

Organizational Culture In Perspective Anthropology

Safriadi*, Supriadi Hamdat**, Munsil Lampe**, Musran Munizu**

* Graduate Student PhD, Study Program : Science Of Public Administration. Hasanuddin University, Makassar, Indonesia

**Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar, Indonesia

Abstract- This article describes the anthropological perspective in the study of the organization, particularly related to the culture of the organization. Organizational culture is a reflection of the organization itself. Anthropology as a science that covers the study of culture takes an important role in the development of cultural studies organization. An ethnographic approach that looks at the phenomenon based on what the owner or the perpetrator of culture will provide a positive contribution in the study of organizational culture in the form of findings regarding the ambiguous attitude, political dynamics, creation, modification, and the role of actors in the organization. Ethnographic analysis will explain the differentiation of attitudes and behavior of members of the organization are understood as a cultural organization. Paradigm competing in this study from the perspective of anthropology is the functionalist form of assessment of the functional elements in the organization as a whole that make up the organization, interpretivism that studies the form of meaning basic assumption, the value system and philosophy of the organization to guide the work on every member of the organization and interactionism in the form of studies on the interaction of members based on the meaning of the symbols of the organization that is widely understood by members of the organization. Various paradigms are emphasizing that how anthropology contribute in the study of the organization, especially in today's modern organizations.

Index Terms- Culture, Organization, Anthropology

I. INTRODUCTION

The organization is an integral part in the study of anthropology, because the organization is not only understood as a group of people who have common goals in the group have a constitution and bylaws, but the organization in anthropology wider scope in the form of patterns of social networks in people who can form social groups. In this case the organization can also be a social process and setting the action in a row according to the chosen destination. Anthropology contribute to the study of the organization in the form of studies of organizational culture, organizational change, and form a strong culture to sustain the organization. The review was initiated on 1980-1990an era, when caused distrust modernization by Western policy based on a third-world country. The purpose of this study introduce a model of organizational studies in anthropology perspective that is different from the model studies that have been conducted from various disciplines beyond anthropology. Changes were introduced on the differences in the style of association which western bureaucratic model is considered to have a weakness when applied in the Third World, not in the West (Wright, 2005).

Conformity assessment of anthropology in the context of the organization in the form of anthropological approach in the study of culture, starting from the thinking and practice of management and organizational scope is understood as part of the construction of meaning (Wright, 2005). Further by Sinha (2008) has a cultural community as well as an organization. In an organization called the soul of the organization, spirit and ethos that filters all organizational behavior and guiding how and why people work as well as the function of culture in society.

The next major issue related to the definition and method used multiple disciplines to explain the culture of the organization related to the perspective put forward by Schein (1993) that organizational culture is viewed culture as a system of shared values, norms, underlying assumptions, and expectations is expected to control the behavior of members of the organization. However, this model has a weakness in explaining the heterogeneity of the members of the organization who have different cultural backgrounds, where the differences in this background will have an impact on the cultural acceptance in the internalization of the organization. Some assumptions may be understood differently.

Nevertheless the concept of Schein was a referral from a variety of research on organizational culture of these different disciplines. This definition is also in line with the flow Cognitivism in the study of anthropology who explained that culture is a system of meaning that is understood and shared by supporters of a culture. However that may be different or the same meaning by different individuals. This definition can be used to describe the organizational culture by being able to provide an explanation that can purport to be a symbol differently by different individuals because they are not empty vessels before joining the organization. The interpretation of symbols or phenomenon is a mental contestation that covers all the knowledge that has already become a reference and individual action as a reflection of the culture before

II. ANTHROPOLOGICAL CONTRIBUTIONS IN THE STUDY OF ORGANIZATIONAL CULTURE; SEVERAL COMPETING PARADIGMS.

Various paradigms in anthropology studies to date continue to concentrate in explaining the various object of study. Anthropology today is no longer just concentrate on segments of rural communities, or communities in urban areas, but in the world of modern organizations also took part. Tamoko Hamada (2013) in his "Neurological Model of Organization Culture" explains that there are three paradigms in anthropology that is used in the study of organizational culture that is utilitarian, interpretivism and interactionism. Although in his writings

Hamada does not explain in detail. The third paradigm is also well used by various disciplines as a framework for the study of organizations. However, this paradigm can be briefly described as follows:

III. UTILITARIAN PARADIGM FUNCTIONALISM

The basic assumption of the structural functionalism theory is a theory of building the greatest influence in the social sciences in the present century. Characters who first coined the functional ie August Comte, Emile Durkheim and Spencer Herbet. Functional structural thinking is strongly influenced by biological thinking that considers society as a biological organism is composed of organs are interdependent, such dependence is the result or consequence that the organism can still survive. As with other approaches functional structural approach also aims to achieve social order.

