). It has also improved the recruitment cycle times and increased response rates (Galanaki, 2002).

Some lecturers expressed concerns that nepotism prevailed at Sehat and Ikan when it came to staff recruitment. They claimed that new academics were recruited via familial and collegial networks, with decisions to appoint determined by those who had inside connections to the institution. Nepotism has been described by some as providing both advantages and disadvantages for recruiting new staff. Hayajenh, Maghrabi, and Al-Dabbagh (1994, p. 61) commented:

> Nepotism tends to foster a positive family-type environment that boosts morale and job satisfaction for all employees, both relatives and nonrelatives…. On the other hand, allowing nepotism lowers morale for those people who supervise relatives of high-level executives, those who must work with them, and those who feel that promotions and rewards are given unjustifiably to a relative.

Both Ikan and Sehat recruited through direct appointments of either alumni, collegial, or familial connections because they found that their new staff were able to adapt more easily to their existing cultures.

It seems that standard procedures and nepotism had different impacts in these organizations. By using standard procedures, recruiting the best people for the job aims to improve the quality of teaching and learning (Byun, Jon, & Kim, 2013; Stephenson & Yorke, 2013). In contrast, allowing a culture of nepotism to prevail in the recruitment processes of these polytechnics might lead to negative impacts on the quality of teaching and learning.

9.2.5 Professional development

This section focuses on the availability and access of lecturers to professional development and its impact on ongoing learning as part of organizational culture. This research also provides some insights into professional development within Indonesian polytechnics as part of organization learning (Bolman & Deal, 2008).

The analysis of the findings of this study shows that managers in the three polytechnics expressed their commitment to provide access to professional development for lecturers. Such access included administrative permission to attend professional development training programs, workshops, and short courses. Professional development was also held in their institutions to update lecturers' skills and knowledge about their teaching, something that echoed the findings of Desimone (2011). Knowlton et al. (2015) suggested that the most beneficial kind of professional development in higher education often involved collegial relationships and leadership support that provided participants with access to different experiences and expertise.

The English lecturers at Sehat, Ikan and Mesin claimed that they did not have access to any financial support to participate in professional development activities related to their work. All lecturers in the polytechnics claimed that the English subject was not considered a priority and it did not receive a budget allocation. These English

lecturers in the three polytechnics commented that they felt less important and less valued than those working in other curriculum areas. This lack of access to professional development created some resentment and tension among these members of staff. Geldenhuys and Oosthuizen (2015) warned that lecturers who are not able to update their skills and knowledge because of limited access to professional development may have a negative impact on the quality of teaching and learning in their organization.

Professional development should be available and accessible to all lecturers and staff. Recent research by Gaikhorst, Beishuizen, Zijlstra and Volman (2015) suggests that professional development is valuable for developing new skills and expertise. It will benefit not only teaching, but also the organization and, most importantly, the students.

9.2.6 Leadership

This section discusses the impact and influence of leadership and leadership styles as described by both managers and lecturers in the three polytechnics. Sehat and Mesin participants described a leadership approach that I defined as democratic leadership. The characteristics of this democratic leadership model can be considered in terms of: participation, openness, and dialogue. In terms of participation, leaders in these polytechnics involved lecturers and administrative staff in some important decision making (e.g., deciding institutional planning programs). This type of participation created what Bolman and Deal (2008, p. 155) viewed as "a democratic workplace where employees participate in decision making".

In terms of openness, Sehat and Mesin managers described their efforts in creating a culture of openness in which their colleagues and staff were able to talk and share their ideas with the director and other members of the senior leadership team. This form of openness suggests that leaders can empower their employees to exchange and counter ideas within democratic institutions (Bolman & Deal, 2008). In terms of dialogue, managers in these institutions provided informal pathways for gaining input from their staff through informal gatherings and activities. These characteristics

of democratic leadership are similar to those described by Bolman and Deal (2008), with democratic leaders engaging employees through participation in decision making, and thus embracing a more rational, open concern for others.

In Ikan, however, there was a distinctive autocratic model of leadership applied across the organization. The characteristics of this autocratic model in Ikan can be seen in terms of: a command mode, centralization, and hierarchical processes. From the command mode (i.e., via the senior leadership team), any commands or orders emanating from one or more members of that team were considered not up for negotiation and were required to be performed by employees. In terms of centralization, all decisions had to be decided and delegated by the senior leadership team to their subordinates. In terms of hierarchy, there were clear structural and hierarchical procedures within this polytechnic. This institution reflected a semi-military autocratic leadership style. The autocratic culture of Ikan is associated with what Bolman and Deal characterized as rigid leaders and associated senior leaders, a sense of superiority in terms of formal authority and a clearly defined chain of command.

As noted in Chapter 2, a hierarchical process can be productive in terms of outcomes, but can also be less joyful for members (Bolman & Deal, 2008). While the autocratic leadership style appeared to have a positive impact on Ikan productivity, a recent study by De Hoogh, Greer and Den Hartog (2015) suggested that this approach can have a negative impact on team psychological safety and performance. In contrast, the democratic leadership style applied in Sehat and Mesin can facilitate a supportive environment for innovation (Hornáčková, Hálová & Nechanická, 2015) where leaders are approachable and typically encourage informality (Kok & McDonald, 2015). These types of leadership approaches are perceived differently and can be effectively applied within different settings, as was the case in the three case study polytechnics.

9.2.7 Roles and responsibilities

This section discusses both the managers' and lecturers' views about their multiple roles and the underpinning reasons for those roles. It is important to explore this issue because it provides additional understanding of Bolman and Deal's (2008) roles and responsibilities within Indonesian polytechnic contexts.

Ibrahim (2011) and Ibrahim and Mujir (2012) claimed that there is little evidence of multiple roles among academics in Asian higher education contexts. However, the findings of this study reveal that academics in the three polytechnics did perform multiple roles. These findings complement earlier research in Malaysian higher education (Ibrahim, 2011; Ibrahim & Mujir, 2012) and Korean higher education (Park & Liao, 2000) context, where lecturers and academic heads of department performed multiple roles. In these case studies, the multiple roles included lecturers as academics and librarians, lecturers as academics and heads of administrative staff, and lecturers acting as academics and heads of facilities departments. The interplay of academics performing multiple administrative tasks in addition to teaching and research can create challenges for them in balancing their responsibilities and priorities (Park & Liao, 2000).

