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## STRATEGY FOR STRENGTHENING ORGANIZATIONAL CULTURE BASED ON ISLAMIC VALUES AND THE ROLE OF STUDENTS IN PESANTREN

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### Abstract

This study explores strategies to strengthen organizational culture based on Islamic values and the role of students at Pondok Pesantren Aulia Cendikia Talang Jambe Palembang. Using a qualitative approach with a case study method, primary data was collected through interviews with *kiai*, *ustadz*, administrators, *santri*, *alumni*, and the local community. Secondary data was gathered from books, journals, research reports, articles, and related documents. Data was analyzed using thematic analysis and the interactive model of Miles and Huberman. The results show that organizational culture is formed through externalization, objectification, and internalization in *pesantren* life. Externalization is seen in religious, academic, and social activities; objectification is found in rules, traditions, and organizational structures; and internalization is reflected in students' behavior, making them more disciplined, responsible, and morally aware. The leadership of the *kiai*, role modeling, and consistent habituation are key factors in strengthening the organizational culture. Additionally, integrating traditional and modern curricula shows the *pesantren's* ability to preserve core values while adapting to modern changes. These findings highlight the importance of organizational culture in shaping student character and provide a reference for managing adaptive and sustainable Islamic education.

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### Keywords

Organizational Culture, Student Role, Pesantren.



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## INTRODUCTION

*Pesantren* have long been known as educational institutions that not only emphasize the teaching of religious knowledge but also shape the character and morals of students. In their development, *pesantren* have become educational institutions that combine tradition and modernity. The Islamic values contained in the *Quran* and *Sunnah* are the main foundation guiding every activity within the *pesantren*. In general, education in *pesantren* focuses on character building through various religious education approaches, including Quran memorization, the study of classical Islamic texts (*kitab kuning*), and Arabic language teaching, in addition to general education involving academic skills and personal development.

Pondok Pesantren Aulia Cendikia Talang Jambe Palembang is one example of a *pesantren* that adopts a traditional education system combined with a modern curriculum. Here, education is not only focused on academic aspects but also on strengthening an organizational culture based on Islamic values. This *pesantren* aims to produce scholars and intellectuals who not only possess extensive knowledge but are also faithful, have noble character, and are able to actualize Islamic teachings in daily life. To achieve this goal, Pondok Pesantren Aulia Cendikia emphasizes the importance of character building through spiritual activities such as *dhikr* (remembrance of God), *tawajuhan* (spiritual concentration), and *muraqabah* (self-observation), which are part of the teachings of the *Qadiriyyah wa Naqsabandiyah* Sufi order.

However, although Pondok Pesantren Aulia Cendikia has a clear vision and mission and various policies to support the strengthening of an organizational culture based on Islamic values, challenges in managing an organizational culture integrated with formal and non-formal education still exist. Additionally, this *pesantren* must face challenges in managing the diversity of educational activities and the limitations of available resources. Therefore, this research aims to analyze the strategies for strengthening the organizational culture at Pondok Pesantren Aulia Cendikia Talang Jambe Palembang, as well as the role of students in actualizing these values within the *pesantren* environment.

This *pesantren* has a fairly complex organizational structure, encompassing formal educational institutions such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah, as well as non-formal educational institutions including the *Takhasus Tahfidz Al-Qur'an*, Hadith Studies, *Kitab Kuning*, and the *Thoriqoh Qadiriyyah wa Naqsabandiyah*. The integration of traditional and modern curricula and the management of spiritual activities are important parts of

strengthening the *pesantren's* organizational culture. However, this cultural strengthening still faces significant challenges, such as the need to enhance coordination among educational institutions within the *pesantren* and to ensure the consistent application of Islamic values in every aspect of boarding school life.

The policies implemented by the *pesantren* leadership, such as Kyai Hendra, focus on developing educational facilities and infrastructure, including health facilities, *pesantren* entrepreneurial activities, and strengthening spiritual activities. The leadership also emphasizes the importance of developing students' character through charitable activities as an integral part of the organizational culture. However, despite various policies being implemented, better strategies are still needed to manage the dynamics of the curriculum and spiritual activities, and to optimize the role of students in upholding and applying Islamic values in their daily lives.

