

## Enhancing Educational Ecosystems: Implementing Peter Senge's Learning Organization Model in Islamic Boarding Schools

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**ABSTRACT.** The inability of pesantren in the 21st-century era of knowledge and technology to maintain its classical madrasah system raises significant questions. Therefore, understanding how Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, as one of the Salafiyah Islamic Boarding Schools, adapts to its environment through the implementation of Peter Senge's five learning organization (LO) disciplines is crucial. This research adopts a qualitative approach, employing a case study methodology. Data were gathered through observations, interviews, and documentation. The findings indicate that the implementation of LO at MHM Lirboyo Madrasah aligns well with the five disciplines of a learning organization. These include: 1) Personal mastery among teachers is demonstrated through self-reflection, exemplary behavior, diligence, and consistency in adhering to institutional rules. 2) Mental models cultivated through tolerant behavior, respect, awareness of the importance of learning, high motivation for learning, and practicing *akhlakul karimah* (noble character). 3) Shared vision fostered through a commitment to obeying the Kiai (religious leaders), openness, sharing of vision, and socialization of programs. 4) Team learning is facilitated through open discussions and group dialogue. 5) System thinking is promoted through the involvement of administrators, coordinated work efforts, and mutual support. This research contrasts negative assessments of pesantren, which often characterize them as rural Islamic social structures entrenched in a conservative culture, as articulated by Clifford Geertz, Ahmad Syafi'i Ma'arif, and Fuad Amsyari.

**Keywords:** *Emotional intelligence, Curriculum and learning, Pesantren, Learning Organization.*



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## INTRODUCTION

The era of knowledge and technology that developed in the 21st century brought about increasingly complex societal changes (Harun, 2021). Rapid changes affect the dimensions of people's lives, including education (Gati & Asulin-Peretz, 2011; O'Sullivan, 2020). *Pesantren* (Islamic Boarding School) is the only indigenous education that has significantly contributed to forming a culturally literate society (Bruinessen, 1990; Dhofier, 1990; Hastasari et al., 2022). However, the world of *pesantren* is not fully aware of the problems of education. As said by Azyumardi Azra, several educational problems can hinder the progress of pesantren, among others: (1) slow in responding to current and future changes; (2) systemically still tend to be oriented towards the humanities and social sciences rather than the exact sciences; (3) renewal efforts are still piecemeal which results in changes that occur not essentially; (4) development orientation is not future-oriented, but still nostalgic for the past; (5) some Islamic education has not been managed professionally (Azra, 1999).

Therefore, the learning organization (LO) approach can be an option for pesantren to conceptualize and respond to changes in their pesantren. The reason is that educational institutions without good organization will create low-quality educational institutions and will still be far from competing with other educational institutions (Hussein et al., 2016; Prasetyo & Ilham, 2022). Seeing the demands of rapid change in today's knowledge era, LO is one of the right solutions that can be used to conceptualize the changes made by *pesantren*. Gareth R. (Jones, 2007) places LO as one of the approaches taken by organizations in making organizational changes. Jones mentioned LO as a process necessary for organizations to adapt, modify and change the organizational environment to maintain its survival (Ghafar, 2017).

Many other researchers have conducted LO implementation research, such as Ridwan (Taufiq, 2020), Muhammad Anas (Ma'arif et al., 2023) (Chinowsky et al., 2007) and Deden (Saeful Ridwan, 2021). However, these studies did not focus on *pesantren*-based learning. Both studies above looked at the implementation of LO in general education. Therefore, this article will discuss the implementation of *pesantren*-based learning at Madrasah Hidayatul Mubtadiin (MHM) Lirboyo, Kediri City. The theory used in this research is the five disciplines in realizing the LO initiated by Peter M. Senge.