Managers indicated that they performed multiple roles due to their commitment, religion, and cultural considerations. These findings provided some new insight about their commitment to performing any academic and administrative duties as required by their institutions. All managers interviewed described their dual roles as managers and academics as part of their commitment to their institution and the Ministry of Education. The academic roles typically involved teaching and learning, research and community development. In addition to these academic roles, managers in the three polytechnics described a range of other roles involving lecturers and staff. At Sehat, a manager indicated that some of his lecturers had additional roles, including performing the role of deputy director or facility manager. Similarly, at Mesin, a manager highlighted the work of one lecturer who performed both as an academic and in an administrative role (i.e., managing an academic community and

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supporting the international administrative center). The commitment of these managers and lecturers to their polytechnics suggests that:

> Culture and core values will be increasingly recognized as the vital social glue that infuses an organization with passion and purpose. Workers will increasingly demand more than a pay-check. They will want to know the higher calling or enabling purpose of their work. (Bolman & Deal, 2000, p. 108)

Managers and lecturers performed several roles based on cultural factors. Culturally, lecturers and managers had higher academic status when compared to administrative staff. For example, other administrative staff and students paid more respect to a lecturer than an administrator if that lecturer was appointed to manage and administrate the office. At Mesin, an English lecturer was mandated to become a facility manager because, as a lecturer, he had greater power to manage facilities compared to other administrative staff. This practice of placing lecturers in managerial positions above administrative staff reflects what Bolman and Deal (2008, p. 2712) described as a notion of "high power distance", with unequal positions and relationships between employers and employees within an organization.

Finally, managers and lecturers accepted multiple roles because of religious teachings. Muslim religious teaching, for example, involves individuals working as part of God's teaching, which constitutes an act of religious devotion towards a deity. Despite being of different faiths, the managers and lecturers in this research believed that in doing their jobs, they complemented their religious commitments and beliefs. These lecturers also argued that teaching was part of religious worship, suggesting that the reward for their teaching was not only salaries and incentives, but also the reward from God in the 'hereafter'. Performing multiple roles due to a commitment to religious beliefs is what Bolman and Deal (2008, p. 399) referred to as "spiritual conviction … It is an integral part of individual soul and underlying working principles within an organization. Individuals maximize their performance because of their respect for their religion".

This management of multiple roles and responsibilities could, however, lead to students being disadvantaged. Hargreaves (1994, p. 118) discussed this issue in terms of lecturer time being reallocated from students to administrative tasks: "time spent caring for students [replaced] with time meeting administrative demands".

9.2.8 Religion in the workplace

This section discusses some of the important influences of religion within the three Indonesian polytechnics. This research contributes some additional insights about the role of religion in organizations (Connell, 2007), which has had little attention in the past.

As a compulsory curriculum unit, religion was taught for one semester as one of the core curriculum units across all departments, highlighting its importance at the polytechnics. Managers at Ikan emphasized that religion is a part of their institutional culture so it must be implemented in their daily life. The role of religion as an integral part of the case study organizations reflects what Islam and Zyphur (2009) characterized as highly organized activities that often contained elements of repetition (e.g., attending regular praying sessions).

Religion was commemorated as an important part of institutional festivals across the three polytechnics. Managers, lecturers, staff and students commemorated religious days according to their faith and their beliefs. In relation to their work, all managers argued that their teaching and other responsibilities were part of religious worship, suggesting that God was watching over them, encouraging them to perform at their best.

Muslims in these polytechnics celebrated two Eid days on campus and Christians celebrated Christmas. Interestingly, all religious believers were invited to participate in these celebrations. At Sehat, students and staff were required to participate in religious celebrations on campus with many coming from various multi-faith religions.

The data suggests that religious celebrations provided opportunities to establish harmonious multi-religious activities and interactions across campus communities. Religion played an important role in the polytechnics, with all students required to complete compulsory curriculum units. Some researchers argued that religion is not only a belief, but it also influences the way people perform (Oppong, 2013). As a consequence, religion was well accepted on campus and religious groups were given access to campus facilities.

The place of religion in educational institutions in a (largely) Islamic nation extends understanding in terms of the roles of religion that have been discussed in Connell's (2007) 'Southern Theory'. Religion, especially Islam, strongly influences decision making processes, for example, in formal and informal meetings in Sehat:

> A manager begins the meeting with recitation of Qur'an-bismillahirrahmanirrahim [In the name of God, the most gracious and the most merciful]. This is followed by the recitation of Quran…. At the closing stage of the meeting, a manager closes with the qur'anic words. (Observation, December 2013).

This observation of a formal acknowledgement of Islam in daily work activities indicates the influence of Islam as the majority religion within Indonesian higher education contexts. Similarly, the influence of religion in leadership can be seen from the lecturers' preference in choosing their leaders in these polytechnics. They prefer to choose leaders whose religious backgrounds are similar to theirs. This reflects what Keim (2010, p. 107), with reference to Connell, observes as: "the calls for Islamisation of knowledge represent a specific form of indigenization in countries with Muslim majorities". This highlights that the organizational development of educational institutions in Indonesia as institutions which are attempting to be well organized in Western terms, are also organizations in which religion, especially Islam, is an explicitly recognized practice.

9.3 Themes related to Research Question 3

RQ3: What are the lecturers' beliefs and values about teaching in their polytechnics?

This section describes lecturers' teaching beliefs and values, as illustrated in Table 11. This included teaching values and priorities, team-teaching, and teaching and religious worship.

Table 11: Lecturers' beliefs and values about teaching

Themes	Sehat	Ikan	Mesin
Teaching values and priorities	Transferring skill, knowledge and character building	Equipping students with skill, knowledge and cross cultural values	Skill, knowledge and relationship values
Team-teaching	Contrived and collaborative teaching culture	Contrived teaching culture	Collaborative teaching culture
Teaching and religious worship	Religious rituals and rewards	Religious rituals and rewards	Religious rituals and rewards

Note: Discussion of teaching values and priorities (see 9.3.1), team-teaching (see 9.3.2), and teaching and religious worship (see 9.3.3).

