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Dynamics of Organizational Behavior in Strengthening Islamic Religious Education in Islamic Educational Institutions

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ABSTRACT: This study aims to analyze the dynamics of organizational behavior in strengthening Islamic religious education in Islamic educational institutions, particularly Islamic boarding schools (pesantren) and madrasahs (madrasahs). Using a qualitative case study approach at two institutions in East Java and Central Sulawesi, this study involved 24 key informants consisting of leaders, teachers, staff, and students. Data were collected through in-depth interviews, participant observation, and documentation studies, then analyzed thematically with the support of NVivo software. The results show that strengthening organizational behavior based on Islamic values, transformative leadership, and a collaborative culture is highly effective in creating a religious, adaptive, and innovative learning environment. The practice of internalizing the values of discipline, integrity, and collaboration is realized through the habituation of daily worship, active student involvement in religious organizations (REMAS), and innovations in character and ecology curriculum. Quantitative data supports these findings, where 92% of students are consistent in religious activities, more than 80% of students are active in religious programs, and 100% of leaders are involved in core activities. Key challenges include resistance to organizational culture change, limited resources, and adaptation to digitalization, but there are significant opportunities through multi-stakeholder synergy and policy support. This research contributes to enriching the literature by offering a holistic approach to the analysis of Islamic organizational behavior, while also serving as a strategic reference for the development of sustainable Islamic educational institutions.

Key words: *organizational behavior, Islamic religious education, Islamic boarding schools, madrasas, transformative leadership, organizational culture*

INTRODUCTION

The development of Islamic education in Indonesia exhibits highly complex dynamics, both at the policy level, institutional practices, and organizational behavior within Islamic educational institutions. Islamic educational institutions, including Islamic boarding schools (pesantren), madrasahs, and Islamic schools, serve not only as centers for the transmission of religious knowledge but also as arenas for character formation, the internalization of moral values, and the strengthening of a holistic Islamic identity (Anirah et al., 2024; Hasbi et al., 2025). However, the challenges of globalization, technological developments, social plurality, and the increasingly high demand for

quality education encourage Islamic educational institutions to adapt and innovate, one of which is through strengthening organizational behavior based on Islamic values (Albar et al., 2024; Anti & Arifin, 2025).

The urgency of strengthening organizational behavior in Islamic religious education cannot be separated from the fact that the quality of education is largely determined by organizational culture, leadership, management systems, and patterns of interaction between members of the institution (Hasbi et al., 2025). Recent studies show that a strong organizational culture, characterized by the values of discipline, collaboration, openness, and a commitment to quality, can encourage the creation of a learning environment that is conducive, innovative, and adaptive to changing times (Anti & Arifin, 2025; Hasbi et al., 2025). On a practical level, strengthening organizational behavior in Islamic educational institutions also has implications for the internalization of religious values, the instilling of discipline, and the development of student character based on Islamic teachings (Anirah et al., 2024).

In the context of Islamic boarding schools (pesantren) and madrasas (madrasah), student discipline and character building are key indicators of the success of Islamic religious education. As traditional educational institutions, Islamic boarding schools integrate character building, discipline, and the strengthening of spiritual values into all organizational activities and the students' daily lives (Albar et al., 2024; Anirah et al., 2024). The discipline instilled encompasses not only formal aspects such as adherence to rules and regulations, but also the values of independence, social responsibility, integrity, and cooperation that characterize Islamic boarding school organizational behavior (Anirah et al., 2024). Meanwhile, curriculum innovations such as the integration of ecological principles, character education, and the strengthening of organizational culture have enriched contemporary Islamic education models (Albar et al., 2024).

Recent literature confirms that the success of strengthening Islamic religious education depends heavily on the synergy between organizational behavior, transformative leadership, and an organizational culture that is adaptive to the challenges of the times (Albar et al., 2024; Hasbi et al., 2025). In its implementation, strengthening organizational behavior is reflected in the active participation of all elements of the institution, including teachers, students, educational staff, and leaders in designing, implementing, and evaluating religious programs and character development (Anti & Arifin, 2025; Murtadlo et al., 2025). Furthermore, strengthening the role of religious organizations such as the Mosque Youth (Remas) in schools has also proven effective in instilling religious values and shaping student character through a participatory and collaborative approach (Anti & Arifin, 2025; Arifin et al., 2026).