One of the researchers' interests in carrying out the theme of LO implementation in Madrasah Hidayatul Mubtadiin (MHM) Lirboyo Kediri City is because the community still trusts the *pesantren* as an institution to educate their children amid the onslaught of public education. *Pesantren* Lirboyo, which only opened madrasah as a complementary form of national education in 1986, experienced increased stability. As a comparison, from 1920 to 1930, *Pesantren* Tebuireng, which became a pioneer of madrasa education, had around 6,000 students; in 1995, it only had less than 2,522 students, while *Pesantren* Lirboyo when from 1920 to 1930 had around 200 students, in 1996 it had around 7,900 students. Even recently, in 2021, the number of active students reached 18,730; in 2022, the number rose sharply to 21,975. Therefore, the object of this research is Madrasah Hidayatul Mubtadiin (MHM), which in 2017 received an operational permit from the Ministry of Religion to develop Ma'had Aly education.

## **RESEARCH METHODS**

This research employs a qualitative approach, specifically a case study methodology (Creswell & Creswell, 2018). Primary data sources include the Mudir (head of the madrasah), the Mufattisy Council, and the Mustahiq (teachers) as determined by the Welfare Board (BPK). Secondary data sources encompass materials such as the Small Committee Session Results book (HSPK) and documents containing Hidayatul Mubtadiin Madrasah's (MHM) policies in Lirboyo.

Data were collected through observation, interviews, and documentation. Observation activities involved (a) observing student learning activities within the madrasah and (b) observing the policy-making process conducted by the Mudir, Mufattisy, and Mustahiq in Hidayatul Mubtadiin Madrasah (MHM) in Lirboyo, Kediri City, aimed at adapting policies to the environment. The collected empirical data were analyzed using the three steps proposed by Miles and Huberman (Miles et al., 2018): data reduction, presentation of empirical material, and concluding/verification. To ensure the validity of the data, the researcher conducted activities such as (a) triangulation, (b) peer debriefing (peer discussions), (c) member checks, and audit trials.

## RESULT AND DISCUSSION

### Result

A learning organization is one that collectively learns and transforms itself into a better organization by leveraging the knowledge, technology, and resources of its members to adapt to a changing environment. Pesantren, often regarded as agents of change in society, are compelled to adapt to societal shifts. Consequently, pesantren must adopt the five disciplines namely, personal mastery, mental models, shared vision, team learning, and system thinking — introduced by Peter Senge to design adaptive organizations.

### Implementation of Personal Mastery in Hidayatul Mubtadiin Madrasah

To understand the necessary mastery educators and students must possess within the MHM environment, researchers conducted an interview with M. Sirojuddin Misbah, serving as Mudir VI MHM. The interviewee elaborated as follows:

"Those appointed as mustahiq must diligently prepare themselves with muthola'ah before teaching, aiming to enhance the quality of learning. Furthermore, they must exemplify role model behavior for students, both inside and outside the classroom, and demonstrate diligence and consistency in upholding the institution's rules and regulations. (Interview: M. Sirojuddin Misbah 2023)"

To ensure the quality of mustahiq, the Mudir established the Mufattisy Council responsible for overseeing teaching activities. The Marasah Hidayatul Mubtadiin Mufattisy Council operates under MHM's umbrella, tasked with maintaining stability and supervising teaching and learning activities. For this responsibility, the madrasah leadership appoints administrators with high intellectual caliber and exceptional diligence. As stated by M. Sirojuddin Misbah, Mudir V MHM:

"When appointing Mustahiq as Mufattisy, MHM leaders exercise caution. Mufattis within MHM are selected during small committee meetings attended by all MHM leaders. Typically, Mustahiq at a higher level will assume the role of Mufattisy at a lower grade level. For instance, a Mustahiq at the Aliyah level may become a Mufattisy in the Tsanawiyah class. This ensures that monitoring teaching activities in the classroom is not easily compromised, facilitating effective leadership oversight of teaching and learning activities. (Interview: M. Sirojuddin Misbah 2023)"