Scientifically, this research is important for strengthening an organizational culture based on Islamic values at Pondok Pesantren Aulia Cendikia, which, in turn, can improve the educational management system and enhance the quality of education at the *pesantren*. By gaining a deeper understanding of the challenges faced and the strategies implemented, this research aims to provide constructive recommendations for strengthening the organizational culture at the *pesantren*, with the hope of producing a generation of scholars and intellectuals who are of noble character, knowledgeable in religious and general sciences, and capable of having a positive impact on the surrounding community.

Various previous studies have shown that the success of internalizing cultural values in *pesantren* heavily depends on several key factors. *First*, consistent leadership from the *Kiai* is crucial to ensure that Islamic values can be implemented in daily life within the *pesantren* (Budiono et al., 2019). *Second*, the active involvement of students and staff in *pesantren* activities is essential to build a sense of ownership towards the culture being implemented. Research by (Mardalis et al., 2021) indicates that the active participation of students in cultural activities enhances their understanding of the values being taught. *Third*, *pesantren* must be responsive to social and cultural changes, especially in the context of globalization, which presents new challenges for Islamic education (Yumnah, 2020). In this regard, *pesantren* must be able to integrate technology and more modern educational approaches without sacrificing fundamental Islamic principles.

Several previous studies also indicate that the organizational culture of *pesantren* plays an important role in character building and improving the quality of education in *pesantren*. *First*, a

strong organizational culture can enhance active student engagement in literacy by integrating Islamic values and creating a conducive learning environment (Humaidi, 2024). *Second*, the internalization of *pesantren* values in the daily activities of students plays a role in strengthening their social character and their commitment to the organizational culture of the *pesantren* (Salabi, 2026). *Third*, the strong *pesantren* culture can function as a mediator in the development of self-competence and student regulation, which has a significant impact on the formation of their character and active role in the *pesantren* environment (Setyani et al., 2024). *Fourth*, digitalization and generational value shifts influence the dynamics of *pesantren* organizational culture, requiring adjustments to remain relevant in the times (Muhith et al., 2023).

Previous research has shown various important factors in strengthening the organizational culture of *pesantren* based on Islamic values, but there are still several gaps that need to be explored further. *First*, although research by Budiono et al. (2019) highlights the importance of *Kiai* leadership, there has been no research that deeply examines how different *Kiai* leadership styles can specifically influence the organizational culture of *pesantren*. *Secondly*, Mardalis et al. (2021) mention the active role of *santri* in *pesantren* activities, but do not explore the impact of extracurricular activities on the *santri's* commitment to *pesantren* culture. In addition, Yumnah (2020) shows the importance of *pesantren's* response to globalization, but there has been no research on the integration of technology with the *pesantren* curriculum while still maintaining Islamic principles. Other research, such as Humaidi (2024) and Salabi (2026), although discussing the strengthening of *pesantren* culture, has not yet focused on its impact on social skills, creativity, and students' readiness to enter the workforce, as well as the challenges faced by *pesantren* in internalizing Islamic values within the context of an ever-evolving global landscape.

The research 'Strategy for Strengthening Organizational Culture Based on Islamic Values and the Role of Students in *pesantren* offers novelty by exploring an integrated approach between technology and Islamic values in *pesantren* education, which has not been widely discussed in previous studies. This research will also examine the active role of *santri* in strengthening the organizational culture of *pesantren*, providing a more holistic dynamic in reinforcing that culture. Furthermore, innovations in extracurricular activities that incorporate spiritual values and local culture will be introduced, as well as how the social activities of *pesantren* contribute to the practice of Islamic values. This research will also explore the role of *Kiai* leadership in addressing contemporary challenges and preserving *pesantren* culture, along with the relevance of *pesantren*

culture in an increasingly dynamic era of globalization. With a more integrative approach, this research aims to fill the gaps present in previous studies regarding strengthening the organizational culture of *pesantren* based on Islamic values.