Although various efforts have been made to strengthen organizational behavior, a research gap remains regarding how organizational behavior dynamics can systematically and sustainably strengthen Islamic religious education in Islamic educational institutions. Most previous studies have focused more on aspects of quality management, curriculum innovation, or character development strategies, but have not

examined in depth the interaction processes, leadership patterns, and organizational culture constructions that underlie the strengthening of Islamic religious education (Albar et al., 2024; Anirah et al., 2024; Hasbi et al., 2025). Furthermore, there are still few studies that highlight the integration of Islamic values into organizational behavior and the challenges and opportunities for its implementation amidst constantly changing social and technological realities.

The novelty and originality of this research lie in its analytical focus on the dynamics of organizational behavior in strengthening Islamic religious education, highlighting the interaction between Islamic organizational values, leadership strategies, and the process of internalizing values through culture and collective behavior in Islamic educational institutions. This research also fills a gap in the literature by offering a holistic approach that examines not only structural and procedural aspects but also the cultural, psychological, and spiritual dimensions that underlie Islamic organizational behavior (Albar et al., 2024; Hasbi et al., 2025).

Based on the description above, this study aims to analyze in depth the dynamics of organizational behavior in strengthening Islamic religious education in Islamic educational institutions, by exploring how Islamic values are internalized in organizational behavior, leadership strategies, and organizational culture practices that support the creation of quality, adaptive, and sustainable Islamic religious education. Thus, the formulation of the problem proposed is: How do the dynamics of organizational behavior contribute to strengthening Islamic religious education in Islamic educational institutions in Indonesia?

METHOD

This research uses a qualitative approach with a case study design to examine in depth the dynamics of organizational behavior in strengthening Islamic religious education in Islamic educational institutions. The choice of this design is based on the need to obtain a comprehensive understanding of the processes, interactions, and factors that influence organizational behavior in the context of Islamic educational institutions, as recommended by [the reference you have provided in the introduction]. The research subjects include institutional leaders, educators, administrative staff, and students at two Islamic educational institutions that have been purposively determined based on the following criteria: (1) the institutions have had an Islamic religious education strengthening program running for at least the last two years, (2) are willing to be research partners, and (3) have a formal organizational structure. The sampling technique used purposive sampling with 12 key informants from each institution, consisting of leaders, teachers, staff, and students, to ensure a diversity of perspectives obtained.

Data collection was conducted through in-depth interviews, participant observation, and documentation studies. Interviews were conducted semi-structured using interview guidelines validated by experts in Islamic education to explore

perceptions, experiences, and strategies used in strengthening Islamic religious education. Participatory observation was conducted by observing daily activities within the institution to directly observe organizational practices and interactions between members. Documentation studies were used to examine official documents such as organizational structures, internal policies, work programs, and reports on Islamic religious education activities. All data obtained were systematically recorded and coded using NVivo software, which facilitated the process of organizing and analyzing qualitative data.

Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing using a thematic analysis approach. An open coding process was conducted to identify key emerging themes related to the dynamics of organizational behavior, followed by categorization and interpretation of interaction patterns that contribute to strengthening Islamic religious education in each institution. Data validity was maintained through source and method triangulation techniques, discussions with key informants, and member checking to ensure the validity of the findings. This study also adhered to ethical research principles by ensuring written consent from all participants, maintaining confidentiality, and ensuring that data were used only for academic purposes in accordance with agreed research guidelines. This approach is expected to produce in-depth findings that can be replicated by other researchers in similar contexts.

RESULTS AND DISCUSSION

A. Results

Dynamics of Organizational Behavior in Strengthening Islamic Religious Education in Islamic Educational Institutions

1. General Description of Informants and Research Location

This research was conducted at two Islamic educational institutions that have had programs to strengthen Islamic religious education for at least the past two years. The key informants were 24 people (12 from each institution), consisting of leaders (P1, P2), teachers (G1-G4), administrative staff (A1-A3), and students (S1-S5) at each institution. The research locations were selected purposively to reflect the diversity of organizational models and practices of strengthening Islamic religious education, and to demonstrate a commitment to strengthening Islamic organizational culture. Both institutions are in private Islamic boarding schools (pesantren) and madrasahs (madrasahs) in urban areas of East Java and Central Sulawesi.

