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INTEGRATION OF FAITH AND PIETY VALUES INTO A LEARNING ORGANIZATION: TOWARD A MODEL FOR STRENGTHENING ISLAMIC EDUCATIONAL MANAGEMENT AT MAN INSAN CENDEKIA SERPONG

INTEGRASI NILAI-NILAI IMAN DAN TAKWA KE DALAM ORGANISASI PEMBELAJAR: MENUJU MODEL PENGUATAN MANAJEMEN PENDIDIKAN ISLAM DI MAN INSAN CENDEKIA SERPONG

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Abstract

Educational change requires madrasahs to develop adaptive organizations while preserving their Islamic identity. This study aims to examine the implementation of Learning Organization practices at MAN Insan Cendekia Serpong and to formulate a model for strengthening Islamic educational management based on the values of iman and taqwa. A qualitative approach with a descriptive-analytical design was employed. Data were collected through in-depth interviews, observations, document analysis, and open-ended questionnaires, and analyzed using the interactive model of Miles, Huberman, and Saldaña, including data condensation, data display, and conclusion drawing. The findings reveal that Learning Organization practices are fostered through continuous learning, dialogue, collaboration, strategic leadership, and organizational systems that reinforce one another. These dimensions are strengthened by the values of trustworthiness (amanah), excellence (itqan), mutual cooperation (ta'awun), ethical conduct (adab), responsibility, and public benefit (maslahah), which have become embedded in the organizational culture. Based on these findings, the study proposes a model of Islamic educational management that positions the values of iman and taqwa as the foundation underpinning all dimensions of Learning Organization. The model enriches the discourse on organizational learning in Islamic educational institutions by integrating organizational effectiveness, character development, and ethical-spiritual orientation into a coherent conceptual framework.

Keywords : Learning Organization, Iman and Taqwa, Islamic Educational Management, Madrasah, Organizational Culture.

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Abstrak

Perubahan lingkungan pendidikan menuntut madrasah mampu membangun organisasi yang adaptif tanpa mengabaikan identitas keislamannya. Penelitian ini bertujuan menganalisis praktik *Learning Organization* di MAN Insan Cendekia Serpong serta merumuskan model penguatan manajemen pendidikan Islam berbasis nilai iman dan takwa. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif-analitis. Data dikumpulkan melalui wawancara mendalam, observasi, studi dokumentasi, dan kuesioner terbuka, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui tahapan kondensasi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa praktik *Learning Organization* berkembang melalui pembelajaran berkelanjutan, dialog, kolaborasi, kepemimpinan, dan sistem organisasi yang saling mendukung. Seluruh dimensi tersebut diperkuat oleh nilai amanah, *itqan*, *ta'awun*, adab, tanggung jawab, dan kemaslahatan yang telah menjadi budaya organisasi. Berdasarkan temuan tersebut dirumuskan model penguatan manajemen pendidikan Islam yang menempatkan nilai iman dan takwa sebagai fondasi yang menjiwai seluruh dimensi *Learning Organization*. Model ini memperluas perspektif pengembangan organisasi pembelajar pada lembaga pendidikan Islam dengan mengintegrasikan efektivitas organisasi, pembentukan karakter, dan orientasi etik-spiritual dalam satu kerangka konseptual.

Kata Kunci : *Learning Organization*, Iman dan Takwa, Manajemen Pendidikan Islam, Madrasah, Budaya Organisasi.

1. INTRODUCTION

The rapid changes taking place in the 21st century have presented educational organizations with increasingly complex challenges (Sulaiman et al., 2022; Adawiyah & Ummah, 2024; Hestiana & Labaso, 2024). Advances in knowledge and science, digital transformation, changes in education policy, and growing demands for service quality have made an organization's ability to learn and adapt a key factor in institutional sustainability (Muslim et al., 2021; Rahmawati et al., 2025; Maulidy et al., 2026; Rizqiyah et al., 2026). In this context, educational organizations can no longer rely solely on bureaucratic structures and administrative procedures but are required to develop learning capacities that enable all organizational members to continuously develop knowledge, improve work practices, and generate sustainable innovation. Various studies have shown that organizational learning capabilities are closely associated with strategic agility, innovation capacity, and organizational resilience in responding to environmental changes (Alerasoul et al., 2022; Garrido-Moreno et al., 2024; Zhang et al., 2025).

