

Leaders in Communicating and Maintaining Sustainable Academic Culture toward the Top Ten Universities in Indonesia

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Abstract

For universities, leader performance is a determining factor for success. Organizational culture grows with the organization's leaders. In addition, there is a tendency to change the organizational culture perspective towards subjectivism (Clark, Geertz, Schwartz & Ogihy, Weick). For the University of Lampung (Unila), which was founded in 1965, it turns out that leaders' communication performance under pressure of problems can maintain its academic culture. Initially, this research began with a decrease in Unila's ranking among Indonesian universities in 2019. After conducting the study, two cultural orientations were found, which are being a research university and an educational university. These two value orientations have the power to increase Unila's ranking among universities, as well as becoming a legacy. In 2022 there was a corruption case by university leaders, accepting bribes in admitting new students. The research continues with a focus on how a guided communication culture can maintain Unila's ranking. Data collection was carried out through intensive interviews with the new rector, vice rectors and faculty deans. The results show a picture of typical leader communication patterns, to maintain a sustainable academic culture. First, in the context of recovery, prioritizing internal communication patterns through ritual activities. Second, the slogan "Be Strong" was symbolically proclaimed within the academic community. Third, the communication pattern that is practiced both in the leadership ranks through the division of roles and among all members is to create togetherness, support each other, and reduce structural barriers.

Keywords: *Leader communication pattern; organizational internal communication; "be strong"; togetherness, reduce structural barriers; and sustainable academic culture.*

Introduction

In 2019, the Indonesian Ministry of Research, Technology and Higher Education announced the clusters among Indonesian universities. Lampung University (Unila) was ranked 46th. In the first cluster there were 13 universities; cluster two there were 70 campuses; cluster three there were 338 universities; there were 955 campuses in cluster four; and 765 universities in cluster five. In 2020 Unila's ranking was 29, but still in cluster two. In the same year, Unila was in 28th position among universities in Indonesia and 3438th in the world ranking (Webometrics, 2020). However, it has been determined in Unila's 2025 vision to become the ten best campuses in Indonesia (Unila Development Plan 2005-2025).

Based on the problem of university rankings, this first stage of the research was carried out with the formulation of the problem as follow: (1) What are the basic assumptions of the rector? (2) What is the cultural orientation adopted? (3) How is the performance of the three principles of higher education (*tridharma perguruan tinggi*)? (4) How is meaning derived from the cultural changes of the three rector in periods 1998-2007, 2007-2015, and 2015-2019? This initial research did not explore all levels of organizational culture. It is not strict to separate the cultural levels of visible and invisible practices. Research further explains the cultural leadership factors that have become a legacy. The research objective is to construct an understanding, which is pursued through an approach that describes the meaning extracted from thoughts, behaviour and events in the course of the organization over a certain period of time. Based on the idea, every organizational situation is always shaped by the leader.

In the course of time, in August 19 2022, there was an incident of arrest of the Rector, Vice Rector for Academic Affairs, and the Chairman of the University Senate by the Corruption Eradication Commission (KPK), because it was suspected that they had committed a criminal act in the form of requesting and giving bribes by the parents whose children take part in the selection for new student admissions in 2022

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at the Faculty of Medicine, Unila. The criminal act committed by Unila's leadership had a negative impact, not only on Unila's reputation, but also had consequences on academic performance which ultimately lowered Unila's ranking among universities.

The Ministry of Education and Culture has determined that the Acting Rector will come from the ministry officials with task to carry out the election of the new rector. The elected Rector of Unila will immediately fill the formation of the leadership of the vice-rectors, heads of institutions, and the deans in 8 (eight) faculties. The rector of Unila faced the main problem, which was how is the process of restoring reputation and academic performance carried out so that Unila can immediately improve Unila's ranking among universities in Indonesia and internationally?

Based on the main problem, the second stage of research was carried out, with the main purpose of examining the communication leadership and cultural resilience carried out by the Rector of Unila so that the academic culture that has been owned and implemented can be restored, so that it is able to maintain Unila's ranking and the clustering of universities in Indonesia and globally.

Literature Review

Organizational culture is “a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems” (Schein, 1992). Culture in this sense contains three layers. First, visible surfaces or artefacts, including technological works, language, artistic products or ritual behaviour. Second, values or espouse values, which is solutions that emerge to solve organizational problems. Third, it is difficult to change, called basic assumptions which are considered to be taken for granted. Another meaning of organizational culture is divided into two levels of depth, those that are more visible and those that are less (not) visible (Kotter & Heskett, 1992). Organizational culture, both visible and less visible, is manifested in symbols or emblems (Littlejohn, 1996).

Organizational culture includes: (a) Artefacts, which are the most visible manifestations of organizational culture, including material objects, organizational architecture and identity, language, metaphors, stories, myths, ceremonies, behavioural norms, symbols and heroes; (b) Values, beliefs and attitudes; (c) Basic assumptions, which is the nature of the organization's relationship with the environment and society, the nature of truth and reality, the nature of human resources, the nature of human activity and the nature of human relationships (Brown, 1995).

Research related to this study, (1) organizational culture at two levels, which are basic assumptions that are not visible and values that are expressed on a daily basis that are visible in the Strategic Industrial Management Agency (Trenggono, 1995); (2) research describing artefacts at PT Pos Indonesia (Saptiani, 2005); (3) the positive relationship between transformational leadership and internal communication and employee performance. Exemplary and ethics in action, has fostered trust, respect, pride, articulation of vision, and inspired the employees (Irena & Rusfian, 2019); (4) inspiring transformational leadership has a positive influence on engagement, adaptability and achievement of the organization's mission (Herminingsih, 2011).

With regard to cultural change, the perspective of the organizational culture change cycle (Dyer, 1985) is used, as depicted in Chart 1 below.

