

Ukhuwah Islamiyah as an Islamic Organizational Value: Synthesizing Evidence from Islamic Boarding School Contexts Using PICOS

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Abstract:

This research aims to reconstruct the value of *Ukhuwah Islamiyah* as a cultural system in Islamic organizations, grounded in the local values of Islamic boarding schools through the Panca Jiwa Pondok framework. Islamic organizations, especially pesantren, face challenges in aligning traditional values with contemporary organizational practices. A systematic review using the PICOS approach was conducted, analyzing 23 quantitative studies retrieved from Scopus and Google Scholar. The findings reveal four key dimensions of *Ukhuwah Islamiyah* in organizational settings: spiritual bonding, collective empathy, relational leadership, and deliberation. These dimensions significantly enhance organizational commitment, job satisfaction, loyalty, and Islamic performance across pesantren, madrasah, and Islamic higher education institutions. The study contributes by offering a novel conceptual model of Organizational *Ukhuwah* that integrates Panca Jiwa Pondok's traditional values with contemporary organizational psychology. This model provides practical guidance for pesantren leaders and policymakers to foster inclusive decision-making, strengthen leadership training, and build a supportive climate based on spiritual and collective values. The research suggests further exploration of the practical implementation of this model in diverse Islamic institutions.

Keywords: *Ukhuwah Islamiyah, Organization, Leadership, Organizational Commitment*

Abstrak:

Penelitian ini bertujuan untuk merekonstruksi nilai *Ukhuwah Islamiyah* sebagai sistem budaya dalam organisasi Islam, yang didasarkan pada nilai-nilai lokal pondok pesantren melalui kerangka Panca Jiwa Pondok. Organisasi Islam, khususnya pesantren, menghadapi tantangan dalam menyelaraskan nilai-nilai tradisional dengan praktik organisasi kontemporer. Dilakukan tinjauan sistematis menggunakan pendekatan PICOS, menganalisis 23 studi kuantitatif yang diambil dari Scopus dan Google Scholar. Temuan ini mengungkapkan empat dimensi kunci *Ukhuwah Islamiyah* dalam pengaturan organisasi: ikatan spiritual, empati kolektif, kepemimpinan relasional, dan musyawarah. Dimensi ini secara signifikan meningkatkan komitmen organisasi, kepuasan kerja, loyalitas, dan kinerja Islam di seluruh pesantren, madrasah, dan perguruan tinggi Islam. Studi ini berkontribusi dengan menawarkan model konseptual baru dari *Ukhuwah Organisasi* yang mengintegrasikan nilai-nilai tradisional Panca Jiwa Pondok dengan psikologi organisasi kontemporer. Model ini memberikan panduan praktis bagi para

pemimpin pesantren dan pembuat kebijakan untuk mendorong pengambilan keputusan yang inklusif, memperkuat pelatihan kepemimpinan, dan membangun iklim yang mendukung berdasarkan nilai-nilai spiritual dan kolektif. Penelitian ini menyarankan eksplorasi lebih lanjut tentang implementasi praktis model ini di berbagai lembaga Islam.

Kunci: *Ukhuwah Islamiyah, Organisasi, Kepemimpinan, Komitmen Organisasi*

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INTRODUCTION

Toxic organizational culture has emerged as a critical issue that threatens the integrity and harmony of relationships within institutions across the globe (Farghaly Abdelaliem & Abou Zeid, 2023; Rasool et al., 2021). These problems are evident in various sectors, including educational and spiritual organizations such as Islamic boarding schools (*pesantren*), where hierarchical communication and internal conflicts persist (Boy & Sürmeli, 2023; Tiwari & Jha, 2022). The lack of empathy, trust, and collaboration undermines the foundation of these institutions, leading to work stress, internal conflicts, and the gradual erosion of collective moral values (Gilbert, 2021; Oberg, 2025). Research has shown that this toxic culture is not merely an issue of modern management but stems from a deeper root of weakened ethical values (Hastasari et al., 2022). In this regard, the importance of addressing toxic organizational cultures cannot be overstated, as it is crucial for maintaining social cohesion and the effectiveness of educational institutions. Thus, this research is essential to develop new approaches for restoring trust and social harmony in these settings.

