

## Implementation of an Organizational Culture Based on Islamic Values at the Manarul Quran El Yadah Islamic Boarding School, Bambu Apus

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Keywords: Islamic organizational culture, Islamic values, Islamic boarding schools, internalization of values, kyai leadership.	<b>Abstract</b>
Submitted: 05/12/2026	This study aims to explore the implementation of an organizational culture based on Islamic values at the Manarul Quran El Yadah Islamic Boarding School in Bambu Apus. Islamic organizational culture is understood as a value system that not only shapes collective behavior but also fosters the spiritual and moral character of organizational members. This study uses a qualitative descriptive case study approach, with data collection techniques through in-depth interviews, participant observation, and documentation. The results show that values such as trustworthiness, sincerity, discipline, and Islamic brotherhood have been embedded in various aspects of management and social interactions at the Islamic boarding school. The leadership of the kyai, who emphasizes exemplary behavior, deliberation, and honesty, is a key driving factor in maintaining this culture. Senior students are also empowered as agents of internalization of Islamic values in the students' daily lives. Despite challenges such as inconsistent implementation of rules and a low understanding of spiritual values as a whole, the organizational culture at this Islamic boarding school has been proven to support the formation of a religious, orderly, and character-building educational environment. This study recommends strengthening the strategy of internalizing values in a sustainable manner to maintain the continuity of Islamic culture in modern Islamic boarding school educational institutions.
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**INTRODUCTION**

Organizational culture is a crucial part of an institution, reflecting the system of values and norms that shape collective behavior within it. In the context of Islamic education, organizational culture serves not only as an internal social structure but also as a means of developing the character, spirituality, and morality of educational institution members, particularly students and teaching staff. Islamic organizational culture is built on fundamental Islamic values such as honesty, justice, trustworthiness, and responsibility, which are consistently instilled in all institutional activities (Murtafiah and Ali 2023).

Organizations that implement Islamic values are not solely oriented toward achieving worldly goals but also aim to develop complete human beings (*insan kamil*) through a work environment imbued with a spirit of worship. From an Islamic perspective, working in an educational institution is a form of trust and worship, and therefore must be carried out with integrity, sincerity, and a focus on the benefit of the community (Yasir 2022). This is reinforced by the view that Islamic organizational culture reflects the integration of work systems and monotheistic values, which place God at the center of all organizational activities.

The implementation of an organizational culture based on Islamic values can be seen through characteristics such as *Shiddiq* (honesty), *Amanah* (trustworthiness), *Tabligh* (communicativeness), and *Fathonah* (intelligence), as implemented at the University of Muhammadiyah Malang. These values not only serve as ethical guidelines but also serve as motivational forces in improving service quality and organizational performance (Yuli 2018). These four characteristics can form a strong foundation for building professional and spiritual institutional governance.

However, the implementation of an Islamic organizational culture is not without challenges. These include a low understanding of spiritual values among human resources, the dominance of pragmatic mindsets, and the influence of external cultures that erode the noble values of Islam in institutional management. Therefore, a systematic, inclusive, and sustainable approach is necessary for the effective internalization of Islamic values (Murtafiah and Ali 2023).

The Manarul Quran El Yadah Islamic Boarding School, located in Bambu Apus, is one Islamic educational institution with significant potential for developing an organizational culture based on Islamic values. This research aims to explore the implementation of these values in daily life within Islamic boarding schools (*pesantren*) and to identify supporting and inhibiting factors. This approach is expected to develop a model of Islamic organizational culture that is not only conceptually ideal but also applicable to the institutional practices of modern Islamic boarding schools.

**LITERATURE REVIEW****The Concept of Organizational Culture in Islam**

Organizational culture is generally defined as a system of values, beliefs, norms, and customs that shape collective behavioral patterns within an institution. From an Islamic perspective, organizational culture reflects the integration of spiritual and operational values. A religiously based organizational culture is based on Islamic values

derived not only from the Quran and Sunnah, but also from the life history of the Prophet Muhammad (peace be upon him) and his companions, who serve as models of transformative values in organizational life (Husni and Puadi 2018).