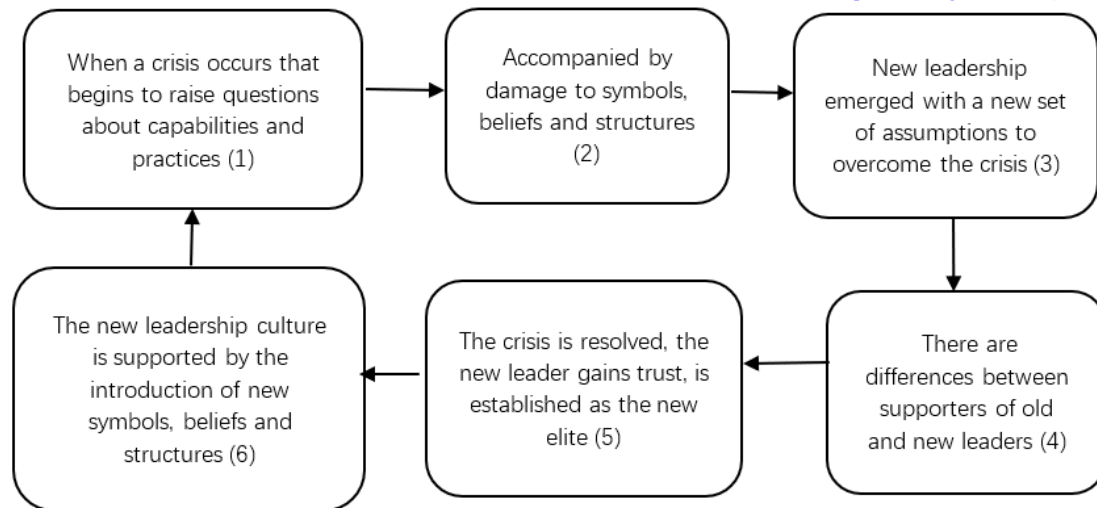


Chart 1. Perspective of organizational culture change cycle (Dyer, 1985).

From the chart, the cycle of cultural change can be outlined. Starting from an event that formed the perception that a crisis had occurred, it could not be resolved using existing methods. The perception of crisis causes a breakdown in patterns of maintaining symbols, beliefs, and structures. Damages are a necessary, not a sufficient, condition for cultural change. What is needed is the expansion of alternative artefacts, values and basic assumptions provided by the new leader.

The presence of a new leader marked the difference between old and new supporters. Leaders resolve conflict as a consequence of new practices. Two conditions must be met to achieve this. First, the crisis must appear to have been resolved, so that there are no concerns regarding uncertainty. Second, new leaders are entrusted with resolving crisis situations. A leader's successful attributes can increase the power of an individual or group, to further implement culture and eliminate competition.

To stabilize the organization and institute a new culture, leaders begin to create new nurturing symbols, beliefs and structures. It means among other things, recruiting and selecting people who support the new culture, rooting out the remnants of nonconformist conformity, ensuring everyone is aware of appropriate leadership, discrediting old leaders, and restructuring the organization. One of the interesting elements of this process is reinterpreting the organization's past history to suit the new leader.

Dyer's model can be applied to organizations hit by bankruptcy, disaster, or corruption. The newly elected leader is expected to take recovery steps. In the context of communications, new leaders must lead communications practices and maintain sustainable cultural change. Therefore, this research uses Karl E. Weick's (1983, 1985) theory regarding organizing. Weick's perspective is based on "evolutionary sociocultural" theory, information theory, and systems theory. Although the model represents systems theory, the treatment of the model is different, as human processes take precedence. The purpose of using Weick's model is to describe subjective aspects and implications for organizational communication.

Weick stated that the word organization is a noun, this word is also a myth. If you look for organizations you won't find them. What is found is a number of events woven together, taking place in a real area; the sequence of events, their paths, and their timing, are forms that we often express incorrectly when we talk about organizations. The focus of the study is organizing rather than the organization. The organizing process produces what is called an organization. The emphasis is on activities and processes. An organization has a structure, but how it acts and performs is determined by the structure established by interlocking patterns of behaviour. An organization is a system that adapts and sustains itself by reducing the uncertainty it faces. The system of "linked behaviours" is key to the functioning of the organization. Behaviours are interrelated, when one person's behaviour depends on the behaviour of others.

Structure, behaviour and environment are key organizational factors, but by Weick these factors are viewed from different perspectives. If previously he viewed structure as hierarchy, policy and organizational design, Weick viewed structure as activity and more specifically as communication activity. Organizational structure is determined by linked behaviours. What is observed are people and their behaviour in dealing with the

organization. Communication is typically thought to reflect fundamental organizational characteristics. Weick's formulation states that structure is characterized by organizing behaviour. Communication does not reflect important processes, but communication is an important process. And, the process produces structure. According to Weick, the system is humane. Humans don't just run organizations, humans are the organizations themselves.

Another important factor is the environment, which Weick does not make a sharp distinction between organization and environment. He expressed a more subjective view and argued that people are actively involved in creating the world about them. Organizational members do not simply react; they create, create. They create their environment through interaction and the creation of meaning. The main point is not to discuss the organization's adjustment to its external environment, but rather to state that organizing consists of adjustment to the environment in which it is acted out, an environment that is formed by the actions of interdependent human actors.

Organizing helps reduce uncertainty about the information that members of an organization obtain as they try to make decisions for the safety and success of the organization. The “phrase of interconnected wise behaviours” in Weick's definition represents a key idea inherent in the subjective worldview. Interlocking behaviours are communication behaviours that create understanding (meaning) into a process that is negotiated together. The definition of wise or real depends on the validity of the consensus (agreement and corroborating evidence) of the members of the organization. Organizational reality is a social order that occurs through interaction.

According to Weick there are 3 (three) stages of organizing. First, acting or collecting part of a number of experiences for further attention. Second, selection, which is inserting a set of interpretations into the collected parts. Third, retention or storage of segments that have been interpreted (interpretation) for future use. At the enactment stage, it simply means that organizational members recreate their environment by determining and negotiating the specific meaning of an event. In the selection stage, communication rules and cycles are used to determine appropriate reductions in conditions of ambiguity. The retention stage allows the organization to store information about how the organization responds to various situations.

Successful strategies become rules, which can be applied in the future. These various stages influence each other. An organization's ability to vary, which can be called arbitrary behaviour, is often very useful for maintaining its survival. This does not mean there is no order. “Organizations can be anarchies, but they are organized anarchies. Organizations can be loose chains, but these loose threads exist within a system. Organizations can make arbitrary decisions, but based on the boundaries that form a structure.”