The concept of Learning Organization has emerged as one approach to explaining how organizations systematically develop their learning capabilities. Senge (1990) describes a Learning Organization as an organization that develops the capacity of its members through personal mastery, mental models, shared vision, team learning, and systems thinking. This approach was further developed by Watkins & Marsick (1993) through seven dimensions of Learning Organization, namely continuous learning, inquiry and dialogue, team learning and collaboration, embedded systems, empowerment, system connection, and strategic leadership. These seven dimensions indicate that organizational learning is not merely a training activity but an institutional process involving organizational culture, leadership, knowledge-sharing systems, collaboration, and the organization's connection with its environment (Marsick & Watkins, 2003; Yang et al., 2004).

Nevertheless, most studies on Learning Organization have developed within the context of business organizations and general educational institutions based on modern management paradigms. This approach has made an important contribution to explaining how organizations learn, but it does not fully explain how religious values serve as a foundation for shaping organizational culture. In Islamic educational institutions, organizational learning is not only directed toward improving

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institutional effectiveness but is also built upon values that provide moral, ethical, and spiritual orientations in every organizational activity. Accordingly, the application of Learning Organization in madrasahs requires an approach that integrates managerial dimensions with Islamic values.

In the tradition of Islamic education, the values of faith and piety (Imtak) are understood not only as individual spiritual aspects but also as normative foundations that shape organizational behavior. The values of amanah, itqan, ta'awun, musyawarah, exemplary conduct, responsibility, and maslahah serve as principles that influence how organizations make decisions, build collaboration, develop leadership, and create a sustainable learning culture (Sarmigi & Wahyuni, 2025; Ibrahim et al., 2026). This view indicates that organizational learning in Islamic educational institutions is not solely directed toward improving professional competence but also toward strengthening character and moral responsibility as part of devotion to Allah SWT. The integration of professional and spiritual dimensions thus becomes a distinctive characteristic that differentiates Islamic educational organizations from educational organizations in general.

The normative foundation concerning the importance of a strong organization working collectively is emphasized in the Qur'an. Allah SWT states that He loves those who strive in orderly ranks, as though they were a solidly constructed building (Q.S. Ash-Shaff [61]: 4). This verse conveys the message that order, discipline, collaboration, and commitment to shared goals are fundamental values in building a strong organization. In line with this, the Prophet Muhammad (peace be upon him) also emphasized the importance of working with itqan, namely carrying out work with sincerity, precision, and quality (HR. al-Baihaqi). These values are highly relevant to the principles of Learning Organization, particularly in developing a learning culture, leadership, and continuous improvement within Islamic educational institutions.

MAN Insan Cendekia Serpong is one of Indonesia's leading madrasah aliyah that has successfully integrated the advancement of science, technology, and Islamic values into its institutional governance (Wulandari, 2021; Iqbal, 2023; Kemenag, 2024). The excellence of this madrasah is reflected not only in its academic achievements but also in its organizational culture, boarding-based learning system, collaboration among teachers, knowledge management, and leadership that supports continuous learning. These characteristics make MAN Insan Cendekia Serpong a relevant context for examining how the values of faith and piety are integrated into Learning Organization practices, thereby producing a distinctive organizational character within an Islamic educational setting.

Previous studies have examined Learning Organization in general organizations and educational institutions, whereas research on the integration of faith and piety values into the development of Learning Organization in madrasahs remains relatively limited. Much of the existing research has focused on leadership, religious culture, educational quality, or the implementation of Islamic values separately, without explaining how these values interact with the dimensions of Learning Organization in shaping an organizational learning system (Al-Maian & Bu-Qammaz, 2025; Alrashidi et al., 2025; Kareem et al., 2025; Jamaluddin et al., 2026; Ringov et al., 2026). This gap indicates the need for research that not only describes Learning Organization practices but also explains how faith and piety values function as normative, ethical, and cultural foundations that strengthen Islamic educational management.

Based on this gap, this study aims to analyze the integration of faith and piety values into Learning Organization practices at MAN Insan Cendekia Serpong and to formulate a model for strengthening Islamic educational management based on empirical findings. The resulting model is expected not only to extend the application of Learning Organization theory within Islamic educational institutions but also to make a conceptual contribution to the development of Islamic educational management by integrating modern organizational theory with Islamic values embedded in the organizational culture of the madrasah.