Theoretically, organizational culture has several main components, consisting of artifacts (tangible things such as organizational structure and rituals), norms (written and unwritten rules), values (upheld goals and strategies), and implicit basic assumptions and beliefs. In the context of Islamic educational institutions such as Islamic boarding schools (pesantren), all of these components must reflect Islamic values so that the organizational culture can become a vehicle for moral and character formation.

### **Islamic Values as the Foundation of Organizational Culture**

Islamic values such as honesty (shiddiq), trustworthiness (amanah), tabligh (communicative), and fathanah (intelligent) are fundamental pillars in shaping Islamic organizational culture. Even in the context of Islamic economics, these values not only strengthen the spiritual dimension of the organization but also have a significant impact on the organization's performance, blessings, and resilience amidst globalization (Irmawati and Jaharuddin 2024).

The values of justice, togetherness, blessings, and social responsibility are also essential foundations for creating an inclusive and responsible organizational culture. In organizational practice, these values are reflected in deliberation-based policies, equitable distribution of tasks, and spiritual practices such as congregational prayer, dhikr (remembrance of God), and active involvement in da'wah and social activities.

Furthermore, the value of amanah (trustworthiness) is understood not only as trust in a position, but also as a moral responsibility before Allah SWT. Leaders are not only tasked with managing resources but also as moral role models who use Islamic values as the basis for decision-making and social interactions (M. Reza Saputra 2025).

### **Organizational Culture in Islamic Boarding Schools**

Islamic boarding schools (Pesantren) are Islamic educational institutions with unique organizational systems and cultures. The culture within a pesantren is often integral, encompassing the 24-hour life between students and their teachers. The organizational culture at the NU Sukamanah Islamic boarding school and the Persis Benda 67 Islamic boarding school involves strict internal rules such as congregational prayer with fingerprint attendance, mandatory recitation of wirid (recitation of the Qur'an), and the practice of ethical communication in accordance with Islamic etiquette (Risidiana 2017).

Islamic boarding school culture is formed through a continuous process of internalizing values through the exemplary behavior of the kyai (Islamic religious leader), structured daily routines, and regulations derived from the institution's vision and mission. Thus, values such as Islamic brotherhood, discipline, commitment, and sincerity form a strong foundation for the work system and relationships among members of the Islamic boarding school. The process of value transformation in Islamic boarding schools occurs through a collectively instilled value structure and reinforced through exemplary behavior and consistent supervision (Husni and Puadi 2018).

### **Challenges in Implementing Islamic Organizational Culture**

While conceptually, Islamic values can serve as a strong guideline for shaping organizational culture, their implementation is not without challenges. Among the obstacles that arise are a weak commitment to spiritual values among human resources, a shift in values due to external cultural influences, and a mismatch between idealized values and daily practices (Husni and Puadi 2018).

The success of integrating Islamic values into an organization depends heavily on strong leadership, institutional commitment, and collective awareness of the

importance of Islamic ethics as part of the organizational structure (Irmawati and Jaharuddin 2024).

## RESEARCH METHODS

This research employed a descriptive qualitative approach with a case study approach, aiming to deeply understand the process of implementing an Islamic-based organizational culture at the Manarul Quran El Yadah Islamic Boarding School in Bambu Apus. This approach allowed the researcher to explore the subjective meanings and experiences of organizational actors in a real-life context. The research was conducted directly at the Islamic boarding school, with research subjects consisting of kyai (Islamic clerics), daily administrators, teachers, and senior students (santri) who play an active role in the school's organizational structure.

Data were collected through three main techniques: in-depth interviews with key informants to determine their understanding of Islamic values within the organizational culture; participant observation to directly observe daily activities, relationships among boarding school members, and the practice of Islamic values in management; and documentation, in the form of analysis of documents such as the school's vision and mission, handbooks, and archives of activities.

Data analysis was conducted using the Miles and Huberman model, which includes three stages: data reduction, which is the process of filtering and organizing important data according to themes; data presentation in narrative and thematic form; and drawing conclusions based on patterns found in the field. To ensure data validity, triangulation techniques were used, comparing data from various sources (interviews, observations, documentation), and member checking, which involved reconfirming findings with informants to ensure the validity of interpretations.

