

DOI: 10.5281/zenodo.122.126220

THE ROLE OF LOCAL CULTURE THROUGH MADIHIN ARTS IN STRENGTHENING WORK ETHIC: A QUALITATIVE STUDY AT PT JAMKRIDA SOUTH KALIMANTAN, INDONESIA

Marezza Putri Anggreani¹, Meiske Claudia², Maya Sari Dewi³, Hastin Umi Anisah⁴

¹Doctoral Program in Management Sciences, Universitas Lambung Mangkurat (Indonesia). Email: marezza.putrianggreani2441217320009@ulm.ac.id. ORCID iD: <https://orcid.org/0009-0000-9448-8569>.

²Faculty of Economic and Business, Universitas Lambung Mangkurat (Indonesia). Email: mclaudia@ulm.ac.id

³Faculty of Economic and Business, Universitas Lambung Mangkurat (Indonesia). Email: mayadewi@ulm.ac.id

⁴Faculty of Economic and Business, Universitas Lambung Mangkurat (Indonesia). Email: humianisah@ulm.ac.id

Received: 20/10/2025
Accepted: 25/12/2025

Corresponding Author: Marezza Putri Anggreani
(marezza.putrianggreani2441217320009@ulm.ac.id)

ABSTRACT

His study aims to analyze the contribution of Madihin traditional art as a strategy for transforming work culture and strengthening employee work ethic at PT. Jamkrida South Kalimantan. The background of this study is based on the need to strengthen professionalism and institutional loyalty amidst the dynamics of the previous work culture which is still influenced by structural relationship patterns and the less than optimal internalization of collective values. This paper uses a qualitative approach and case study method, data were collected through in-depth interviews, participant observation, and documentation of 30 informants across divisions who are active in the "Madihin Laung Raga Banua" program. The results show that Madihin functions as a medium for internalizing work values communicatively and reflectively, strengthening social cohesion, eroding hierarchical boundaries, and creating a participatory space that increases employee loyalty and productivity, which ultimately contributes to employee performance.

KEYWORDS: Local Culture, Madihin, Organizational Culture, Work Ethic.

1. INTRODUCTION

Within the dynamics of regionally owned organizations, establishing a healthy and professional work culture is a unique challenge (Zainuddin & Nasikhah, 2021). The previous work culture, which tended to be shaped by internal political dynamics, such as the dominance of positions based on structural proximity or the practice of conferring privileges, has given rise to inequalities in work performance and low institutional loyalty. This phenomenon has led to a weak work ethic, low collective spirit, and negative perceptions of the institution's performance from external parties.

Organizational cultures rooted in short-term interests often create a stagnant work climate, minimal innovation, and uncompetitiveness (Tsakila et al., 2025). This has implications for reduced individual initiative and a weakened sense of ownership of the institution. In this context, transforming the work culture is inevitable, not only to improve the institution's image but also to establish a more sustainable foundation for human resource management.

In response to this challenge, PT. Jamkrida South Kalimantan initiated a new approach unconventional for bureaucratic organizations: utilizing the traditional art of Madihin as a medium for changing the work culture. Madihin, a traditional Banjarese art form, has a unique appeal due to its improvisational, reflective nature, and ability to convey moral messages in a communicative and non-patronizing manner. This art form is considered capable of harmoniously connecting local values with professional practice.

Madihin activities were then developed into the "Madihin Laung Raga Banua" work culture program, which targets the formation of collective identity, the strengthening of positive work values, and the promotion of pride in one's own culture. In practice, this program activates cross-divisional participation and opens up creative spaces previously constrained by formal organizational structures. Through Madihin, communication becomes more fluid, hierarchical boundaries dissolve, and the work atmosphere becomes more humane.

Furthermore, the implementation of Madihin has an impact not only internally but also externally. Employee participation in Madihin performances at formal and informal organizational events presents a new image of the institution: inclusive, humble, and competitive. The community, as stakeholders, has responded positively to this approach, recognizing its openness and commitment to local culture. This

strengthens the institution's social legitimacy at the regional level.

