

The Behavior of Islamic Educational Organizations: Between Tradition, Modernity and Spirituality

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Abstract

Rapid social transformation in the modern era poses new challenges for Islamic educational organizations. Islamic education is required to preserve its religious identity while simultaneously adapting to contemporary developments. The need to integrate tradition, modernity, and spirituality renders the study of organizational behavior in Islamic education both conceptually and practically significant. This study aims to critically examine the characteristics, the roles of tradition, modernity, and spirituality, as well as the ideal model of organizational behavior in Islamic educational institutions. The research employs a qualitative method using a library research approach to analyze relevant theoretical frameworks and empirical findings. The results indicate that: (1) the characteristics of organizational behavior in Islamic education include work motivation as an act of worship, the implementation of an Islamic organizational culture, adherence to the principle of *maslahah* (public benefit), and the perception of leadership as a trust (*amanah*); (2) tradition plays a crucial role in shaping organizational identity and maintaining value stability, modernity drives transformation and innovation, while spirituality provides meaning and direction for organizational practices; and (3) consequently, the ideal model of organizational behavior in Islamic education is one that is rooted in traditional values, adaptive to contemporary changes, and oriented toward spiritual principles. This study is expected to contribute to the advancement of scholarly discourse on organizational behavior in Islamic education, particularly in integrating tradition, modernity, and spirituality as a foundational framework for developing adaptive and value-based Islamic organizational cultures.

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INTRODUCTION

The lives of Muslims today are in an instantaneous, competitive, and pragmatic condition. The values of tradition that should be preserved and become spiritual moral guidelines have now slowly been replaced by new norms influenced by capitalism and secularism. This has resulted in many Muslims experiencing an identity crisis, between choosing to adapt to modern times and still adhere to the teachings of Islam, or maintaining traditions and responding to the challenges of the times (Stuart et al., 2025). This crisis is exacerbated by the lack of a deep understanding of religion. Many Muslims only know Islam as a series of rituals without living the spiritual meaning that should be able to revive worship.

In response to this, Islamic education plays an important role in shaping the identity and individual character of Muslims. As the main pillar, education not only conveys religious knowledge, but also aims to form morals and knowledge in accordance with Islamic law. In the dynamic era of the modern world, Islamic education is faced with the demands to adapt, remain relevant, and effective in meeting the challenges of the times (Suryadinata, 2020). Islamic education is facing increasingly complex challenges along with the advancement of the times. This change involves a transformation in the way people see it, technological innovation, and the impact of globalization that is increasingly widespread. Shifts in society's perspective include changes in values and priorities, so Islamic

educational institutions need to respond by aligning Islamic education with the values considered important by modern society (Abnisa & Azis, 2025).

Allah has said in the Quran, surah an-Nahl verse 125, which reads: "Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Indeed, your Lord is the One who knows best who has strayed from His path, and He is the One who knows best who is guided." From this verse it can be understood that, "Call (people) to the way of your Lord with wisdom, good lessons, and the best dialogue". This verse offers solutions in the face of social change requiring a strategic, thoughtful, and adaptive approach.

So, in the face of these changes, Islamic educational institutions need to build a solid and structured strategy. This strategy includes strengthening a leadership style that is responsive and adaptive to change, a constructive work culture, human resource management that is collaborative, professional and able to adapt to technological advances, and efforts to maintain Islamic identity and values in organizational practices. In the context of the ever-evolving changes in Islamic education, the concept of organizational behavior is a relevant strategic foundation. The application of organizational behavior in Islamic educational institutions is the key to understanding and responding to internal dynamics that can affect the effectiveness of education delivery

Organizational behavior refers to the way individuals and groups interact, make decisions and carry out the overall functions of the organization (Umro'atin et al., 2024). Organizational behavior is a field of study that investigates the impact that individuals, groups, and structures have on behavior within organizations, with the goal of applying that knowledge to improve organizational effectiveness (Robbins & Judge, 2013). According to Gibson (2012), cited by Bernhard Tewal, et al., organizational behavior is a field of study that refers to the theories, methods, and principles of various disciplines to learn about individual perceptions, values, learning capacity, and actions while working in groups and within the organization and to analyze the impact of the external environment on the organization and human resources, mission, objectives, and strategies (Tewal et al., 2017). The study of

organizational behavior continues to develop until modern times. Most of the theories that exist, however, developed in the context of secular organizations. Research on the behavior of Islamic educational organizations that integrate the values of Islamic tradition, modernity, and spirituality is still minimal and limited. Therefore, this study seeks to fill this conceptual gap by offering an integrative model of Islamic educational organizational behavior.