Structural-functional theory was originally set of ideas Emile Durkheim, which Durkheim's thoughts are influenced by Auguste Comte and Herbert Spencer. Comte with his thoughts on the analogy of organismic then further developed by Herbert Spencer to compare and find similarities between communities of organisms, and eventually evolved into what is called the requisite functionalism, which is a guide for Spencer substantive analysis and functional analysis mover.

Durkheim firmly planted the organismic terminology. Durkheim said that the community is a unity in which there are parts distinguishable parts. The parts of the system has the function of each that makes the system balanced. The section is interdependent with one another and functional, so if something is not working it would destroy the balance of the system. Thought that is the contribution of Durkheim's theory of Parsons and Merton regarding structural functional. In addition, the functional anthropologist Malinowski and Radcliffe-Brown also help establish a modern functional perspective. Aside from Durkheim, structural-functional theory is also influenced by the ideas of Max Weber. In general, two aspects of the studies that have a strong influence Weber is a substantive vision and strategy regarding social action in analyzing social structure.

Weber thought regarding social action in the development of thinking is useful in explaining the actions Parsons actor in interpreting state. There is also the basic assumption by Talcott Parsons. According to Parson, there are four key components in the structural-functional theory, namely: Adaptation, Goal Attainment, Integration, and Latency (AGIL).

- a) Adaptation: the social system (society) is always changing to adapt to the changes that take place, both internally and externally.
- b) Goal Attainment: every social system (society) has always met the common goals to be achieved by the social system.
- c) Integration: every social system is always integrated and tend to persist in equilibrium (balance). This trend was maintained through the ability to survive for the sake of the system.
- d) Latency: social system always try to maintain the forms of interaction that are relatively fixed and any deviant behavior is always on accommodation through agreements renewed continuously.

Thought Malinowski and Brown in the functionalism influenced by sociologists who see society as a living organism, and both contribute their thoughts on the nature, functional analysis built on organic models. Within the limits of some of the basic concepts of functionalism in the social sciences, an understanding Radcliffe-Brown (1976), regarding structural functionalism is the basis for the functional analysis of contemporary : The function of any recurrent activity, such as the punishment of the crime, or funerals , is the part it plays in social life as a whole and, because it is a contribution that it provides for the maintenance of the structural continuity of Radcliffe-Brown (1976).

Functionalism in the study of the organization aim to differentiate functions maintain the continuity of the whole organization (eg planning, organizing, motivating, monitoring). Functional units and a balanced social system ensures a harmonious cooperation and peace within. Thus, in an organizational relationship of the parts in the organizational structure is described as something functional for the continuation of the organization. For example at various levels within the organization such as the level of director, manager, level of supervision and regular employees (administrative staff, marketing) to function properly, the existence of the organization would also be good.

However, in the functionalism cause deterministic methodology in understanding the patterns and repetitions social processes in organizations (Merton, 1982). Functionalist epistemologically thus characterized by orientation to create an integrated system, but does not explain that the system is not always going to go smoothly there will be interference due to external factors and internal associated with the organization.

IV. PARADIGM INTERPRETIVISM

Interpretive derived from German philosophy which focuses on the role of language, interpretation, and understanding in the social sciences. This approach focuses on the subjective nature of the social world and trying to understand it from the frame of the object being studied. The focus on the individual and the meaning of human perception on reality rather than an independent reality which is beyond them. Humans are kept - constantly creating their social reality in order to interact with others. The purpose is none other interpretive approach is to analyze the social reality of this kind of social reality and how it formed. To understand a specific social environment, researchers must explore the subjective experience of the principals.

Interpretative paradigm appears contrary to functionalism, interpretative is the most important source in the study of social sciences and humanities such as sociology, psychology, political science and cultural anthropology. Interpretive try to reconstruct the principles of interpretation / symbolic paradigms in management leads to several points including: social constructivism, aspects of cognitive activity and the role of language in shaping social reality and practice.

Referring to Geertz (1973) , suggests a definition of culture as: (1) a system regularity of meanings and symbols, with meanings and symbols are the individuals define their world, express reviews their feelings and make their judgments; (2) a

pattern of meanings transmitted historically contained in symbolic forms, through the symbolic forms of human communication, strengthen, and develop their knowledge of and attitude towards life; (3) a symbolic apparatus for controlling behavior, extra somatic sources of information; and (4) because the culture is a system of symbols, the culture process should be understood, translated and interpreted. The symbolic language of culture is public, and therefore researchers should not pretend to have gained some insight into the corners deep in the minds of individuals. The symbolic function universal, and people can not understand the culture of a society without this function, which works along the genetic code itself. (Geertz, 1973). So, being a man means cultured.