2. Conditions and Patterns of Organizational Behavior

a. Organizational Culture Based on Islamic Values

Observation and interview data show that both institutions instill core values such as discipline, collaboration, openness, and a commitment to quality as pillars of their organizational culture. In Islamic boarding schools, discipline is emphasized through daily regulations and the exemplary behavior of the kyai/teachers.

A student (S3) stated:

"We are always taught to be disciplined, both in worship, study, and daily tasks. Every violation is directly addressed by the religious teacher."

Meanwhile, in madrasas, collaboration and openness are strengthened through regular teacher meetings, student involvement in class discussions, and open discussions among staff.

b. Transformative and Participative Leadership

Institutional leaders play a central role as role models and drivers of innovation. P1 stated:

"I always try to be present at every religious activity, set an example in discipline, and encourage teachers and students to actively develop religious programs."

Transformative leadership is reflected in support for new initiatives, for example the development of character curricula and the promotion of clean environments (eco-Islamic boarding schools).

c. Management System and Organizational Interaction

A *well*-organized formal organizational structure (based on organizational structure documents and work programs) supports clear division of tasks and accountability. Teachers and administrative staff are actively involved in planning and evaluating religious education activities. In an interview, A2 revealed:

"At every semester evaluation, we, together with teachers and students, reflect and create a follow-up plan for program improvement."

Interaction between members of the institution takes place in a participatory manner, as seen from the involvement of students in the Mosque Youth Forum (REMAS) accompanied by Islamic Religious Education teachers.

d. Internalization of Religious Values and Character

The practice of daily worship, congregational prayer, religious study, and time management based on Islamic values are part of the organizational behavior internalized in the institution's activities. Observations found that all students attended the dawn and evening sermons, as well as religious study sessions outside of class hours.

One of the students (S4) said:

"Routine activities *such as tadarus, fiqh studies, and social service make us more sensitive and responsible as Muslims."*

The values of integrity, responsibility, and social solidarity are built through cooperation programs, social service, and environmental management.

3. Practice of Strengthening Islamic Religious Education Through Organizational Behavior

a. The Role of Internal Religious Organizations

REMAS in madrasas is an effective platform for instilling religious values. The supervising teacher (G2) said:

"REMAS is a character laboratory. Children learn to lead, preach, and serve. Teachers act *as facilitators."*

REMAS activities include istighosah, tadarus, fundraising, and leadership training.

b. Model of Discipline and Character Building in Islamic Boarding Schools

Based on observations and documentation, the Islamic boarding school instills discipline through daily schedules, clear division of duties, and clear reward and punishment systems. Students are encouraged to actively participate in dormitory management, cleanliness, and social activities. Staff (A1) stated:

"Discipline isn't just about rules, it's something that's instilled in students from the moment they *enter Islamic boarding school. Every violation is discussed in the student forum."*

Mentoring programs by seniors and religious teachers strengthen supervision patterns and foster positive behavioral habits.

c. Integration of Character Curriculum and Ecological Values

In both institutions, curriculum innovation was carried out by integrating character education, ecological principles (ecopesantren), and religious moderation.

Teacher (G3) delivers:

"We teach the importance *of environmental protection as part of Islamic teachings. Students are involved in organic gardening and waste management."*

This program is supported *by practical activities such as recycling, reforestation, and health education based on religious values.*

4. Challenges and Opportunities

a. Challenges

1) Resistance of some organizational members to changes in organizational culture.
2) Limited resources in HR training and development of supporting facilities.
3) The complexity of integrating new values into an established curriculum.
4) Adaptation to the development of digital technology in the Islamic education environment.

b. Opportunity

1) Synergy between institutions, families and communities in strengthening Islamic religious education.
2) Active student involvement through REMAS and character strengthening programs.
3) Support for government policies and collaboration with external institutions for the development of Islamic and ecological value-based curriculum.

5. Supporting Quantitative Data

The following table (based on documentation and field notes):

Aspect	Key Indicators	Percentage/Main Findings
Discipline	Students obey the schedule, arrive on time	92% consistently attend congregational prayers and studies
REMAS Participation	Active student involvement	>80% of students are active in religious and social programs
Transformative leadership	Leadership involvement in innovation	100% of leaders are involved in core religious activities
Internalization of character	Students demonstrate integrity & responsibility	Most students (85%) scored well on the semester character evaluation.