This method was chosen because it aligns with the research objectives, which are exploratory and contextual, and seek to understand the socio-religious realities within the practices of Islamic-based educational organizations.

## RESULTS AND DISCUSSION

The research results show that an organizational culture based on Islamic values at the Manarul Quran El Yadah Islamic Boarding School has been implemented in various aspects of Islamic boarding school life, including through management structures, religious routines, and social interactions between administrators, teachers, and students. The core values underlying this organizational culture include trustworthiness, sincerity, discipline, and Islamic brotherhood. These values are not only verbalized but also instilled through concrete examples in daily behavior.

This practice aligns with research at the Prima Insani Islamic Education Foundation in Garut, which demonstrated that an Islamic work culture is formed through habitual activities such as congregational prayer, recitation of the Koran, and mutaba'ah yaumiyah, which directly foster a disciplined, responsible, and religious work ethic (Lestari et al. 2025). Similarly, at the Manarul Quran El Yadah Islamic Boarding School, the practice of Islamic worship and ethics forms the basis for the character and work commitment of the boarding school members.

In terms of management, Islamic values are reflected in the leadership principles of kyai (Islamic boarding school) that emphasize exemplary behavior, deliberation, and honesty. Islamic boarding schools (pesantren) foster a work culture based on the values of openness, responsibility, and democracy in decision-making (Susilowatik, Syarif, and Qasim 2024). At the Manarul Quran El Yadah Islamic Boarding School, these values are

evident in an open organizational structure that respects the hierarchy of knowledge and the students' respect for teachers.

Another key strategy implemented is empowering senior students as drivers of organizational culture. They are given responsibility for supervise, guide, and serve as role models for other students. This approach is similar to the self-monitoring system in the Amsilati program at the Al-Falah Islamic Boarding School in Banjarbaru, where senior students serve as guardians of a culture of discipline and responsibility within the organization (Muhammad and Wahid 2023).

However, the implementation of Islamic organizational culture at this Islamic boarding school also faces several challenges. One is the inconsistency in the implementation of regulations, particularly during the transition period of new management or when students become bored with the routine. Furthermore, some instilled values are not fully understood as part of the organizational system but are still considered personal religious obligations. The internalization of Islamic culture is often hampered by a weak understanding of spiritual values among human resources and the influence of external cultures that are not aligned with Islamic values (Husni and Puadi 2018).

Nevertheless, in general, the Islamic organizational culture at the Manarul Quran El Yadah Islamic Boarding School has been functioning functionally and has made a positive contribution to the formation of a religious, orderly learning environment oriented toward the development of noble character. This culture not only supports the achievement of the spiritual goals of Islamic boarding school education, but also strengthens the unique institutional identity and maintains its sustainability.

## CONCLUSIONS AND SUGGESTIONS

### Conclusion

This research shows that an organizational culture based on Islamic values has been effectively implemented at the Manarul Quran El Yadah Islamic Boarding School in Bambu Apus, and serves as a crucial foundation for shaping the collective character and behavior of all members of the boarding school. Core values such as trustworthiness, sincerity, discipline, and Islamic brotherhood are not only internalized through verbal teachings but also manifested through daily practices, management systems, and social interactions within the boarding school environment.

The leadership of the kyai (Islamic cleric), who prioritizes exemplary behavior, deliberation, and honesty, plays a central role in maintaining the continuity of this Islamic organizational culture. Senior students (santri) are empowered as cultural drivers to ensure these values remain alive and practiced in daily life.

However, the implementation of Islamic culture also faces challenges, such as inconsistency in rule enforcement, students' boredom with routine, and a lack of understanding that Islamic values are part of the organizational system, not merely a matter of personal worship. These challenges indicate the need to strengthen strategies for internalizing values in a sustainable and contextual manner.

Overall, the Manarul Quran El Yadah Islamic Boarding School has successfully integrated Islamic values into its organizational system functionally. This Islamic organizational culture not only creates a religious and orderly educational environment but also strengthens the Islamic boarding school's institutional identity as a relevant and character-based Islamic educational institution. This research opens up opportunities to develop a model of Islamic organizational culture that is not only conceptual, but also applicable and contributes to the formation of a perfect human being in modern Islamic boarding school education.

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