Studying organizations is examining organizing behaviour. The core of organizing behaviour is communication. Organizations talk in order to know, talk is the intelligence and adaptability of the organization. To find out what the organization is thinking, it is very important to examine the interlocking behaviours (multiple interactions) among the members of the organization. The themes that people discuss and validate among themselves produce an environment that organizes their activities, especially their thoughts. The question is not “Did we find the right fundamental rule?” but rather “What rules have we created and what are the effects of those rules?” So, people understand things through experience with the help of punctuation and connection. Disjunction means cutting up a collection of experiences into appropriate, labelable, nameable units. Meanwhile, the act of unification includes determining relationships, especially causal relationships between the disconnected components. Managing meaning is viewing the organization as a set of procedures for debating and interpreting. This alternative view provides insight into human behaviour and organizational communication (Pace & Faules, in Mulyana, 2000: pp. 76-86).

With regard to organizational communication, in the book *Communication as Culture: Essays on Media and Society* (1989), James W. Carey describes two ideas regarding communication as a culture, those are transmission view of communication and a ritual view of communication. In this research, the perspective of a ritual view of communication is borrowed and used. In the ritual view of communication, a ritual definition, communication is linked to terms such as “sharing,” “participation,” “association,” “fellowship,” and “the possession of a common faith.” This definition exploits the ancient identity and common roots of the terms “commonness,” “communion,” “community,” and “communication.” A ritual view of communication is directed not toward the extension of messages in space but toward the maintenance of

society in time; not the act of imparting information but the representation of shared beliefs. It sees the original or highest manifestation of communication not in the transmission of intelligent information but in the construction and maintenance of an ordered, meaningful cultural world that can serve as a control and container for human action.

This view has also been shorn of its explicitly religious origins, but it has never completely escaped its metaphoric roots. Writers in this tradition often trace their heritage, in part, to Durkheim's *Elementary Forms of Religious Life* and to the argument stated elsewhere that “society substitutes for the world revealed to our senses a different world that is a projection of the ideals created by the community.” This projection of community ideals and their embodiment in material form--dance, plays, architecture, news stories, strings of speech--creates an artificial though real symbolic order that operates to provide not information but confirmation, not to alter attitudes or change minds but to represent an underlying order of things, not to perform functions but to manifest an ongoing and fragile social process (Carey, 1989: pp. 14-20).

The role of leaders or leadership in managing sustainable cultural change is carried out in two patterns. First, the scope for managing (organizational) culture through symbolic means by which executives may impose on the culture of their organization (Peters, 1978). Among the most interesting of these are: how top executives spend their time, their use of language, their use of meetings, agendas, and minutes, and their use of settings. Second, the potential for managing culture through the use of organizational rites was considered. Those particular rites are naturally associated with different phases in the culture change process. Trice and Beyer (1990) have argued that it is possible to use them to manage culture. They assert that rites of passage, enhancement, degradation, renewal, conflict, and integration may be actively employed to either maintain the existing status quo or accomplish cultural change depending on how they are configured and the perceived needs of the organization at the time. While no one individual or department fully controls rituals in most organizations, it is usually the case that the human resource function and most senior executives play crucial roles.

It is concluded, that the successful management of culture also requires the backing of top managers, especially the most senior executive in any organization. Indeed, Allen and Kraft (1987) have claimed that 'the very definition of successful leadership is the ability to bring about sustained culture change.' culture) that the organization is going to move towards. The leader also has responsibility for allocating tasks and duties, structuring the organization, and distributing material and financial resources. If human resources, programs and systems are to be used as cultural levers, then organizational leaders must be centrally involved in their redesign policies, for it is only they who have the authority to sanction such a strategy. Senior leaders also have more direct and immediate means for managing culture. To have maximum impact leaders should resort to such symbolic actions frequently and consistently. They should also back these actions up with the use of positive reinforcement in the form of praise and other motivators (money, status, awards) that encourage behaviours consonant with the desired state/organisational culture (Brown, Andre. 1995: pp. 141- 158).

Apart from that, what also needs to be noted is that the process of cultural change is due to obstacles which according to Barry Phegan (2000: 113) include: (1) the work culture is very stable, there is no need for change; (2) companies fear losing control over workers; (3) managers know a better way, but are not sure the company culture accepts it; (4) when work culture experiences a setback, everyone feels that it is not a loss, and it is only temporarily invisible; (5) people resist change, because the work culture tells them to; (6) many work cultures are strong, hard and unbalanced, but they think and behave in simple ways; and (7) work culture does not support change (Wibowo, 2016: 163-164).

This research carries out an ongoing analysis of the periodization of the Unila rector's leadership, from 1998 to 2024 now, namely describing, among other things (a) the basic assumptions of leaders for the periods 1998-2007, 2007-2015, and 2015-2019; (b) College cultural orientation 1998-2007, 2007-2015 and 2015-2019; (c) Vision, mission and programs 1998-2007, 2007-2015, and 2015-2019; (d) Three principles of higher education (*tridharma*) performance 1998-2007, 2007-2015, and 2015-2019; and (e) dynamics following the arrest of the Rector, Vice Rector and Chairman of the Unila Senate in a corruption case at the end of 2022, especially during the Rector's leadership for the 2023-2027 period.

So this research examined Unila leadership from one leader period to the next leader periods from 1998 to 2024, in a continuous cycle of organizational culture change; which was then interrupted by a corruption case committed by the leadership (the rector, vice-rector and chairman of the university senate); then an election was carried out and a new rector was elected who will lead the process of restoring the sustainability of the organizational vision with a distinctive organizational communication leadership pattern and in order to maintain sustainable cultural change, until Unila achieves the vision of 2025 to become the 10 (ten) best universities in Indonesia. The research process is constructed within the research framework, depicted in Chart 2 below.