In Islamic education, there is a dimension of spirituality that distinguishes it from general organizations. Islamic education integrates the dimension of spirituality in its management and operations to achieve a balance between intellectual, professional, and spiritual. Work or everything that is done is seen as a form of worship (*taqorrub*) to Allah. This will give birth to a sincere, honest, and *istiqomah* work ethic. In general organizations, an occupation is often seen as a professional obligation under an employment contract (Prayitno et al., 2024). The integration between tradition, modernity, and spirituality is important in the context of contemporary Islamic educational organizations because Islamic educational institutions are at the crossroads between the preservation of Islamic identity and the demands of the times. Academically, the integration of these three dimensions is a new form of development in understanding the behavior of Islamic educational organizations that not only adopt modern organizational theory, but also internalize traditional and spiritual values as the source of organizational meaning.

As for the previous research that discussed similar matters, the research was titled, "*Islamic Religious Education in the Era of Globalization: Balancing Tradition and Modernity*". Discussing the role of Islamic religious education must remain relevant and effective in the midst of the changing dynamics of the times, by balancing traditional values and modern approaches. Through the right strategy, Islamic religious education will continue to exist and contribute to forming a young generation with noble character and extensive knowledge (Zuhri, 2024). The second study is entitled, "*Islam and Modernity Tracing the Relationship Between Tradition and Innovation*". This article highlights the significance of a flexible and comprehensive approach to connecting tradition with innovation, so that Muslim communities can play a role in creating a more harmonious world order without

sacrificing their religious identity (Kurniawan, 2024).

This research has a novelty from previous research, this research does not only discuss Islamic education in general, but specifically examines organizational behavior in Islamic educational institutions by integrating three important elements, namely tradition, modernity and spirituality. Therefore, the purpose of this research is to examine in depth how the characteristics of organizational behavior in Islamic education, how the role of tradition, modernity and spirituality in shaping the behavior of Islamic educational organizations and how the integrative model of Islamic educational organization behavior is ideal.

The research method uses a qualitative approach with a *library research approach*. Data collection through literature review in the form of books, scientific articles, and other supporting documents. The analysis process is with conceptual synthetic techniques. The steps include, gathering several references related to the research topic, then condensing the data, presenting, and drawing conclusions. From this research, it is hoped that it can contribute to the development of the study of the behavior of Islamic educational organizations, especially in formulating the integration between the values of tradition, modernity, and spirituality as a foundation in building an organizational culture that is adaptive and remains with Islamic values.

METHODS

The type of research used in this study is qualitative, through an approach *Library Research* (literature study). Research methods that focus on collecting, analyzing, and interpreting relevant data in the form of texts, documents, books, or previous research results. The goal is to explain, describe, and give meaning to an event in a systematic and critical way without involving data from the field (Hasibuan et al., 2024). The

researcher uses this method because the purpose of the research is not to test the influence or relationship of variables, but rather to understand, analyze, and synthesize the concept of Islamic educational organization behavior. In addition, this study is also oriented towards the development of conceptual models through critical analysis of various theories of organizational behavior and relevant literature. As for the systematic flow of literature research, 1) determining the topic and formulating research problems, 2) conducting literature searches relevant to the research topic through academic books, scientific journals and publications of previous researches, 3) ensuring the accuracy of data sources, 4) selecting, analyzing and categorizing the literature obtained, 5) integrating findings from literature research and presenting information strategically (Abdurrahman, 2024).

The data collection technique is in the form of literature studies. The data sources used in this study are books and scientific journals. The stages of literature selection take into account the following criteria: 1) The literature used is relevant to the research topic. 2) The data source is a publication from reputable journals and recognized academic books, taking into account the vulnerability of the last seven years to ensure the novelty of the study. 3) The data source is sure to be able to describe the theory of organizational behavior and have a conceptual contribution to the integration of traditional values, modernity and spirituality.

The analysis method used in this study, according to Miles, Huberman, and Saldana (2014), qualitative research data analysis was carried out through four streams of activities, namely data collection (*Data Collection*), data condensation (*Data Condensation*), data presentation (*Data Display*), and conclusion or verification (*Conclusion: drawing or verifying*) (Miles et al., 2014).