Islamic boarding schools, traditionally regarded as centers of spirituality and morality, are increasingly facing internal challenges related to organizational culture. These institutions are struggling with hierarchical communication barriers, conflicts among authoritative figures, and weak collective collaboration (Ramli et al., 2024; Zeedyk, 2025). These internal issues have led to a decline in the values of togetherness, collective responsibility, and sincerity that should ideally permeate the daily lives of the pesantren community (Hastasari et al., 2022). Consequently, the weakening of these social relations among teachers, administrators, and students threatens the core mission of these institutions, which is to nurture strong spiritual and moral values. Addressing these organizational challenges is critical to ensuring the sustainability of pesantren as spaces for moral education and social cohesion.

The challenges faced by Islamic boarding schools are not unique but reflect broader societal trends where toxic organizational cultures have become pervasive (Wilson & Cunliffe, 2022). Pesantren, which are supposed to embody solidarity and spiritual brotherhood, are increasingly grappling with these issues, which hinder their ability to fulfill their educational and moral missions. The lack of clear communication, unresolved conflicts, and weakened interpersonal bonds within these institutions underscore the urgency of addressing these problems. While these issues have been acknowledged anecdotally, there remains a significant gap

in empirical studies that explore the cultural and spiritual underpinnings of organizational problems within pesantren. This research seeks to fill this gap by exploring the role of spiritual values like *Ukhuwah Islamiyah* (Islamic Brotherhood) in restoring organizational harmony.

Previous research on toxic organizational culture primarily focuses on general management practices in various types of organizations (Gilbert, 2021; Tiwari & Jha, 2022). However, studies on Islamic organizations, particularly pesantren, are limited. Studies on Islamic leadership and work ethics have gained prominence in recent years (Qasim et al., 2022; Suryani et al., 2021), but the role of Islamic values like *Ukhuwah Islamiyah* in shaping organizational culture has been largely overlooked. While the concept of *Ukhuwah Islamiyah* has been explored in student character education (Yusuf, 2025), there has been little exploration of its potential in the broader organizational context. The research gap lies in the systematic integration of *Ukhuwah Islamiyah* into organizational psychology, especially in the context of pesantren, where values play a significant role in shaping social relations and organizational culture. This study contributes by presenting a novel framework that applies *Ukhuwah Islamiyah* as a core value for building a cohesive and effective organizational culture in Islamic boarding schools.

While much of the existing literature treats *Ukhuwah Islamiyah* as a normative or moralistic value (Cahyati et al., 2025), this research shifts the focus to its practical application within organizational settings. The study seeks to develop a more comprehensive understanding of how *Ukhuwah Islamiyah* can function as an organizational value in Islamic institutions, particularly pesantren. This contribution is significant as it moves beyond traditional views that treat *ukhuwah* as a mere ethical principle, offering a framework for integrating it into organizational culture. The research aims to bridge this gap by providing empirical evidence on how *Ukhuwah Islamiyah*, as a central value, can strengthen organizational ties, improve communication, and foster collaboration among members of pesantren, thus promoting a healthy and productive organizational culture (Chupradit et al., 2022; Suryani et al., 2021).

Research on Islamic organizational culture has mainly focused on leadership and work ethics, with limited attention to integrating spiritual values like *Ukhuwah Islamiyah*. This is a critical gap, especially in pesantren, where values such as brotherhood and empathy are vital for maintaining harmony and trust. As global organizations grapple with toxic cultures, exploring alternative models rooted in indigenous values is essential for fostering healthier work environments. Addressing this gap will improve the understanding of Islamic organizational culture and offer practical solutions for enhancing the effectiveness and cohesion of pesantren institutions.

This study seeks to answer how the values of *Ukhuwah Islamiyah*, within the framework of Panca Jiwa Pondok, can be internalized by all elements of pesantren (students, teachers, and leaders) to create a relational and spiritual organizational culture. It argues that integrating *Ukhuwah Islamiyah* into pesantren's

organizational structure can transform its culture by promoting trust, empathy, and collaboration. The study aims to develop a conceptual model that addresses organizational challenges and enhances social relations and effectiveness within pesantren.