The importance of understanding and managing organizational culture in *pesantren* is becoming increasingly relevant in the context of contemporary Islamic education. This research aims to examine the role of organizational culture in strengthening Islamic values in *pesantren*, with a focus on the strategies adopted by *pesantren* to internalize religious and social values. This research will also identify the challenges faced by *pesantren* in managing their organizational culture, as well as seek solutions to address these challenges. The results of this research are expected to contribute to the development of more inclusive and responsive Islamic education that adapts to the changing times.

As time progresses, the challenges in internalizing cultural values within *pesantren* are becoming increasingly diverse. On one hand, globalization has had a significant impact on the mindset and behavior of the younger generation, including *santri*. The influence of social media, technological advancements, and popular culture entering *pesantren* communities has the potential to conflict with the traditional values taught in *pesantren*. Therefore, *pesantren* as educational institutions must be able to maintain a balance between tradition and modernity, and ensure that *pesantren* remain relevant and capable of adapting to the changing times without losing their Islamic identity (Umar, 2022; Arifin & Turmudi, 2019). In this context, strengthening the organizational culture of the *pesantren* through the internalization of strong Islamic values is essential to face these various challenges.

## METHOD

This research uses a qualitative approach with a case study design to explore strategies for strengthening organizational culture based on Islamic values and the role of students in a *pesantren* at Pondok Pesantren Aulia Cendikia Talang Jambe Palembang. The qualitative approach was chosen because it allows for a deeper understanding of the social processes occurring within the *pesantren*, particularly in relation to the internalization of cultural values introduced and accepted by the *santri*.

### Research Design

The research design used is a case study with a qualitative approach, aiming to obtain a comprehensive understanding of how the organizational culture at Pondok Pesantren Aulia

Cendikia is formed and maintained by the students. This approach focuses on the subjective experiences of the informants regarding the values taught and accepted in the daily life of the *pesantren*. This research seeks to identify the processes of externalization, objectivation, and internalization of cultural values occurring within the *pesantren*, using Peter L. Berger and Luckmann's social construction theory as a foundation to analyze the existing phenomena (Berger & Luckmann, 1990; Pratama, 2025; Ahid, 2023).

### **Data Collection Techniques**

Data was collected through in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted with *santri*, *pesantren* administrators, and alumni to obtain their perspectives on the process of strengthening organizational culture and the active role of students in upholding Islamic values within the *pesantren*. Observation was carried out by participating in various activities at the *pesantren*, such as the teaching of *kitab kuning* and social activities, to understand how religious and cultural values are applied in daily life. The observation period began on June 22, 2024, and lasted until December 22, 2024. Documentation was also used to analyze various texts and teaching materials used in the *pesantren* related to strengthening Islamic values and *pesantren* culture (Muslimin, 2020; Husni et al., 2023).

### **Data Analysis Methods**

The collected data were analyzed using thematic analysis. This process began with transcribing the interviews, followed by coding the data to identify the main themes that emerged related to the processes of externalization, objectification, and internalization of cultural values at Pondok Pesantren Aulia Cendikia. The identified themes were then analyzed to understand how the *pesantren's* organizational culture is applied and accepted by the students, as well as their role in maintaining and strengthening Islamic values within the social and cultural context of the *pesantren* (Faiq, 2020; Sulaiman et al., 2023).

This thematic analysis allows researchers to identify patterns in the data and link them to social construction theory, to explain how cultural values in *pesantren* are not only accepted as religious teachings but also as part of the social and cultural identity of the *santri* (Robbaniyah & Lina, 2023; Waluyo et al., 2021).

## FINDINGS AND DISCUSSION

### Findings

The following is a matrix table depicting the results of observations, interviews, and documentation related to the processes of externalization, objectivation, and internalization of organizational cultural values at Pondok Pesantren Aulia Cendikia:

**Table 1.** Externalization of Organizational Cultural Values at Pondok Pesantren Aulia Cendikia

Aspect	Process	Activity	Applied Values	Source
<b>Externalization of Values</b>	Introduction of values	New student orientation, introduction to rules and regulations	Sincerity, simplicity, discipline, and Islamic brotherhood	Hendra Zainuddin al Qodiri, 2024
	Spiritual and social	Dzikir, congregational prayer, and social activities (mutual cooperation)	Spiritual closeness, appreciation of religious values	Syafei & Tuwah, 2024
	Curriculum implementation	Teaching of <i>kitab kuning</i> , Arabic language, and <i>Tahfidz Al-Qur'an</i>	Religious values, togetherness, responsibility	Hendra Zainuddin al Qodiri, 2024
	Discipline and responsibility	Study hours, worship times, and scheduled social activities	Discipline, obedience, responsibility	Azzah Aqilah, 2024
<b>Objectification of Value</b>	Implementation of traditions and policies	Congregational prayer, Tariqah dhikr	Discipline, sincerity, simplicity	Syafei & Tuwah, 2024
	Social structure	Mutual cooperation activities, social participation	Togetherness, cooperation, and social responsibility	Zahrotul, 2024
<b>Internalization of Values</b>	Changes in the behavior of the students	Punctuality in worship and activities, internalizing values	Discipline, obedience, moral and spiritual awareness	Farika Apriani, 2024
	The exemplary behavior of administrators and seniors	The role of administrators as role models in practicing values	Spiritual closeness, discipline, independence	Syafei & Tuwah, 2024
	Application of values outside the <i>pesantren</i>	Alumni who apply discipline and responsibility in society	Responsibility, simplicity, and social values	Santi, 2024

The process of externalizing cultural values at Pondok Pesantren Aulia Cendikia began from the time the *pesantren* was established, through the introduction of spiritual and social values applied in students' daily lives. These values are introduced by habituating the students to routines aligned with those values, such as the *thoriqah* practices including *dhikr*, *khataman Al-Qur'an*, *tawajuhan*, *istighosah*, and *manaqiban*. This routine creates a foundation for the formation of a *pesantren* culture that prioritizes spiritual closeness and the internalization of religious values in daily life (Hendra Zainuddin al Qodiri, 2024). Values such as sincerity, simplicity, discipline, and *ukhuwah*

*Islamiyah* are made part of the character of the *pesantren*, instilled through direct habituation and consistent supervision by the administrators and *ustadz*.

The externalization of cultural values is also evident in orientation activities for new students, which serve as their entry point to become acquainted with the *pesantren*. During orientation, students are introduced to the *pesantren*'s rules, regulations, traditions, and the fundamental values of *pesantren* life. This process is carried out through activities such as congregational prayers, *dhikr*, and the teaching of religious texts. These activities serve as the initial means for students to begin integrating with the *pesantren*'s values and applying them in their daily lives. Additionally, social activities like *gotong royong* and collaborative efforts in cleaning the boarding school environment are also part of the externalization of the social values being taught (Syafei & Tuwah, 2024). These values are not merely theoretical but are directly applied in social activities that depict a harmonious communal life.

The process of externalizing the cultural values of the *pesantren* is also reflected in the implementation of a curriculum that combines traditional and modern approaches. This curriculum includes religious instruction, such as the study of *kitab kuning*, Arabic language learning, and social values introduced in the daily lives of the *santri*. This approach enables the cultural values of the *pesantren* to be internalized in the students through direct experience, enriching their learning experience in creating an Islamic culture that is relevant to contemporary challenges (Hendra Zainuddin al Qodiri, 2024). *Pesantren* creates synergy between religious teaching and social life that mutually support each other.

The process of externalizing these cultural values is also evident in the implementation of strict discipline at the Pondok Pesantren Aulia Cendikia, with clear rules regarding study hours, prayer times, and social activities. Students are required to follow a routine that includes religious, social, and academic activities. This serves as a form of externalizing the values of discipline, responsibility, and obedience applied in the boarding school. Social values such as Islamic brotherhood (*ukhuwah Islamiyah*) and mutual cooperation (*gotong royong*) are introduced through collective activities, such as cleaning the boarding school environment and participating in social programs in the surrounding community. (Azzah Aqilah, 2024). These values serve not only to form structured habits, but also as the foundation for the moral behavior of the students.