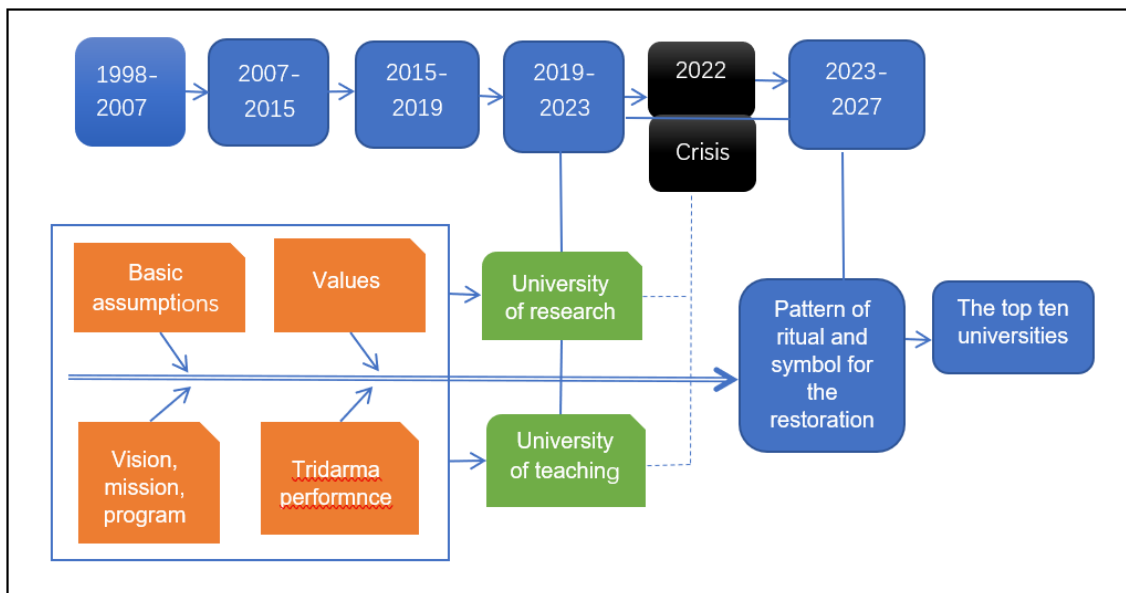


Chart 2. Research Framework.

Methodology, Results and Discussion

This research utilizes not only qualitative data from interviews but also qualitative and quantitative data from document search. Qualitative data is words and quantitative data is a series of numbers that contain meaning. Thus, research data was obtained through intensive interviews and document collections, which is long-term development plan books, strategic plans, Unila guidebooks, rector's reports or speeches, rector's regulations, decree letters and digital (online) reporting.

In the initial research, the key informants as data sources were the rectors who led Unila, including Muhajir Utomo (1998-2007), Sugeng P. Harianto (2007-2015), and Hasriadi Mat Akin (2015-2019). Apart from that, confirmation was carried out with the rector's leadership team, which is a group of people who assist the rector with his duties, helping to maintain the value of the center of excellent, as well as providing internal triangulation to help find meaning and find fresh perspectives (Tashakkori & Theddle, 2010). The considerations in choosing periodization of leaders, because in the 1998-2007 period a vision for 2025 was prepared and launched, which was Unila becoming the 10 best universities in Indonesia (2005-2025 Unila long-term plan Book).

Then in further research, to describe the organizational recovery process carried out through guided communication and efforts to maintain a sustainable academic culture, interviews were conducted with the new rector Lusmelia Afriani (2023-2027) on several occasions, both in the rector's office and at other moments of rector's activities. Apart from that, unstructured interviews were conducted with 4 (four) vice rectors, as well as the deans of Faculty of Social and Political Sciences and Faculty of Economics and Business.

The concepts of organizational culture that were researched and analyzed in the initial research activities included (a) The basic assumptions of leaders, which is the nature of human relationships with nature, the nature of reality and truth, the nature of the existence of human resources, the nature of human activity, and the nature of human relationships; (b) Values that are not visible in a superior organizational culture

that is developed and embraced; and (c) Visible cultural forms or artefacts; as outlined in a statement or formulation of vision, mission, program; organizational structure; and the performance of the three principles of higher education (*tridharma*) is proven by inter-university rankings. In further research, the factors examined include organizational communication patterns carried out by leaders, symbolic decisions, and ritual practices developed by new leaders.

The data analysis process was carried out in steps (1) Data collection through interviews with key informants and preparing transcripts of the interview results; (2) Interview transcripts are categorized according to the layers of organizational culture; (3) After finding two layers of culture, which are the invisible is the academic culture and the visible is the organizational structure and performance of the three principles of higher education (*tridharma*), a document search is carried out; (4) Documentation results to complement the interview results; (5) A narrative flow of discussion is developed, in the form of tables and charts, as well as conclusions about trends in relationships between factors; (5) Verified again with theory and previous research results; (6) Re-checked by confirming with the source again to strengthen the conclusions.

University of Research

Unila, which was founded in 1967, now has 8 (eight) faculties, namely Faculty of Economics and Business; Faculty of Law; Faculty of Teaching and Education; Faculty of Agriculture; Faculty of Engineering; Faculty of Social and Political Sciences; Faculty of Mathematics and Natural Sciences; and Faculty of Medicine. Since its founding, Unila has been led by the following rectors (1) Sitanala Arsyad (1973-1981); (2) Margono Slamet (1981-1990); (3) Alhusniduki Hamim (1990-1998); (4) Muhajir Utomo (1998-2007); (5) Sugeng P. Harianto (2007-2015); (6) Hasriadi Mat Akin (2015-2019); (7) Karomani (2019-2023); and Lusmeilia Afriani (2023-2027).

The rector for the 1998-2007 period carried out a SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis of the organization. It was found that Unila's main strength was the information and communication technology (ICT) infrastructure that had been built previously. Another strength is the lecturers who continue their doctoral degree both in Indonesia and abroad. These two factors of Unila's strengths are the rationale for making changes to the ideal and measurable vision, which was to become the 10 (ten) best universities in Indonesia. Based on this study, at the end of the 1998-2007 period, changes were made to Unila's vision as an organizational value that must be achieved together, from the 2020 vision to the 2025 vision. This change was caused by two factors, external and internal. The external factor is the publication of the government's long-term development plan for 2005-2025. Meanwhile, the internal factor is the change in a research-based culture of excellence to an education-based one.