### Implementation of Mental Models in Hidayatul Mubtadiin Madrasah

Changes in mental models within an individual, team, or organization are essential for transforming behavior towards becoming learners. In the Madrasah Hidayatul Mubtadiin (MHM) environment in Lirboyo, Kediri City, practices such as tolerant behavior and respect for the opinions of others enable members to transition into personal learners. Through Batsul Masa'il activities, students are trained and accustomed to expressing their opinions openly. This proficiency can ultimately foster a change in student behavior, promoting respect for differing opinions. Abu Syamsudin, the Rois Council of LBM and Lecturer of Ma'ha Aly Lirboyo, remarked: "*Students who frequently participate in Batsul Masa'il forums become aware of their shortcomings and learn to accept others' opinions graciously. This observation comes from years of involvement in this activity (interview: Abu Syamsudin 2023).*"

Furthermore, this activity necessitates drawing upon references and reading classical texts studied by the students. Students are encouraged to explore the opinions of tolerant scholars, both historical and contemporary, facilitating a shift in attitudes from radicalism to greater tolerance of cultural diversity. H. Ahmad Fayumi, M.Ag, the Ro'is Council of LBM and a teacher at level II Aliyah, provided the following insight:

"Awareness of the importance of learning is cultivated through participation in deliberation activities. Students engaged in robust and consistent *mudzakarah* (deliberation) and

*mutholaah* (study) usually excel in these discussions. Particularly in the *Bahtsu* forum, various ro'is (leaders) convene, debating their arguments and opinions. This process fosters enlightenment and a continuous commitment to learning within students. (Interview: Ahmad Fayumi 2023)"

In *Batsul Masa'il* activities, students gain high motivation to learn through the *uswab* exemplified by seniors. Thus, a positive *uswab* in *bahtsu* serves as motivation and inspiration for lower classes. The inclination to explore challenging books in the LBM library is spurred by *Batsul Masa'il* activities.

Santri exhibit consistent noble morals, a characteristic highly valued by the institution. The institution's emphasis on students' moral conduct is evident, particularly in considerations for class advancement. During an interview with M. Sidqi Wafa Ilham, a *mustabiq* of class 1 Aliyah, he expressed:

"When considering grade promotion, we prioritize the moral conduct of students. We carefully evaluate which students will be promoted to the 2nd grade Aliyah. If a student's misconduct relates to Akhlaq (morals), we address it earnestly. We fear that unchecked misconduct may not only diminish the individual but also influence others. (Interview: M. Sidqi Wafa Ilham: 2023)"

### **Implementation of Shared vision in Pesantren-Based Learning**

The shared vision embraced at Madrasah Hidayatul Muhtadiin (MHM) in Lirboyo, Kediri City, centers around the commitment of all administrators to the Kiai (spiritual leaders) decisions. This commitment fosters unity and cohesiveness within the organization, enabling collective action to overcome challenges and achieve organizational goals. To delve deeper into the shared vision embraced by all administrators of Madrasah Hidayatul Muhtadiin (MHM) in Lirboyo, Kediri City, researchers interviewed Mudir V MHM, M. Rifa'i Bacharun, M.Ag, who also serves on the Ro'is LBM Board. He stated: "*All MHM administrators carry out management and operational activities based on the guidance of the spiritual leaders. However, this does not imply passive compliance; rather, it involves actively innovating policies in alignment with the spiritual leaders' guidance.* (Interview: M. Rifa'i Bacharun: 2023)"

The interview results indicate that adherence to the spiritual leaders' guidance does not equate to blind obedience but entails proactive innovation following their principles and directives.

Madrasah MHM fully supports and encourages administrators under the leadership of Madrasah Hidayatul Muhtadiin (MHM) in Lirboyo, Kediri City, to provide input, criticism, and suggestions regarding leadership decisions. As explained by a source: "*When making decisions, we always consider the questions, suggestions, and perspectives of various parties, and we consistently heed the guidance of the spiritual leaders who have accompanied and guided our journey.* (Interview: Informan 2023)"

To facilitate smooth program implementation, MHM documents the outcomes of the Small Committee Sessions. By recording the results of the Small Committee Session (HSPK), the madrasah's vision can be effectively communicated to all administrators. HSPK serves as a guideline, providing a reference for tasks and operations and instilling strong motivation to achieve the vision.