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2. RESEARCH METHOD

This study employed a qualitative approach with a descriptive-analytical design oriented toward the development of a conceptual model. This approach was selected to gain an in-depth understanding of how the values of faith and piety (Imtak) are integrated into Learning Organization practices and how such integration shapes a model for strengthening Islamic educational management (Cooper & Schindler, 2002). The qualitative approach enables the researchers to understand the meanings constructed by informants within organizational life, including the relationships among organizational culture, leadership, learning, and Islamic values that have developed within the madrasah environment.

The study was conducted at MAN Insan Cendekia Serpong, Banten Province, which was purposively selected because of its characteristics as a leading madrasah aliyah with a boarding school system, a strong academic reputation, and the implementation of faith and piety values across various aspects of institutional governance (Ahmed, 2024). These characteristics make the madrasah a relevant context for examining the integration of Islamic values with Learning Organization practices.

Data were collected through in-depth interviews, participant observation, document analysis, and open-ended questionnaires used as an initial instrument for mapping Learning Organization practices (Baxter & Jack, 2008; Almusaed et al., 2025). Informants were purposively selected based on their roles, experience, and involvement in the management of the madrasah. They included the head of the madrasah, vice principals, teachers, educational staff, dormitory supervisors, and other individuals with knowledge of the organizational culture and learning practices at MAN Insan Cendekia Serpong. The combination of these data sources enabled the study to obtain a comprehensive account of organizational dynamics from different positions and experiences.

Data analysis was conducted interactively following the model of Miles et al. (2018), comprising data condensation, data display, and conclusion drawing and verification. The analysis began with open coding of data from interviews, observations, documents, and open-ended questionnaires to identify themes related to Learning Organization practices. These themes were then grouped through axial coding based on relationships among categories before being synthesized through selective coding to illustrate the relationships between the dimensions of Learning Organization and Imtak values. The analysis was not limited to describing the phenomenon but also sought to develop a conceptual construction of a model for strengthening Islamic educational management grounded in empirical findings.

Data trustworthiness was ensured through source triangulation, methodological triangulation, and member checking with several key informants to confirm the consistency between the researchers' interpretations and the experiences reported by the informants. In addition, the analysis was conducted iteratively by comparing findings across different data sources so that the resulting interpretations achieved adequate levels of credibility, dependability, confirmability, and transferability (Ahmed et al., 2025; Farquhar et al., 2020; Kibler et al., 2025). Unlike studies that focus solely on describing organizational practices, this study positioned the synthesis of empirical findings as the basis for formulating a conceptual model. The model was developed by integrating the seven dimensions of Learning Organization proposed by Watkins and Marsick with the values of faith and piety embedded in the organizational culture of the madrasah. This synthesis provided the basis for explaining how the values of amanah, itqan, ta'awun, adab, responsibility, and maslahah function not only as normative values but also as forces that strengthen organizational learning mechanisms within the context of Islamic educational management.

3. RESULT AND DISCCUSSION

The development of Learning Organization at MAN Insan Cendekia Serpong shows that organizational learning is shaped not only by management systems, leadership, and human resource development mechanisms. Underlying these practices is a set of values that are actively embedded and continually internalized in institutional activities. The values of faith and piety serve as a foundation

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that influences how members of the madrasah understand learning, build collaboration, address problems, and respond to change. As a result, learning extends beyond the improvement of professional competence and becomes part of character formation and moral responsibility.

The findings indicate that the seven dimensions of Learning Organization developed by Watkins and Marsick are present in the organizational life of the madrasah in distinctive ways. Each dimension does not function independently as a managerial instrument but interacts with Islamic values that have become embedded in the organizational culture. This interaction shapes a pattern of learning that not only promotes organizational effectiveness but also strengthens the institution's identity as an Islamic educational institution.

This understanding suggests that Learning Organization in a madrasah cannot be fully understood through modern organizational approaches alone. The values of faith and piety provide both ethical and spiritual orientations that influence individual behavior, team dynamics, and the direction of organizational policies. The relationship between these values and organizational systems gives rise to a distinctive learning culture that differs from that of educational organizations in general.