Madihin also plays a positive distraction in navigating the socio-political complexities of organizations. When external pressures or internal dynamics have the potential to trigger conflict or stagnation, Madihin becomes a sublimation space that directs collective energy toward productivity and constructive cultural expression. This strategy demonstrates that a cultural approach can be a managerial solution in creating a balance between professionalism and humanity.

Against this backdrop, this research is relevant and important. This study seeks not only to describe Madihin's role in shaping work ethic but also to evaluate the extent to which a local cultural approach can be adopted as part of a contextual, participatory, and sustainable human resource management strategy. This study is expected to contribute to the development of organizational culture theory and practice within regionally-owned enterprises (BUMD) and similar institutions. This paper aims to analyze the contribution of Madihin art in transforming work culture and improving employee work ethic in PT. Jamkrida South Kalimantan through a participatory and collaborative local cultural approach.

2. RESEARCH METHODS

This study employs a qualitative approach using a case study method to explore in depth the role of Madihin art in shaping employee work ethic at PT Jamkrida South Kalimantan. This approach was selected because it allows for a comprehensive understanding of employees' meanings, perceptions, and experiences regarding cultural practices that are contextual and complex within an organizational setting.

The case study method provides a holistic depiction of the social and cultural dynamics developing within the organization, particularly concerning the use of Madihin as a medium for internalizing work values. This approach emphasizes depth of data rather than quantity, enabling a rich and detailed exploration of the integration of local culture into formal work systems.

Data were collected through three primary techniques: in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted using open-ended questions focusing on employees' perceptions of Madihin values, changes in work behavior, and its impact on motivation and organizational loyalty. Participant observation was carried out during

Madihin rehearsals and performances to capture social interactions, cultural expressions, and levels of employee participation. Document analysis included internal archives, cultural program reports, and organizational communication materials to strengthen the institutional context of the study.

The study involved 30 informants, purposively selected from various units and hierarchical levels, all of whom were actively involved in the Madihin Laung Raga Banua cultural program. Data collection was conducted iteratively until data saturation was achieved, defined as the point at which additional interviews no longer yielded substantively new information. Data saturation was initially identified between the 11th and 13th interviews, as indicated by recurring themes, consistent narratives, and convergent meanings across informants. Nevertheless, interviews were continued until all 30 informants had been interviewed to ensure comprehensive cross-unit representation and to enhance the robustness and credibility of the findings.

Data analysis followed the interactive model proposed by Miles and Huberman (1994), consisting of data reduction, data display, and conclusion drawing and verification. Data validity was ensured through source and technique triangulation, comparing findings from interviews, observations, and documents. In addition, member checking was conducted by confirming direct quotations and interpretive conclusions with selected informants to strengthen the accuracy and credibility of the results.

3. RESULTS

The findings of this study reveal significant organizational dynamics at PT Jamkrida South Kalimantan following the integration of Madihin art into its work culture. As a regionally owned enterprise, Jamkrida operates within an institutional environment often shaped by formal structures, hierarchical relations, and public expectations. Prior to the implementation of the Madihin program, work patterns tended to emphasize personal proximity and structural authority rather than performance-based recognition, which affected adaptability and employee morale. The introduction of Madihin emerged as a cultural intervention that gradually shifted these dynamics toward a more inclusive and productive work culture.

3.1. Internalization of Work Values Through Madihin

Interview data indicate that Madihin poetry functions as an effective medium for communicating

organizational values in a subtle and engaging manner. Informants from various organizational levels reported that messages related to discipline, responsibility, and professionalism were more easily accepted when delivered through poetic and humorous expressions rather than formal directives. As one informant explained, "Instructions from superiors often feel rigid, but when conveyed through Madihin poetry, they become easier to reflect on and internalize."

Madihin performances create a reflective space that avoids confrontation while reinforcing expected work behaviors. For example, poetic expressions emphasizing punctuality and accountability were perceived as socially corrective without being punitive. Informants acknowledged feeling encouraged to improve their behavior while maintaining a relaxed and respectful atmosphere. This demonstrates that Madihin serves as a communicative mechanism that embeds organizational norms through cultural resonance.

The internalization of values was further strengthened by employee involvement in the creative process. Several participants stated that composing Madihin verses based on their daily work experiences enhanced their understanding of responsibility, integrity, and collective commitment. This participatory process fostered a two-way learning environment in which employees were not merely recipients of values but active contributors to their articulation.