Researchers also discovered that the shared vision within the MHM environment is reflected in the HSPK documentation (Small Panilita Session Results). The HSPK serves as a comprehensive guide for all MHM administrators and teachers, encompassing programs, systems, and objectives outlined within its pages.

Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, conducts periodic socialization sessions across various channels. This facilitates a comprehensive understanding of the contents of the HSPK (Small Committee Session Results) and ensures that the madrasah's vision is effectively communicated to all members of the organization.

Additionally, MHM organizes periodic socialization sessions for several classes within the madrasah. A source emphasized this:

"To ensure that all MHM programs are effectively communicated and understood by all students, we conduct continuous socialization, often through class representatives. When deemed necessary, we disseminate information through the MHM daily board. This approach ensures that all students comprehensively understand the entire program. (Interview; Santri MHM 2023)"

### **Implementation of Team learning in Madrasah Hidayatul Mubtadiin**

Several activities at Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, facilitate team learning. One such activity is the formation of *ro'is-an* groups. *Ro'is-an* is a group learning activity consisting of 5-7 students chaired by a *ro'is* speaker (chair) in each group. During the research, it was observed that there were 5-6 groups in each local class. These group learning activities are structured as deliberation sessions overseen by the *mustabiq* board and MHM institutions, lasting 45 minutes to 1 hour.

Additionally, the madrasah hosts the *Babtsul Masa'il* Forum to address problem-solving through group dialogue. In an interview with M. Intihaul Fudola' M.A.g, the head of the *Babtsul Masa'il* Institute, the format of *babtsul masa'il* activities was clarified: "*Babtsul Masa'il* activities at MHM are divided into two sessions: morning school and night school. The morning school session takes place once a week, typically on Friday afternoons, for 2 to 3 hours. (Interview: Intihaul Fudola` M.A; 2023)"

From the above explanation, it can be inferred that successful *babtsul masa'il* events require solid teamwork. This spirit of solidarity is fundamental to fostering the team learning process, a crucial component that shapes the organization as a learning institution.

### **Implementation of System Thinking**

To ensure the organization consistently functions as a unified entity, capable of comprehending the interplay between various internal and external factors influencing its existence, HM Ibrahim A. Hafidz, Chairman of the Small Committee Period 1444-1445 H./2023-2024 M., outlined the principles in the Muqoddimah manuscript of the HSPK book (Results of the Small Committee Session). This document, authored by HM Ibrahim A. Hafidz, serves as a guiding resource for all administrators in fulfilling their duties at MHM.

In the quoted passage, HM Ibrahim A. Hafidz emphasizes the consultative decision-making process, stating:

"In making decisions, we consistently consider questions, proposals, and viewpoints from various parties, and we always respect the guidance of the spiritual leaders who have supported and guided our journey. Thus, if certain decisions align with your preferences, it is not intended to exclude any party; rather, every decision is made for the benefit and advancement of Madrasah Hidayatul Mubtadiin and Ma'had Aly Lirboyo. Decisions that are accepted will be directly recorded, while others will receive separate responses. Those that cannot be accepted will not be addressed or documented. We appreciate your understanding in this matter." (Interview: HM Ibrahim: 2023).

The involvement of all administrators in policy-making through deliberation aims to ensure that all administrators feel engaged in the organization. This inclusive approach is essential for fostering a sense of ownership and commitment to MHM, and it forms a crucial part of MHM's policy evaluation process. H. Muhammad Dahlan Ridlwan, as Mudir I and a member of the Dzurriyah of Pesantren Lirboyo, expressed:

"MHM is an institution that belongs to all of us. Therefore, I and other leaders genuinely encourage constructive suggestions from teachers, whether related to facilities or other matters. Your input is a testament to your love and concern for MHM and Lirboyo Islamic Boarding School." (Interview: M Dahlan Ridlwan: 2023).