On this basis, the discussion is organized into three interconnected sections. The first examines Learning Organization practices as a foundation for strengthening Islamic educational management. The second explains how the values of faith and piety are integrated into each dimension of Learning Organization. The final section presents a synthesis of the findings in the form of a model for strengthening Islamic educational management that brings together the Learning Organization framework and the Islamic values embedded in the organizational culture of MAN Insan Cendekia Serpong.

Learning Organization Practices as a Foundation for Strengthening Islamic Educational Management

The practice of Learning Organization at MAN Insan Cendekia Serpong has developed through the interconnectedness of learning at the individual, team, and organizational levels. These three levels do not operate separately but reinforce one another in shaping a sustainable learning culture. Teachers, educational staff, dormitory supervisors, and madrasah leaders are provided with opportunities to continuously develop their capacities through various academic activities, collective reflection, professional discussions, and periodic institutional evaluations. This pattern shows that learning has become part of the organizational culture rather than merely an incidental training activity.

This learning culture grows because the organization provides space for the exchange of experiences, collective problem-solving, and knowledge development involving all members of the madrasah community. Coordination forums, musyawarah, program evaluations, and regular mentoring serve as platforms for developing shared understanding while disseminating best practices gained from field experiences. This process creates a continuous learning mechanism in which knowledge does not remain with individuals but develops into an organizational asset that can be utilized collectively. Such conditions reflect the characteristics of a Learning Organization as described by Watkins and Marsick, namely an organization capable of creating, managing, and distributing knowledge as part of institutional development.

Interestingly, organizational learning is not directed solely toward improving work effectiveness or academic achievement. Learning activities are also understood as part of professional responsibility that carries moral and spiritual dimensions. This awareness can be seen in the way members of the madrasah perceive competency development as an effort to provide better educational services while fulfilling the amanah entrusted to them. As a result, the motivation to learn does not arise solely from organizational demands but also grows from religious awareness that has become part of the institution's identity.

This characteristic shows that Learning Organization practices in a madrasah have a broader orientation than those found in educational organizations in general. The Learning Organization literature generally emphasizes innovation, adaptation, and improved organizational performance (Marsick & Watkins, 2003; Yang et al., 2004). The experience at MAN Insan Cendekia Serpong shows

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that these three goals remain important but acquire deeper meaning because they are guided by the values of faith and piety. Organizational learning not only enhances institutional capacity but also develops the integrity, responsibility, and ethical commitment of all members of the madrasah. Organizational effectiveness and character formation thus develop as two complementary goals.

These findings also show that the success of a Learning Organization does not depend solely on the existence of systems, procedures, or effective leadership. A learning culture develops more strongly when it is supported by a set of values that gives meaning to the entire learning process. These values ensure that learning activities do not stop at achieving organizational targets but become part of a culture that continues to live within institutional life. On this basis, the following discussion explains how the values of faith and piety are integrated into each dimension of the Learning Organization, thereby shaping the distinctive character of Islamic educational management at MAN Insan Cendekia Serpong.

Integrating Faith and Piety Values into the Dimensions of Learning Organization

The practice of Learning Organization at MAN Insan Cendekia Serpong shows that the values of faith and piety are inseparable from organizational life. These values are present in various daily activities, ranging from learning processes and academic discussions to decision-making and program evaluation. Because they have become part of the shared culture, members of the madrasah do not perceive Islamic values as formal rules that must simply be obeyed, but rather as guidelines for carrying out their professional responsibilities.

This can be seen in the culture of continuous learning (continuous learning). Teachers and educational staff demonstrate an awareness of the need to continuously improve their competencies, participate in various professional development activities, and reflect on the learning practices they have implemented. The motivation to learn arises not merely from institutional demands or administrative requirements but also from the belief that every amanah must be carried out sincerely and diligently (itqan). Learning is ultimately understood as part of an effort to improve the quality of service and dedication, rather than merely an attempt to enhance individual capabilities.

A similar nuance can be seen in the practice of dialogue and collaboration. Musyawarah, discussions, and regular evaluations take place in an open atmosphere without neglecting communication ethics. Differences of opinion are accepted as opportunities to enrich understanding, while mutual respect is maintained throughout the discussion process. This pattern creates a sense of security for every organizational member to express ideas and constructive criticism. At the same time, the culture of dialogue remains grounded in the value of adab, which is a distinctive characteristic of Islamic educational institutions.