9.3.1 Teaching values and priorities

In their interviews, lecturers in all three polytechnics talked about their teaching values and priorities. The definition of teaching values in this study reflects what Hargreaves (1994, p. 14) described as "assumed ways of doing things among [academic] communities". The lecturers described a range of perceptions and assumptions about the norms in implementing teaching programs within their polytechnic contexts. Lecturers identified several important teaching values and/or understandings about their students and their teaching. They:

a) acknowledged the similarities within and across the diverse student cohorts in terms of the students' levels of understanding, skills and capacities.

b) treated everyone equally with respect to individuals having the same rights regardless of their religion, social level, and ethnic backgrounds.

c) respected difference: that is, they valued others despite differences.

The teaching values above reflect both respect and commitment to diversity, as Bolman and Deal (2008, p. 157) argued: "A good workplace is serious about treating everyone well—workers as well as executives; women as well as men; Asians, African Americans, and Hispanics as well as whites". Similarly, Pope (2012) suggested that promoting diversity is an important component to measure the social progress of a [learning] organization and Nieto (2012) stated that embracing diversity is a powerful way to drive positive reform.

Teaching priorities in each polytechnic focused on three key skill areas: health, marine, and engineering. At Sehat, priority was directed to developing professional skills, knowledge and character building related to nursing, midwifery, nutrition and environmental health. At Ikan, the focus was on skills, knowledge and character building related to marine competency and cross-cultural values. At Mesin, the priority was on developing skills, knowledge and character building related to civil, electrical, and mechanical engineering. These teaching priorities in each polytechnic were a form of "institutional branding - communicating who the institution is" (Bolman & Deal, 2008, p. 260).

This suggests that these teaching values and priorities further reflected what Denton (1998) described as awareness and vision of a learning organization. Each polytechnic was striving to develop a clear set of goals and values that encouraged everyone in the organization to move in the same direction (Denton, 1998) in order to achieve shared aims.

9.3.2 Team-teaching

Team-teaching was identified as a common mode of teaching across the three polytechnics. This section discusses the lecturers' perceptions of the essential characteristics and benefits of team-teaching. The lecturers talked about the impact and influence of their teaching contracts on their teaching. The teaching expectations defined in these contracts directed lecturers to team-teach in what can be described as contrived collegiality at one end and, at the other, (genuine) collaborative teaching (Hargreaves & Fullan, 2012). This contrived collegiality was common in the

bureaucratic Polytechnic Ikan, where academics were required to work in teams regardless of their personalities, teaching values and disciplines. In contrast, more genuine collaborative team-teaching cultures were evident in teams that were constructed voluntarily by the lecturers. These teams were most evident at Polytechnic Mesin and, to a lesser extent, at Sehat.

Lecturers brought their own knowledge, experience and personal values to their respective workplaces. Some of the lecturers at Ikan described the need to leave some of their personal beliefs and teaching approaches 'at the door'. There was a noticeable lack of flexibility at Ikan, where preference was focused on role and responsibility standardization. Clear expectations about teaching approaches and values were stated in the teaching contracts and monitored by senior administration.

At Sehat and Mesin, lecturers were encouraged to collaborate in their teaching and learning, and make use of their team's expertise to maximize the benefits to their students. Lecturers mentioned the need to be tolerant of each other and be prepared to sacrifice their time and energy in order to achieve the team's goals. Learning from colleagues and having respect for each other (Hargreaves, 1994; Hargreaves & Fullan, 2012), as well as increased bonds among team members (Bolman & Deal, 2008), were also evident at these polytechnics.

This suggests that lecturers at Sehat and Mesin were, in some instances, moving from individual to collaborative work. This supports an identified transition from "isolated individuals to collectives and networks" (Engeström, 2014, p. 78). Research suggests that collaborative teaching cultures are more effective in facilitating learning than contrived collegial cultures (Hargreaves & Fullan, 2012). In this study, the collectives and networks were established among lecturers in and across departments. These polytechnic collaborations appeared to be authentic and in sharp contrast to the contrived collegiality that was more evident at Ikan.

9.3.3 Teaching and religious worship

The role of religion in teaching conveys three important ritual messages: teaching patterns; moral control; and a 'hereafter' reward.

In terms of teaching patterns, many lecturers performed ritual routines as part of their teaching sequences. For example, the most common ritual carried out prior to classes commencing was Muslim students engaging in prayer by reciting the Holy Qur'an. For lecturers, this routine acknowledged and recognized that their teaching activities were blessed by God and therefore would lead to better outcomes. This activity is an important part of ritual occasions (Bolman & Deal, 2008), as it conveys a deep engagement with ritual meanings and appreciation of God.

With respect to moral control, lecturers in the three polytechnics were, due to God's observation, expected to perform their teaching at the best possible level. Lecturers believed that they were performing their tasks and responsibilities and, importantly, demonstrating a religious commitment to God. To fulfil that, they were expected to engage in ritual routines that could lead to reward in the 'hereafter'. Lecturers believed they were rewarded not only with a salary but by God. This type of moral force is categorized by Connell (2007) as a key force of identity that symbolizes religious appearance and applications.

Ebrahimi, Yusoff, and Salamon (2015) described any good deed, including teaching, as a part of *ibadah* (worship). In other words, teaching for the case study lecturers would involve not only routine tasks but, more importantly, fulfilled spiritual desire and motivation. The lecturers had a desire to help create better outcomes for their students. This desire was influenced by their religious commitment.

These patterns of teaching, moral control, and 'hereafter' rewards were categorized by Moulin (2015) as representing religious identity. Thus, lecturers practiced their religious rituals as part of their teaching to represent who they are and their beliefs. Despite the diverse faiths in these polytechnics, these practices were embedded culturally within their teaching practices.

9.4 Themes related to Research Question 4

RQ4: How have the lecturers engaged with and/or adapted to the new reforms?

Table 12: Lecturers engagement with and/or adaption to the new reforms

Themes	Sehat	Ikan	Mesin
Attitudes toward change	Supportive of change	Maintain status quo	Supportive of change
Academic freedom	Engagement and participation	Lack of engagement and participation	Engagement and participation

Note: Discussion of attitudes toward change (see 9.4.1), and academic freedom (see 9.4.2).

9.4.1 Attitudes toward change

This section describes various attitudes towards change based on lecturers' perspectives. As indicated in Table 12, there were two prominent attitudes to change that emanated from the data: maintaining the status quo or tradition (Ikan); or being supportive of (and to) change (Sehat and Mesin).