Therefore, a new vision for 2025 has been prepared, namely "Unila will become the 10 (ten) best universities in Indonesia." However, the 2015 Statute still contains the old vision, the new vision has not been included. This is contained in the 2015 Statute Article 8 which states that Unila's main scientific pattern is "tropical dry land management and local wisdom." However, the leaders for the 2007-2015 period have officially changed the value formulation from the 2020 vision to the 2025 vision. Although the organizational culture in the 2025 vision remains oriented towards excellence (center of excellence) with an emphasis on the performance of the university's *tridharma* (three principles of higher education), which are education, research and community services.

In the 2007-2015 period, changes to the 2025 vision based on university rankings were officially established. The top ten 2025 vision is the crystallization of the 2020 vision. The 2025 vision is more quantitative, the previous vision was normative and qualitative. Based on the chronology of the change of rectors, the formulation of the 2025 vision is a sublimation or refinement (John M. Echols & Hassan Shadly, Indonesian English Dictionary, 1990, p. 565 and Geddes & Grosset, Webster's Universal Dictionary & Thesaurus, 2005, p. 464). Unila vision; from "dry land development in the broadest sense" to "the ten best universities in Indonesia in 2025." At the beginning of the 2007-2015 period, important elements of the leadership team were discovered. The team formulates a measurable vision that is generally accepted and can be achieved by the academic community.

Therefore, during three leadership periods, 1998-2007; 2007-2015 and 2015-2019 Unila's strategic goals based on university rankings were only included in Unila's strategic plan books and guidebooks. The motto "Unila is the twenty-fifth best university in Indonesia" (Renstra 2007-2011; Guide 2010). Likewise, the

formula "Unila will be the twenty best universities in Indonesia in 2015" (Renstra 2011-2015). Unila's ranking among universities in Indonesia is a strategic goal (2011-2015 Strategic Plan; 2015-2019 Strategic Plan). However, in the 2015-2019 period the strategic objective was changed to "increase competitiveness nationally, regionally and globally" (2016-2020 Strategic Plan; 2020-2024 Strategic Plan). During the 2015-2019 leadership period, Unila's ranking among campuses in Indonesia was no longer a priority. The 2015-2019 rector aims to restore the vision of becoming a research university. However, intellectual capital can only be seen in Unila's ranking among universities in Indonesia published by various institutions, both national and international.

The academic culture developed by the rector for the 1998-2007 period was to build a research university which was outlined in the main scientific pattern, which was dry land management, and formulated in the 2020 vision "To become an autonomous and quality university, superior in the fields of education and research, which is highly accredited in the country and known abroad, the pattern of scientific development is the development of dry land areas in the broadest sense." However, realizing knowledge based on dry land management has experienced many obstacles.

The dry land development perspective, when applied in rural areas, does not solely examine agriculture or farming, but includes economic, institutional, legal, land conflict, social and cultural issues. Therefore dry land development patterns are essentially cross-disciplinary. Difficulties in applying dry land management research concepts are caused by the monodisciplinary understanding and perspective of the faculties. Even within one scientific discipline there are differences in scientific paradigms.

The Rector of Unila for the 1998-2007 period was a researcher. After receiving a doctorate in 1986, in 1987 conducted research on land management that became the forerunner of 33 years of long-term research. The prominent scientific perspective is based on the Indonesian ecosystem with a wet tropical climate. As a result of lots of rain, agricultural land in Indonesia and Lampung is sensitive to degradation. In reality, land processing techniques are carried out arbitrarily, such as burning land and various other methods that stimulate soil erosion. If this is the case, if it is allowed to drag on, the result will be a decline in farmer production and poverty. The greatest poverty rate affects farmers, the root of the problem lies in land cultivation which accelerates the degradation of soil functions. The key answer or solution offered is soil and water conservation technology, and one of these technologies is no tillage. The breakthrough thoughts accumulated in the no-till concept have become the chancellor's legacy as a no-till researcher both nationally and internationally. His academic thoughts were formulated into a Basic Scientific Pattern, which was dry land science. The concept of dry land is not intended as a single scientific discipline or mono-discipline of agricultural science, especially land processing, but is a source of inspiration so that all faculties, departments and study programs, both social sciences and exact sciences, make dry land a concentration of education, research and community service as an expression and Unila's *Tridharma* (three principles of higher education) achievements. Scientific performance becomes the main perspective. The rector's leadership pattern is influenced by his research strength and expertise in the scientific field he is working in.

The vision of a research university was further strengthened by the Rector of Unila for the 2015-2019 period. Previously serving as Vice Rector for Academic Affairs for two terms was a valuable lesson. To make a significant contribution, someone must be the number one person at Unila because he has the authority to make some changes in the system. The main task of higher education must be to prioritize the development and construction of the academic field. Even though the human resources sector at Unila still has weaknesses, the university's task is to create knowledge. In the global environment, the teaching and learning process is facilitated by Google or other internet programs, learning is provided by Google. What Google cannot provide is creating knowledge. Therefore, Unila must become a center of research university, for lecturers together with students to construct knowledge. Unila needs umbrella (main) research that can be developed into branches by creating knowledge.

University of Teaching

The Rector of Unila for the 2007-2015 period came from the Faculty of Agriculture, in particular forestry science. He takes the ideal human attitude to be the puppet character Bima. Bima's nature as a human being is honest, open and honest. Meanwhile, regarding truth, it is emphasized that the teacher is always right. It's impossible for the teacher to do harm. This practical attitude is expressed in leadership patterns. If

something is not true, convey it as it is, even if you have to get angry. However, it should not be taken seriously, do not think about it anymore and life continues as it should. The basic assumptions he believed in as rector were that he did not come from a well-off family and was part of the families of most rural communities in general. When you have authority as a higher education leader, the first thing you think about is providing benefits to the poor so that they can pursue higher education. The main focus is education and student learning systems.

The Rector's policy for the 2007-2015 period tends to strengthen the teaching culture. Unila's academic culture is a university of teaching. A prominent activity is equalizing and expanding access to education, especially providing financial assistance for poor groups in all educational programs, which are diploma, bachelor's, master's, specialist and doctoral degrees. Apart from that, government budget facilitation is focused on the construction of an ICT (Information and Communication Technology) building with a data center which is primarily used for student learning and teaching processes, and provides easy relations between lecturers and students in learning. During the 2007-2015 period, the development of universities of teaching was carried out intensively (History of the University of Lampung, 15-8-2008; General Guide to the University of Lampung, June 2010; 46th Unila Anniversary Speech Book 2011).