Researchers referred to documents provided by the madrasah head or Mudir to identify strategic relationships. Through this method, researchers discovered strategic relationships among madrasah leaders, facilitating smooth communication between leaders and subordinates through coordination channels outlined in the Mudir's work guidelines at Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City. M. Sirojuddin Misbah, as Mudir V MHM, explained:

"In the work guidelines outlined in the HSPK by all Mudirs, coordination is established with various councils or sections within MHM. For instance, Mudir I coordinates with the finance and business section, Mudir II with the Mufattisy Council, Mudir III oversees coordination with M3HM and the Compulsory Education Supervisory Board, Mudir IV coordinates with the Security Council and the Bureaucratic Administration Section, and so forth." (Interview: M Sirojuddin Misbah: 2023).

Furthermore, concerning the rationale behind assigning tasks through direct coordination channels, Mudir V MHM M. Rifa'i Bachrun, explained:

"We, as mudirs, acknowledge that we cannot single-handedly fulfill all the responsibilities at MHM that are entrusted to us. Therefore, these responsibilities are collectively managed through coordination with other councils in MHM, as outlined in the HSPK. This ensures that each mudir can focus on their designated tasks." (Interview: M. Rifa'i Bachrun: 2023).

Assigning tasks through direct coordination proves highly effective, as it fosters mutual support between different boards. This collaborative approach is evident from an interview with Mudir V MHM M. Rifa'i Bachrun, M. Ag., who stated:

"We, as mudirs, acknowledge that we cannot single-handedly fulfill all the responsibilities at MHM that are entrusted to us. Therefore, these responsibilities are collectively managed through coordination with other councils in MHM, as outlined in the HSPK. This is intended to facilitate mutual support and cooperation among different councils." (Interview: M. Rifa'i Bachrun: 2023).

**Table 1. Research findings on the implementation of learning organization in Madrasah Hidayatul Mubtadiin Lirboyo Kediri City**

No	Implementation	Description
1.	<b>Personal Mastery</b>	Compact in preparing their lessons before the learning process. Able to be a role model for students, both inside and outside the classroom. Have persistence. Consistency in enforcing institutional rules and regulations.
2.	<b>Mental Models</b>	Behave tolerantly and respect the opinions of others. Aware of the importance of learning. High motivation to learn through batsul masa'il activities. Consistent to always have noble morals.
3.	<b>Shared Vision</b>	The commitment of all administrators to obey the kiyai's decision. Open to input, criticism and suggestions. Record the agreed vision for easy understanding and guidance. Periodic program socialization.
4.	<b>Team Learning</b>	Group dialog through bahtsul masa'il forum.

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	Open discussion through the ro'is-an system.
5. <b>System Thinking</b>	Involving the entire board of Hidayatul Mubtadiin Madrasah. Coordinate work operations. Mutual support between one board and another board.

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## Discussion

### Implementation of Personal Mastery

Personal mastery is the ability of organizational members to understand and work by maximizing their abilities. The concept study developed by Yulianti et al. stated that mastery is understanding the personal vision, focus energy, and patience in objectively seeing reality (Yulianti et al., 2022). In the implementation of the personal capacity of teachers in carrying out learning in Madrasah Hidayatul Mubtadiin (MHM) Lirboyo Kediri City, there are four things, among others: 1. Self-reflection by always preparing his lessons before the learning process. 2. Able to be *uswab* (model) students inside and outside the classroom. 3. Having Patience. 4. Having consistency in enforcing the rules and regulations of the institution. In this case, teachers' commitment is needed to create a conducive and dynamic madrasah atmosphere.

The four findings above support the personal mastery theory developed by Yasmin and Maisyah in Apriliansyah. They clearly describe the personality that teachers and lecturers need to have (Apriliansyah, 2022). The indicators can be seen through the following: 1) A steady and stable personality that follows legal and social norms and is always consistent in acting under existing norms. 2) Mature personality, which displays independence in acting as an educator. 3) A wise personality that displays actions based on the utilization of students, schools and society and shows openness in thinking and acting (Guntrip, 2018). 4) An authoritative personality that has a behavior that has a positive influence on students and has a respected behavior. 5) Personality with noble character and becomes a role model for students, namely acting by religious norms (faith and piety, honesty, sincerity) and having behavior that students exemplify (Usman et al., 2024). 6) Self-evaluation and self-development (Carter & Vartanian, 2022). Lecturers or teachers can introspect and develop their potential optimally.