Maintaining the status quo within an organization can occur when new employees are recruited through familial or collegial networks and alumni. These recruitment approaches typically aim to employ individuals who are familiar with the existing culture of the institution. For example, Ikan still uses this approach to support their recruitment practices. Fullan (1993, p. 3) suggests that change in these circumstances is minimal: "When the change is attempted under such circumstances it results in defensiveness, superficiality or at best short-lived pockets of success". Typically, initial efforts for change are thwarted.

Recruiting alumni is an effective way of maintaining existing culture and traditions, while reducing organizational recruitment budgets as less is spent on induction and familiarization. This approach led lecturers in Ikan to preserve the traditional cultures and practices that they believed had enabled their institution to maintain successful outcomes over many years. While this approach to recruitment can be managed in the short-term, in the longer term it can lead to isolated and/or insular thinking with respect to adopting and applying new approaches and technologies to enhance

teaching, management and administration. This implies that such organizations may find it difficult to discover what Fullan (2014, p. 107) referred to as "the hidden benefits of change - creative ideas and novel solutions". Maintaining the status quo can significantly inhibit creativity and identifying new ways of doing things in the organization.

With respect to supporting change, lecturers identified two different ways to implement reform: fostering cultural transformation (Bolman & Deal, 2008); and creating professional communities (Hargreaves & Fullan, 2012). In Sehat, lecturers viewed change as an important process of organizational improvement via cultural transformation. For example, the establishment of finger print technologies created improvements in punctuality and the attendance of lecturers and administrative staff (although this innovation did create a set of unintended consequences, discussed later in Section 9.5.2). In addition, Sehat lecturers created teaching materials and handbooks so that these could be used for their teaching as part of the new reform. These lecturers' initiatives and creativity enabled them to be considered "change agents" (Bolman & Deal, 2008. p. 393) who possessed "moral purpose" (Fullan, 2014, p. 33) for change. These lecturers created opportunities to collaborate with each other to write research papers that could be considered for publication in relevant journals. This increased focus and priority led to additional opportunities to gain promotion. Morally, these lecturers were committed to acting purposively without asking for gain or return from leaders and other lecturers.

The creation of professional communities, such as English clubs and research and publication communities, supported and advanced change in the polytechnics. In these communities, Mesin leaders encouraged lecturers to bring new ideas to the institution and develop English language skills. This would help the organization become more competitive at the national level. As a result, all the lecturers interviewed were working within a new educational reform environment that focused on high quality teaching, research and professional development. This indicated that change is essential in terms of adapting to the advances of current technologies. Boone (2015) stated that change is unavoidable for educational institutions that are

seeking opportunities to enhance teaching and learning. Bolman & Deal (2008) asserted that an organization undergoing change can stimulate and support new and emerging cultures within the organization.

Individual commitment and attitudes to change can vary greatly. Bekirogullari, Minas and Vrabcová (2015) suggested that some lecturers may resist reform efforts because they have low professional self-esteem, while others support change because they have the capacities, skills and knowledge to enable them to progress with the change. Allen (2003, p. 65) stated that "the interaction of individuals in responding to the [change] situation is seen as creating shared agreements which become the basis of organizational climate". These shared agreements are represented, particularly at Mesin and Sehat, in their multiple collaborative professional communities.

9.4.2 Academic freedom

Academic freedom is related to the right of academic staff to say, publish and act in ways that the educational institution respects without fear of recrimination, even though those expressed views may be counter to the organisation's perspective. Two types of academic freedom (as discussed in 7.5.2) were identified in this study: using available resources to support teaching and research activities; and the involvement of lecturers in decision making.

Lecturers stated in the interviews that they were able to maximize the use of available resources to support change within their institutions. These resources included laboratories, printing and copying, and IT support. Lecturers at Sehat and Mesin had access to these resources to enhance their teaching and research activities. This type of academic freedom resembles what Bolman and Deal (2008) referred to as a form of autonomy, because it provided opportunities for lecturers to exercise their authority in respect of their academic tasks and responsibilities.

The involvement of Sehat and Mesin lecturers in decision making and organizational activities led to greater engagement in polytechnic governance and improvement in

the quality of teaching and learning. These organizational activities included participation in poster exhibitions, seminars, panel discussions and other relevant academic professional development activities. This type of involvement reflects the importance of greater employee participation (Bolman & Deal, 2008). Greater participation can lead to the increase in "social involvement" (Bolman & Deal, 2008, p. 267) and thus the development of deeper social ties between academics and their institutions.

This strengthened engagement and commitment to their institutions led lecturers to become more active participants in their organizations. Denton (1998, p. 91) argued that "transferring knowledge allows successful ideas to be widely disseminated". In this study, lecturers actively participated in the dissemination of their ideas through seminars and workshops at their polytechnics.

9.5 Themes related to Research Question 5

RQ5: What are the lecturers' experiences since the implementation of the new reforms?

In relation to how lecturers were coping with the implementation of new reform in Indonesian higher education, Table 13 provides a summary of their experiences through the following themes: motivation and morale; finger print technologies; and new workloads.

Table 13: Lecturers' experiences since the implementation of the new reforms

Themes	Sehat	Ikan	Mesin
Motivation and morale	Positive experience	Positive experience	Challenging experience
Finger print technologies	Unintended consequences	Not applicable	Not applicable
New workloads	Work-life imbalance	Work-life imbalance	Work-life imbalance

Note: Discussion of lecturers' experience: motivation and morale (see 9.5.1), finger print technologies (see 9.5.2), and new workloads (see 9.5.3).

9.5.1 Motivation and morale

Reform within the Indonesian polytechnics was driven by two positive motivational factors: economic incentives (Bolman & Deal, 2008) and academic enrichment. In terms of economic motives, lecturers in the three polytechnics were provided with access to a number of incentives, including a 100% increase in their salaries (Law for Teachers and Lecturers, 2012). This increase in salaries focused on improving the quality of learning and teaching via improved lecturer qualifications. Lecturers commented that their salary increases were having a positive impact not only on their motivation and morale but also on their teaching, research and community service. This study echoes a number of previous studies conducted in the US, which indicated that financial incentives increased teaching performance (Dee & Wyckoff, 2015) and had positive impacts on the quality of teaching (Springer, Swain & Rodriguez, 2015).

In relation to academic enrichment, change enabled lecturers to exercise their academic authority through a number of academic activities. For example, the English lecturers at Ikan and Sehat created handbooks for students and teachers, as well as a syllabus and related resource materials for English language development. Bolman and Deal (2008, p. 153) argued that "giving workers more freedom and authority, more feedback, and greater challenges", can stimulate creativity and maximize performance.