As a result of this externalization, the students at Pondok Pesantren Aulia Cendikia not only possess an understanding of these values but can also directly observe and experience their



application in their lives. This externalization serves as an initial step in introducing cultural values that will form the basis of the students' behavior and character. The values introduced through various activities, ranging from worship to social activities, create a strong foundation for the formation of the *pesantren's* organizational culture that aligns with the religious principles and social values intended to be instilled (Syafei & Tuwah, 2024). Thus, these values become an integral part of *pesantren* life that also shapes the identity of the *santri*.

Overall, the externalization of organizational cultural values at Pondok Pesantren Aulia Cendikia involves structured steps that begin with introducing values through orientation, followed by the implementation of routines encompassing all aspects of the students' lives. The Islamic boarding school does not merely teach theory or values directly but integrates them into the students' daily activities, so that these values are naturally internalized in their behavior and character. This externalization process demonstrates the boarding school's commitment to creating an environment that supports the spiritual, social, and academic development of the students in a consistent and structured manner, in line with the *pesantren's* goal of producing qualified scholars with noble character.

### **Objectification and Institutionalization of *Pesantren* Culture: Practices and Traditions**

The objectification of cultural values at the Pondok Pesantren Aulia Cendikia is evident in the implementation of clear traditions and policies in the students' lives. Values such as discipline, sincerity, and simplicity, which are taught during the externalization stage, are incorporated into the rules applied at the boarding school. Routine activities like congregational prayers, *thoriqoh dhikr*, and religious text studies are carried out on a scheduled basis. The strict schedule of activities creates a social structure that supports the application of these values in the students' daily lives, fostering a boarding *pesantren* that prioritizes discipline and spirituality (Syafei & Tuwah, 2024).

The objectification of cultural values is also reflected in the structured arrangement of academic and religious activities. Pondok Pesantren Aulia Cendikia combines a curriculum that teaches religious sciences, such as the study of *kitab kuning* and *tahfidz Al-Qur'an*, with general education relevant to contemporary developments. Social activities, such as *gotong royong* and community service, strengthen the values of togetherness and self-reliance applied in the daily lives of the *santri*. Thus, cultural values are not only accepted theoretically but are also applied within a well-organized social life (Hendra Zainuddin al Qodiri, 2024).

Objectification is also evident in policies that require students to participate in regular worship, such as congregational prayers, as well as maintaining environmental cleanliness. These activities create a clear structure, where students not only learn these values theoretically but also practice them in daily life. The implementation of disciplinary rules governing time management, Quran memorization, and religious traditions becomes policies internalized by the *santri*. In this way, the cultural values taught become an integral part of pesantren life and are applied in the concrete actions of the *santri's* (Azzah Aqilah, 2024). This objectification is also evident in the strengthening of the social structure at Pondok Pesantren Aulia Cendikia, where the roles of administrators, *ustadz*, and *santri* have been clearly defined. This forms a social structure that supports the practice of these values (Zahrotul, 2024).

Overall, the objectification of organizational cultural values at Pondok Pesantren Aulia Cendikia can be observed through the implementation of these values in well-structured policies, traditions, and activities. The values taught during the externalization stage become part of the *santri's* daily lives, realized through clear policies, organized activities, and the exemplary roles of administrators. The traditions and activities at the *pesantren*, such as congregational prayers, *thoriqoh dhikr*, and social activities, serve as practical symbols of the cultural values being taught. Thus, the objectification of the boarding school's cultural values is not only seen in the form of rules and traditions but also in how these values are applied in the *santri's* daily lives, ultimately shaping their character and identity as part of the broader *pesantren* culture.

### **Internalization of Organizational Values: The Role of *Santri* in Preserving the Culture of Islamic Boarding Schools**

The internalization of organizational cultural values at Pondok Pesantren Aulia Cendikia involves the crucial role of the *santri* in applying and upholding the values that have been taught to them. Following the processes of externalization and objectification, which lead to the introduction and application of cultural values through routine activities and a structured system, the students are expected not only to understand these values but also to integrate them into their daily lives. This process occurs gradually, beginning with direct instruction from *pengasuh* and *ustadz*, which is then internalized into every aspect of the students' lives (Farika Apriani, 2024).