Implementing personal expertise above strengthens Lukman Cahyadi's theory, which confirms that learning organizations must be supported by the personal qualities of organizational members (Cahyadi, 2021). Therefore, the organization must continuously encourage and develop all its members to realize the goals and objectives, goals and meaning of working according to their chosen expectations. This LO shows personal maturity and that the individual continuously strives to improve his competence.

### Implementation of Mental Models

Mental models are the images, assumptions, and stories we have about the minds of others. Changing one's mental model is crucial to continuously changing one's behavior to become a learner. More simply, mental models can be understood as attitudes, behaviors, and actions embedded in a person's response to everything outside himself (Goldman Schuyler, 2021). With this self-concept, he will make the best decision based on his assumptions or experiences.

Implementing mental models at Hidayatul Mubtadiin Lirboyo Madrasah, Kediri City, is realized through tolerant behavior and respect for others' opinions. Through activities like *Batsul Masa'il*, students are trained and accustomed to expressing their opinions in front of others, fostering an environment of tolerance and respect. This proficiency can ultimately lead to a change in student behavior toward respecting diverse opinions. Additionally, these activities emphasize the importance of referencing and reading classical texts students study. Students are encouraged to explore the opinions of historical and contemporary tolerant scholars, facilitating a shift in attitude from radicalism towards greater tolerance of diverse cultural perspectives (Hanafi et al., 2021; Hidayat, 2016).

Tolerance and respect for the opinions of others is an attitude of individual openness that allows the development of ideas and ideas. People with an open view of other people's opinions will allow themselves to learn from others and others to learn from themselves (Alabdulhadi, 2019; Aryati & Suradi, 2022). This action has the values of mental models as in the theory found by Loliyana et al. in their research on the implementation of the Mental model at SD Negeri 2 Perumnas Way Halim (2019), is always to respect the opinions of others when developing ideas or ideas by listening first to what is conveyed by others and not being indifferent.

In addition to a tolerant attitude, mental models are implemented with students' awareness of the importance of learning. Awareness of the importance of learning can take place when students participate in discussion activities. Awareness of the importance of learning is the mental model of the learning organization. This statement strengthens Farago and Skyrme's Eka Danta theory about a learning organization's characteristics. According to them, a learning organization is characterized by a strong flow of clear and free information exchange (Ginting, 2004).

Learning organizations require organizations that intentionally design and build structures, cultures and strategies to enhance and maximize the potential for organizational learning to occur within the organization (Jones, 2007). Therefore, MHM designs its institution by organizing *Batsul Masa'il* activities. This is expected to trigger students to have high learning motivation.

High learning motivation is cultivated through *Batsul Masa'il* activities. In these sessions, students are inspired by the exemplary conduct of their seniors, fostering a culture of motivation and inspiration within the class. The eagerness to explore challenging texts from the LBM library directly results from the *Batsul Masa'il* activity. Such engagement is essential for a learning organization, necessitating fostering an environment characterized by openness, mutual trust, and experiential learning. Learning from elders is vital to acquiring knowledge and experience within the educational context.

Furthermore, a key characteristic instilled in *Santri* (students of Islamic boarding schools) is the steadfast commitment to noble virtues. The emphasis on students' moral integrity is evident, as teachers prioritize cultivating moral excellence when advancing students through academic levels. Students lacking in moral conduct are not permitted to progress further. *Akhlakul karimah*, or noble character, is an intrinsic quality that defines an individual's identity. According to Yatimin Adullah (Abdullah 2007), cultivating noble character is fundamental to establishing a learning organization. He delineates 14 noble values encompassed within morals, including honesty (*al-amanah*), filial piety (*birrul walidain*), personal integrity (*al-fitrah*), and compassion (*ar-rahman*). These attributes serve as foundational elements in establishing a thriving learning organization.