On the other hand, the reforms were providing some challenges with respect to lecturers' workloads and responsibilities. For example, at Mesin, while appreciating the salary increase, lecturers were experiencing significant workload challenges that were having a detrimental impact on their work-life balance. Many expressed concern at the negative impact the increased workloads were having on their families. Some mentioned that they were now required to work and travel during weekends as a result of the new reforms. Despite the salaries increases, their duties and responsibilities had been raised to another level. Many Mesin lecturers found the new reforms had increased the complexity of their work and increased their workloads to unsustainable levels. Interestingly, Hargreaves (1994, p. 118) described "chronic and persistent" overload as a normal part of academic working life.

The economic incentives at Sehat and Ikan were recognized as "incentives for innovation – rewarding employee ideas and initiative, leading to more ideas and higher levels of initiative" (Denton, 1998, p. 93). In this case, innovations had impacted positively on the morale and motivations of lecturers.

9.5.2 Finger print technologies

One of the significant reform innovations at Sehat was the use of finger print technologies. These were introduced to record lecturers' punctuality and attendance. The finger print machines were placed in the administration office. Every lecturer and staff had to touch on and touch off using their thumbs when they came and left the office. The time of touch on and off indicated the beginning and ending of their working hours, which were normally eight hours per day. These finger print machines were matched with the name of lecturers and staff to ensure accurate data. The adoption of this finger print technology focused on developing better systems and technology to collect and process information (Bolman & Deal, 2008).

Lecturers and staff who worked less than the prescribed number of hours, as recorded by the technology, were financially penalized. Over time, the policy focus on improved attendance rates and punctuality was superseded as lecturers and staff at Sehat tried to avoid these penalties. This initiative was having a negative impact on individuals and the culture at Sehat. Unintended consequences of policy adoption do occur and, in this case, a lack of consultation may have led to poorly considered actions. Recent research (Wilburn & Wilburn, 2016) proposed steps to minimize the unintended consequences of policy initiatives by ensuring the change is in line with the goals of the organization; establishing professional development for employees; and using scenario teams to trial (or pilot) the initiative prior to full implementation. Follow up work to determine employees' satisfaction levels as they relate to the initiative is important, particularly prior to any proposed broader adoption (Gephart, Carrington, & Finley, 2015). Minimizing the unintended consequences at Sehat would have reduced personal conflict and the wasted effort that prevailed post-adoption (Bolman & Deal, 2008).

9.5.3 New workloads

According to Law of Teacher and Lecturer, No. 14 (2005), lecturers' workloads comprise three elements: teaching, research, and community service. Lecturers were expected to surpass minimum workloads, as outline in Table 14.

As an example of the integration of these three elements, an English language lecturer in Mesin was required to teach four units of teaching, one component of research and community service in each semester. This workload model contrasts with that in a Belgium university where university workloads focus on either teaching or research (Kyndt, Berghmans, Dochy, & Bulckens, 2014). Kyndt et al. (2014, pp. 684-685) argued that workload is measured by the "time needed to complete all learning activities such as lectures, projects, self-study and examination".

Table 14: Lecturers' workloads

Areas	Minimum workloads
Teaching	Teaching minimum 24 credits (equal to 12 units) every year, supervise workplace training, supervise thesis or final projects, supervise students' academic programs, become academic advisors, develop curriculum and materials, assist junior lecturers, and data sharing
Research	Conduct at least one research project per year, or translate a book, or edit a book and/or design an art project
Community service	Deliver a workshop, or occupy a structural position, or deliver a special service for community

Most of the English language lecturers in this study indicated that they had excessive workloads. As a consequence, the quality of academic teaching was compromised. Lecturers indicated that they were finding it difficult to prepare their teaching materials and concentrate on the delivery of high quality teaching as a result of

teaching more classes, not only during the week but also on weekends. With these workloads, they had no time for relaxation and no time to update skills (Hargreaves, 1994).

Many lecturers now faced additional workloads due to being involved in multiple roles and responsibilities. Determining priorities within these workloads was challenging for lecturers, particularly when they were delegated additional tasks by senior management. Balancing work/life priorities continues to challenge professional and family responsibilities, as highlighted by Bolman & Deal (2008, p. 354):

> Executive jobs impose a crushing workload on incumbents. The burden is even more overwhelming for women, who still do the majority of the housework and child rearing in most dual-career families.

It appears that lecturers' workloads across the three polytechnics had increased significantly, with many now being required to perform additional academic roles and an increasing number of new administrative duties. As a result, these increased workloads were negatively impacting on the quality of lecturer teaching and student learning (Welch, 2007). This also impacts on student outcome. This was leading to diminished reputations within the higher education sector and having a negative impact on their respective organizational images.

9.6 Summary

This chapter responded to the research questions presented in Chapter 1, in light of the data collected and with reference to the relevant research literature discussed in Chapter 2. This chapter summarized both managers' and lecturers' perceptions of organizational and teaching cultures at the three polytechnics. In addition, it discussed lecturers' beliefs and values regarding teaching in the three polytechnics. Finally, the chapter examined lecturers' engagement with change and their experiences after the implementation of the new reforms.

The following chapter presents some key conclusions in relation this research, followed by a set of recommendations and potential future research issues.

Chapter 10: Conclusion and recommendations

10.1 Introduction

This research focused on exploring the experiences, perceptions, and beliefs of academic managers and lecturers responsible for teaching English in a variety of departments in three Indonesian polytechnics. The prevailing cultures in the three polytechnics were investigated using a four-framed leadership and organizational model (Bolman & Deal 2003) and religious frame taken from southern theory (Connell 2007). For the purposes of this research, the term organizational culture and, more specifically, teaching cultures were defined. The research employed a multiple case study strategy to collect and analyze data. This study has significance in that it focused on achieving improvement in the culture of teaching that could be used to inform policy makers in the Ministry of Education and Culture. It could also inform stakeholders about teaching in the context of the new reforms that are being implemented in polytechnic education in Indonesia.

This chapter focuses on identifying those elements of organization and teaching culture that were prevalent in one or more of the polytechnics. It also provides a brief description of the limitations of this study, a set of recommendations for polytechnic lecturers and leaders, and suggestions for future research.