Unila's learning system is strengthened by strengthening quality assurance. Student participation in reasoning programs is increased, especially to take part in national student science week competitions. Learning system based on student-centered learning and problem-based learning. An information technology-based learning center was established (<https://www.unila.ac.id/pidato-rector-2011/>). "The 2015 Anniversary is emphasized as a momentum to improve the performance and quality of education with character towards the ten best universities by 2025." The interaction between lecturers and students has been improved. The university also developed internet technology facilities and infrastructure for online study accessibility. Besides it has also expanded data center construction, revitalization of library buildings and facilities, increasing the quantity and quality of ISO standard library services, annual science direct journal subscriptions, and 24-hour library services. To maintain the quality of learning, the development of academic information systems is carried out as one of the advantages (Rector's Speech, 2015).

The 2015-2019 Rector's policy restores Unila's mission to become a research-based university, which was "Unila has been able to brilliantly carry out revitalization in the research sector by hilirisasi (literally "downstreaming") research results into community service activities. Through the hilirisasi program, Unila was able to increase the added value of lecturers' research results into products and services that the community can enjoy. A form of success in hilirisasi Unila's research is the success in obtaining research grant programs in East Lampung Regency, Tulang Bawang, and Bandar Lampung City. "The researchers succeeded in implementing adaptive technology in hatching and feed production for shrimp cultivation, management of mangrove vegetation that can maintain ecosystems, prevention of natural disasters and fish cultivation" (51st Anniversary Speech, 22-9-2016).

Another program was increasing the number and quality of research. In this case, the research center of Unila in 2016 has established basic research environment policies, which were (a) establishing Institute for Research and Community Service as the quality controller of research and community service activities which are directed at the output of activities (output); (b) eliminating management fees for research and service activities in competitive programs; (c) adding research schemes including postgraduate research, professor research, competitive research grants, foreign collaboration and industrial collaboration research; (d) providing incentives for authors of scientific articles that are successfully published in reputable international or national journals; (e) focus research on solving problems in society (action research). 11 (eleven) research centers were established, including (1) Environmental Research and Development Center; (2) Cassava Research and Development Center; (3) Center for Social, Cultural and Educational Research and Development; (4) Coastal and Marine Research and Development Center; (5) Center for Nutrition, Health and Herbal Research and Development; (6) Research and Development Center for Women, Children and Development; (7) Tropical Biodiversity Research and Development Center; (8) Tropical Biomass Research and Development Center; (9) Research and Development Center for Public Policy and Regional Development; (10) Business Incubator Research and Development Center; and (11) Center for Studies and IPR Development. Community service activities are carried out and supported by thematic

KKN (Field Study and Community Service) programs implemented in villages in 7 (seven) districts in Lampung.

Despite this, academic culture as a teaching university continues to grow. This conclusion is in accordance with the results of research conducted in 2017 entitled "Change in Organizational Culture from a Learning University to a Research University at the University of Lampung" which concluded that: "Unila's organizational culture has led to a cultural change from a learning university to a research university. However, the research culture that is built is still personal, because personal needs are not driven massively by universities. Publication has not become a culture due to the weakness of lecturers in accessing publications. "Research culture does not only prioritize the personal, but research is carried out institutionally and is believed to be a common need." (Rosalia and Muflihah, 2019).

Leader Legacy

In the 1998-2007 period, Unila was in 17th position in Webometrics. When Webometrics started assessing world university rankings. Webometrics was initiated by the Cybermetrics Laboratory which is part of the Consejo Superior de Investigaciones Cientificas (CSIC) with the aim of promoting scientific research results that contribute to improving the welfare of society (www.webometrics.info). The webometrics assessment utilizes digital sites with 4 (four) measurements including impact, presence, openness, and excellent. For Unila, one of the high assessments was given to the elements of presence and openness, reaching 90% and contributed by the site <http://library.unila.ac.id>. Therefore the Library Unit has contributed a score of 170,745 pages. Apart from that, it is ranked 12th in 4ICU (4 International Colleges and Universities). To achieve a 4ICU ranking, there are 4 things need to be achieved: (1) Accredited by a national or local accreditation body, which is the Ministry of Research, Technology and Higher Education; (2) Undergraduate higher education (S1) and postgraduate master's (S2) and doctoral (S3) programs are available; (3) A face-to-face education system or traditional system is implemented, which was a classroom education format that brings together lecturers and students; and (4) A website is built that has easy access.

In the 2007-2015 period, as described in the 2010 book by the Director General of Higher Education, Ministry of National Education entitled "Measuring the Potential of Higher Education Scientific Work," Unila was in the top 11 national positions out of 143 Indonesian state and private universities and in scientific work received the best title outside Java. In 2011, in the QS-Star assessment, World Class University, Unila received a one-star rating among 14 Indonesian universities (<https://www.unila.ac.id/pidato-rector-2011/>). In 2011, Unila was among 22 universities that were given the main category in the field of research. In 2011, according to the Webometrics assessment, it reached the top 100 universities in Southeast Asia by ranking 76th. In 2013, on the Scopus website on February 12 2013, it was in 14th position out of 33 universities in the number of scientific articles indexed by Scopus (Soeharso, 2013). In 2014, in the Greenmetric World University assessment, it was ranked 10th as a university with good quality environmental management towards a sustainable university. And, in July 2015, Unila's Webometrics version was included in the top 10 (ten) universities in Indonesia (Rector's Speech at Unila's 50th Anniversary, 23-9-2015).

In the 2015-2019 period, an assessment issued by the publisher Elsevier placed Unila in the 18th best position in Indonesia in terms of the number of articles indexed by Scopus. In 2016, in the ranking of the Ministry of Research, Technology and Higher Education, it was in 22nd position for universities in Indonesia, 4th for universities outside Java and 3rd for universities in Sumatra. In 2016, Unila achieved 15th place in webometrics (Rector's Speech, 22-9-2016). This ranking is an increase from 39th position in January 2015 and up from 27th position in January 2016 (Webometrics, 2016). In the 2016 greenmetrics program which measures environmental friendliness, it ranks in the top 13 of all campuses in Indonesia. In 2019, in the webometrics assessment, Unila's ranking was still in 15th position, up from 2018 in 21st position. However, in the ranking by the Directorate General of Higher Education, Ministry of Education and Culture, it experienced a sharp decline to 46th position in cluster 2 of tertiary institutions in Indonesia (www.kompas.com, 22-8-2019). Data from the Director General of Higher Education shows Unila's ranking for 4 consecutive years, which was 22nd (2015), 23rd (2016), 18th (2017), and 21st (2018) (www.warmadewa.ac.id, 21-8- 2017).