RESEARCH METHODS

This study uses a systematic literature review prepared using the PICOS framework (Matos et al., 2023; Nishikawa-Pacher, 2022). This approach was chosen because it allows for a conceptual synthesis based on empirical evidence from prior research, particularly in Islamic organizations and pesantren-based education. Literature data were gathered through a systematic search of two key databases: Google Scholar and Scopus, using the keywords "Islamic leadership" AND "organizational commitment" AND (pesantren OR "Islamic boarding school"). The final search was conducted on June 15, 2025, focusing on articles published between 2020 and 2025, written in Indonesian or English, and available in open-access versions. See Figure 1 below.

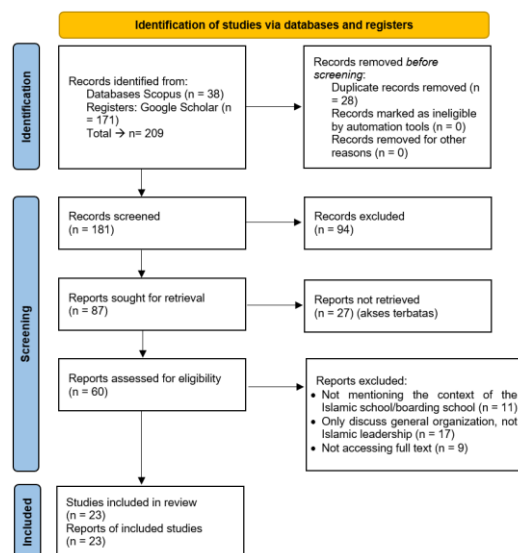


Figure 1. PRISMA Workflow

The selected study is a quantitative study that contains social value-based interventions in Islamic organizations that involve the population in the context of Islamic organizations, such as teachers, staff, students, and pesantren leaders, as well as reporting on Islamic value interventions and organizational outcomes such as commitment, loyalty, attachment, or work performance. The initial screening produced 209 articles; selected in stages, the first stage involved reviewing titles and abstracts to ensure suitability with the research topic, namely the application of Islamic values in the organization's context. The second stage involves reading the full texts of articles that have passed the initial selection to assess the suitability of PICOS elements, explicitly or implicitly.

After a two-stage screening process, 23 selected articles that met the PICOS criteria were analyzed for synthesis. Information from each article was extracted based on five main elements: population, intervention, comparison, output, and study design. To ensure transparency and replicability, the inclusion and

exclusion criteria are summarized in Table 1 below. This provides clarity regarding the decision-making process during screening and explains the rationale for excluding studies at each stage.

Table 1. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Publication Year	2020–2025	Before 2020
Language	English or Indonesian	Other languages
Access	Open access	Non-open access
Population	Teachers, staff, students, leaders in Islamic organizations/pesantren	General population, non-Islamic institutions
Study Design	Quantitative studies reporting organizational outcomes (commitment, loyalty, attachment, performance)	Non-empirical, qualitative only, or theoretical papers
Focus	Studies integrating Islamic values in organizational/educational settings	Studies not addressing Islamic values or organizational context

The synthesis used a thematic narrative approach. First, all 23 studies were read multiple times, and key data like research objectives, methods, and findings were extracted. Next, findings were inductively coded to identify recurring patterns in the implementation of *Ukhuwah Islamiyah* in social and organizational psychology. These codes were grouped into themes, such as strengthening social cohesion, enhancing organizational effectiveness, and supporting psychological well-being. Finally, the themes were synthesized into a narrative highlighting how *Ukhuwah Islamiyah*, within the Panca Jiwa Pondok, can be applied in pesantren contexts in social and organizational psychology. A comparative dimension was identified, contrasting Islamic values with conventional, individualistic, and bureaucratic models. Two independent researchers reviewed and coded the studies, ensuring reliability through consensus discussion, which reduced potential bias and strengthened validity. Therefore, in preparing the "Comparison" element in Table 1, an implicit interpretive approach is used, as allowed in the systematic practice of PICOS-based review in the social and cultural fields (te Lintelo et al., 2024). Furthermore, data analysis was conducted using a thematic synthesis approach (Vázquez-Varela et al., 2022), yielding four main themes.

