

Islamic Values-Based Learning Organization Model for Improving Madrasah Quality

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ABSTRACT

This study addresses the challenge of improving madrasah quality amid rapid educational transformation, in which many institutions still rely on bureaucratic, routine-based management practices that limit innovation and institutional learning. The objective of this research is to develop and analyze an Islamic values-based learning organization model as a strategic framework for sustainably enhancing the quality of madrasahs. The study employed a qualitative case study approach conducted in three State Islamic Senior High Schools (MAN) in Majalengka Regency. Data were collected through in-depth interviews, participant observation, and document analysis involving principals, teachers, administrative staff, and students. The data were analyzed thematically to identify patterns of organizational transformation and quality improvement. The findings reveal that the implementation of the model led to measurable improvements in four key areas: (1) increased teacher professionalism through collaborative and reflective learning practices, (2) transformation of instructional methods toward participatory and technology-supported learning, (3) strengthening of Islamic-based organizational culture characterized by shared values such as taqwa, ikhlas, and amanah, and (4) enhanced institutional autonomy through participatory and ethical leadership. The integration of learning organization principles with Islamic values functioned not merely as normative guidance but as operational mechanisms driving continuous improvement. This study concludes that an Islamic values-based learning organization model provides a holistic, context-sensitive framework that promotes both academic excellence and character development in madrasahs.

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1. INTRODUCTION

The rapid transformation of the educational landscape in the digital and global era has fundamentally reshaped how institutions define quality and sustainability. Educational organizations are no longer evaluated solely by academic achievement but by their

adaptability, innovation capacity, and ability to cultivate holistic competencies. However, many madrasahs in Indonesia continue to operate under centralized, bureaucratic management structures that limit institutional learning and responsiveness to change [1]. This structural rigidity often results in limited professional collaboration, weak reflective practices, and minimal organizational innovation, thereby affecting overall educational quality [2].

The research problem addressed in this study arises from the gap between the increasing demand for adaptive, high-quality Islamic education and the limited organizational transformation within madrasahs. Although policy frameworks encourage decentralization and quality assurance, implementation at the institutional level frequently remains procedural rather than transformative [3]. As a result, madrasahs face challenges in strengthening teacher professionalism, fostering collaborative culture, and integrating Islamic values into systematic organizational development.

To address these challenges, this study proposes developing an Islamic values-based learning organization model as a strategic solution. The central assumption is that quality improvement in madrasahs requires not only structural reform but also cultural and ethical transformation. The learning organization framework offers a systematic approach for continuous improvement, collective learning, and adaptive leadership [4]. When integrated with Islamic values such as *taqwa* (spiritual consciousness), *ikhlas* (sincerity), and *amanah* (trustworthiness), this framework may function as both a managerial system and a moral compass for institutional development [5].

The objective of this research is to develop and analyze a contextual learning organization model grounded in Islamic values to sustainably improve madrasah quality. Specifically, the study aims to: (1) examine how learning organization principles are implemented in madrasahs, (2) analyze the integration of Islamic values into organizational practices, and (3) formulate a conceptual model that connects organizational learning processes with measurable quality improvement outcomes.

Theoretically, the concept of a learning organization is rooted in systems thinking and organizational learning theory. It emphasizes five interconnected disciplines: personal mastery, mental models, shared vision, team learning, and systems thinking. These principles position organizations as dynamic systems capable of self-renewal through reflection and collaboration. From a constructivist perspective, learning is understood as a social and participatory process, reinforcing the importance of collective engagement in institutional transformation. In Islamic educational philosophy, knowledge development is inseparable from moral and spiritual formation, which suggests a natural alignment between learning organization theory and Islamic ethical values.

Recent empirical studies strengthen this theoretical foundation while also revealing existing gaps. Research by Rahman et al. (2024) demonstrates that value-based leadership significantly influences school transformation and teacher commitment, yet it does not specifically explore the operational integration of Islamic values into learning organization mechanisms [6]. Similarly, Hallinger et al. (2024) emphasize the relationship between leadership, organizational culture, and institutional learning capacity, but their study does not address faith-based educational contexts [7]. Furthermore, Abdullah et al. (2023)

examine learning organization practices in Islamic schools and confirm positive impacts on teacher collaboration; however, their research stops short of proposing an integrated model that explicitly links Islamic ethical principles with measurable quality indicators [8].

These studies indicate that while leadership, culture, and organizational learning have been widely discussed, there remains a conceptual and empirical gap in systematically integrating Islamic values into a comprehensive learning organization model for improving madrasah quality. Most previous research treats values as contextual variables rather than as core operational drivers of organizational systems. Therefore, the novelty of this study lies in constructing a structured framework that embeds Islamic values within each dimension of the learning organization model, transforming them into actionable mechanisms for institutional improvement.