10.2 Key themes

The analysis of organizational and teaching cultures in the three polytechnics, using four organizational frames (Bolman & Deal, 2008) and the influence of religion on an organization (Connell, 2007), indicated that the three polytechnics shared a number of common characteristics related to organizational culture. These related to religious influence, teaching and learning values, and factors influencing the multiple roles of lecturers. In contrast, there were distinctive cultural differences with respect to decision making, leadership, professional development, employee recruitment, and attitudes to change. These elements of polytechnic culture are discussed within the context of the organizational frameworks used in this research, as follows:

- Structural frame: Organizational structure and multiple roles
- Human resources frame: Recruitment and professional development
- Political frame: Decision making, leadership and attitudes to change
- Symbolic frame: Identity
- Religious frame: Influence of religion

10.2.1 Structural frame

Organizational structure

The three polytechnics had different forms of organizational structure. Sehat employed a modified professional bureaucratic structure that appeared to embrace both hierarchical and participatory decision making processes and procedures across the polytechnic. This created an environment where elements of collaboration between teachers were evident. The English teachers, for example, were employed in qualified and professional teaching teams to support and maintain high quality teaching and student learning. Sehat's focus on delivering health related courses (e.g., general nursing and midwifery), however, made it necessary to embrace a set of explicit professional standards and requirements that influenced the teaching and organizational culture. The modified machine bureaucratic structure at Ikan embraced a centralized approach to decision making and command. The organizational structure at Mesin was characterized as a transitional professional bureaucracy and adhocracy, which encouraged greater autonomy and flexible working environments for lecturers and administrative staff in comparison to the other two polytechnics. There was a distinctive sense of collaboration between senior and professional staff, and lecturers across Mesin.

A common structural feature, however, across all three polytechnics was the hierarchical recognition that teaching staff (lecturers) were held in higher standing than administrative and support staff. This characteristic created cultures within each polytechnic that appeared to be detrimental to building and maintaining respect, trust and commitment across all sectors of each institution.

Multiple roles

A cultural characteristic across all three polytechnics related to the requirement of lecturers to take responsibility for multiple roles within their institutions. Upon appointment, lecturers are made aware that they may be required to perform various academic and non-academic duties. Some lecturers in this research talked about the range of administrative tasks that they were required to perform. They recognized that, financially, their polytechnics were in a stronger position in terms of using current lecturers to fill some of these administrative roles. The lecturers, however, expressed concern about their increased workloads and the fact that this additional administrative work was detracting them from their primary work of teaching and research.

10.2.2 Human resources frame

Recruitment

Two contrasting models of employee recruitment were facilitated in the three polytechnics. Sehat and Ikan embraced a form of nepotism when recruiting new academic and administrative staff. Recruiting personnel via connections with family, relatives and friend created a sense of inequity and unfairness. Lecturers indicated that nepotism was prevalent in internal promotions and appointments in their higher education institutions. They referred to particular staff who had gained promotions and appointments to certain tasks based on their personal connections. Arguments were raised to defend this recruitment approach. Employing a new lecturer or staff member who was familiar with the institution (as a result of family connections) facilitated both their transition and sense of belonging to the organization. Despite these types of arguments, this nepotistic culture did create frustration amongst lecturers and professional staff and had a negative impact on organizational and teaching culture.

Polytechnic Mesin employed an online procedure for various positions, aiming to provide equal opportunities for potential candidates who met the eligibility criteria.

In minimizing the influence of nepotism, Mesin focused on employing the best candidates in order to strengthen its teaching and research capacities as a learning organization.

Professional development

The evidence from this research suggested that the polytechnics offered limited financial support and access to professional development for their lecturers and administrative staff. Lecturers who were engaged in the delivery of key curriculum priorities had greater access to the limited professional development budget in each polytechnic. Thus, lecturers at Ikan who delivered the key curriculum related to marine studies were supported. Similar scenarios were evident at Mesin in relation to engineering and in relation to the health science priorities at Sehat. English lecturers were told by senior management that their focus should be on delivering basic English; there was no need to increase professional development access to develop their knowledge and skills to support advanced English curriculum teaching and learning. Other non-specialized lecturers in these polytechnics also reported limited opportunities to grow professionally and considered themselves to be seen as second class citizens.

In order to teach in a polytechnic, English lecturers have to have a Masters qualification, a further factor contributing to a lack of support for professional development from their polytechnics.

10.2.3 Political frame

Decision making

Each polytechnic employed various processes and procedures to facilitate decision making in their organizations. Ikan employed a formal approach to decision making, with senior administration typically directing middle management, lecturers, and administrative staff with respect to decision making and practice. In contrast, Mesin employed a more informal approach in which agreements could be achieved through the input and engagement of lecturers and administrative staff. Sehat embraced a

combination of formal and informal approaches to decision making, with senior management encouraging middle management, lecturer and staff contributions. Sehat senior management often consulted with their subordinates before confirming decisions about how best to proceed.

It appears to me that using a combination of formal and informal approaches to decision making can enhance stakeholder engagement, contributions and ownership of outcomes. It can facilitate the development of a learning organization in which contributions are appreciated and respected.

Leadership

Leadership was evident in all three polytechnics. Managers and lecturers at Ikan described an autocratic leadership approach to getting things done. The prevailing military culture at Ikan involved orders being the main form of communication about what to do and how to do it. Middle management, lecturers and administrative staff were required to obey these orders. Negotiation was not expected or encouraged by senior management.

Conversely, Mesin and Sehat embraced a more democratic style of leadership that encouraged stakeholder collaboration and contributions. Managers and lecturers within these two organizations typically referred to leadership as transparent administration that encouraged and accommodated input from stakeholders within the organization. They described a culture that fostered two way communications. Bolman and Deal (2008) suggested that democratic leadership accommodates bottom-up voices, which are valued as constructive inputs by senior management.

For Ikan, the autocratic leadership approach appeared to work. For Mesin and Sehat, a democratic leadership style had created an environment where stakeholders and their contributions were valued.

Attitudes to change

Attitudes to change and improvement are an integral part of organizational culture. Two contrasting views about change were expressed by the research participants: maintaining the status quo; and support for change. The analysis of the interview data suggested that the Ikan culture was one that focused on maintaining the status quo. The strong military sub-culture and one-way communication procedures were clearly embedded in the daily lives of Ikan personnel. In contrast, participant comments indicated that the organizational cultures at both Sehat and Mesin tended to embrace innovation and change. Academics and administrative staff were, for example, encouraged to strengthen their knowledge and skills related to new technologies in order to improve the quality of teaching, learning and administration within their respective organizations. Ready access to professional development was identified as an important catalyst in stimulating change and improvement in twenty-first century teaching and learning practices.