RESULTS AND DISCUSSION

Results

Research Data Findings: PICOS Analysis

The table below summarizes 23 studies on Islamic leadership, organizational culture, and performance in pesantren and madrasah. It highlights the impact of Islamic values like prophetic leadership, work ethic, and spiritual intelligence on outcomes such as job satisfaction, performance, and organizational commitment. The studies include various populations, interventions, comparisons, and research designs, offering insights into how Islamic values influence the effectiveness of educational institutions.

Table 2. Synthesis of the literature based on the PICOS framework

No	Reference	Population (P)	Intervention (I)	Comparison (C)	Output (O)	Study Design (S)
1	Budiono et al. (2020)	270 officials & employees in Sufism-based pesantren	Prophetic Leadership	Not specified (observational)	Workplace spirituality	Quantitative survey, SEM (AMOS)
2	Falah et al. (2021)	128 modern pesantren educators	Islamic organizational culture and work ethic	Secular work culture (implicit)	Organizational commitment, loyalty, and work engagement	Quantitative, SEM-PLS
3	Fitriani & Wulandari (2021)	130 Islamic boarding school teachers	Employee Engagement & Job Satisfaction	Not explicit	Increase OCB	Quantitative, SEM
4	Purnama et al. (2021)	117 teachers at SSIBS	Islamic work ethic, Leadership style	Work ethic without Leadership	Teacher performance	Survey, multiple regression (SPSS)
5	Prasetyo et al. (2021)	139 cooperative employees in Surabaya	Islamic Leadership, Islamic Compensation	Moderated by employee commitment	Employee performance	Survey, SEM (SmartPLS)
6	Purnomo (2022)	360 pesantren teachers in Java	Islamic culture, Leadership, spiritual intelligence	Direct vs mediated by the Islamic work ethic	Organizational commitment	Survey, SEM (AMOS)
7	Mukhlisin et al. (2022)	Teachers and staff at the pesantren in Central Java	Islamic Leadership	With vs without affective commitment	Performance	Survey, mediation analysis
8	Junaidi (2023)	227 Teachers and leaders of Islamic boarding schools	Islamic organizational culture based on <i>ukhuwah</i> and deliberation	General (implicit) managerial system	School-based management success (MBS)	Quantitative, simple regression
9	Ibrahim et al. (2023)	556 pesantren educators	Transformational Leadership & Job Satisfaction	Not explicit	Increased organizational commitment	Quantitative, path regression
10	Kadir & Umiarso (2023)	80 caregivers at Gontor Kendari	Islamic Leadership, coaching, and organizational climate	None	Work effectiveness	Survey, path analysis (SPSS)
11	Amzat et al. (2023)	390 Islamic school teachers in Malaysia	Principal leadership styles	Mediated by teacher wellbeing	Teacher commitment	Survey, SmartPLS SEM
12	Ludin & Mukti (2023)	78 employees at Minhajul Haq pesantren	Servant Leadership, organizational commitment	None	Organizational citizenship behavior (OCB)	Survey, regression
13	Ibrahim et al. (Ibrahim et al., 2023)	556 educators at Darunnajah Pesantren	Transformational Leadership	Mediated by job satisfaction	Organizational commitment	Survey, regression
14	Rusli et al. (2024)	Boarding school authorities	Islamic Leadership & Communication	None	Performance of authorities	Survey, inferential
15	Purnomo (2024)	Managers at pesantren in Indonesia	Leadership, org. culture, spiritual intelligence	None	Professionalism	Survey