It can be concluded that in each period with different cultural orientations, both as a research university and a teaching university, Unila was able to display positive intellectual performance in its efforts to achieve the organization's vision. Of course, the organizational culture that is developed differently in each leadership period can be interpreted as a leader's legacy.

The process of changing rectors throughout the two decades 1998-2019 tends to be accompanied by changes in culture or organizational cultural value orientation which actually has the character of a culture of excellence. The change is between the character of a research university and a teaching university. In the period 1998-2007, a culture of research (university of research) was encouraged. This is to create a culture of excellence. The expression of a research university is stated as follows: "to be an autonomous and high-quality university, superior in the fields of education and research, highly accredited domestically and known abroad, with a pattern of scientific development that is the development of dry land areas in the broadest sense." However, developing a research culture is not easy to carry out optimally because it concerns various fields or scientific disciplines, which contain different factors of interest and study, so it is not easy to concentrate in one particular field even if given a broad research scope. Although research activities tend to be limited, the research university culture is a valuable legacy.

In the 2007-2015 era, the student learning system tended to be prioritized. Information technology development factors, cooperation both within and outside the country, accessibility for students from disadvantaged families, are essentially to strengthen the teaching and learning system and build productive interactions between lecturers and students. Likewise, the leadership of the rector and the rector's team to strengthen the teaching university. Entrepreneurship courses are a student learning process to produce graduates who can meet job market demands. In this case, the priority is the student-centered learning (SCL) method, a learning system that is centered on students being independent and problem-based learning (PBL), a learning that raises real problems which will become the basis for students to conduct research and offer solutions. This learning system is a legacy.

In the 2015-2019 period, the organization's prominent cultural orientation was to restore its status as a research university. Research and development institutions were built. Research schemes were also developed from various funding sources. The university was also socialized new research schemes such as master's to doctoral education research; research into the creation and presentation of art; social, humanities and educational research as well as postdoctoral research. In contrast to the two previous leaders, in this period the role of the leadership team was less prominent, but research university development activities were very real and became a legacy of this period. The results of this initial research can be depicted in Chart 3.

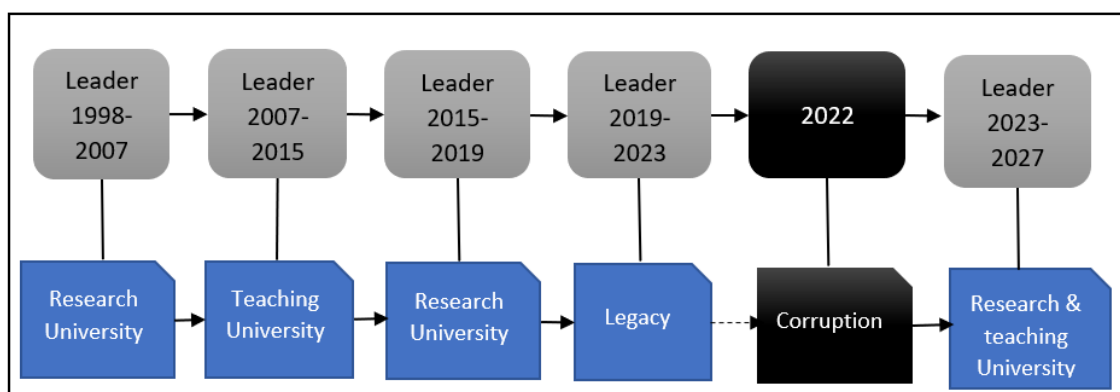


Chart 3. Legacy and a Continuing Academic Culture Framework.

Recovery Process, Communication Patterns, and Efforts to Maintain a Sustainable Academic Culture

On Wednesday, January 18 2023, the Rector of Unila for the 2023-2027 period was officially appointed by the Secretary General of the Ministry of Education, Culture, Research and Technology. During the inauguration ceremony, the Secretary General delivered a special message for the new rector to be brave and firm in eradicating corruption. The Rector was also asked to rebuild Unila's reputation which was tarnished due to a corruption case committed by the old Rector and which is currently under trial. The new

Rector is also asked to have the commitment and courage to fight against illegal practices in the campus environment, illegal practices in all organizational units, and Unila must maintain integrity (IDN Times Lampung, 19 January 2023 | 11:04 WIB).

The inauguration of Unila's new Rector, related to events several months earlier, on August 19 2022, a sting operation was carried out by the Corruption Eradication Commission (KPK) against three Unila leaders, including the Rector, Vice Rector of Academic Affairs, and Chair of the University Senate, with alleged to have received bribes from the parents of prospective students who took part in the independent student admission selection process at the Faculty of Medicine, Unila. The incident of the chancellor's arrest on suspicion of having committed a criminal act of corruption resulted in Unila's institutional crisis, both internal and external, and even became national news (BBC News Indonesia, 22 August 2022).

The elected leader, before the nomination process to become rector of Unila for the 2023-2027 period, from the beginning of the selection period for the rector candidates has been since together with her supporting team planning and designing the vision, mission and program or campaign theme that will be promoted in the election process. She wants the vision, mission and programs offered to be something different from other rector candidates, and that the work promises can really be implemented, and not lofty work promises, if she is was elected as rector. In concluding the vision, mission and programs are formulated under the title "Be strong." "Be strong" contains 8 (eight) strong programs, including (1) business sector, finance, investment, and assets; (2) empowerment of human resources; (3) services for communities; (4) teaching; (5) research; (6) organizational partnerships; (7) network infrastructure; and (8) good university governance.