Cooperation among teachers, educational staff, dormitory supervisors, and leaders also develops naturally through the spirit of ta'awun. The sharing of teaching experiences, resolution of academic problems, and implementation of various madrasah programs are more often carried out through collective efforts than through individual approaches. This habit of helping one another strengthens the organizational learning process because knowledge does not remain with particular individuals but continues to circulate and develop through interactions among members of the madrasah community.

The values of faith and piety also shape leadership practices (Atika et al., 2025; Saimin, 2025). Leaders do not merely act as decision-makers but also serve as role models in building a learning culture, maintaining integrity, and encouraging innovation. Such exemplary conduct makes various policies easier to accept because members of the madrasah see consistency between the values communicated and the behavior demonstrated in everyday institutional life. Organizational culture ultimately develops through concrete examples rather than solely through regulations.

The experience of MAN Insan Cendekia Serpong shows that the effectiveness of a Learning Organization cannot be adequately explained by systems, leadership, or organizational mechanisms alone. There is a value-based foundation that gives meaning to the entire learning process. This is where its distinctive character lies. The values of faith and piety do not emerge as new dimensions

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outside the framework developed by Watkins and Marsick but instead permeate every existing dimension. Such an approach opens space for the development of a Learning Organization that is more closely aligned with the character of Islamic educational institutions, namely organizations that pursue academic quality without abandoning ethical, spiritual, and maslahah-oriented commitments.

Toward a Model for Strengthening Islamic Educational Management Based on Learning Organization and Faith and Piety Values

The preceding discussion shows that Learning Organization practices at MAN Insan Cendekia Serpong have developed through a combination of organizational systems and Islamic values that are embedded in the daily life of the madrasah. Continuous learning, dialogue, collaboration, leadership, and knowledge management do not operate as isolated activities but reinforce one another through an organizational culture built upon faith and piety values. This relationship indicates that the success of a learning organization is determined not only by management effectiveness but also by the organization's ability to maintain consistency among values, behavior, and institutional goals.

This understanding provides the basis for formulating a model for strengthening Islamic educational management. The model is not intended to replace the Learning Organization framework developed by Watkins and Marsick but rather to offer an approach that is more compatible with the characteristics of Islamic educational institutions. Faith and piety values are positioned as the foundation that gives meaning to the entire organizational learning process, enabling each dimension to develop within an ethical, spiritual, and maslahah-oriented framework.