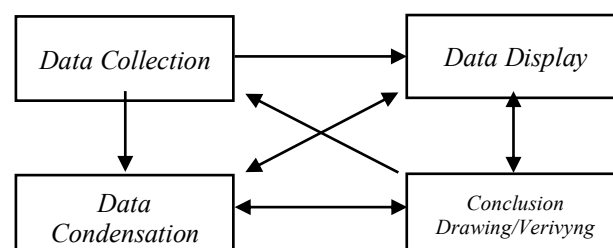


Figure 1. Qualitative Data Analysis of Miles, Huberman, Saldana Model (2014)

The chart model above explains that the qualitative data analysis according to Miles, Huberman, and Saldana (2014) does not take place in a linear manner, but is repetitive and continuously interacts from the beginning of the study to the end. First, the analysis process has begun when the data is collected. Raw data is collected through book sources, scientific articles and other data, researchers immediately begin to select and understand important information. KEmudian at the condensation stage, referring to the selection process and simplifying data, the most important thing is that researchers make a lot of data to be more focused and meaningful. From the many existing literatures, the researcher chose the concepts of tradition, modernity and spirituality. This condensation process is carried out so that the collected data is more in-depth and no data is wasted. In this process, the author creates a summary, codes the data, and develops a theme. Furthermore, the presentation of data in this study is intended to find a meaning from the data that has been obtained, then compiled systematically in the form of tables and conceptual models to make it easier for researchers to see patterns of relationships between data. The last stage of drawing conclusions and verification, at this stage, the researcher finds the pattern, makes an interpretation, builds a concept or theory and verifies back with the data. This conclusion stage does not end, but continues to be tested periodically throughout the research process (Kriyantono, 2022).

The next stage, after the data is analyzed, then tests the validity of the data, which is the process of checking to ensure that the data analyzed is correct, valid and reliable data (Fitrah & Luthfiyah, 2017). In this study, the researcher used a credibility test, namely the triangulation technique. The triangulation technique is a technique used to verify the correctness of certain data by comparing it with data obtained from other sources. According to Norman K. Denzin (1970), there are four forms of triangulation: methodological triangulation, inter-researcher triangulation, information or data source triangulation, theoretical triangulation (Sawarjuwono & Tutuko, 2025). In this study, the researcher used source triangulation and theoretical triangulation. Researchers compare research findings with a variety of relevant theories, through data sources of books and

scientific articles to avoid individual biases of researchers.

DISCUSSION

An Analysis of the Behavior of Islamic Educational Organizations According to the Theory of Stephen P. Robbins and Timothy A. Judge

Organizational behavior is a field of study that investigates the impact that individuals, groups, and structures have on behavior within organizations, with the goal of applying that knowledge to improve organizational effectiveness (Robbins & Judge, 2013). According to Robbins and Judge, organizational behavior is influenced by the actions of individuals, groups and organizational structures. In Islamic educational organizations, individual behavior is not only determined by professional work motivation, but also influenced by spiritual values and worship orientation. Employees view work as a mandate and responsibility as well as a form of devotion to Allah, so that this aspect of religiosity is one of the supporting aspects of individual understanding in the concept of modern organizational behavior theory

Robbins and Judge also emphasize the influence of groups on organizational behavior. In Islamic educational organizations, the influence of this group is reflected in the culture of *ukhuwah*, deliberation in decision-making, and cooperation that strengthens organizational solidarity, not only for professional interests, but to connect the bonds of brotherhood in Islam (*ukhuwah Islamiyah*). In addition to group influence, the structure of tasks also affects organizational behavior. The organizational structure in Islamic educational institutions is not only related to administrative demands, but is also influenced by traditional values and trustworthy leadership. The leadership style, division of duties, and decision-making process are geared towards achieving a balance between managerial efficiency and spiritual moral responsibility.

Thus, according to this framework of analysis, the behavior of Islamic education organizations is formed because of the interaction of components, namely moral human resources, structure or work relationships as well as the environment, values and culture that are thick with Islamic and social values. In Islamic educational institutions, organizational behavior falls under

the corridor of Islamic traditional and spiritual values but also remains adaptive to modernization.