It is expected that the findings of this research will contribute both theoretically and practically. Theoretically, this study extends the discourse on learning organizations by incorporating ethical and spiritual dimensions into the field of organizational learning. Practically, the proposed model may serve as a strategic reference for madrasah leaders seeking to balance global competitiveness with Islamic identity. Ultimately, this research aspires to demonstrate that sustainable educational quality in madrasahs can be achieved through the integration of systemic innovation and spiritual integrity [9].

2. METHOD

This study aims to identify and analyze how the development of an Islamic-based learning organization model can improve the quality of madrasahs. The research methodology is designed to produce results that are valid, reliable, and relevant to the needs of madrasah development.

This research adopts a qualitative case study approach. This approach was chosen to explore, in depth and holistically, the phenomenon of learning organization implementation in the context of madrasahs. The research was conducted in three State Islamic Senior High Schools (MAN) located in Majalengka Regency. These schools were selected based on specific criteria: each of them has implemented quality improvement programs and demonstrated readiness to apply the concept of a learning organization.

The research subjects included principals, teachers, administrative staff, and students, who served as key informants. The informants were selected using purposive sampling to ensure they possessed the necessary knowledge and experience relevant to the research objectives. Data collection was conducted through in-depth interviews with principals, teachers, and administrative staff to gather information regarding the implementation of learning organization practices. Additionally, documentation studies were carried out to collect data from policy documents, work programs, evaluation reports, and other relevant materials [10].

3. RESULTS AND DISCUSSION

The implementation of an Islamic values-based learning organization model at State Islamic Senior High Schools (MAN) in Majalengka Regency resulted in significant improvements in educational quality. Field data show that the madrasahs experienced positive changes in organizational culture, teaching practices, leadership patterns, and

institutional independence. The application of Islamic values such as *taqwa*, *ikhlas*, and *amanah* became an integral part of daily academic and managerial activities. These values were consistently reflected in teacher performance, student behavior, and school management practices.

3.1 Result

3.1.1 Improvement in the Quality of Teachers and Staff

The findings indicate that teachers and educational staff demonstrated increased motivation for continuous self-development. Regular participation in training programs, workshops, and internal discussion forums became part of routine activities. Teachers showed greater awareness of reflective teaching practices, including evaluating learning outcomes and improving instructional strategies. Collaboration among teachers increased through peer discussions and the sharing of best practices.

Capacity-building activities were conducted both formally and informally. Teachers actively participated in internal working groups to design lesson plans adapted to students' learning needs. Lesson planning was no longer limited to curriculum compliance but also considered students' abilities, interests, and learning contexts. This approach strengthened educators' collective competence and teamwork [11].

Islamic values played a key role in shaping professional attitudes. Teachers demonstrated higher levels of responsibility, discipline, and commitment to their duties. The work environment became more inclusive, supportive, and open to innovation. As a result, classroom management improved, learning processes became more effective, and students reported higher satisfaction with teaching quality. Overall, the findings show a shift in teacher mindset from routine-based instruction to reflective and meaningful learning practices. Feedback from peers and students was increasingly welcomed and used for improvement. Change was perceived as a shared responsibility rather than an external demand.

3.1.2 Transformation of Learning Methods

The research results show a transformation in instructional practices at MAN Majalengka. Teaching methods evolved from teacher-centered approaches to more participatory, context-based learning. Project-based learning, technology-assisted instruction, and personalized learning strategies were widely implemented across subjects.

Teachers integrated digital platforms to support learning activities, enabling students to access materials independently and collaborate beyond classroom hours. Formative assessment data were used to identify students' learning needs and adjust instructional strategies accordingly. This approach contributed to improved student engagement, motivation, and learning outcomes.

Learning activities were designed not only to develop cognitive skills but also to foster ethical awareness and social responsibility. Students were involved in projects related to social and environmental issues rooted in Islamic values. These activities enhanced students' critical thinking, collaboration skills, and sense of responsibility.

Table 1 presents several instructional innovations implemented at MAN Majalengka and their observed impacts on students [12].

Table 1. Learning Method Innovation

Innovation Type	Implementation Example	Impact on Students
Project-Based Learning	Social and environmental projects	Improved collaboration and responsibility
Interactive Technology	Digital learning platforms and multimedia	Increased engagement and motivation
Personalized Learning Plans	Individual learning adjustments	Enhanced learning outcomes and confidence
Reflective Teaching	Post-lesson evaluation by teachers	Improved lesson quality and adaptability

These findings indicate that instructional innovation directly improved the relevance and effectiveness of learning processes.

3.1.3 Strengthening of Islamic-Based Organizational Culture

The implementation of the learning organization model strengthened an Islamic-based organizational culture. The madrasah environment shifted from a rigid structure to a more dynamic and collaborative atmosphere. Daily activities reflected shared values such as sincerity, responsibility, mutual respect, and deliberation.