Then when Interpretive as Geertz argued, then in the context of formal organizations interpretive theory concentrates on explaining the complex linkages in the social structure and organization. The key to creating a scientific theory is the understanding, refers to a viewpoint in the observations or views of members of the organization involved. His approach is a must expose inter subjective multiplicity of meanings and interpretations submitted by various actors organizations. Multiplicity of meanings within the organization and then explain the diversity of behavior within the organization that have an impact on the contribution difference and goals and motives of any members of the organization. Even in this condition may explain the ambiguous, political behavior that might not be consistent with the value system of the organization or even on the ultimate goal of the organization.

V. PARADIGM INTERACTIONISTS

Symbolic interactionism is one model of cultural research that seeks to uncover the reality of human behavior. The basic philosophy of symbolic interactionism is phenomenology. Symbolic interactionism basing his studies on interpersonal cultural interaction that has been in touch with aspects of society or group. Symbolic interaction perspective seeks to understand culture through the human behavior reflected in the communication. Symbolic interaction more emphasis on the meaning of a community cultural interactions. The essential meaning will be reflected through cultural communication between local residents or in the context of an organization that is communication between members of the organization. At the time of communicating clearly a lot to ask meaningful symbols, hence the task of researchers found that meaning.

According Spradley (1997), there are a few premises of symbolic interactionism researchers need to understand the culture, which is as follows; First, humans do things on the basis of the meaning given by different it was to them. Suppose, managers, directors vehicles, account officer, marketing and others on as part of the organization. All of that is a symbol of the special significance in the context of the organization. Second, the basic symbolic interactionism is the "meaning of the various things that came from, or arising from a social interaction with others. Culture as a system of meaning that is shared, learned, repaired, maintained, and is defined in the context of people interacting. Third, that the meaning of the symbolic interactionism handled or modified through an interpretive process that is used by people in relation to the various things

that he faced. A policeman also uses culture to interpret the situation.

In addition to these three premises, Muhadjir (1996), added another seven propositions. The seven propositions associated with the figures of its predecessor inventor, namely: first, that human behavior has meaning behind being implicated. The second meaning of humanity necessary to find the source into the social interaction. Third, the human community is a process that develops a holistic, undivided, non-linear and unpredictable. Fourth, the meaning of applicable according to the interpretation of phenomenology, which is in line with the objective, purpose, and not by mechanics. Fifth, the mental concept of man developed dialectically. Sixth, human behavior was reasonable, constructive and creative and not elementary-reactive: Seventh, it is necessary to use methods of introspection sympathetic, emphasizing intuitive approach to capture the meaning.

Within the meaning of symbolic interaction, can be through the process: (1) translation (translation) by way of transfer my language of indigenous people and move the tape to the article; (2) interpretation, it should be sought background, context, that summarized a clear concept; (3) extrapolation, emphasizes the ability to uncover the power of human thought behind that is presented; (4) the meaning, demanding human integrative abilities, sensory, power she thought, and reason.

Meanings should indeed not rely on sight "purely subjective" from the owner of the culture, but rather use insights "intersubjective". That is, the researchers attempted to reconstruct the cultural reality that occurs through interaction between community members. At the time of the interaction that occurs, researchers can perform feedback of the questions are mutually supporting. Trick to-teaser questions that intrigued investigators, would bring the meaning of an interaction between cultural actors. The interpretation is not a free act, but need the help of others, namely an interaction. Through the interaction of a person with others, will form a full understanding. Such an interpretation, according Fedyani (2009), are essential in symbolic interaction. Therefore, the interaction becomes conceptual paradigm exceeds the "inner urge", "personal qualities", "motivation is not realized", "chance", "socioeconomic status", "role obligations", or the physical environment. Theoretical concept may be beneficial, but only relevant to the extent entered the process of defining.

The implications of symbolic interaction by Denzin (2009), need to consider seven issues: (1) the symbols and interaction should be incorporated before the study is complete, (2) researchers must look at the world on the basis of the viewpoint of the subject, (3) the researcher must associate symbols and subjects in an interaction, (4) setting and observations should be noted, (5) the method must reflect the change process, (6) the implementation must take the form of symbolic interaction, (7) the use of the initial concept to drive then to operational, a proposition which was built interactional and universal.