Characteristics of Organizational Behavior in Islamic Education

The behavior of Islamic educational organizations has unique characteristics or characteristics compared to general organizations. In general education organizations, it focuses on efficiency, productivity, and achieving academic and administrative goals through the development of human resource management, systematic organizational structures, and digital technology. In the organization of Islamic education, Islamic values are added, where organizational behavior is based on good morals, trustworthy leadership for the benefit of the ummah. In line with the research of Putri Melati, et al., that organizational behavior in Islamic educational institutions has the task of applying Islamic values in the life of the organization, such as honesty, integrity, and professionalism (Melati et al., 2023).

In theory, according to Mardianto and Zakaria, the characteristics of general education organizations are shown through a professional work orientation, compliance with the division of tasks according to competence and high work involvement, and work motivation influenced by the system of rewards and performance-based promotions (Mardianto & Zakaria, 2021). Likewise, Islamic educational organizations can be seen from the integration between Islamic principles and institutional practices, such as work ethic based on sincerity, ukhuwah or a sense of brotherhood, and worship orientation in every organizational activity. In addition, interactions between individuals in organizations are not only professional, but also based on moral, ethical and moral values. Islamic education does not only focus on managerial processes, but is also oriented towards moral development and achieving happiness in the hereafter.

The main characteristics that characterize the behavior of Islamic educational organizations:

- 1) Having work motivation based on the awareness that all work activities are none other than the purpose of worshipping Allah and seeking the blessings of this world and the hereafter.
- 2) Have an Islamic organizational culture that is reflected in good morals, establish Islamic ukhuwah, trust in carrying out duties and responsibilities.
- 3) A leader as a caliph who carries out the mandate and has a moral responsibility in

- managing and directing the organization.
- 4) Having the principle of *maslahah*, emphasizing goodness and interests that bring benefits and rejecting evil.

First, have work motivation as a form of worship. From an Islamic perspective, work activities are not only seen as economic activities, but also as a form of worship and devotion to Allah. In fact, every work done with good intentions and a sincere heart will have the value of worship and be a way to get His pleasure. In theory, according to Peni Indrawati, the Islamic work ethic has several aspects, one of which is that work is worship, work is a form of devotion and devotion to Allah, so that through work, man directs himself to the goal of working not only for the worldly but also for the *ukhrawi* (Indrawati, 2026).

Second, having an Islamic organizational culture is reflected in good morals, establishing *ukhuwah*, and trust in carrying out duties. The culture of Islamic educational organizations cannot be separated from Islamic values which include morals, *ukhuwah*, and responsibility. These values act as a foundation in shaping the behavior of organizational members, both when interacting between individuals and when carrying out duties and responsibilities. Islamic organizational culture is the glue of relationships between individuals that will create a harmonious and spiritually valuable work environment. In theory, according to Muna Hatija, building an Islamic organizational culture can shape character and create an Islamic-based work environment. Therefore, it is necessary to apply Islamic values in all aspects of educational life, by instilling the values of compassion, honesty, simplicity and responsibility in every member of the organization (Hatija, 2024).

Third, leadership is seen as a mandate that must be carried out with moral and spiritual responsibility. In the Islamic view, leadership is seen not only as a structural position but as a mandate that must be carried out with a sense of responsibility. A leader is required to be administratively responsible while fostering morals, ethics, and morals. Therefore, in the concept of Islamic education, leadership emphasizes integrity, justice, and trust as the main principles in running an organization. In theory, according to Agung A. H. B, et al., a leader not only functions as an administrator, but also as a moral and spiritual role model that can influence

all members of the organization of educational institutions (Batubara et al., 2025).

Fourth, it has the principle of *maslahah*. Focus on the good and social benefit, not just looking for personal or group gain. The principle of *maslahah* in Islamic education makes educational institutions an instrument to spread social benefits that focus on the welfare of the *ummah*. In theory, according to Rijal Khoiril Anam, *maslahah*-based education policies can increase the relevance and effectiveness of Islamic education in the modern context (Anam et al., 2024).

The Role of Tradition, Modernity, and Spirituality in Shaping the Behavior of Islamic Education Organizations

Between tradition (classical values), modernity (innovation and technology), and spirituality (spiritual values) all three play an important role in shaping the behavior of Islamic educational organizations. If the three are integrated in a balanced manner, it will create an organizational culture that has unique characteristics. Balancing between preserving

identity and local wisdom and adapting to the demands of the times. Tradition is not to be frozen but to be maintained, modernity is not to be rejected but to be adopted, spirituality is not to be removed but to be presented in every activity of life. The three need to be combined in one breath of Islamic life.