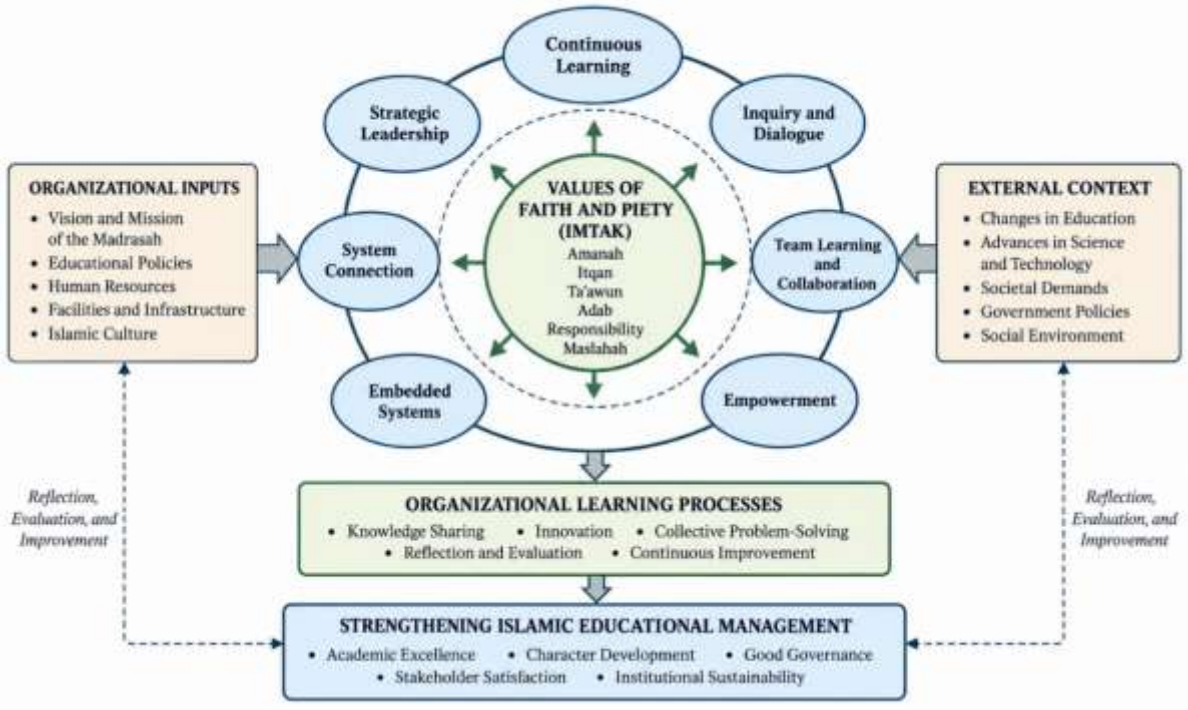

Figure 1. Model for Strengthening Islamic Educational Management Based on Learning Organization and Faith and Piety Values

The model shows that the values of faith and piety constitute the core that shapes the organizational culture of the madrasah. From this foundation, seven dimensions of Learning Organization emerge, namely continuous learning, inquiry and dialogue, team learning and collaboration, embedded systems, empowerment, system connection, and strategic leadership. These seven dimensions are not understood as components operating independently but as an integrated whole that mutually supports the organization's capacity to learn, adapt, and continuously improve.

The interaction among these dimensions generates various organizational practices, including knowledge sharing, innovation, collective problem-solving, as well as continuous reflection and

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evaluation. These practices subsequently strengthen academic quality, character development, institutional governance, and organizational sustainability. The reflection cycle presented in the model indicates that organizational learning is an ongoing process in which each experience becomes a source of learning for organizational development at the next stage.

This model offers a distinctive emphasis compared with conventional approaches to the development of Learning Organization. The values of faith and piety are not positioned as additional dimensions or external variables influencing the organization. Instead, they serve as the core that provides direction for the entire organizational learning process. This approach shows that learning organizations within Islamic educational institutions develop through the integration of organizational capacity building and the internalization of Islamic values reflected in the behavior of all members of the madrasah.

This conceptualization extends the discussion of Learning Organization in Islamic educational management. Organizational learning has generally been understood as a strategy for improving organizational effectiveness, innovation, and adaptability. The experience of MAN Insan Cendekia Serpong shows that these goals can develop alongside character formation, integrity building, and an orientation toward maslahah when faith and piety values serve as the foundation of organizational culture. On this basis, the proposed model is not only relevant for explaining practices at MAN Insan Cendekia Serpong but can also serve as a conceptual framework for developing learning organizations in madrasahs and Islamic educational institutions with similar characteristics.

4. CONCLUSION

The practice of Learning Organization at MAN Insan Cendekia Serpong has developed through the integration of learning at the individual, team, and organizational levels, reinforced by a culture of continuous learning. Learning is directed not only toward improving professional competence but also toward character formation and moral responsibility rooted in the values of faith and piety. The values of amanah, itqan, ta'awun, adab, responsibility, and maslahah serve as foundations that shape how members of the madrasah learn, collaborate, make decisions, and develop the organization. This pattern shows that strengthening Islamic educational management is determined not only by the effectiveness of organizational systems but also by the internalization of values that have become part of the institutional culture.

Based on these findings, the study produces a model for strengthening Islamic educational management that positions the values of faith and piety as the foundation permeating all dimensions of Learning Organization. The model extends the understanding of Learning Organization by showing that the effectiveness of organizational learning can develop more comprehensively when supported by ethical and spiritual orientations. In practical terms, madrasah development should not focus solely on improving governance, strengthening human resource competencies, or pursuing institutional innovation, but should also involve strengthening an organizational culture grounded in Islamic values. The model can serve as a conceptual reference for madrasahs and Islamic educational institutions seeking to build learning organizations that are both adaptive and character-driven.

The study was conducted in a single leading madrasah aliyah, and its institutional characteristics may not fully represent other madrasahs with different organizational contexts. Future research could therefore examine the application of this model across various types of madrasahs, pesantren, and other Islamic educational institutions through comparative studies or mixed methods approaches. Testing the model in more diverse contexts could strengthen its validity while broadening the development of research on faith- and piety-based Learning Organization in Islamic educational management.

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