At the Pondok Pesantren Aulia Cendikia, the internalization of cultural values is clearly visible in the behavioral changes of the students over time. After following structured and scheduled routines, such as congregational prayers, religious text studies, and social activities, the students

begin to deeply understand and apply these values in their lives. This process is aided by the exemplary behavior demonstrated by the *pesantren* administrators and *ustadz*, who act as role models in practicing the values of discipline, sincerity, and self-reliance. Additionally, senior students also play a role as examples who motivate new students to follow the traditions and norms present in the *pesantren* (Syafei & Tuwah, 2024).

The importance of internalizing cultural values is also reflected in the long-term process of character building among students. After undergoing the processes of externalization and objectification, students not only practice cultural values automatically but also begin to feel these values as part of their identity. For example, values such as *ukhuwah Islamiyah* and *gotong royong* are not only taught as theory but are brought to life in daily life through social interactions among students (Azzah Aqilah, 2024). The internalization of cultural values is also evident in the changes in the attitudes and behavior of students after they undergo education in *pesantren*. This indicates that the values applied in *pesantren* are not merely rules to be followed, but also become part of the students' consciousness and self-identity, deeply rooted in their lives (Zahrotul, 2024).

As a result of this internalization process, the cultural values taught at Pondok Pesantren Aulia Cendikia are not only accepted as religious teachings but also become part of the moral and spiritual identity of the students. These values not only guide their behavior while at the *pesantren* but also direct them in life outside the *pesantren*, both in society and in the professional world. Many alumni of the *pesantren*, after completing their education, continue to apply the values of discipline, responsibility, and simplicity they learned at the *pesantren* in their lives. They feel that these values provide a strong foundation for them to face life's challenges and contribute positively to society (Santi, 2024).

Thus, the internalization of organizational cultural values at the Pondok Pesantren Aulia Cendikia plays a very important role in shaping the character and personality of the students. Through the process of externalization, which begins with the introduction of cultural values, followed by objectification carried out through structured traditions and policies, the students are ultimately able to internalize these values in their lives. This internalization process demonstrates that cultural values not only become a part of life in the *pesantren* but also become an integral part of the *santri's* character and morality, which they continue to apply in their lives after leaving the boarding school. This indicates that the Pondok Pesantren Aulia Cendikia has successfully created an environment that supports the comprehensive spiritual, social, and moral development of the

*santri*, equipping them with values that they can apply in various aspects of life.

## **Discussion**

This research aims to explore strategies for strengthening organizational culture based on Islamic values and the role of students at Pondok Pesantren Aulia Cendikia. The research findings indicate that the processes of externalization, objectification, and internalization of cultural values play a crucial role in shaping the character and identity of the *santri*. Additionally, the application of social construction theory is also relevant, Berger & Luckmann (1990) providing an understanding of how these values are internalized through social interactions in the *pesantren*.

### **The Application of Social Construction Theory in Religious Education in Pesantren**

The findings of this study indicate that the organizational culture at Pondok Pesantren Aulia Cendikia is formed through a gradual, directed process that occurs in the daily life of the students. This process is evident from the introduction of the *pesantren's* core values, such as sincerity, simplicity, discipline, and *ukhuwah Islamiyah*, which are not taught merely theoretically but are presented through concrete routines like *dhikr*, *khataman Al-Qur'an*, *tawajuhan*, *istighosah*, and *manaqiban* (Hendra Zainuddin al Qodiri, 2024). This pattern aligns with the social construction framework of Berger and Luckmann, which explains that social reality is formed through the processes of externalization, objectivation, and internalization of values in collective life (Berger & Luckmann, 1990). In the context of *pesantren*, values are not only communicated but are practiced repeatedly until they become part of the institution's way of life. Thus, the organizational culture of *pesantren* in this study is proven to be formed through a continuous social process and is embedded in the life experiences of the students.