The researcher analyzed the theory of Umro'atin, et al., that factors that affect organizational behavior include: 1) Work motivation, motivated employees tend to contribute more actively in achieving organizational goals. 2) Leadership, an ideal leader will be able to guide, direct, motivate employees and create a positive organizational culture. 3) Organizational culture, including values, norms, and traditions that shape the way individuals or groups interact. 4) Task structure. Includes the division of responsibilities, authority and working relationships within the organization. 5) Internal communication, related to effective, open and transparent communication to understand and respond to changes that occur within the organization (Umro'atin et al., 2024).

Table 1. Table of Synthesis of the Role of Tradition, Modernity, and Spirituality in Shaping the Behavior of Islamic Education Organizations

Factors	Tradition	Modernity	Spirituality
Work motivation	Service	Achievements, achievements, and career development	Worship
Leadership	Charismatic leadership	Transformational leadership	Spiritual <i>leadership</i>
Organizational Culture	Morality, fellowship, sincerity	Competitive and collaborative	Trust, seeking blessings and sincerity
Task structure	Flexible	Structured and systematic	Systematic, professionally and morally responsible
Internal communication	Family principles and prioritizing manners	Transparent and coordinated	Ethical, honest, fellowship and intention of <i>maslahat</i>

The Role of Tradition

The important role of tradition in shaping the behavior of Islamic educational organizations is: 1) Tradition plays a role in giving birth and strengthening charismatic leadership. A charismatic leader means a leader who is respected because of the aura and positive values that emanate from within. As according to Risalatul Hasanah and Mohammad Kosim, through the

charismatic leadership model, it is possible to maintain traditional values in the organization because in Islamic educational institutions, leaders are considered as the owners of knowledge and knowledge in the field of Islam (Hasanah, Risalatul & Kosim, 2021). 2) Tradition of forming an organizational culture based on *ukhuwah*, morals, trust and sincerity. In theory, according to Ahmad Purwanto, religious traditions play a

significant role in shaping organizational culture that gives birth to Islamic-based characters (Purwanto, 2025). 3) Tradition forms a flexible and non-rigid task structure. In theory, according to Layalil Maghfiroh Zain and Ali Nasith, organizational structure functions as a formal framework that regulates roles, responsibilities, and communication flows. An efficient structure should not be rigid, but flexible to the moral and spiritual principles that are the spirit of the institution (Zain & Nasith, 2026). 4) Tradition motivates employees to be loyal and dedicated to serving the institution and the people. In theory, according to Moch. Zainuddin & Addinin Nasikhah, organizational culture is a system of values and traditions or beliefs that a certain organization adheres to that distinguishes it from other organizations. The culture of Islamic organizations that have been formed has been proven to build loyalty and dedication of employees (Zainuddin & Nasikhah, 2020). 5) The tradition of forming communication is based on family principles and prioritizing manners. In theory, according to Fathul Amin, ta'dzim to kyai or leaders creates a behavior of obedience and high commitment to the policies issued by the leadership and through the principle of kinship, organizational conflicts can be resolved through deliberation. (Amin, 2019).

However, in some ways, traditions that are rigidly maintained are also inappropriate because they can hinder innovation and adaptation to the changing times. In theory, according to Rizki Hapizahtun Nisa, et al., modernization and globalization bring a big challenge to the stability of Islamic boarding school traditions. Especially in terms of digitalization, social change and the entry of foreign cultures. However, pesantren show their existence that is able to adapt without sacrificing traditional values. The traditional culture of pesantren has proven to be the foundation of the identity of Islamic education that is alive and developing in line with the needs of today's Indonesian society (Nisa et al., 2025). It can be concluded that the value of tradition has a great influence in shaping the behavior of Islamic educational organizations. At the same time, it affects the way members of the organization act, interact, and make decisions.

The Role of Modernity

Modernization is the process of changing old or irrational thinking patterns and replacing

them with new thinking patterns. In theory, according to Nurcholish Madjid quoted by Taufik Hidayat, the urgency of modernization offers a change in rational behavior (Hidayat, 2020). Modernization plays an important role in changing the behavior of Islamic educational organizations. What was originally traditional or archaic became more adaptive, rational and more professional. This change requires Islamic education to maintain a balance between the authenticity of Islamic teachings and contemporary relevance.