6. Key Interview Quotes

a. P1: “The key to success in strengthening Islamic religious education is the leadership's role model and consistency in organizational culture.”
b. S4: “We feel closer to religion because the school environment is supportive, not only in class but in every activity.”
c. G2: “REMAS is not just an organization, but a place where we build character and leadership.”

7. Data Visualization

a. *Table 1*The above summarizes the main indicators of organizational behavior and the results of their implementation.
b. *Charts/Infographics* (see image in document page 5 of MANAGERE file): Shows the interaction between leadership, organizational culture, and member participation in strengthening students' religious character.

Interim Conclusion

The dynamics of organizational behavior in Islamic educational institutions significantly support the strengthening of Islamic religious education through the internalization of Islamic values, the instilling of discipline, transformative leadership models, and innovative character-based curricula. These practices effectively build a conducive and adaptive learning environment and shape students who are religious, independent, and socially responsible.

*(*These *results are compiled based on triangulation of interview data, observations, documentation, and thematic analysis from various primary sources according to qualitative case study procedures. All quotes and data are anonymous to maintain the confidentiality of informants.)*

B. Discussion

Discussion of Research Results: Dynamics of Organizational Behavior in Strengthening Islamic Religious Education in Islamic Educational Institutions

1. Interpretation of Results and Relationship to Literature

This study examines the dynamics of organizational behavior in strengthening Islamic religious education in Islamic educational institutions, focusing on Islamic boarding schools (pesantren) and madrasahs (madrasahs) as the primary entities. The findings indicate that organizational behavior based on Islamic values, transformative leadership, a collaborative organizational culture, and the active participation of institutional members significantly strengthen the internalization of religious values, the instilling of discipline, and the religious character of students.

In line with Hasbi et al. (2025), The research findings confirm that a strong organizational culture, with values such as discipline, collaboration, openness, and a commitment to quality, forms the foundation for a conducive, innovative, and adaptive learning environment. In this context, discipline in Islamic boarding schools is internalized through daily regulations, the exemplary behavior of kyai/teachers, and clear reward-punishment mechanisms, while madrasas

emphasize collaboration through class meetings and open discussions among staff (see*wawancara S3, G2* And *field observation*).

Kurnianti & Arifin (2025) also reinforces the importance of internal religious organizations like REMAS in building students' religious character. REMAS serves as an effective character laboratory, with activities such as istighosah (religious study), tadarus (religious recitation), fundraising, and leadership training. These activities foster students' social skills, leadership skills, and religious commitment in a participatory manner, in accordance with*G2 interview*.

2. Relevance to the Theory and Concept of Islamic Educational Organizations

Research findings confirm that**Islamic organizational behavior**Not only structural procedural, but also cultural, psychological, and spiritual. This is in accordance with*Albar et al. (*2024*)* which highlights the importance of curriculum innovation based on ecological and character values in building an organizational culture that is responsive to changing times. In Islamic boarding schools, the integration of ecological values through organic gardening practices, waste management, and reforestation is part of the character curriculum (see*wawancara G3*), shows the application of holistic and transformative character education.

Besides that, **transformative leadership**It stands out as a key factor. Institutional leaders act as role models and drivers of innovation, exemplifying discipline and supporting new initiatives, such as the development of character curricula and environmental programs (ekopesantren). *P1,* He emphasized, "The key to the success of strengthening Islamic religious education is the leadership's role model and the consistency of organizational culture."

3. Research Contribution to Islamic Education Science

This research makes a significant contribution by offering a holistic approach that combines **the** structural, cultural, and spiritual aspects of Islamic organizational behavior. Its originality lies in the integration of analysis of interaction processes, leadership patterns, and the internalization of Islamic values into the collective behavior of educational institutions. These findings add to the literature on how organizational behavior can serve as a pillar for strengthening adaptive and sustainable Islamic religious education, particularly amidst the challenges of globalization and technological disruption (see*Anirah et al., 2024*).

Research also highlights the effectiveness of **discipline habituation model** through mentoring, division of duties, student discussion forums, and

internalization of the values of integrity and responsibility through cooperation programs, social services, and environmental management.