The externalization of organizational cultural values in *pesantren* occurs through consistent habituation in the spiritual, social, and academic domains. Data indicates that students are accustomed to following the *amaliyah* of the *thariqah*, performing congregational prayers, studying religious texts, using the Arabic language, as well as engaging in social activities such as *gotong royong* and collaborative efforts to maintain the *pesantren* environment (Hendra Zainuddin al Qodiri, 2024; Syafei & Tuwah, 2024; Aisyah et al., 2022; Umiarso, 2022; Perawironegoro et al., 2019). In addition, the orientation of new students serves as the initial gateway to introduce the rules of the *pesantren*, regulations, traditions, and the collective lifestyle that apply in the *pesantren*. This pattern shows that cultural values are not instilled solely through normative lectures, but through direct practices that shape the social experiences of the *santri*. Therefore, externalization in this research

indicates that the culture of the *pesantren* is built from structured and repeated habituation.

Discipline in this research serves as the primary medium for instilling the values of responsibility, obedience, and regularity in the lives of the students. The study schedule, prayer times, and social activities are clearly structured and must be followed by all *santri*, thereby forming an orderly and measurable lifestyle (Azzah Aqilah, 2024; Berkah & Zamroni, 2024; Huda et al., 2024; Baharun & Mahmudah, 2018). This kind of time setting not only creates compliance with the rules but also trains the students to understand that organizational values are realized in concrete daily actions. These findings are in line with Muslimin (2020), who emphasizes that the formation of *akhlakul karimah* in students is more effective when integrated into a consistent routine. Thus, discipline at the Pondok Pesantren Aulia Cendikia is not merely an instrument of control, but the primary means of shaping a living organizational culture.

The consistency of organizational culture in *pesantren* is greatly influenced by the leadership of the caregivers and the supervision carried out by the administrators and *ustadz*. The core values of the boarding school are reinforced through direct habituation, clear guidance, and consistent supervision in the daily life of the *santri* (Hendra Zainuddin al Qodiri, 2024). In this context, leadership does not only serve an administrative function, but also a symbolic one, as it becomes the center of legitimacy for values and a moral reference for all members of the *pesantren*. This finding intersects with Budiono et al. (2019) which shows that prophetic leadership and organizational culture are interrelated in shaping the members' commitment to the values upheld by the institution (Aisyah et al., 2022; Jamil, 2024; Anggung et al., 2022; Syihabudin et al., 2023; Huzali, 2025; Wekke et al., 2019). Therefore, the success of strengthening the organizational culture in this *pesantren* cannot be separated from the role of leadership that is capable of maintaining continuity between the institution's vision and daily practices.

The value of organizational culture in this research becomes increasingly strong when it has transformed into accepted traditions and shared structures. This is evident in the implementation of congregational prayers, *thariqah dhikr*, *gotong royong*, and social participation, which have become integral parts of the *pesantren's* way of life (Syafei & Tuwah, 2024; Zahrotul, 2024; Jannah & Usriyah, 2023; Humaidi, 2024; Dalfi et al., 2024). At this stage, values are no longer understood as teachings introduced from outside, but as objective norms that regulate the behavioral expectations of all members of the *pesantren*. This condition aligns with the view of Berger and Luckmann that objectification occurs when social products acquire a stable form and are accepted as a shared reality

(Berger & Luckmann, 1990). Thus, objectification at the Pondok Pesantren Aulia Cendikia shows that the organizational culture has developed into a stable and binding social system.

The strengthening of organizational culture in this *pesantren* is also supported by the simultaneous integration of traditional and modern curricula. The study of *kitab kuning*, religious education, Arabic language, and social values is implemented alongside educational needs that are relevant to contemporary developments. (Hendra Zainuddin al Qodiri, 2024). This integration demonstrates that *pesantren* do not position tradition and renewal as two mutually exclusive elements, but rather as components that can be synergized to strengthen institutional identity (Khaira et al., 2023; Abror & Naila Rohmaniyah, 2023). The findings are supported by Sulaiman et al. (2023) and Umar (2022), which emphasizes that Islamic educational institutions need to be adaptive to change without losing their foundation of Islamic values. Thus, the integration of the curriculum in this research expands the space for strengthening organizational culture while maintaining the relevance of *pesantren* in an ever-changing social context.