10.2.4 Symbolic frame

Identity

The development of a sense of identity was highlighted as a priority for most of the research participants. Wearing uniforms was symbolically significant in both the Ikan and Sehat communities. As stated earlier, the dress codes were seen as a representation of institutional image and branding (Tomić & Musa, 2011). Uniforms, and badges, symbolized each organization. These symbols were considered important as they conveyed important social messages about the identity of people working in the polytechnics. Bolman and Deal (2008) suggested that these physical attributes often convey the symbolic identities of organizations, encouraging cooperation and a sense of belonging and inclusion.

10.2.5 Religious frame

Religion played a significant role in influencing formal and informal activities across the three polytechnics. Religion is one of the compulsory curriculum units taught in

all three polytechnics for one semester in the academic calendar. In addition, religious activities were considered a regular part of daily life. These activities were commemorated and supported by both leaders and religious organizations in each polytechnic. It was noted that each polytechnic embraced religious celebrations across many faiths. As stated earlier, Sehat students and staff were required to participate in religious celebrations on campus, with many multi-faith attendees.

Across the three organizations, religion provided opportunities for lecturers and students to promote values of harmony and tolerance on campus. It also encouraged senior management and lecturers to facilitate inter-religious engagement and develop relationships and environments that added value to institutional culture.

10.3. Contribution of this research

This study contributes to the extending of theoretical understanding of teaching cultures and organizational developments in polytechnics in Indonesia. This study employs Bolman & Deal's (2008) four frames for analysis of an organizational culture: human resources, political, structural and symbolic lens of organisation. This study has added a fifth religion frame for analysing organizational cultures. This extends the theoretical understanding of 'southern theory' (Connell, 2007) which recognises the influence of religion within organizational and teaching cultures, as source of knowledge creation.

This study extends the understanding of organigrams (Bolman & Deal, 2008; Mintzberg, 1979) in terms of the modification of the hierarchical positions in organizational structures. This study adds new insights into the political frame of organizational culture (Bolman & Deal, 2008; Popa, 2010) particularly in relation to the identification of characteristics of formal and informal approaches to decision making. This research extends an understanding of teaching cultures (Hargreaves, 1994; Hargreaves & Fullan; 2012) especially in relation to collaborative teaching elements. The application of southern theory (Connell, 2007), has enabled this research to contribute to new knowledge about the roles of religion in higher education contexts. The recognition and understanding of the role of religion within

the three polytechnics was most evident within the curriculum units, organisational identity and its presence in organisational celebrations.

10.4 Significance of the study

This study provides practical significance for the government, polytechnics and lecturers, and other relevant educational stakeholders such as researchers, curriculum developers, scholarship providers and religious leaders.

In relation to the Government of Indonesia, particularly Ministry of Science and Higher Education, this study contributes insight into the way people within polytechnics interact and work structurally and politically within those organizations. It also informs the government on the role of religion so that they can consider regulations for religious practices in higher education in general.

For polytechnics, this research provides new insights on managers and lecturers' perceptions and experiences in dealing with human resources, and structural beauracracy. Thus, lecturers can apply and use these findings for better engagement and interaction with managers, students, other lecturers and administrative staff. In addition, this study hopes to provide new understandings for policy makers and top management of polytechnics as to appropriate decision making for the improvement of polytechnics.

Understanding the roles of religion in polytechnics can influence top management in order to provide guidelines in relation to the place of religion within organizations. This helps to provide equal opportunities for minority religious followers to be part of and engage in organizational activities. As a consequence, lecturers, administrative staff, and managers can use these findings to better inform their practice in order to create harmonious relationships among diverse religious practitioners within polytechnics.

Overall, albeit it was carried out within the context of three Indonesian polytechnics, this study is of relevance to local, national and international educational organizations.

10.5 Limitations of the study

There are 40 state polytechnics across Indonesia (Directorate General of Higher Education, 2015), excluding private polytechnics. As this study was carried out in three of these state polytechnics in South Sulawesi, one should not assume that the outcomes and recommendations could or should be generalized across all polytechnics. The participants in this study were polytechnic managers and lecturers of English learning, teaching and curriculum. It would be unwise to assume that their views about the culture of their polytechnics would represent the views of all of their colleagues.

10.6 Recommendations

The cultures of the three polytechnics have had a major influence on the teaching, learning, and administrative processes and procedures that have been discussed in this research. Embracing change and improvement implies fundamental learning. Lecturers and managers must be willing to engage in professional learning that enables them to support their students in being prepared to meet the challenges of the future. Some of the themes identified and discussed in this research were more influential than others. The impact of professional development; the nature of the lecturers' roles and responsibilities; the leadership approaches, particularly as they related to recruitment; and the influence of religion had a significant impact on the organizational and teaching cultures in the three polytechnics.

It is recommended that managers and leadership teams in the polytechnics stimulate and support a culture that embraces professional development and professional learning in their organizations. Strengthening the quality of teaching and learning by enhancing the skills and knowledge of lecturers and administrative staff will be essential if the polytechnics are to continue to offer cutting edge learning for their students. Lecturers' responsibilities and workloads must be carefully administered in order to maintain efficient, effective and sustainable organizations. Focusing lecturers' roles and responsibilities on teaching, learning and research, while minimizing administrative tasks, is a priority. Employing administrative staff who

are trained to manage and complete the multitude of tasks that need to be addressed is essential. Enhancing the quality of student learning and research is also critical as this has a direct impact on institutional branding, reputation and profile within the organization's local, national and international communities. Maintaining work-life balance for all polytechnic personnel is vital to the individual as well as their organizations.

It is recommended that democratic forms of leadership are used to strengthen the engagement and commitment of managers, lecturers and professional staff to their respective organizations. Increased participation in decision making, planning and recruitment across each polytechnic will stimulate creative collaborations. It will also enhance the quality of teaching, learning and research outputs, which are essential requirements of the new reforms. Finally, it is recommended that polytechnics avoid collegial and familial networks to recruit future staff and lecturers. Minimizing nepotism should strengthen the capacity to recruit the best applicants.