Data saturation for this theme was reached between the 11th and 13th interviews, as informants consistently expressed similar perceptions regarding the role of Madihin in internalizing work values. No substantial variation in meaning emerged beyond this point, indicating a shared understanding across participants.

3.2. Enhancement of Employee Work Ethic and Loyalty

Participation in Madihin activities contributed to increased work motivation and organizational loyalty. Informants reported that being involved in cultural performances generated a sense of trust and recognition from management, which positively influenced their commitment to work. One participant noted, "Being asked to participate makes me feel valued, and that motivates me to perform better."

The findings also show that Madihin activities fostered pride in representing the organization, both internally and externally. Employees expressed a stronger emotional attachment to the institution,

perceiving themselves as integral members rather than merely functional workers. This sense of pride translated into higher levels of initiative, willingness to propose ideas, and participation in organizational activities beyond formal job descriptions.

Changes in work attitudes were evident across respondents, particularly in increased collaboration and proactive behavior. Data saturation for this theme was achieved by the 12th interview, with all informants consistently indicating that Madihin involvement strengthened their work ethic and loyalty, without notable divergence in experiences.

3.3. Madihin as a Positive Distraction in Managing Organizational Dynamics

Madihin also played a role in mitigating internal tensions and managing sensitive organizational dynamics. Several informants, including managerial staff, acknowledged that the work environment had previously experienced periods of tension due to external pressures and internal structural complexities. The Madihin program redirected collective energy toward creative and constructive activities, contributing to a more harmonious workplace atmosphere.

As a neutral and inclusive cultural space, Madihin reduced hierarchical barriers during rehearsals and performances. Employees from different positions collaborated on equal footing, fostering mutual respect and informal communication. Informants emphasized that such interactions enhanced interpersonal relationships and reduced social distance within the organization.

In addition to its internal impact, Madihin contributed to improving the organization's external image. Employees perceived that public performances helped portray Jamkrida as an institution with cultural sensitivity and social awareness, rather than a purely bureaucratic entity. Data saturation for this theme was reached by the 13th interview, with consistent narratives highlighting Madihin's role as an effective positive distraction that supports organizational focus and cohesion.

3.4. Strengthening Social Cohesion and Organizational Identity

The rehearsal and performance processes associated with Madihin facilitated interaction across organizational units that had previously been limited. Informants reported developing closer relationships with colleagues from different departments, leading to increased trust and cooperation in daily work activities. Informal interactions during cultural activities translated into

smoother collaboration within formal work settings.

Qualitative observations revealed changes in interpersonal behavior, including greater openness, mutual assistance, and informal communication across units. Madihin fostered a sense of togetherness without undermining professionalism, creating a balanced organizational climate. Simultaneously, Madihin strengthened organizational identity by positioning the institution as culturally grounded and socially responsive. Employees expressed pride in representing Jamkrida as an organization that integrates local cultural values into its professional practices. By the 12th interview, informants consistently acknowledged that Madihin reinforced internal solidarity and enhanced the organization's external reputation, establishing work culture as a strategic and authentic institutional asset.

4. DISCUSSION

4.1. Organizational Culture and Work Ethic

Organizational culture represents a system of shared values, norms, and assumptions that guide behavior within an organization (Schein, 2010). A strong organizational culture plays a crucial role in shaping employee attitudes, communication patterns, and daily work practices. When organizational values align with employees' personal and cultural backgrounds, work ethic and organizational commitment tend to develop more organically (Windari & Rini, 2024). The empirical findings of this study indicate that the integration of Madihin art into the organizational environment of PT Jamkrida South Kalimantan strengthened the internalization of core work values such as discipline, responsibility, integrity, and collaboration. These findings support previous studies showing that a positive organizational culture contributes to higher levels of motivation, loyalty, and productivity in both public and private organizations (Fitriani et al., 2022; Ginting et al., 2023).