The important role of modernization in shaping the behavior of Islamic educational organizations, namely: 1) Modernization forms a transformational leadership model. According to Bass in Pawar (2009), quoted by Hasan, transformational leadership is leadership that inspires loyalty to the organization and has *Sense of Mission* (emotional commitment) (Hasan, 2010). In theory, according to Andrew Campbell and Sally Yeung (1990), *Sense of Mission* is a feeling of calling or a sense of having a strong mission in a job or organization. In the application of leadership, a leader has a strong determination to realize big ideas and dares to take risks for the sake of big change. 2) Modernization forms employee performance motivation in career development, achievement and productivity. As according to Muhammad Thawin, et al., the impact of modernization on work motivation is the need to develop (Tahwin et al., 2025). 3) Modernization forms an effective, competitive, and collaborative work culture. 4) Modernization forms a systematic organizational structure. 5) Modernization forms open, transparent and coordinated communication. According to Ando Yuda Maulana and Fifi Novianty, in their research on Generation Z, they tend to have difficulty adapting when their organization's culture and internal communication are rigid, closed and hierarchical. Generation Z prefers and adapts easily through modern culture and communication. From this, the potential for a culture of creative and innovative collaboration as well as internal communication that is open, flexible and prioritizes equality is formed (Maulana & Novianty, 2026).

It can be concluded that the adoption of Islamic values along with the modernization process is an adaptive way by adjusting to remain relevant in the era of globalization without losing religious identity. This creates a comprehensive or cohesive education and combines religious

science with modern knowledge.

The Role of Spirituality

Spirituality is an element that controls and balances between tradition and modernization. Spirituality in the context of Islamic education is the foundation of values that direct organizational behavior to remain in the Islamic corridor. What is meant by spirituality values is sincerity, trust, responsibility that will shape the culture of spiritual-based organizations (Nurdin, 2026).

The important role of spirituality in shaping the behavior of Islamic educational organizations is 1) Spirituality forms a model *Spiritual Leadership* or spiritual leadership. *Spiritual leadership* is leadership integrating spiritual values with daily actions as a leader (Rachmawati et al., 2023). In theory, according to Rodiatul Hasanah, leadership based on spirituality and exemplary has succeeded in producing students who are disciplined, moral, and able to adapt to social changes and the development of the times (Hasanah, Rodiatul, 2025). 2) Spirituality forms a trustworthy work culture, seeking blessings and sincerity. 3) Spirituality forms a systematic, professionally and moral work structure. 4) Spirituality forms work motivation is worship, seeking blessings and pleasure from Allah. 5) Spirituality forms communication based on honesty. In theory, according to Anung Pramudyo, et al., that *Spirituality* or spirituality in the workplace can provide employee confidence, self-motivation, appreciation for their presence and cooperation (Pramudyo et al., 2026)

It can be concluded that the behavior of Islamic educational organizations does not only focus on one dimension, meaning that it is not rigid or only follows one pattern, but is the result of a dialectic between tradition, modernity and spirituality. Dialectics means uniting the three elements so that they interact with each other. It will produce integrative organizational behavior, meaning that it does not separate religious science and general science, adaptive means accepting modernization without losing traditional identity and still prioritizing spiritual morals. Traditions that shape identity and maintain the stability of organizational values, modernity that encourages transformation in the organizational order system, spirituality that gives meaning and directs the organization.

An Integrative Model of Ideal Islamic Education Organization Behavior

The integration between tradition, modernity, and spirituality produces a holistic model of Islamic educational organization behavior, meaning that a whole unit is not separate and also adaptive means that it is able to adapt to rapid environmental changes. The three elements are not in conflict with each other, but elements that support each other in forming a sustainable Islamic education organization.

Tradition is the basis of an institution's identity to support the preservation of Islamic values and culture. Therefore, this tradition must be maintained so that Islamic educational organizations have strong and sturdy morals so that they are able to maintain their Islamic values in the midst of such a rapid modernization trend. In theory, according to Layalil Maghfiroh Zain and Ali Nasith, the culture of Islamic educational organizations is inseparable from Islamic principles which are the basis of ethics and guidance in every organizational activity. The tradition of Islamic values plays a role as a reference in attitudes, actions, and decision-making (Zain & Nasith, 2026).