16	Aceh et al. (2024)	Teachers in Madrasah	Islamic Leadership, work ethic, discipline	None	Job satisfaction, performance	Survey, SEM
17	Abdelwaheed et al. (2024)	312 Islamic bankers	Islamic Leadership & Work Motivation	Not explicit	Islamic performance & increased commitment	Quantitative, SEM-PLS
18	Puspadina et al. (2024)	150 Islamic boarding school teachers	Servant Leadership & Work Motivation	Not explicit	Performance & loyalty increased	Quantitative, SEM-PLS
19	Sary et al. (2024)	85 Islamic boarding school teachers	Cultural & instructional support	Not explicit	Efficacy and job satisfaction	Quantitative, SEM-PLS
20	Syahrial et al. (2024)	150 Islamic university staff	Identify organizations with Islamic values	Secular (implicit) organization	Work performance and sense of belonging	Quantitative CB-SEM
21	Juhji et al. (2025)	179 Madrasah Ibtidaiyah teachers in Indonesia	Prophetic Leadership	None	Job satisfaction	Survey, regression
22	Yuana et al. (2025)	Teachers at MTsN in Sulawesi	Islamic spirituality	None	Job satisfaction, teacher performance	Survey, regression
23	Nima & Maksum (2025)	61 Teachers and staff of Islamic educational institutions	Spirituality-based Islamic Leadership	Non-Islamic organizational system (implicit)	Organizational commitment and Islamic culture	Quantitative, linear regression

Table 2 summarizes 23 articles selected based on the PICOS approach. These articles reflect a diverse population, from teachers and pesantren employees to students. The interventions studied were dominated by Islamic leadership values, work ethic, and organizational culture characterized by religiosity. Although most articles do not explicitly list comparison groups, the thematic approach, supported by the triangulation of sources and perspectives, allows researchers to extract comparative implications in context and strengthens the credibility of the synthesis. The research outputs range from organizational commitment, job satisfaction, and performance to loyalty, all of which are relevant to strengthening the functions of pesantren-based organizations. The majority of studies use a quantitative design, with regression analysis, SEM, and SmartPLS.

Analysis of Empirical Findings

Generally, the most dominant intervention found is Islamic leadership styles, both in prophetic, servant, and transformational Leadership. These types of Leadership significantly increase the loyalty, job satisfaction, and emotional attachment of the organization's members, especially in the pesantren environment. To clarify the tendency of the findings. The following is Table 3, which summarizes the type of intervention, the number of studies, the outcomes of the organizations involved, and the analysis methods used:

Table 3. Synthesis of Interventions and Outcomes of Articles

Types of Interventions	Number of Articles	Outcome Organization	Analysis Method
Prophetic Leadership	2	Workplace Spirituality, Job Satisfaction	SEM-AMOS, Regresi
Islamic Leadership	8	Commitment, Work Effectiveness, Organizational Climate, Performance	PLS-SEM, Regresi, Path Anal.
Servant Leadership	1	Organizational Citizenship Behavior (OCB)	Regresi Linier
Transformational Leadership	1	Organizational Commitment (via Job Satisfaction)	Regresi Hierarkis
Coaching System & Organizational Climate	1	Work Effectiveness	Path Analysis
Islamic Work Ethic	3	Teacher Performance, Organizational Commitment	Regresi, Sobel Test
Islamic Spiritual Intelligence	2	Islamic Work Ethic, Organizational Commitment	SEM
Teacher Wellbeing	1	Mediator in Leadership → Commitment	SmartPLS
Islamic Organizational Culture	2	Professionalism, Organizational Commitment	SEM, Regresi
Communication & Leadership	1	Performance of School Authorities	Deskriptif Kualitatif

The findings stated that Islamic Leadership was the most dominant intervention (35% of the total articles), focusing on improving organizational commitment, work climate, and collective performance. This is followed by the Islamic work ethic, significantly enhancing teacher performance and job loyalty. Several studies emphasize the role of mediating variables, such as affective commitment (Mukhlisin et al., 2022), job satisfaction (Ibrahim et al., 2023), and teacher wellbeing (Amzat et al., 2023). This shows that the transformative mechanisms in Islamic organizations are not direct, but rather through the reinforcement of psychological and affective values that reflect *ukhuwah*.

Analysis of the article in Table 3 reveals the tendency of Islamic organization intervention that focuses on aspects of work spirituality, Islamic leadership style, Islamic organizational culture, and the commitment and performance of Islamic boarding school workers. However, none of these studies explicitly uses the concept of *Ukhuwah Islamiyah* as a theoretical framework or as a primary variable. The variations in dimensions, such as collectivity, empathy, loyalty, and relational spirituality, intersect directly with the values of *Ukhuwah Islamiyah*. This indicates a vast scientific space for developing *Ukhuwah Islamiyah* as a value system for Islamic organizations, especially in the context of Islamic boarding schools. Therefore, the next part of this article will elaborate on *Ukhuwah Islamiyah* as a conceptual framework based on the Panca Jiwa Pondok.