Religious activities became embedded in school routines, contributing to a positive spiritual climate. Teachers and students actively participated in religious and character-building activities, which reinforced ethical behavior and discipline [13]. The alignment between organizational values and individual behavior became more visible.

Decision-making processes were conducted through collective deliberation involving teachers, staff, and school leaders. This participatory approach increased members' sense of ownership and responsibility. Students also demonstrated behavioral improvements, including greater discipline, politeness, and accountability in both academic and non-academic activities. These results show that organizational culture transformation occurred through consistent practice, leadership example, and collective participation.

3.1.4 Independence and Innovation in Madrasah Management

The findings reveal increased institutional independence and innovation in madrasah management. School leaders adopted participatory leadership practices that encouraged initiative and creativity among teachers and staff. Management structures became more flexible, allowing faster adaptation to emerging needs and challenges.

Program planning and evaluation were conducted using internal data and stakeholder input. Transparency and accountability were strengthened through collaboration with school committees and local communities. Ethical values guided all managerial processes, ensuring responsible and trustworthy governance.

Innovative programs developed by the madrasah included student entrepreneurship activities, digital academic services, and internally managed supporting units. These initiatives reduced dependency on external assistance and strengthened institutional

sustainability. Reflection and evaluation became standard practices for assessing program effectiveness and identifying areas for improvement.

Figure 1 illustrates the overall improvement in educational quality at MAN Majalengka following the implementation of the Islamic values-based learning organization model. Indicators such as academic achievement, student participation in competitions, organizational performance, and stakeholder satisfaction showed consistent improvement.

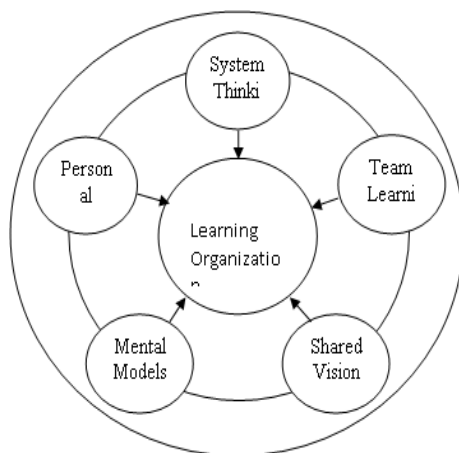


Figure 1. Madrasah Quality

Overall, the results demonstrate that implementing an Islamic values-based learning organization model contributed positively to improvements in human resources, learning processes, organizational culture, and management independence at MAN Majalengka. The transformation occurred in an integrated and sustainable manner, reflecting the model's effectiveness in enhancing madrasah quality.

3.2. Discussion

The findings of this study demonstrate that implementing an Islamic values-based learning organization model has substantially improved madrasah quality across the board. This result confirms that organizational transformation in education cannot rely solely on structural reform but must be rooted in value-driven cultural change. The integration of *taqwa*, *ikhlas*, and *amanah* functioned as internal drivers that strengthened commitment and consistency in institutional practices. These findings reinforce the argument that values-based leadership plays a critical role in shaping sustainable educational quality [14]. Unlike conventional reform models that emphasize administrative compliance, this approach prioritizes internal motivation and collective responsibility. The transformation observed in MAN Majalengka indicates that learning organization principles are effective when contextualized within institutional identity. This supports the view that educational reform must align managerial innovation with moral and cultural foundations [15]. The results also suggest that Islamic values are not symbolic elements but operational instruments in organizational development. Therefore, madrasahs possess unique strategic capital that can be leveraged to face global educational challenges.

From a human resources perspective, the findings show that teacher quality improvement occurred through reflective, collaborative learning practices rather than directive supervision. This confirms that professional growth is more sustainable when educators are positioned as active learners within the organization. The increased openness to feedback and peer learning indicates a shift from individualistic teaching practices to collective professionalism. Such a shift aligns with the concept that learning organizations depend on shared learning rather than isolated competence [16]. The emphasis on personal responsibility grounded in Islamic ethics further strengthened teachers' intrinsic motivation. This contrasts with performance-driven models that often rely on external incentives and control mechanisms. The results indicate that internalized values can outperform rigid accountability systems in fostering long-term professionalism. This finding challenges technocratic approaches to teacher development that overlook ethical dimensions. Consequently, teacher empowerment grounded in values emerges as a strategic pillar of madrasah quality improvement.