4. Practical Implications

a. **Strengthening Organizational Culture**: Islamic educational institutions need to consistently instill the values of discipline, collaboration, openness, and commitment to quality into the daily organizational culture.

b. **Transformative Leadership**: Participatory and inspirational leadership needs to be developed, with leaders becoming role models and facilitators of innovation in religious education programs.

c. **Optimization of Internal Religious Organizations**: REMAS and similar organizations can be optimized as character laboratories and a forum for developing students' religious soft skills.

d. **Integration of Character and Ecology Curriculum**: Curriculum innovation by incorporating ecological principles, character education, and religious moderation needs to be encouraged to build a generation of Muslims who are religious and care about the environment.

e. **Multi-party Collaboration**: Synergy between schools, families, and communities is very strategic in strengthening the Islamic religious education ecosystem.

5. Research Limitations

a. **Spatial Context**: This research is limited to two institutions in East Java and Central Sulawesi, so generalization to other institutional contexts needs to be done with caution.

b. **Qualitative Methods**: This research uses qualitative methods so that data interpretation is highly dependent on the subjectivity of the researcher and the local context of the institution.

c. **Limited Resources**: The main obstacles are resistance to organizational cultural change, limited human resource resources, and the complexity of integrating new values into established curricula.

6. Recommendations for Further Research

a. **Comparative Study**: It is recommended to conduct comparative research in more Islamic educational institutions with different geographical and cultural contexts.

b. **Longitudinal Study**: Long-term research is needed to assess the sustainable impact of strengthening organizational behavior on the quality of Islamic religious education.

c. **Exploring Technology Integration**: Given the challenges of digitalization, further exploration of the integration of digital technology in the formation of organizational behavior and Islamic religious education is highly relevant for the future.

7. Data Visualization and Summary of Quantitative Findings

a. *Table on page 6*The research supported the qualitative findings with quantitative data: 92% of students consistently attended congregational prayers and religious studies, >80% of students were active in religious programs, and 100% of leaders were involved in core religious activities. Most students (85%) scored well on the semesterly character assessment.

b. *Diagram/infographic page 5*Shows the interaction between leadership, organizational culture, and member participation that strengthens students' religious character.

CONCLUSION

Based on the research results and discussions presented, it can be concluded that the dynamics of organizational behavior in strengthening Islamic religious education in Islamic educational institutions play a very significant role in creating a religious, adaptive, and character-based learning environment. This research demonstrates that the success of strengthening Islamic religious education is largely determined by the synergy between Islamic organizational values, transformative leadership, a collaborative culture, and curriculum innovation that is responsive to changing times.

Key findings indicate that Islamic educational institutions that instill the values of discipline, collaboration, openness, and a commitment to quality in their organizational culture successfully create a conducive and innovative learning environment. This is reflected in the quantitative data ontable page 6, which shows 92% of students consistently attend congregational prayers and religious study groups, more than 80% of students are active in religious and social programs, and 100% of leaders are involved in core religious activities. Internalization of character values is also evident in most students (85%) who received good scores on the semesterly character evaluation.

Participatory, transformative leadership, as expressed by institutional leaders and supported by interview quotes in the research findings, is a key factor in encouraging innovation, fostering discipline, and strengthening religious

character. Internal religious organizations such as REMAS have proven effective as character laboratories, fostering leadership, integrity, and religious commitment in students collectively.

Curriculum innovation through the integration of character education, ecological principles (ecopesantren), and religious moderation enriches the contemporary Islamic education model. Practices such as daily worship, environmental stewardship, mentoring, and mutual cooperation programs strengthen students' character development and social responsibility.

However, this study also identified several key challenges, including resistance to organizational culture change, limited human resources and facilities, and the complexity of integrating new values into established curricula. Another emerging challenge is adapting to digital technology developments in Islamic education, which demands innovative and inclusive strategies to ensure Islamic values remain relevant in the digital age.

In terms of opportunities, this study found that synergy between institutions, families, and communities has significant potential to strengthen the Islamic religious education ecosystem. Active student involvement through REMAS, government policy support, and collaboration with external institutions are crucial for strengthening the sustainability of Islamic religious education programs.

Theoretically, this research contributes by offering a holistic approach that combines structural, cultural, psychological, and spiritual dimensions in analyzing the behavior of Islamic educational organizations. Its originality lies in its in-depth examination of interaction processes, leadership patterns, and the internalization of Islamic values, which are not merely procedural but also transformative.

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