Consistent with Peng et al. (2023), the results demonstrate that inclusive cultural practices foster a sense of belonging and collective identity. At Jamkrida, Madihin functioned as a shared cultural mechanism that reduced social distance, encouraged participation, and strengthened employees' emotional attachment to the organization. This confirms that organizational culture is most effective when it is lived and experienced, rather than merely formalized through rules and procedures.

4.2. Madihin Art as a Cultural Medium

Madihin is a traditional Banjarese oral art characterized by improvisation, rhythmic

accompaniment, and moral narratives delivered through humor and reflection. As a form of local cultural expression, Madihin possesses strong communicative and educational potential. Rico *et al.* (2024) argue that traditional arts such as Madihin can serve as effective media for transmitting social and organizational values.

The findings of this study reveal that Madihin served as an effective cultural medium for conveying organizational values in a non-patronizing and emotionally engaging manner. Work-related messages delivered through Madihin poetry were perceived as more memorable and acceptable than formal instructions. This supports Schein's (2010) argument that values are more effectively transmitted through mechanisms that resonate with the socio-cultural context of organizational members.

Furthermore, active employee involvement in composing and performing Madihin strengthened value internalization through experiential and participatory learning. Employees were not passive recipients of organizational messages but became co-creators of shared narratives that reflected collective experiences and expectations. This participatory process reinforced the internalization of values and contributed to a deeper sense of ownership within the organization.

4.3. Positive Approaches to Organizational Culture

Positive Organizational Behavior (POB) emphasizes the importance of developing positive psychological capacities such as optimism, resilience, self-efficacy, and hope within the workplace (Luthans, 2002). Organizations that provide space for emotional expression and positive social interaction are more likely to foster sustainable and productive work environments.

The findings indicate that Madihin functioned as a positive organizational intervention by channeling work-related pressures into creative and collaborative activities. As a form of positive distraction, Madihin helped reduce workplace tension and strengthened team cohesion. This finding aligns with Maesaroh and Widodo (2022), who emphasize that participatory cultural activities can mitigate work stress and enhance organizational harmony.

In addition, employee involvement in Madihin activities contributed to the development of soft skills, including communication ability, confidence, and teamwork. These outcomes support Fitriana *et al.* (2023), who highlight the role of organizational culture in shaping work motivation and behavioral

engagement. In this context, Madihin enhanced not only emotional well-being but also employees' capacity to collaborate effectively in a dynamic organizational environment.

4.4. The Role of Local Culture Through Madihin Arts in Strengthening Work Ethic

This study demonstrates that Madihin art plays a strategic role in strengthening employee work ethic by integrating emotional, cultural, and social dimensions into organizational practices. Madihin does not merely function as traditional entertainment but has evolved into a medium for internalizing work values, fostering organizational identity, and enhancing non-technical competencies.

The empirical findings indicate that Madihin performances conveyed moral messages related to honesty, responsibility, and dedication in a communicative and reflective manner. These messages were more deeply internalized by employees due to their cultural relevance and emotional resonance. This supports Schein's (2010) perspective that cultural alignment enhances the effectiveness of value transmission within organizations.

Madihin also contributed to strengthening social cohesion by dissolving hierarchical boundaries and creating egalitarian spaces for interaction. Employees from different organizational levels collaborated in an atmosphere of mutual respect, which enhanced trust and openness in work relationships. From an organizational identity perspective, Madihin positioned PT Jamkrida South Kalimantan as a culturally grounded yet adaptive institution, strengthening both internal solidarity and external legitimacy.

Overall, the integration of Madihin into organizational culture reflects a contextual and sustainable approach to human resource development. By leveraging local culture as a strategic resource, organizations—particularly regionally owned enterprises—can cultivate professionalism, loyalty, and productivity while maintaining strong socio-cultural roots.

5. CONCLUSIONS

This research demonstrates that Madihin plays a central role in strengthening employee work ethic through an approach that addresses emotional, cultural, and social aspects. This tradition effectively conveys moral messages and work values, which are then internalized by employees in the form of responsibility, honesty, and dedication to their work. These values are no longer merely normative but become part of the daily work culture.

In the context of public organizations such as regionally-owned enterprises (BUMD), the presence of Madihin adds new color to managerial dynamics that previously tended to be formal and bureaucratic. This artistic activity opens up space for inclusive participation, creates a more fluid work environment, and reduces the distance between positions. Employee involvement in the creative process fosters togetherness, solidarity, and a strong sense of belonging to the institution.

Madihin activities have also proven effective in reducing social tensions within organizations, particularly in the face of external dynamics that are often political and competitive. By making culture the center stage, organizations indirectly shift the focus from sensitive external issues to the achievement of collective values. This increases internal stability and strengthens focus on performance.

Furthermore, Madihin serves as an educational medium for fostering collective awareness of the importance of values-based performance. Through entertaining and reflective performances, employees experience a fun and meaningful learning experience. The result is a shift in mindset from working out of obligation to working with a spirit of dedication.

This cultural transformation also contributed to the formation of a positive public image for the institution. When the public witnessed that PT. Jamkrada was not only oriented towards economic

functions but also preserving local culture, public trust increased. This trust became a crucial reputational asset in strengthening the company's competitiveness.

Theoretically, this research adds to the literature on culture-based human resource management. The local context demonstrated that universal approaches are not always effective if not tailored to the social and historical characteristics of the organization. Madihin serves as evidence that local approaches can produce authentic managerial innovations with real impact.

Practically, the results of this study suggest the need to mainstream local culture in human resource policy design, particularly in the public sector. Integrating cultural elements into training, evaluation, and promotion can create a work system that is more relevant to the social realities of employees and their surrounding environment. Thus, it can be concluded that Madihin is not simply a traditional art, but also a representation of collective values that can foster professionalism, loyalty, and productivity within an organization. Revitalizing local culture in the workplace is a key strategy for building a resilient, adaptive, and oriented towards improving employee performance, further research can explore how local cultures such as Madihin are developed in digital format, so that they can act as a means of forming a work ethic in the era of remote work and hybrid systems.

REFERENCES

- Acerro, J. E. D. P. (2016). Ethical behavior, work values and performance of the provincial government officers of Agusan Del Sur, Philippines, in the light of ASEAN integration. *Journal of Government & Politics*, 7(3).
- Alfiana, Lubis, R. F., Suharyadi, M. R., Utami, E. Y., & Sipayung, B. (2023). Manajemen risiko dalam ketidakpastian global: Strategi dan praktik terbaik. *Jurnal Bisnis dan Manajemen West Science*, 2(03), 260–271. <https://doi.org/10.58812/jbmws.v2i03.576>
- Alghasi, S., Eriksen, T. H., & Ghorashi, H. (2009). *Paradoxes of cultural recognition: Perspectives from Northern Europe*. Ashgate Publishing Limited.
- Chao, H.-K. (2006). Conversion to Protestantism among urban immigrants in Taiwan. *Sociology of Religion*, 67(2), 193–204.
- Della Porta, D., & Diani, M. (2006). *Social movements: An introduction* (2nd ed.). Blackwell Publishing.
- Dewi, Z. L., Halim, M. S., & Derksen, J. (2017). Emotional intelligence competences of three different ethnic groups in Indonesia. *Asian Ethnicity*, 1(1), 1–23. <https://doi.org/10.1080/14631369.2017.1310615>
- Fitriana, S., Hasanah, A. S., & Aliyudin, R. S. (2023). Motivasi dan lingkungan kerja untuk meningkatkan kinerja karyawan hotel. *Journal of Innovation in Management, Accounting and Business*, 2(2), 59–67. <https://doi.org/10.56916/jimab.v2i2.385>
- Feary, S., Brown, S., Marshall, D., Lilley, I., McKinnon, R., Verschuuren, B., & Wild, R. (2015). Earth's cultural heritage. In *Protected area governance and management*. ANU Press.
- Fitriani, C., Amir, A., & Rafiqi, R. (2022). Pengaruh etos kerja Islami dan orientasi kewirausahaan terhadap kinerja usaha mikro kecil menengah (UMKM) kuliner di Jambi Kota Seberang. *Najaha Iqtishod*, 3(2), 99–106.

- Ginting, S., Tjandra, M., & Andreas, I. I. (2023). Menumbuhkan etos kerja melalui budaya organisasi. *Jurnal Ilmu Pendidikan Nonformal*, 9(2), 1189–1198.
- Hasanah, J., Alim, M. Z., Febriansyah, V., & Anshori, M. I. (2023). Budaya organisasi dan kepemimpinan transformasional: Sistematika tinjauan literatur. *Jurnal Ilmiah dan Karya Mahasiswa*, 1(3).
- Kusni, I. (2017). Menerapkan etos kerja profesional dalam meningkatkan kinerja. *Seminar Nasional Teknologi Informasi & Komunikasi Terapan*.
- Luthans, F. (2002). *Organizational behavior*. McGraw Hill.
- Maesaroh, S., & Widodo, S. (2022). Pengaruh budaya organisasi dan komitmen organisasi terhadap organizational citizenship behavior perawat ruang IGD RSAU Dr. Esnawan Antariksa Halim Perdanakusuma Jakarta Timur. *Jurnal Inovatif Mahasiswa Manajemen*, 2(2), 130–141.
- Mahardika, I. N. B. P., & Wibawa, I. M. A. (2019). Pengaruh budaya organisasi, kepuasan kerja, dan komitmen organisasional terhadap organizational citizenship behavior pada karyawan. *E-Jurnal Manajemen Universitas Udayana*, 8(1). <https://doi.org/10.24843/ejmunud.2019.v08.i01.p14>
- Peng, C., Liang, Y., Yuan, G., Xie, M., Mao, Y., Harmat, L., & Bonaiuto, F. (2023). How servant leadership predicts employee resilience in public organizations: A social identity perspective. *Current Psychology*, 42(35), 31405–31420. <https://doi.org/10.1007/s12144-022-04138-z>
- Pye, L. W., & Verba, S. (1965). *Political culture and political development*. Princeton University Press.
- Rajab, B., & Indrawardana, I. (2022). Pembentukan modal sosial dan kepentingan ekonomi-politik negara. *Responsive*, 7(4).
- Rico, M., Riduan, M., & Prasetyo, R. (2024). Menginterpretasi sejarah kebudayaan Madihin sebagai sastra lisan Banjar dan makna yang terkandung dalam pagelarannya. *Journal of Education, Social Sciences & Humanities*, 2(2), 73–84.
- Schein, E. H. (2010). *Organizational culture and leadership*. Jossey-Bass.
- Syafitri, V. P., & Toni, A. (2024). Komunikasi organisasi dalam proses pembentukan budaya organisasi melalui agent of change. *Jurnal Indonesia*, 5(2), 1602–1610. <https://doi.org/10.35870/jimik.v5i2.721>
- Tsai-Wei, S. (2010). *The ethnic triangle: State, majority and minority in Indonesia, Malaysia and Singapore* (Doctoral dissertation). National University of Singapore.
- Tsakila, N. Q., Hardhiansyah, M. F., & Faluvi, S. D. (2025). Kepemimpinan kreatif dalam menciptakan disrupsi pasar: Bagaimana pemimpin mendobrak pasar dengan model bisnis baru. *Jurnal Rimba*, 3(2).
- Welch, S. (2013). *The theory of political culture*. Oxford University Press.
- Windari, Y., & Rini, H. P. (2024). Peningkatan kinerja melalui budaya organisasi dan komitmen organisasi pada pegawai dinas pariwisata dan kebudayaan. *Jambura Economic Education Journal*, 6(2), 593–615.
- Wulansari, D., Suwarsono, B., & Kusumawardhani, M. R. (2024). Strategi implementasi corporate culture untuk membangun etos kerja yang produktif di PT. Megah Bangunan Abadi Tulungagung. *Socius*, 2(1), 61–72.
- Yang, T.-R. E. (2001). *Hometown as fatherland: Nanyang Chinese under Japanese pan-Asianism and pribumi nationalism in Malaya and Indonesia, 1937–1955* (Doctoral dissertation). Australian National University.
- Zainuddin, M., & Nasikhah, A. (2021). Peran budaya organisasi dalam meningkatkan kinerja karyawan (Studi kasus pada Laznas Nurul Hayat Kediri). *Jurnal Pengembangan Ekonomi Islam*, 4(2), 1–41. <https://doi.org/10.30762/itr.v4i2.2671>