The transformation of learning methods observed in this study reflects a critical response to the demands of contemporary education. The adoption of participatory and technology-supported learning demonstrates the madrasah's capacity to adapt without abandoning its moral identity. This finding counters the assumption that religious-based institutions are resistant to pedagogical innovation. Instead, the results indicate that innovation becomes more meaningful when integrated with ethical and spiritual objectives [17]. Learning activities that combine cognitive, social, and moral dimensions foster deeper student engagement. This supports the argument that effective learning reform must balance skills development with character formation. The use of data to personalize learning also indicates a shift toward evidence-based instructional practices. Such practices enhance instructional relevance while maintaining contextual sensitivity. Therefore, instructional innovation in madrasahs should be viewed as an adaptive transformation rather than an imitation of secular models.

Organizational culture emerged as a decisive factor in sustaining institutional change. The findings reveal that collaborative decision-making and shared responsibility strengthened organizational cohesion. This supports the view that cultural transformation precedes structural effectiveness [18]. The practice of *musyawarah* functioned as both a managerial mechanism and a moral framework. This dual function enabled inclusive participation while reinforcing ethical accountability. The strengthened discipline and behavior among students further indicate that culture influences outcomes beyond formal instruction. This aligns with the argument that organizational values shape behavior more effectively than formal rules alone. The consistency between leadership behavior and institutional values proved essential in maintaining credibility. When values are practiced rather than declared, organizational trust increases. Hence, cultural alignment becomes a strategic asset for madrasah development.

Regarding leadership and management, the findings indicate that institutional independence increased as participatory leadership practices expanded. School leaders acted as facilitators of collective learning rather than sole decision-makers. This leadership orientation supports the principle that learning organizations require distributed leadership

[19]. The integration of ethical values into governance strengthened transparency and accountability. This challenges the perception that decentralization leads to loss of control. Instead, ethical decentralization enhances responsibility and responsiveness. The emergence of innovative programs reflects organizational confidence and creative capacity. Innovation was not driven by competition alone but by institutional vision and collective commitment. This suggests that autonomy grounded in values leads to sustainable innovation. Therefore, leadership effectiveness in madrasahs depends on moral authority as much as managerial competence [20].

The results also highlight the strategic role of reflection and evaluation in organizational learning. Continuous evaluation enabled the madrasah to systematically identify strengths and address weaknesses. This supports the argument that learning organizations rely on feedback loops for adaptation [21]. Reflection transformed evaluation from a compliance activity into a learning process. This shift enhanced organizational resilience in responding to change. The involvement of multiple stakeholders in the evaluation strengthened institutional accountability. Such participatory evaluation contrasts with top-down monitoring systems that often generate resistance. The findings suggest that reflective practice fosters ownership and long-term improvement. This reinforces the importance of embedding learning mechanisms within daily organizational routines. Consequently, evaluation should be positioned as a developmental rather than a corrective instrument.

Overall, the findings confirm that the Islamic values-based learning organization model offers a holistic, context-sensitive framework for enhancing madrasah quality. This model integrates human resources, instructional practices, organizational culture, and leadership into a coherent system. The originality of this study lies in demonstrating how Islamic values function as operational mechanisms rather than normative ideals. This extends existing learning organization theory by incorporating ethical and spiritual dimensions [10]. The results provide empirical evidence that values-based learning organizations can achieve both adaptability and identity preservation. This has significant implications for Islamic educational institutions facing global pressures. Rather than adopting externally driven reform models, madrasahs can develop indigenous strategies rooted in their own values. Thus, this study contributes to a more inclusive and pluralistic discourse on educational transformation.

4. CONCLUSION

This study demonstrates that integrating learning organization principles with Islamic values provides a coherent framework for strengthening madrasah quality. The findings indicate that sustainable institutional improvement depends on the alignment among organizational systems, participatory leadership, a professional learning culture, and ethical commitment [22]. Rather than positioning Islamic values as symbolic attributes, this research confirms their function as operational drivers that shape institutional behavior and long-term adaptability. The model developed in this study highlights that educational transformation in madrasahs must be approached as a systemic and value-oriented process.

The implications of this research are both theoretical and practical. Theoretically, the study enriches the discourse on organizational learning by incorporating spiritual and ethical dimensions into learning organization theory, particularly in faith-based educational contexts [23]. Practically, it offers a strategic reference for madrasah leaders and policymakers in designing governance systems that balance innovation with moral integrity. However, this research is limited to a qualitative case study conducted across three madrasahs within a single regional context, which may limit broader generalization [24]. The findings reflect in-depth institutional experiences rather than large-scale quantitative measurement.

Future research is encouraged to examine the model through comparative or mixed-method approaches to assess its measurable impact on student achievement and long-term institutional performance. Longitudinal studies would also be valuable to evaluate the sustainability of value-based organizational transformation over time. For the broader public, this study contributes to the understanding that educational quality is inseparable from ethical leadership and shared moral commitment [25]. By demonstrating how systemic innovation can coexist with spiritual authenticity, this research provides an alternative pathway for Islamic educational institutions seeking relevance in a rapidly changing global environment.

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