For more than a year of carrying out his leadership, the Rector has tended to use communication patterns that emphasize a sense of togetherness as a family of the Unila academic community. After she was appointed by the Minister of Education, Culture, Research and Technology (Mendikbudristek) on Wednesday, January 18 2023 as Rector of Unila for the 2023-2027 period, the first step taken by the Rector was to hold a meeting with Unila alumni and retirees to stay in touch at the event, that shows of warmth and togetherness. This friendly meeting was documented and distributed on the WhatsApp group called unila.family which is a communication forum between Unila professors, lecturers and educational staff and the meeting received appreciation from unila.family members. This sense of togetherness was created by the rector with the objective of gathering trust in each other. Therefore social strength, a sense of belonging, and being part of the Unila family can be built.

The agenda for the meeting as a ritual to achieve togetherness was expanded by the rector's visit to all faculties at Unila, including Agriculture; Natural Science Mathematics; Technology; Law; Economics and Business; Social and Political Science; Teaching and Education, and Medicine. The ceremony activities to commemorate national holidays is carried out with ceremony participants, both lecturers and education staff, wearing traditional clothing representing traditional clothing from various ethnics and regions of Indonesia. In fact, friendly meetings are often held at the rector's official residence, which previously was rarely used by the rectors to gather the Unila academic community. This includes meetings related to the rector and her family, such as the "kikahan" ceremony for grandchildren or other organizational and personal agendas. In the holy month during the Ramadan fasting service, almost all faculties hold an iftar with the rector and staff to create togetherness. Apart from that, open friendly meetings were held with journalists who were assigned with reporting at Unila.

In a meeting, the Rector of Unila for the 2023-2027 period emphasized that the communication pattern she prioritizes is Unila's internal communication. In this case, the intensity of internal communication with various meeting patterns that take advantage of various moments of ritual activities, it is hoped that strong togetherness and mutual trust will be built. So that after this condition of togetherness is created, people who have felt the meaning of togetherness can then easily be encouraged to innovate in research and teaching which has become the main task of university academics. To remind the presence of leadership and changes in communication patterns or culture as an effort to maintain a sustainable academic culture, in various corners of the campus the slogan "be strong" was installed, including at the university entrance gate, every floor of the rectorate building which consists of five floors in total, and in the field within the campus environment or area. Then, every event involving academics and education staff ends with taking a group photo with a clenched fist pose as a representation of "be strong."

The use of working time is exemplified by the full-time daily working activities of the rector, in fact almost every day the university leaders works in the office beyond the working hours. On average, leaders spend time in campus until late evening, carrying out Maghrib prayers in the office. The background or setting of the leaders's work space and the rooms in the corners of the campus were overhauled with a new design, thus providing work comfort, implying a different atmosphere, and the presence of new leadership. New meanings are embedded in various official meeting forums, both held in the meeting room next to the rector's office and in the large room or courtroom on the second floor of the rectorate building. A meaning shared by the rector is that positions in a university environment are essentially not completely structural and are not characterized by a strict hierarchy, an official at a university is a lecturer who is assigned to carry out additional duties as a rector, vice-rector, chairman or head of an institution, or dean. In human relations in the campus academic cultural space, an official is still able to uphold his or her authority, while also being able to reduce structural barriers in human relations and organizational communication to create a strong climate of togetherness.

Conclusion

First, in the three periods of the Chancellor's leadership, 1998-2007, 2007-2015 and 2015-2019, the basic assumptions of Unila leaders were based and rooted in academic culture, which was the *Tridharma* (three principles of higher education) which includes education, research and community services. The basic assumptions of the leader determine the cultural value orientation adopted by the Unila organization. The organizational culture value orientation that Unila developed during the three leadership periods was based on two main elements of *Tridharma* (three principles of higher education). They were prioritizing research activities to become a research university and prioritizing teaching to become an educational university. Leaders in the 1998-2007 period strongly developed the research university, which were strengthened further by the leader in the 2015-2019 period. Meanwhile, leaders for the 2007-2015 period prioritized university teaching. Implementation to develop a teaching university is easier to carry out and institutionalize, compared to building a research university.

Second, *Tridharma* (three principles of higher education) Unila's performance is measured from rankings published by the Ministry of Education and Webometrics which show positive values both in the university of research period and when developing a university of teaching. However, there was a decline in ranking during the time period when the process of replacing the rector as leader of Unila took place, in 2015 and 2019. The organizational culture built during the leadership period was a contribution to the development of the university. Organizational culture is built together by the leader and the leadership team, especially to integrate thoughts from above in the form of laws and regulations (top down) with thoughts that thrive from below that emerge from within the organization (bottom up). The culture of a university of research and a university of teaching is a legacy left by Unila's rectors which is continuously maintained and maintained in the long term to achieve the organization's vision of becoming the best university.

Third, the culture of the university of research and university of teaching is relatively stable and implemented simultaneously in the next leadership, by the rector for the 2019-2023 period. However, there was a criminal act of corruption committed by the rector, vice rector, and chairman of the university senate which shook Unila both internally, within the academic community and externally in the Lampung community, even nationally at the Ministry of Education, Culture, Research and Technology, resulting in the replacement of Unila's new rector for term of office 2023-2027. The rector for the 2023-2027 period carries out the main task of restoring the Unila institution, by building organizational communication leadership in order to maintain a sustainable cultural change process. It was conducted by creating a communication pattern as an organizational culture, but still based on the core organizational culture of the university of research and university of teaching for Unila was ranked among the 10 (ten) best universities in Indonesia.

Fourth, in the organizational recovery process, the university leaders prioritize internal communication patterns through ritual activities. Symbolically, the slogan "Be strong" was proclaimed within the academic community. The communication pattern that is practiced both in the leadership ranks through the division of roles, and as a whole in the academic community is to create togetherness, support each other, while reducing structural barriers that tend to be hierarchical in nature.

Based on the conclusions above, recommendations for this research can be put forward as follows. First, explanatory research is needed to explain the influence of university of research and university of teaching culture on *Tridarma* (three principles of higher education) performance and higher education rankings. Second, descriptive research is needed on the legacy of organizational culture which includes artefacts as a whole. Third, in-depth study is needed on increasing intellectual property in Unila in order to achieve the best university ranking both in Indonesia and internationally. Fourth, qualitative research is needed to examine the difficulties of institutionalizing a research university to build an international scale research center. Fifth, in-depth research is needed on communication as a culture in higher education institutions

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