On the other hand, modernity brings demands to show professionalism, innovation, and adaptation to the progress of science and technology (Science and Technology). Modernity encourages Islamic educational institutions to improve efficient management, responsive leadership, and rational and quality-focused work mechanisms. In theory, according to M. Rozali, the modernization of Islamic education is influenced by the practical needs of Muslims who really need a system that can really advance Islamic education. Departing from here, Islamic education will be able to produce generations who are qualified, professional, innovative, moral and adaptive (Rozali, 2022).

Meanwhile, spirituality is the basis for providing direction, meaning and orientation for every organizational activity. The values of sincerity, trust, responsibility, and worship orientation will make organizational practices not only oriented to administrative achievements, but also to blessings and benefits. In theory, according to Basori, et al, Islamic educational institutions based on spiritual values will produce individuals who are intellectually intelligent and have Islamic

character, are responsible and make worship an

inseparable part of every worldly work activity (Basori et al., 2025).

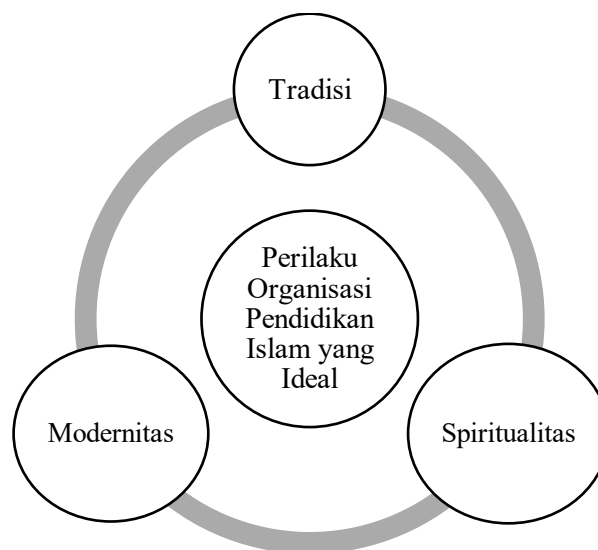


Figure 2. An Integrative Model Scheme of Ideal Islamic Education Organization Behavior

The scheme refers to an integrative model of organizational behavior (integrative model of organizational behavior) which refers to Colquitt's theory, which is a comprehensive framework that explains how various factors in an organization interact with each other to influence employee performance and commitment (Riyadi, 2022). In this study, the model offers contribution and novelty, namely integrating the cultural (tradition), structural (modernity), and transcendental (spirituality) dimensions. The relationship between the three interacts with each other, influences, and is sustainable. This means that there is no more dominant element in the three, but rather works in a dynamic balance. Thus, the combination of tradition, modernity, and spirituality creates an ideal model of Islamic educational organizational behavior, which is an organization that: 1) relies on traditional values, so that it has a solid and sustainable organizational identity. 2) Adaptive to the times, through professionalism, innovation, and efficient organizational management. 3) Orientation to spiritual values, so that all organizational activities lead to a form of devotion and worship.

CONCLUSION

It can be concluded that the behavior of Islamic educational organizations is influenced by the values of tradition, the demands of modernity, and Islamic spirituality. Tradition plays a role in

shaping identity and maintaining the stability of organizational values through organizational culture and leadership patterns. Modernity plays a role in encouraging transformation, professionalism, innovation, and adaptation to the development of knowledge and technology. Spirituality plays a role in providing meaning and organizational direction in the orientation of worship, trust, and benefit. The integration of these three can give birth to an ideal model of Islamic educational organization, which is based on traditional values, adaptive to the development of the times, and oriented to spiritual values. This research makes a positive contribution to the academic world, namely the development of a conceptual model of Islamic educational organizational behavior that integrates organizational behavior theory with the values of tradition, modernity and spirituality as an Islamic-based integrative approach. From this model, it is explained that the success of Islamic educational organizations does not only lie in tradition and modernity, but spirituality as the spirit and gives direction to the organization. Therefore, Islamic educational organizations can grow and develop into a system that is professional as well as religious.

The implications of the findings for Islamic educational institutions, that Islamic-based organizational culture needs to continue to be instilled and strengthened through institutional

practices, such as leadership style and decision-making by balancing tradition, modernity and spirituality. From these implications, the implementation recommendations for Islamic educational institutions are to develop leadership and develop organizational policies based on Islamic values. The recommendation for further research is to conduct empirical research on the models produced in Islamic educational institutions such as madrasas, Islamic boarding schools, and others so that later model validation and development of behavioral indicators of Islamic educational organizations will be obtained.

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