The internalization of organizational culture is clearly evident in the behavioral changes of the *santri*, who are becoming more disciplined, obedient, independent, and possess a stronger moral and spiritual awareness. Data shows that punctuality in worship and activities, the embodiment of values in social interactions, and the growth of a sense of responsibility are the primary indicators of the success of this internalization (Farika Apriani, 2024; Zahrotul, 2024). Values such as *ukhuwah Islamiyah* and *gotong royong* do not remain merely as knowledge, but live within the daily social relations of the *santri*, thereby becoming part of their personal identity (Azzah Aqilah, 2024). This finding is consistent with Husni et al. (2023) and Robbaniyah and Lina (2023) which shows that the internalization of religious education values and *pesantren* culture contributes significantly to the formation of the morals and character of the *santri*. Therefore, internalization in this research can be understood as the stage when organizational culture has transformed into personal awareness.

The success of value internalization in this research is also supported by the exemplary behavior of the administrators, *ustadz*, and senior *santri*. They function as role models who demonstrate how values such as discipline, independence, spiritual closeness, and responsibility are practically implemented in the life of the *pesantren* (Syafei & Tuwah, 2024; Solihin et al., 2020). The presence of exemplary figures makes the process of learning values more effective because *santri* obtain examples that can be observed and imitated directly. This finding strengthens the argument that a strong organizational culture is not only built through written rules but also through social

interactions that allow for the informal and continuous transfer of values. Thus, social role modeling in this study plays an important role as a bridge between institutional norms and the individual internalization of *santri*.

The organizational culture formed at Pondok Pesantren Aulia Cendikia does not stop when the students complete their education, but continues to influence their lives after leaving the *pesantren*. Many alumni continue to apply the values of discipline, responsibility, and simplicity in facing life's challenges and contribute positively to society (Santi, 2024). This indicates that the values instilled in the *pesantren* environment have strong resilience because they have become part of the alumni's character and moral orientation. This finding is consistent with Arifin and Turmudi (2019), which asserts that *pesantren* education makes a significant contribution to character formation. Thus, the organizational culture of *pesantren* in this research has long-term implications that extend beyond the formal boundaries of educational institutions.

This research finding confirms that strengthening organizational culture in *pesantren* is effective when implemented through a combination of habituation, leadership, tradition, social structure, and exemplary behavior. Empirical evidence in this study indicates that organizational values become strong not because they are formulated normatively, but because they are institutionalized in routines, consistently monitored, and internalized by the *pesantren* community in daily social relations. From a theoretical perspective, this result reinforces the relevance of Berger and Luckmann's social construction theory to explain the formation of organizational culture in *pesantren* (Berger & Luckmann, 1990). From a practical perspective, these results indicate that *pesantren* wishing to maintain their cultural strength need to preserve the continuity between core values, character building, and educational adaptation to the times. Therefore, the organizational culture at Pondok Pesantren Aulia Cendikia can be understood as a value system that not only regulates institutional life but also continuously shapes the character of the students.

## CONCLUSION

This research demonstrates that the strengthening of organizational culture based on Islamic values at Pondok Pesantren Aulia Cendikia is achieved through a structured and ongoing social process. This process unfolds in the interrelated stages of externalization, objectivation, and internalization in *santri's* daily lives, as outlined in Berger and Luckmann's social construction theory. Externalization is observed in the establishment of values through spiritual, academic, and

social activities, while objectivation appears in the institutionalization of values via rules, traditions, and the *pesantren's* organizational structure. Internalization is reflected in changes in *santri's* behavior, making them more disciplined, responsible, and morally and spiritually aware.

The research also confirms that the leadership of the *kiai*, consistent habituation, and role modeling play a key role in sustaining the organizational culture. Additionally, the integration of traditional and modern curricula enhances the *pesantren's* culture in facing modern challenges while maintaining its Islamic identity. The active involvement of *santri* as cultural agents also strengthens the internalization of values within the *pesantren* community. Theoretically, the research supports the relevance of social construction theory in Islamic education, while practically it offers insights into effective strategies for strengthening *pesantren* organizational culture. This study thus contributes to the enrichment of the field of organizational culture based on Islamic values and lays a foundation for developing an adaptive and sustainable *pesantren* education model.

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