Islamic brotherhood (*Ukhuwah Islamiyah*) is a core value within the Panca Jiwa (Five Principles of Islamic Boarding Schools) system implemented in Islamic boarding schools (*pesantren*). It plays a crucial role in shaping the character and social dynamics within the Islamic boarding school environment. This value fosters harmonious, egalitarian relationships among students, teachers, and leaders. Islamic Brotherhood is more than an ideological concept; it serves as a socio-ethical framework that guides the practices, interactions, and collective behavior of all members within the educational institution.

Operationally, the Islamic Brotherhood is realized through four main dimensions. The first dimension, Spiritual Bonds, emphasizes the importance of

working relationships that are not only professional but also imbued with spiritual values. In Islamic boarding schools, working relationships are considered part of collective worship, strengthening deep emotional and moral bonds between community members.

The second dimension, Collective Empathy, emphasizes emotional solidarity and social support among members, creating an environment of care and concern that resembles a family. This value serves as the foundation for maintaining organizational harmony, offering a more sustainable social approach focused on the common good.

The third dimension, Relational Leadership, describes a more humane and egalitarian leadership approach. In Islamic boarding schools, leaders not only direct tasks but also serve as moral and spiritual role models, attending to their members' emotional and spiritual needs. This leadership fosters a culture of mutual trust, respect, and active engagement between leaders and followers.

Finally, *Musyawarah* (Deliberation), a core value of Islamic Brotherhood (*Ukhuwah Islamiyah*), prioritizes inclusive and fair decision-making. *Musyawarah* in Islamic boarding schools is not merely an administrative mechanism but also a spiritual tool for building consensus, promoting justice, and strengthening relationships among members. Through deliberation, decisions reflect shared responsibility and agreement, grounded in respect for differing opinions.

These four dimensions form a distinctive organizational model in Islamic boarding schools, distinguishing them from secular organizations. The Islamic Brotherhood provides the foundation for building a community that is not only structurally effective but also solid in emotional and moral bonds, anchored in profound Islamic values.

Conceptual Model of *Ukhuwah* Organizational

Based on the earlier thematic findings, the conceptual model of Organizational *Ukhuwah* was developed as a normative and operational framework for building an Islamic educational organization that is spiritually and socially superior. This model positions Panca Jiwa Pondok as a value-based root that animates the system of social-organizational relations in Islamic boarding schools, not only between students but also between teachers, leaders, and all elements of the institution. The *Ukhuwah* Organizational Model is visualized in Figure 2.

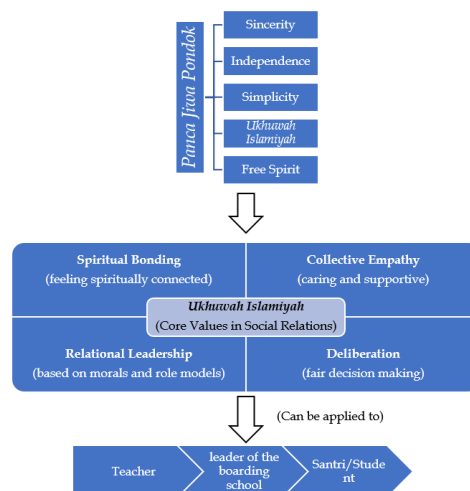


Figure 2. Conceptual Model of *Ukhuwah* Organizational

Figure 2 presents a conceptual model of Organizational *Ukhuwah*, developed from a synthesis of the literature and the distinctive values of the Panca Jiwa Pondok. This model positions *Ukhuwah Islamiyah* as a core value rooted in the basic spirit of the Panca Jiwa Pondok, serving as an ethical and spiritual framework for the social dynamics of pesantren organizations. The existence of *ukhuwah* is not only a normative religious value but also a structure of social relations that are transcendental, collective, and contextual.