In every movement, cultural actors will interact with each other. At that time, they were directly or indirectly reveal the stock of culture are enormous. Inventories of cultural knowledge through interaction shown that the study focused on the symbolic interactionist models. From these interactions, there will be a number of signs, both verbal and non-verbal unique. Therefore increasingly rapid progress of time, researchers also need to pay

attention when cultural actors interact through advanced tools. Maybe once they interact using Mobile (HP), internet, fax, letter and others. All the activities of such a culture is nothing but a symbolic target interactionist researchers. What needs to be remembered by cultural researcher is, that the perpetrator himself was no less ingenious actors to cast. Therefore from time to time their interaction needs to be examined in depth. There must be no apparent interaction deliberately trapping researchers.

In the view of the interactionist model of a symbol of cultural behavior will try to enforce the rules, laws, and norms for the community. So, not the other way their interaction is framed by the rules of the dead, but through symbolic interaction will show up rules agreed upon collectively. Cultural significance will depend on interaction process. Meaning usually appear in units of complex interactions, and sometimes also in small interaction between individuals.

Thus, symbolic interactionist models will analyze various things about the symbols contained in the interaction of actors. It may well be cultural actors using symbols, unique or special that can only be understood when they interact. Say, a cup of milky coffee, sharing cigarettes, congratulations, if you stand alone yet to realize a meaningful symbols. However, when the object is placed on one of the cultural procession, given meaning in the form of friends or business associates, then the symbolic object is meaningful.

That is why there are some important notes to keep in mind for researchers interactionists symbolic, namely: (1) the symbol will be meaningful full when it is in the context of active interaction, (2) cultural actors will be able to change the symbol in the interaction that raises a different meaning with the meaning commonly, (3) the use of symbols in cultural interaction and sometimes bending depends language games perpetrator, (4) the meaning of the symbols in the interaction can be shifted from place and time.

That is why there are some important notes to keep in mind for researchers interactionists symbolic, namely: (1) the symbol will be meaningful full when it is in the context of active interaction, (2) cultural actors will be able to change the symbol in the interaction that raises a different meaning with the meaning commonly, (3) the use of symbols in cultural interaction and sometimes bending depends language games perpetrator, (4) the meaning of the symbols in the interaction can be shifted from place and time.

VI. CONCLUSION

Anthropology as a science that is actually born and developed with the main theme of study is very relevant culture and to contribute in the form of thought which theoretically and methodologically on the study of the organization. A theoretical approach with reference to the functionalist paradigm that

viewed elements in the organization as a functioning system in running the organization. Paradigm interpretivism describes organizational culture as a system of values that are shared by members of the organization and become individual meanings which then gives explanation on the diversity of behavior of members of the organization. Interactionists symbolic, illustrate that culture is a symbolic meaning in every interaction in the organization. Interactions that occur provide shared meanings in accordance with the purpose of the organization. While the methods of ethnography as a study that saw the helplessness culture actor's perspective so that the basic analysis is how actors understand, act and create. Perspectives and this method gives a different nuance to the study of organizational culture.

REFERENCES

- [1] Denzim Norman. K, Lincoln Yvonna S, 2009. Handbook Of Qualitative Research, Yogyakarta, Pustaka Pelajar.
- [2] Fediyani, Ahmad., 2009, Antropologi Kontemporer, Jakarta, Gramedia Pustaka Utama.
- [3] Geertz, Clifford, 1973, The Interpretation of Culture, New York : Basic, (pdf)
- [4] Koentjaraningrat, 2009., Ilmu Antropologi (Edisi Revisi), Jakarta, Rineka Cipta.
- [5] Koentjaraningrat 2004., Model Analisis Etnografi dalam Penelitian Kualitatif, <<http://divanusantara.wordpress.com/>>
- [6] Muhajir, Noeng, 1996., Metode Penelitian Kualitatif, Yogyakarta, Rake Sarasin
- [7] Radcliffe-Brown, AR. 1959. Structure and Function in Primitive Society, 3rd Edition. London: Cohen and West Ltd.
- [8] Schein. Edgar, 1997. Organisational Culture & Leadership, 2nd Edition (Jossey-Bass 1997)
- [9] Sinha.B.P, Jai., 2008., Culture and Organizational Behaviour, Los Angeles, London, New Delhi, Singapore, SAGE Publication
- [10] Spradley James P., 2000. Metode Etnografi, Yogyakarta: PT Tiara Wacana Yogya.
- [11] Wright, Susan. 2005., Anthropology Of Organization, Routledge, London and New York.

AUTHORS

First Author – Safriadi, Graduate Student PhD, Study Program : Science Of Public Administration. Hasanuddin University, Makassar, Indonesia. Email : safriadiunhas@gmail.com

Second Author – Supriadi Hamdat. Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar

Third Author – Munsil Lampe, Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar

Fourth Author – Musran Munizu, Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar