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Organizational Culture as Communication Performance; Ethnography Study in Regional Civil Service Agency of East Nusa Tenggara, Indonesia

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Abstract:

This research starts from the idea an etnografer Clifford Geertz (1973) that metaphore human as the animals that depend on net interest (people are animals suspended in webs of significance). He believes that the new culture formed by diverse fruit design than new members. The assumption that everyone has the perception that date back to the fruit in discussing the interactions that occur in discussing new.

Pacanowsky and Trujillo (1982) using the principles of the science of Ethnography in building theories of organizational culture. According to this theory they posited a broad view about organizational culture (culture is not something an organization has, a culture is something an organization is). Understand the organization is conducting generalization against behaviour or values of the Organization as a whole. Organizational culture encompasses all existing symbol (action, conversation and routines) as well as the meaning of a given member organization toward the symbol. It is believed from observations in favor of observations can be made thick description of all such observations.

In guiding idea Pacanowsky and Trujillo, West and Turner (2007) suggests three basic assumptions in interact. As well as through the performances of communications (communication appearance) disclosed new members can create or show their understanding of a wide range of events in the organization. Pacanowsky and Trujillo States through specific communication shows acupuncture can result in organizational culture that is unique to the organization concerned.

This study uses qualitative methods with interpretive performasi were analyzed with the theory of organizational culture. Through interactions between members in the Regional Employment Board of East Nusa Tenggara and shows the communication done obtained an understanding of the culture of the organization. The results showed that the values of the interaction of liquid invalid constructs-invalid constructs reality that generates new understanding or symbolic discourse that can be used as a benchmark in this new continuity into the future.

Keywords: *Ethnography, interaction, behavior, communication, communication performances, organizational cultural*

1. Introduction

Genuinely, human as social creature is always interacting with other people in his/her surrounding. According to Chester Barnard (1938) in his book *The Functions of the Executive*, he suggest that organization is a cooperation system which depends in human ability to communicate and his willingness to working together in attaining the same goal (Pace and Faules, 2010; p. 57). While according to Pacanowsky and O'Donnell Trujillo (1982; p.122), they define organization as interlocked acts in a collectivity (Pace and Faules, 2010; p. 18). A collectivity can be said for small or large quantity but most important aspect is interlocked acts and how meaning was given to these acts.

This is in line in describing governmental organization or bureaucracy that consist of leader and subordinate which carry clear core, task and function diversification in accordance with its position or title. Distribution of Tupoksi (tugas, pokok dan fungsi – task, core and function) which appear in organizational structure is a description of interaction or interlocking between parts of an organization.

In essence, for governmental organization in general, each official would always be guided to be able completing his task and job in order to met organization's goal. Each official has their own contribution in developing organization, as long has he is consistent in his organization. The same was also suggested by Gareth Morgan in Little John & Foss (2014) when he make some metaphore to

comprehend organization, one of this metaphore is organization as machines. Just like machines, organization has lots of parts to create product and service. These parts would be connected to one another in particular ways which enabling it to do something. Some communication intellectual in late of 20th centuries has increase their attention toward the role of human act and its symbolic behavior in organizational study. Several study concerning organization either in private company, education institution, governmental agency, student body etc can be analyzed using cultural approach. The appeal of “cultural” term among academics and practitioners has explain that to trace organization behavior, it would push the change into subjective direction with cultural concept. This subjective perspective according to Morgan (1980) in Pace and Faules (2010; p. 88) concerned with reality and fundamental trait of human which is known as interpretive perspective. Moreover, it is said that this perspective would see the social world not only exists in concrete definition, but also build based on inter-individual interaction so that it would generate symbolic discourse enriching organization life.

According to Eisenberg and Riley (2001) in Jablin and Putnam that *the premise that the culture metaphor itself displays our biases: a concern about relations to others, a need to understand the context of communication* (Jablin and Putnam; 2001). At the very least, to identify an organization, we would need to know the habit and daily practices in the related organization. In sociocultural tradition understanding, Little John & Foss (2014) asserts that conversation would show organization’s character which is different from other organization. This character would commonly known as habit or culture and consist of rules, norms, values and common practices used and accepted generally by member of organization.

Organization is a system, Eisenberg and Riley in Jablin and Putnam explain, *that organizational culture was of the utmost importance because “the only viable way to change organization is to change their ‘culture’, that is, to change the systems within which people work and live”* (Putnam and Jablin; 2001). The above extract asserts that to change culture of an organization it would be enough by changing its system, or people involved within it.

Clifford Geertz (1973) in study of Ventura J. William (2006) suggest, *that organizational culture can be compared to man as “an animal suspended in web of significance he himself has spun ... culture [is] those webs, and the analysis of it [is] therefore not an experimental science in search of law but an interpretive one in search of meaning.”* It means that organizational culture is hypothetically said as spider circling the web to build its own nest. Every web has its own different meaning. For this Geertz rationale, Pacanowsky and Trujillo (1982) in Richard West and Lynn H. Turner (2007) suggest that, *culture is not something an organization has, a culture is something an organization is.*

Putnam and Jablin (2001) in their book *The Handbook of Organizational Communication*, explains that there are 5 (five) assumption in understanding organizational culture, that are:

- “First, a communication perspective does not limit its interest to overt constructions with “extra meaning” such as central metaphors or key stories. Second, this vantage point offers a commentary on the tension between cognitive and behavioral approaches to human action, through a focus on communication praxis. Third, this approach takes into account broader pattern of communication in society and examines how they appear and interact at the organizational nexus. Fourth, a communication orientation takes full advantage of the various new options available for positioning the researcher. Fifth, and perhaps most controversial, a communication perspective acknowledges the legitimacy of all motives for the study of culture, including the practical interest of organizational members seeking to enhance their effectiveness.” (Eisenberg and Riley, 2001; p. 295)

Those five assumption is interrelated in forming an organizational culture. The first one is communication that did not limit itself in interpreting things. Second, its position has made communication become something advantageous between theory and human behavior. Third, this approach made communication pattern becoming broader within society and being used to judge how does human behavior in its organizational range. Fourth, communication give more advantage for authors to choose the existing options. And fifth, communication suggest its legitimation toward all motives to study the existing culture, including member of organization as practical actor which is meant to improve its effectiveness.

Background for community components in East Nusa Tenggara who had cultural pluralism has been marked by this area geographical condition as one of the province in Indonesia which consist of one city and twenty two regency. Kupang city as the capital city of East Nusa Tenggara has become the central for two governmental activities which are province and municipal government. This phenomenon has create communication potential which developed as the result of interaction between ethnics people, which emerge through diverse tradition, language, culture, moral values, religion and tribes. Most of the tribes lived and reside in Kupang city area and its surrounding.

Language used in daily routine is Malay Kupang language which is an acculturation between local culture and foreign culture that once colonizing Indonesia, particularly in Eastern part of Indonesia. This was seen in the usage of several verbs as the inheritance of Dutch language, since they have been the longest colonizer in eastern part of Indonesia

Cultural structure of the people in East Nusa Tenggara also has its Portugese touch, which once colonizing Flores and some of Sumba Island, while in Timor, Alor, Rote and Sabu has seen the colonization of Spain and Dutch people. This condition bring impact toward culture, language and religious also there were still lots of ancient buildings left behind after colonization. Each regency has its own local language. Such as in Flores, for example, it consist of eight regency with its different local language (vernaculars).

Communication behavior in daily activities commonly uses local language, though particularly in school and office environment they would use Bahasa Indonesia with particular dialect in its vocabulary. Due to this particularity, by seeing at his way of communicating, we can determine where he was come from. Labov (1972) in Alo Liliweri suggested that the same language user would form some sort of “*speech communities*” which is known as subculture, dialect, ethnic group and certain social layer within community (Liliweri, 2011; p. 344).

Regional Civil Service Agency (BKD) in East Nusa Tenggara province is a technical institution which function to compile regional policies in civil service. Thus, each employee is demanded to be able to interact with other employee. This interaction is not only lies in internal organization but also with other external people, such as civil service management in unit/institution/SKPD in provincial area and BKD in regency/municipal in all East Nusa Tenggara.

Given diverse cultural background of people in East Nusa Tenggara with tendency of strict eastern culture, it create communication pattern with higher intonation speech that mostly heard in any working environment. This has become ethnics identity in developing organization and spread over this area, since this type of communication culture adheres in human character of this area.

Theoretical framework used to analyze empirical data on the field is Organizational Culture Theory suggested by Michael Pacanowsky and Nick O'Donnel Trujillo (1982) in Little John and Foss (2014). They based their study on Geertz rationale (1973) who suggested that people is metaphor as "spiders" suspended in web of interest (*people area animals suspended in webs of significance*).

- Pacanowsky and Trujillo (1983) in Little John and Foss (2014) suggested that there area many indicator used to understanding an organization, including its relevant ideas and connected vocabulary, the accepted facts, acts or activities, metaphores, stories and ceremonies also rituals. All these are communication performance since they showed experience of the group.

In conducting certain communication performance, member of organization would create unique organizational cultur for its organization. The word "performance" is a metaphore or supposition which shows symbolic process to comprehend human behavior within organization. This communication performance consist of *ritual performance, passion performance, social performance, political performance* and *enculturation performance*.

To understand the complex and diverse organizational life, Richard West and Lynn Turner (2007) in their book *Introducing Communication Theory* has suggest three basic assumption which guide Pacanowsky and Trujillo (1982) ideas in developing Organizational Culture Theory, which mention in detail that,

1.1. These Assumption Emphasize the Process View of Organizations that Pacanowsky and O'Donnel Trujillo Advocate:

1. Organizational members create and maintain a shared sense of organizational reality, resulting in a better understanding of the values of an organization.
2. The use and interpretation of symbols are critical to an organization's culture.
3. Cultures vary across organization, and the interpretation of actions within these cultures are diverse.
(West and Turner, 2007; 301)

This study would review behavior of organizational members in interacting and constructing an organizational reality, which would later creating new set of understanding or symbolic discourse that enrich the life of organization. Based on the above description, problem formulation analyzed in this study are:

- 1) What is organizational culture in Regional Civil Service Agency of East Nusa Tenggara province given through communication performance?
- 2) What are the resulting symbolic discourses, as reality construction over organizational communication behavior?

2. Study Method

Author used qualitative study method with ethnography approach which is not only to describe the life and behavior of certain group of people, but also to conclude meaning of this behavior (Neuman, 2015; p. 465). In ethnographical study, an ethnographer describes explicit culture and tacit knowledge used by member through detailed description and precise analysis to disclose and re-composing all events.

In determining informant, author would use purposive sampling technique with certain consideration so that sample obtained should be really in accordance with the study and able to explain the real condition over the studied objects.

Based on the above description, author has 4 (four) informant who works as government employee in BKD of East Nusa Tenggara province. This four informant was believed to be able in giving accurate information and data, with several consideration such as (1) *tenure*, (2) *there are 2 (two) structural official who had broad task responsibility*, (3) *during their official career has never been mutated into other institution*, (4) *dedicated and competent in his own field*.

Author also choose informant which is not the official employees of the related organization (study subject), but he was seen as one of cultural observer in East Nusa Tenggara, that is Prof. Dr. Alo Liliweri, M.S. His current position is as Director of Post Graduate Program in Nusa Cendana University (Undana) Kupang which is also an expert in Communication in East Nusa Tenggara.

To maintain the flow of study, and also for work relation harmony and consideration of life and harmony of future organization, author used initial A, B, C, D and E for data collection process and its subsequent processes.

Data source is data obtain from interview toward key informant and other supporting informant which support this study. Other than that, author also conduct observation toward communication performance spontaneously played. Other supporting data is literature materials such as text books, rules and regulation, documents and other observation related with this study theme.

This study focused in analyzing behavior of Regional Civil Service Agency member in East Nusa Tenggara during interaction through communication performance which is believed by Pacanowsky and Trujillo to be able to show *thick description* in describing related organizational culture, also resulting social reality such as new meaning over interaction being performed.

Study site is Regional Civil Service Agency of East Nusa Tenggara. As one of the employee in this institution it would be highly possible to gain accurate information and data since an employee would understand the exact condition and situation in study site. According to Neuman (2015; p. 484), data collection method is to consider ways to obtain good qualitative field data. Field data is data we experience, easy to remember and has been properly documented. Method used in this study are: 1) Interview, technically speaking there are two type of interview commonly used in ethnography study which are in-depth interview and open-ended interview, 2) Observation, this study used observation without contributing and closed in nature which is observing without interrupting daily office activities in Regional Civil Service Agency of East Nusa Tenggara. This observation was designed in particular manner so that subjects did not aware of it. This was done so that author is able to attain data according to real condition on the field.

Data analysis in qualitative study, according to Neuman (2015: p. 574) can eliminate an explanation by showing that various evidence has opposed the explanation. Data would probably supporting more than one explanation, but not all explanation would be consistent with the data.

Spradley (1979) in Neuman (2015: p. 574) developed domain analysis in reviewing system for qualitative data analysis. For him, basic unit in culture arrangement is culture domain which is an organizing idea or concept. Data analysis method is focused on effort to analyze domain. In this stage, author would categorize cultural symbols in certain category (domain) which has similarity to one another, including data/information based on similarity.

Subsequent stage is conducting *taxonomy analysis* which according to Spradley (2007) *is that, in this phase* author is trying to understand certain *cultural domains* according to problem focus or study goals. Based on the predetermined cultural domain, it is expected that author is able to deeply comprehend it thus it can be formulated into several sub-domain and so on until it become conical sub-domain and reaching phase where author feel there is exhausted cultural domain (data).

According to Alan Bryman (2008: p. 377) to test reliability and validity in qualitative study, there should be difference in value or evaluation according to certain criterion. Lincoln and Guba (1994) in Bryman subsequently explained that, *propose that is necessary to specify terms and ways of establishing and assesing the quality of qualitative research that provide an alternative to reliability and validity. They propose two primary criteria for assessing a qualitative study: trustworthiness and authenticity.*

Trustworthiness consist of 4 (four) criteria that are: 1) *credibility*, in line with internal validity; credibility is how far this study is trusted and accepted by public. This was meant that in informant determination, they should be those who competent and understand the life of organization particularly in Regional Civil Service Agency of East Nusa Tenggara, 2) *transferability*, qualitative findings tend to have orientation in unique meaning contextual and from the studied social world aspect, thus it would need in depth delivery ability (*thick description*), 3) *dependability*, emphasizing the need for author in assessing ever changing study concept, thus he responsible in describing the emerging change and how does this change affecting the study, 4) *confirmability*, or internal coherence in conducting interpretation toward the data obtained, or in other words re-confirming its objectivity.

3. Result and Discussion

3.1. Behavior and Interaction of Organization Member

Regional Civil Service Agency of East Nusa Tenggara is one of Satuan Kerja Perangkat Daerah (SKPD) which technically delivered service in civil service.

Every employee has to possess understanding toward values or norms which become reference in the journe of an organization. Nancy L. Harrower (2011) in its quotation: *an organization's culture is a type of mini-society that has its own values, rituals and beliefs* (Morgan, 1998; Schein, 1999). It means that organizational culture is type of a small community with its own values, rituals and beliefs. Below is interview citation concerning values understand by member of organization in Regional Civil Service Agency:

- Value I felt most is working earnestly, not because there is rumour of having promotion or office trip or so that it can be seen by superior. If we work with those kind of expectation, we wouldn't able to attain maximum result, since we would work diligently when our supervisor is looking at us, but when he is not in the office, we would leisurely spend the time by speaking with others. To be exact, the basic value is being truthful and working earnestly, other than that cooperation and appreciating others should be our manual. (Informant C)

Giberson Tomas R and Christian J. Resick et al (2009) in his study cited:

- Each organizational offering a different set of values believed to represent organizational culture (eg. OCI, Cooke and Lafferty, 1987; OCP, O'Reilly et al., 1991). Moreover, organizational culture theorist argue that organizations embody a relatively narrow set of values (Kluckhohn, 1951; Schein, 2004), and suggest that specific values are most helpful in understanding organizational processes (Meglino and Ravlin, 1998)

This citation explains that each organization offers set of different values and trusted to represent organizational culture.

Leader has its role in forming organizational culture. Tomas R. Giberson and Christian J. Resick et al., (2009) in its research argue *“Upper echelon leaders are believed to be the primary influence on the creation and development of organizational culture (eg., Bennis and Nanus, 1985; Davis, 1984; Kotter and Heskitt, 1992; Schein, 2004; Schneider, 1987; Selznick, 1957; Trice and Beyer, 1993).* As in interview citation below:

- In my opinion, it is proper to say that leader has basic influence toward creation and development of organization. No matter what, leader is the driving force to bring its member to attain the goals, thus motivation and attached values by a leader would become the guidance in the process and development of organization. (Informant A)

Organizational culture according to Clifford Geertz (1973) is believed to be, *imagined culture to be like a spider web that one must work toward the middle to find where the web is held together. When dissecting contemporary organization, the web is spun by the entire team, carefully crafted to include every team member, to bind them together with a shared view of the organization.*

From the above citation, we can assumed that each organization has its own habit and thinking pattern and differentiate it from other organization. This is shown in interview with one of the informant:

- In here, I try to compare organizational culture in East Nusa Tenggara in general with organizational culture in, for example, Bali as institution works in personnel administration we always try to coordinate with BKN Regional X Denpasar. State official in Bali has their own task calendar, whereas in particular day they are obliged to take day off since it is in coincidence with holy day of Hindu people. Though in general calendar there was no holiday, but this kind of condition has cause office and school activities to be ceased automatically. This has bring impact toward our task which has to adjust toward task calendar in Denpasar. This habit and ritual shows the culture of certain organization. (Informant B)

Organizational culture is the strength of organization with broad nature and penetrate all member of organization. Regional Civil Service Agency is part of social system according to the study of Nancy L. Harrower (2011) that, *an organization is a social system, comprised of component pieces that integrate into a whole that is greater than its parts (Hofstede & Hofstede, 2005; Schein, 1999).*

This showed that BKD also part of social system consist of human component that came from diverse society but still have the same goal. Below is citation from interview with one of the informant:

- In this organization we become one big family, though we came from different tribes, race, religion and culture, but in here we have the same vision and mission. Appreciating and respecting others has become the key to run our daily activities. (Informant D)

Coming from different perception but united within the same organization. Thus one's character would be highly affected by environment where he came from, as the example of communication style of each person which would be different in accordance with his/her native region. This was also showed in communication activities. Below is the recorded interview citation:

- Facing superior with hard and temperamental character is commonly known in here, since most East people has the same character. Hard or strict character did not always means that he/she is easily angered since this is a habit and hard to eliminate. But sometimes speech with higher intonation is just one form of explicit speech toward the staffs. (Informant B)

3.2. Communication Performance

Pacanowsky and Trujillo in West and Turner (2007) argue that member of organization conduct certain communication performance, to create a unique organizational culture for the related organization. To them, *“performance are those very actions by which members constitute and reveal their culture to themselves and others.”*

Ritual performance is routine and repeated communication performance. This type of performance has important role in renewing our understanding toward our shared experience and giving legitimation toward what we were thinking, feeling and doing.

It is a routine that always conduct by member of organization, this performance also showed interaction of organization's members as the form of unity and harmony in an organization. Pacanowsky (1989) in Tin Carroll (2013) explains *understands organizational culture therefore contends that, ethically speaking, morality must play a large part in cultural-building in organizations.*

It implies that every member of organization has its own contribution in building culture within organization, but they should aware about the limit in accord with their position and title as members. They should not only maintain their morality in behavior but also their hospitality in communicating with others.

Passion performance according to Pacanowsky Trujillo in Little John & Foss (2014) showed that employees had feels saturated and tired in facing daily routine of the office which run repeatedly. In this situation, we need work partner who tried to involved storytelling that, behind this boring condition there is something interesting. Thus it would able to nurture new working spirit and made employees to become interested and passionate in living the routine activities.

Such as data on the field recorded in this interview citation below (interview was done in Thursday/before Friday):

- A : “It is possible that I won't come in tomorrow “Jalan Sehat” since I don't feel well, and the weather is hot.”
 B : “That's because you don't exercise much, so you don't feel well. Therefore we should participate tomorrow.”
 A : “Besides I have to finish my report, since I had to submit it to Kasubid.”
 B : “Ahh well...you can always finish it later after the break, our superior would understand that Friday is time for leisure activities. About the hot weather, I had the information that member of Dharma Wanita has prepare some green peas ice and other type of snacks.
 A : “What would they do tomorrow in here?”
 B : “Well, tomorrow they have Rokatenda dance practices (its a mass dance) for preparation in anniversary celebration of East Nusa Tenggara.”
 A : “Wow, it would be quite lively. There were also dances. It is quite boring when Friday was only Jalan Sehat, it should be varied with Rokatenda exercise. Well, ok then, I will participate for tomorrow.”

This situation describe employee A who initially has no interest to become enthusiastic due to boring activities, particularly in dry season. But he become enthusiastic when employee B delivers the information.

In this situation, he need someone as working partner who tried to involved storytelling to suggest that, behind boring activities there is something interesting. Thus it could nurture new working spirit and made him more interested and enthusiastic in experiencing the routine activities.

Social performance category encompass hospitality, sweet talks, and respect with the intention to encourage and improving cooperation between member of organization.

Data being collected was showed in morning ceremony activity lead by one of the leader. When he give directive toward member of organization, to certain member he appreciate the results obtained by his member in participating in Diklat (Pendidikan & Latihan) as requirement for promotion. Although in other side, he has to reprimand other member who has been trusted to participate in certain activities but they did not implementing it in their workplace.

These speech was delivered through teasing and light humour. Although it looks simple but it contain reprimand for certain employees.

Ajay K. Ojha (2010) in his citation, "*The role of humour in organizations demonstrates how talk unites subcultures, relieves tension, and orders the social world. That is, the role of humor in social interaction between organizational members helps to construct a positive working environment*" (Putnam and Fairhurst, 2001). Explanation that role of humor (teasing/humor) in organization shows how communication unites subcultures, relieved tensions and to build positive working environment.

This explicitly stated that in interacting, this type of communication style would commonly occur in any organization, with certain people has its different communication style. This condition should be wisely perceived, so that teasing talk can be used as added value to improve their working quality.

Political performance is the fourth performance from *communication performance* according to Pacanowsky and Trujillo (1982) in Little John & Foss (2014) in creating and strengthening ideas concerning power and influence which consist of personal strength, unites alliance and negotiation. This performance particularly involving acts designed to positioned one with particular ways within organization due to political reasons.

Public official always become the main spotlight whereas everything he/she does would contain pro and contra. The same occur within Regional Civil Service Agency of East Nusa Tenggara, as technical institution to facilitate personnel management activities. In activities to provision of state officials or selection for IPDN (Institut Pemerintahan Dalam Negeri) candidates, public was always making interpretation toward operational processes. They would eventually make their own version of conclusion.

One thing to remember is that every organization has their own culture and rules which cannot be comprehend by other organization. Thus political performance in this matter, would give symbolic discourse that anything we did, although it is for better reason, not every one can understands it.

Enculturation performance is the last category which is an organizational culture learning process by one member of organization toward other member of organization.

For new member of an organization, it is properly fit if he should be able to adapt well with the new environment where he join. This is similar with study by Nancy L. Harrower (2012) that *overtime, an organization's culture is perpetuated with new hires through training, rewards, penalties and more. The culture and group norms are reinforced as group members perpetuate established practices by teaching them to new members, and by rewarding those who fit in with praise and incentives* (Kotter & Heskett, 1992).

The explanation is that organization's culture is marked by teaching new hires the training, rewards, penalty and many other also teach them working practices in accord with appreciating through praises, rewards and incentives.

Data obtained on the field is when state official candidate is passing the selection and have their Appointed Letter, they would be placed in government institution of East Nusa Tenggara province according to their position. But before that, they should pass "*Orientation or Character Building*" centered in Regional Civil Service Agency of East Nusa Tenggara.

This study conducted for 2 weeks and consist of indoor and outdoor office activities. In the office they were given an understanding concerning the rights and obligation of a state official employee and how to build an employee with character and oriented in service toward society. For outdoor activities, usually it would consist of marching activities in order to know one another and to work in team also communicating with other as initial capital toward unity as the country's and people's servant.

3.3. Study Limitation

This field study is completed in more less 2 months time, by collecting empirical data according to the target focus. However, there were some limitation in field implementation such as short length of this study. While ethnography review should requires medium to long duration of study.

As suggested by West and Turner (2007), ethnography review guided to observe *organizational communication performances* with goals to disclose meaning behind organizational life. Thus, this study would be fit to use micro ethnography which had smaller time range and study objects. As suggested by Wolcott (in Bryman, 2004), that

- If you are doing research for an undergraduate project or masters dissertation, it is unlikely that you will be able to conduct a full scale ethnography. [...] Nevertheless, it may be possible to carry out a form of micro-ethnography (Wolcott, 1995). This would involve focusing on a particular aspect of a topic. [...] A shorter period of time (from a couple of weeks to a few months) could be spent in the organization either on a full time or a part-time basis to achieve such a tightly defined topic.

Based on the above recommendation, Wolcott understands if there is no full scale ethnography study then it would possible to use micro ethnography. With consideration focused on certain aspects from the topic, according to the author in more less 2 time it is possible to observe organizational culture of Regional Civil Service Agency of East Nusa Tenggara.

This is quite helpful since author is one of the member of this study subjects organization, thus past observation can be used as supporting data. Besides, this study is done in its own institution, thus author has emotional connection with other employees thus it is quite easy to dig some data and information.

4. Conclusion

Several important points can be concluded based on focus studied concerning organizational culture of Regional Civil Service Agency of East Nusa Tenggara based on interaction behavior and *communication performances* observed during this study, such as:

1. As technical institution, Regional Civil Service Agency of East Nusa Tenggara should be a good facilitator for apparatus management institution inside or outside of a region. Communication should be maintain since it would facilitate several office activities particularly cooperation and coordination.
2. Organizational culture consist of acts, routine and conversation, it generally describe people's philosophy of East Nusa Tenggara, and these can be seen from togetherness values, high level of empathy or care, respect and appreciate to one another, and hardworking nature.
3. Leader is giving contribution to form and create organizational culture. Although in organizational culture theory, Pacanowsky and Trujillo doubt it, since for them everyone has their shares in forming organizational culture, since this culture would be form based on the build interaction between member of organization.
4. Communication in organization has its own role to publish this organizational culture. When we understand communication behavior in an organization, thus at the same time we are publishing our own organizational culture.
5. Symbolic discourse emerge as reality construct over employees interaction and *communication performances* shown during this study. According to interpretation perspective concept as *system shared of meanings* which result in new meanings or understanding based on certain community interaction behavior. These discourses are:
 - Leader is expected to implement continuous Staff Meeting about once in 2-3 months, thus in this meeting they could evaluate several office activities.
 - Leader should pay more attention toward other staffs who did not showed their ability, since they have introverted personality although they has sufficient integrity.
 - Employees wants innovation, either in organizational structure or *rolling staff* and innovation in organizational ritual. This is an effort to improve competence, developing motivation, improving knowledge and work productivity.
 - Trust is faith toward one's integrity, therefore staff trusted by leader should really apply those commitment in earnest manner.

This symbolic discourse has give contribution toward the life of Regional Civil Service Agency of East Nusa Tenggara and as the measurement standard of this organization development in the future.

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