This model consists of four main dimensions that represent the actualization of *ukhuwah* in the organizational system: (1) spiritual bonding, which is the inner bond between members of the organization based on faith and sincerity; (2) collective empathy, which reflects the concern and emotional support between personas in the work community; (3) relational Leadership, which prioritizes example, equal communication, and noble morals in vertical and horizontal interactions; and (4) deliberation, as a form of participatory and fair decision-making.

These four dimensions not only strengthen the social function within the organization but also affect several important outcomes, including increased organizational commitment, Islamic performance and work ethic, collective loyalty, and the formation of a religious and meaningful organizational identity. This model proposes that *Ukhuwah Islamiyah*, when institutionally internalized in institutional practice, can be an alternative to secular organizational cultures that emphasize purely functional relationships.

The application of this model is relevant to various actors in the pesantren ecosystem, ranging from students and teachers to cottage leaders, because they are all bound by the collective value of the Five Souls. Therefore, the Organizational *Ukhuwah* model is not only a theoretical contribution to the development of Islamic psychology in the social and organizational fields, but also a normative roadmap for revitalizing organizational culture in modern Islamic boarding schools, a distinctive and dynamic Islamic social institution.

This model proposes that the ideal pesantren organization is built through formal structures and relationships rooted in the value of *ukhuwah*. This is reflected in the results of the literature synthesis, which show that when the value of *ukhuwah* is internalized through Islamic Leadership, participatory communication, a religious work ethic, and deliberation practices, it gives rise to organizational outcomes such as collective commitment, high loyalty, superior performance, and a strong spiritual identity.

Discussion

The research findings presented in the article align closely with existing literature on Islamic leadership and organizational culture, particularly within the context of pesantren. The key findings, such as the emphasis on prophetic, servant, and transformational leadership styles, align with prior studies that show how these leadership models enhance organizational commitment, job satisfaction, and emotional attachment. Studies such as those by Budiono et al. (2020) Ibrahim et al. (2023), Purnama et al. (2021) have consistently highlighted the positive impact of leadership styles rooted in spiritual values. However, the novelty of this study lies in its exploration of *Ukhuwah Islamiyah* as a comprehensive organizational

framework, which emphasizes the spiritual and emotional bonds between members of the organization, a topic underexplored in the existing literature. The concept of *Ukhuwah Islamiyah* serves not only as a moral guideline but also as a structural basis for fostering solidarity, trust, and collaboration within pesantren organizations (Khoirunnisa & Jubaidi, 2023; Syamsuri et al., 2023).

The integration of *Ukhuwah Islamiyah* into organizational practices has both theoretical and practical implications. Theoretically, it contributes significantly to the existing body of work on Islamic organizational psychology by shifting the focus from transactional, performance-oriented leadership to one that incorporates spiritual, emotional, and moral dimensions. Previous research has predominantly focused on structural and managerial aspects, such as the studies by Falah et al. (2021) and Fitriani & Wulandari, (2021), which examine Islamic work ethic and leadership styles. However, these studies have not fully explored the integrative potential of *Ukhuwah Islamiyah*. By framing *ukhuwah* as a core organizational value, this research offers a fresh perspective on how Islamic values can shape organizational culture, enhancing not just performance, but the relational dynamics of the entire institution (Amzat et al., 2023; Muhith et al., 2023).

From a practical standpoint, this study offers actionable insights for leaders in pesantren and other Islamic institutions. The model of Organizational *Ukhuwah*, built around the Panca Jiwa Pondok framework, provides a roadmap for creating organizational cultures that prioritize relational leadership, collective empathy, and deliberation. These values, as demonstrated in the studies of Mukhlisin et al. (2022) and Purnomo (2024), help foster organizational commitment and improve performance. Integrating these values into daily practices can significantly enhance job satisfaction, loyalty, and collaboration, as seen in research by Ludin & Mukti, (2023) and Syahrial et al. (2024). These findings have important implications for improving the effectiveness and cohesion of pesantren, offering a sustainable model for institutions seeking to integrate faith-based values into their organizational practices (Rusli et al., 2024; Sary et al., 2024).