### **Implementation of Shared vision**

Shared vision serves as both a compass guiding the organization and a unifying force binding individuals within the organization. This collective vision acts as a pivotal point, inspiring enthusiasm and fostering commitment among members to remain united in their pursuit of continuous learning and knowledge enhancement (Moser & Deichmann, 2021; Rocha, 2023). According to (Yusuf, 2008), a learning organization effectively cultivates unity among individuals through a shared identity and a collective sense of purpose. This concept underscores the importance of articulating a shared vision to galvanize members toward common goals.

The shared vision embraced at Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, revolves around all administrators' commitment to adhere to the Kiai (religious leaders) decisions. This collective commitment holds significant value as it fosters unity and cohesiveness within the organization, enabling it to confront challenges collectively towards achieving common goals. Such unwavering commitment reinforces Rahayu's opinion (2019) that steadfast dedication to a shared vision serves as both a milestone and a catalyst for enthusiasm, motivating members to enhance their knowledge through learning continually. This commitment, in essence, lays the foundation for building a learning organization together.

To cultivate this shared vision, madrasah leaders at MHM in Lirboyo, Kediri City, actively support and encourage administrators to provide input, criticism, and suggestions regarding leadership decisions. This characteristic epitomizes a learning organization where openness is paramount, fostering an environment devoid of communication barriers and promoting organizational flexibility (Gilley & Maycunich, 2008).

MHM's initiative to ensure the shared vision is readily understood and serves as a guiding principle involves documenting it. By recording the outcomes of the Small Committee Sessions (HSPK), the madrasah's vision can be effectively communicated to all administrators. The HSPK serves as a reference point for carrying out tasks and responsibilities, thus instilling strong motivation to realize the vision. Additionally, Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, conducts periodic socialization efforts across various channels to ensure a comprehensive understanding of the HSPK's contents.

These four points align with the third theory proposed by Rahayu (2019), which emphasizes that realizing the school vision is an essential formula that must be comprehended. Rahayu further elucidates that the school vision is a daily task and responsibility guideline. Utilizing the school vision as a reference point in daily operations fosters robust motivation to achieve the envisioned goals.

### **Implementation of Team Learning**

It is an endeavor to enhance knowledge within the organization collectively. Through team learning, each individual undergoes a process of communication, cooperation, and exposure to diverse viewpoints, utilizing other organization members as valuable learning resources (Ghafar, 2017). The group learning activities implemented by MHM include open discussions facilitated through the *ro'is-an* system. These class deliberations are essential as they provide a platform for information to be reiterated by peers, fostering a more comfortable learning environment as it is conveyed by fellow students acting as *ro'is* or presenters. This practice not only aids students with limited comprehension abilities but also nurtures deeper understanding among exceptional students. Such activities foster intensive communication within student groups, ensuring a comprehensive understanding for all participants (Alkouatli, 2018).

This description illustrates collective learning activities, aligning with the principles of team learning theory, which emphasizes the collective expansion of knowledge within an organization. Through the *ro'isan* system, individuals engage in communication, cooperation, and exposure to diverse perspectives from other organization members, serving as valuable learning resources. According to Dingot, as cited in (Hamonangan Ismail, 2017), team learning necessitates the following: 1) Cultivating communities of learners where relationships are consistently nurtured. 2) Valuing openness and diversity. 3) Prioritizing curiosity. 4) Fostering a culture of experimentation. 5) Demonstrating perseverance in problem-solving endeavors.

In addition to the activities mentioned above, group dialogue occurs through the *Babtsul Masa'il* Forum. This activity necessitates collaborative efforts, as problem-solving involves individuals responsible for answering the moderator's questions, comparing discussions, interpreting arguments or *ta'bir*, and recording *ta'bir*. Consequently, class groups are organized three days in advance for preparation. This preparation involves searching for *ta'bir* and analyzing responses to the problems that will be addressed during the *Babtsul Masa'il* Forum.