It is also recommended that Indonesian higher education in general and polytechnics in particular continue to adopt Western elements of organizational structure and culture that facilitate effective and efficient management and learning and teaching practices. At the same time, it is essential that these Indonesian higher education institutions maintain their prominent and coherent attention to local and national beliefs, values and practices that reflect the Indonesian culture.

10.5 Future research

A number of questions and research issues have been raised by this study. These are recommended as areas for further study and include:

1. How do specific organizational strategies affect the development and preparation of teachers in polytechnics?
2. How is organizational culture perceived by students in relation to teaching and learning?
3. How do college students perceive and define teaching cultures? How do they perceive the development, value, and benefit of teaching culture?

4. What are the most effective teaching cultures that impact on students' motivation and academic outcomes?

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Appendices

Appendix 1: Research study interview guide

The following questions will invite participants to describe their work within their polytechnic culture(s). The questions will focus on developing an understanding of the cultures as seen through the five lens: Structural (S); Human Resources (H); Political (P); Symbolic (Sy) and Religion (R).

Can you tell me about your role and responsibilities while teaching English (or managing) at your polytechnic? (H, S, P, R)

Can you tell me a bit about the culture of your department in your polytechnic? ("the way we do things around here")

Can you tell me how roles and responsibilities are distributed in your department/ institution? (S, P, H)

To what extent does your voice influence decision making in your institution? (S, P)

How do you/ your team coordinate/organize formal meetings? (S)

Can you tell me the ways of making decisions in your department/polytechnic? (S)

Do you engage in team planning/team-teaching and if so, does it help your teaching performance? (H, S)

What access do you have to professional development in your institution? (S, H)

What processes are required for you/your colleagues to access professional development in your institution? (S, H)

How do you/your colleagues determine the impact/value of professional development? (H, S)

Is good teaching recognized in your institution? If so how? (H, Sy)

Do you teach/plan/evaluate in a team or individually? Please explain. (H, S)

Does the institution recognize and acknowledge your skills? If so how? (H)

What contributions do you/can you make to your institution? (H)

Is there conflict in your institution and if so, how is it managed? (with colleague(s), your manager, in your department, across the institution). Can you describe an example (no names)? (P)

Can you tell me about any staff or stories about staff who have influenced work in your department/polytechnic? (Sy)

Can you describe any ceremonies and/or rituals that are important to your polytechnic? (Sy)

Are there any symbols that represent important values and/or goals in your polytechnic? (Sy)

How do your beliefs and values influence your daily activities and responsibilities? (H, R)

Does religion play an important part in your polytechnic? (R)

What role and influence does religion have on you and your work; on your colleagues and their work? (R)

How do you/your polytechnic support a work/life balance (between your role (as a lecturer/ team coordinator) and your needs/roles/responsibilities outside of work? (H)

Can you describe how you/your colleagues/your polytechnic cope with/react to change? (H, S)

What has been the impact of the new reforms on you/on your colleagues/or your polytechnic?

How have the lecturers engaged and/or adapted to the new reforms? (H, S, P, R)

What are the positive outcomes and/or challenges that you face with respect to the new reforms in higher education?

What do you consider to be the main priorities for you and your polytechnic in the short term (next 12 months) and mid-term (2-4 years)? (H, S, P, R)

Appendix 2: Short demographic questionnaire

Dear participants,

The title of the research: the organizational and teaching cultures in Indonesian higher education: a case study in three polytechnics.

The aim of this short questionnaire is to identify the demographic backgrounds of the participants involved in this study.

Name of participant   :

Age   :

Religion   :

Educational background   :

Sex   : Male/female (Circle one)

Teaching responsibilities

a. Number of classes   :

b. Number of departments   :

Current structural positions   :

Length of teaching   :

Professional development

a. Names of programs   :

b. Length   :

c. Place   :

Work experience   :

Thank you very much for your time

If you have any questions, please feel free to contact us: Rosmaladewi (student researcher): rosmaladewi.rosmaladewi@vu.edu.au and A/Prof. Bill Eckersley (chief investigator): bill.eckersley@vu.edu.au.

Appendix 3: Observation protocol

Items	Description	Reflective notes
Date/time		
Setting/contexts		
Participants		
Activities/actions/agenda		
Focus of the activities		
Participants' contribution		
Chair/coordinator of activities		
Duration		
Frequency		
Types of activities (informal or unplanned /formal meeting)		
Symbol or ritual of activities		

Appendix 4: Ethics approval

Mon 11/11/2013 9:32 AM
To: Bill.Eckersley@vu.edu.au;
Cc: rosmaladewi.rosmaladewi@live.vu.edu.au;
Anna.Popova@vu.edu.au

Dear ASPR WILLIAM ECKERSLEY,

Your ethics application has been formally reviewed and finalized.

Application ID: HRE13-259

Investigators: ASPR WILLIAM ECKERSLEY (Primary CI); MS ROSMALADEWI
ROSMALADEWI, MS ANNA POPOVA

Application Title: Organizational and teaching cultures in Indonesian higher education:
A case study in three polytechnics.

The application has been accepted and deemed to meet the requirements of the National
Health and Medical Research Council (NHMRC) 'National Statement on Ethical
Conduct in Human Research (2007)' by the Victoria University Human Research Ethics
Committee. Approval has been granted for two (2) years from the approval date;
11/11/2013.

Continued approval of this research project by the Victoria University Human Research
Ethics Committee (VUHREC) is conditional upon the provision of a report within 12
months of the above approval date or upon the completion of the project (if earlier). A
report proforma may be downloaded from the Office for Research website at:
http://research.vu.edu.au/hrec.php.

Please note that the Human Research Ethics Committee must be informed of the
following: any changes to the approved research protocol, project timelines, any serious
events or adverse and/or unforeseen events that may affect continued ethical
acceptability of the project. In these unlikely events, researchers must immediately
cease all data collection until the Committee has approved the changes. Researchers are
also reminded of the need to notify the approving HREC of changes to personnel in
research projects via a request for a minor amendment. It should also be noted that it is
the Chief Investigators' responsibility to ensure the research project is conducted in line
with the recommendations outlined in the National Health and Medical Research
Council (NHMRC) 'National Statement on Ethical Conduct in Human Research (2007).'

On behalf of the Committee, I wish you all the best for the conduct of the project.
Secretary, Human Research Ethics Committee
Phone: 9919 4781 or 9919 4461
Email: researchethics@vu.edu.au