Additionally, the research highlights the importance of relational leadership, a key finding that distinguishes pesantren leadership from conventional, transactional leadership models. The relational leadership model, which prioritizes interpersonal relationships and spiritual sensitivity, aligns with studies by Ibrahim et al. (2023) and Kadir & Umiarso (2023), which emphasize the role of leadership in fostering trust and loyalty. Unlike the top-down power structure found in many secular organizations, pesantren leadership is grounded in mutual respect, guidance, and moral exemplification. This type of leadership fosters a collaborative work environment where leaders and followers engage in shared responsibility, further enhancing organizational cohesion and stability (Mukhlisin et al., 2022; Purnama et al., 2021).

The concept of deliberation as a spiritual mechanism in decision-making, as identified in this study, has also been explored in prior literature but not as a core organizational framework. Deliberation within the context of *Ukhuwah Islamiyah* emphasizes the importance of inclusive decision-making that fosters justice, equality, and respect for diverse opinions. This approach is consistent with research on participatory decision-making in Islamic organizations (Prasetyo et al.,

2021; Purnomo, 2022), which shows that inclusive, value-based decision-making processes significantly enhance organizational commitment and satisfaction. Deliberation is seen not just as a practical tool for decision-making but as a spiritually grounded practice that strengthens social bonds and aligns with the collective mission of the institution (Nanthambwe, 2025; Syamsuri et al., 2023).

The research also sheds light on the comparative potential of this model against secular organizational cultures. Unlike the individualistic and procedural decision-making processes typical in many secular organizations, the model of deliberation in pesantren is rooted in collective spiritual consciousness, offering an alternative to more transactional, hierarchical systems. Studies by (Juhji et al. (2025) and Laili et al. (2023) show that Islamic decision-making processes, particularly in educational settings, prioritize collective well-being over individual interests, making them more conducive to fostering a supportive, collaborative work environment. This dimension of deliberation as a collective mechanism offers valuable insights for organizations seeking to move away from individualism and towards a more community-focused, inclusive model of leadership and decision-making (Bell & Reed, 2022; Osmani & Ndoka, 2025).

Finally, the conceptual model developed in this study provides a comprehensive and practical framework for organizational development within Islamic educational institutions. By emphasizing the values of *Ukhuwah Islamiyah*, the model offers a roadmap for creating spiritually and socially cohesive organizations that are grounded in Islamic ethical principles. This model has significant implications for the broader field of organizational psychology, offering a more holistic approach to organizational development that integrates both spiritual and emotional dimensions. Future research can further explore the application of this model in diverse Islamic organizations, as well as its impact on long-term institutional sustainability and social cohesion (Qasim et al., 2022; Thoha et al., 2025).

In conclusion, the findings from this research contribute significantly to the growing body of literature on Islamic organizational culture, offering a fresh perspective on how Islamic values can shape organizational behavior and enhance the effectiveness of pesantren and other Islamic institutions. By framing *Ukhuwah Islamiyah* as a core organizational value, this study provides a new pathway for developing organizational models that are not only spiritually grounded but also practically applicable in contemporary settings. The integration of these values into organizational structures can serve as a powerful tool for fostering collaboration, trust, and commitment among members, ultimately leading to stronger and more resilient Islamic organizations (Aljamal & Aljamal, 2025; Rajhi & Aljuhmani, 2026).

CONCLUSION

This study explores the transformative potential of *Ukhuwah Islamiyah* within the Panca Jiwa Pondok framework to foster a spiritually grounded, community-oriented organizational culture in Islamic boarding schools. Key findings indicate that the dimensions of spiritual bonding, collective empathy, relational leadership, and deliberation significantly enhance organizational outcomes like work commitment, job satisfaction, loyalty, and Islamic

performance. By integrating these values, the study presents a model that goes beyond traditional hierarchical systems, promoting collective resilience, moral integrity, and deeper member engagement.

The research contributes to Islamic organizational psychology by offering a conceptual model of Organizational Ukhuwah, which critiques conventional models that overlook spiritual and local values. However, limitations include potential language bias and exclusion of gray literature. Future research could expand on these aspects by incorporating more languages and exploring practical applications in diverse Islamic organizations.

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