During a *Babtsul Masa'il* Forum, strong teamwork is evident, reflecting elements of team learning. This cohesion is fostered by honest and open communication among participants, as Dingot emphasizes the importance of team learning in his explanation. According to Dingot, as cited in Hamonangan Ismail (2017), team learning requires individuals to communicate candidly and openly, show mutual respect and appreciation, provide assessments while also seeking feedback, challenge each other to adopt new perspectives, adopt a holistic system approach, and authentically reveal themselves without masks.

From the explanation above, it can be concluded that a *Bahtsul Masa'il* event necessitates solid teamwork. This emphasis on solidarity is pivotal for facilitating the team learning process, which is a key component in shaping the organization into a learning entity.

### **Implementation of System Thinking in Madrasah**

Hidayatul Mubtadiin Madrasah (MHM) in Lirboyo, Kediri City, engages all administrators in policy-making through deliberation, providing opportunities for input and ideas from all stakeholders. This inclusive approach is essential for fostering a sense of institutional commitment and is a crucial aspect of policy evaluation.

This assertion aligns with the findings of (Riswandi et al., 2022) in their research on the implementation of learning organizations in primary school education management in Pringsewu Regency. According to their research, school organizations prioritize cooperation among members due to its positive impact, such as enhancing work efficiency and reducing workloads. The success of an organization significantly hinges on its ability to collaborate synergistically. Building synergistic relationships is contingent upon each member's understanding of the roles and contributions of other units within the organization and the recognition of the interdependence of each unit's performance on others.

To enhance the organization's ability to function as a cohesive entity and comprehend the relationships between various internal and external factors impacting its existence, Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, has established lines of coordination within its operational guidelines. This initiative aims to optimize the efficiency of collaboration between different boards.

To facilitate this objective, Madrasah Hidayatul Mubtadiin (MHM) in Lirboyo, Kediri City, has developed an integrated tool to assist administrators in monitoring student activities inside and outside the classroom. The madrasah collaborates with the Simponi.id application developer, with oversight assigned to the MHM DNA Team (Integrated Madrasah and Islamic Boarding School Information System). This integration enables administrators to enforce madrasah regulations collectively.

The implementation above aligns with the theory posited by (Gilley and Maycunich, 2008). According to them, one of the prerequisites for systems thinking organizations is the ability to analyze existing organizational systems, including relationships, influences, pressures, and dysfunctions among various components, to devise a cohesive strategy for organizational advancement.

In systems thinking, individuals or thinkers endeavor to comprehend how elements within a system are interconnected, how alterations in one element can impact others, and how these interactions yield patterns and behaviors within the system.

### **CONCLUSION**

Based on the results of the discussion that was completed with the focus of the study, the researcher concluded that the implementation of learning organization in pesantren-based learning at Madrasah Hidayatul Mubtadiin (MHM) Lirboyo Kediri City runs well by the five disciplines of learning organization, among others, the implementation of personal mastery through self-reflection, being role model, having diligence and having consistency in institutional rules. Implement mental models through tolerant behavior, respect, awareness of the importance of learning, high learning motivation, and noble character. Implementation of shared vision through a commitment to obeying the Kiai, being open, sharing the vision, and socializing the program. Implementation of team learning through open discussion and group dialog. Implementation of system thinking through the involvement of administrators, coordinating work and supporting each other. In general, the implementation of learning organization in pesantren-based learning at Madrasah Hidayatul Mubtadiin (MHM) Lirboyo Kediri City is by the five concepts of learning organization offered by Peter Senge, namely personal mastery, mental

models, shared vision, team learning and system thinking. In addition, this research is an antithesis of the negative assessment of pesantren, which is considered a rural Islamic social structure and is the peak of conservative culture, as stated by Clifford Geertz, Ahmad Syafi'i Ma'arif and Fuad Amsyari.

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