IMPLEMENTING SENGE'S LEARNING ORGANISATION MODEL IN ISLAMIC EDUCATIONAL INSTITUTIONS: A CASE STUDY OF PONDOK *PESANTREN* DARUNNAJAH

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ABSTRACT

This study aims to examine the implementation of Senge's Learning Organisation model within the context of Islamic boarding school (pesantren) management, with a specific focus on Pondok Pesantren Darunnajah Jakarta. Employing a qualitative case study methodology, data were collected through in-depth interviews with key informants, including institutional leaders, senior teachers, and administrators, supplemented by participant observation and document analysis over six months. The findings reveal that Darunnajah has effectively operationalised the five subsystems of Marquardt's learning organisation framework: learning dynamics, organisational transformation, people empowerment, knowledge management, and technology application, while preserving its core Islamic identity. The pesantren demonstrates continuous learning through formal and non-formal pedagogical approaches, systematic organisational transformation from a traditional to a modern governance structure, strategic human resource empowerment through professional development and international partnerships, knowledge management through structured information dissemination, and technology integration across all educational levels. Currently operating 23 branch campuses across Indonesia, Darunnajah exemplifies how learning organisation principles can drive sustainable institutional expansion. The study concludes that the successful synthesis of Western organisational learning theory with Islamic educational philosophy at Darunnajah provides a replicable model for pesantren modernisation. This research contributes to the literature by bridging the gap between learning organisation theory developed in corporate settings and its application in faith-based educational institutions.

Keywords*: learning organisation, pesantren, Islamic education, organisational transformation, knowledge management*

INTRODUCTION

Islamic boarding schools, known as *pesantren*, are among the oldest and most resilient educational institutions in Indonesia, with historical roots dating back to the 13th century (Dhofier, 2011; Zh, 2021). As of 2024, the Indonesian Ministry of Religious Affairs recorded approximately 28,000 *pesantren* educating over four million students across the archipelago. Despite their quantitative significance, *pesantren* face intensifying pressures from globalisation, digital transformation, and competitive educational markets that demand more adaptive and professional institutional management (Kadir & Umiarso, 2023; Hefner, 2021). The central challenge confronting contemporary *pesantren* is how to modernise their organisational systems without eroding the Islamic values and spiritual ethos that constitute their distinctive identity. This dual imperative of institutional

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modernisation while preserving religious authenticity makes the study of organisational learning in *pesantren* both theoretically compelling and practically urgent.

Scholarly attention to organisational learning in educational contexts has grown substantially over the past decade (Muzakir, et. Al 2025; Ummah, et. Al 2025). Senge's (2006) seminal framework identifies five disciplines personal mastery, mental models, shared vision, team learning, and systems thinking as essential for creating learning organisations. Marquardt (2011) further operationalised these concepts into five interrelated subsystems: learning dynamics, organisational transformation, people empowerment, knowledge management, and technology application. While these frameworks have been extensively validated in corporate and formal educational settings in Western contexts (Goldman Schuyler, 2021; Sierra-Huedo et al., 2023; Kalipçı, 2023), their application to Islamic educational institutions remains significantly underexplored. A recent bibliometric analysis by Gema and Japar (2024) of 1,551 publications on learning organisations from the Scopus database (1976–2023) confirmed that research on learning organisations in faith-based educational institutions, particularly *pesantren*, remains a considerable gap. Recent studies have begun addressing this gap: Ma'arif et al. (2023) examined learning organisation practices in *Pesantren* Amanatul Ummah, Husaini Zuhri and Huda (2024) investigated Senge's model in Madrasah Hidayatul Mubtadiin Lirboyo, and Salim et al. (2024) explored leadership innovation from traditional to modern *pesantren* models. However, these studies focused predominantly on salafiyah (traditional) *pesantren*. They did not comprehensively examine how all five subsystems of the learning organisation framework operate simultaneously within a single modern *pesantren* institution.

A critical gap in the literature remains regarding how modern *pesantren* that integrate contemporary curricula with traditional Islamic education implement comprehensive learning organisation practices across all organisational dimensions. Prior research has tended to examine individual aspects of *pesantren* management in isolation, such as leadership transformation (Karim et al., 2022; Rusydi, 2025; Yusuf, Maimun, & As'ad, 2024), digital adoption (Syafi'i, 2022; Asadullah & Bhattacharjee, 2022), or curriculum reform (Islam & Aziz, 2020), without investigating the systemic interplay between these elements within a unified organizational learning framework. Furthermore, existing scholarship has not sufficiently explored how Islamic principles such as al-muhafadhatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah (preserving beneficial traditions while adopting superior innovations) may serve as philosophical foundations for learning organisation implementation.

This study aims to address these gaps by conducting a comprehensive case study of Pondok *Pesantren* Darunnajah Jakarta, a modern *pesantren* founded in 1974 that has grown from a single campus to 23 branches, educating over 10,000 students and spanning 619 hectares of endowed land across Indonesia. The specific objectives are threefold: first, to analyse how each of the five learning organisation subsystems is implemented within the *pesantren* context; second, to identify how Islamic educational philosophy integrates with and enriches Western organisational learning theory; and third, to develop a contextual model that demonstrates the synthesis of learning organisation principles with *pesantren* management practices.

This study argues that Pondok *Pesantren* Darunnajah exemplifies a distinctive form of learning organisation that successfully synthesises Senge's and Marquardt's theoretical

frameworks with Islamic educational principles, resulting in sustainable institutional growth and quality improvement. By examining this argument through rigorous qualitative inquiry, the article contributes to both the theoretical discourse on learning organisations in non-Western contexts and the practical knowledge base for *pesantren* management and modernisation. The article is structured as follows: the next section describes the research methodology, followed by a presentation of findings organised around the five learning organisation subsystems, a discussion that integrates findings with existing theoretical and empirical literature, and concluding remarks with implications for policy and practice.

METHOD

This research employed a qualitative case study design, considered the most appropriate methodology for investigating complex social phenomena in their real-life contexts (Yin, 2018; Merriam & Tisdell, 2016). The single-case study approach was selected because Pondok *Pesantren* Darunnajah represents a revelatory case. This modern *pesantren* has demonstrated remarkable institutional growth and sustainability through organisational learning practices, making it an information-rich case worthy of in-depth investigation. The research was conducted at the Darunnajah headquarters in Ulujami, South Jakarta, which serves as the administrative centre overseeing 23 branch campuses located across multiple provinces, including Jakarta, Banten, West Java, East Kalimantan, Riau, Bengkulu, and Lampung.

Data collection was conducted over six years from October 2020 through April 2025, using three primary techniques. First, in-depth semi-structured interviews were conducted with 12 key informants, purposively selected for their leadership roles and institutional knowledge. Informants included members of the Board of Trustees (Dewan Nazir), the foundation chairperson, bureau heads overseeing education, administration, student affairs, household management, and community relations, as well as senior teachers and program coordinators. Interview protocols were developed based on Marquardt's (2011) learning organisation profile questionnaire, adapted to the *pesantren* context, covering the five subsystems: learning dynamics, organisational transformation, people empowerment, knowledge management, and technology application. Each subsystem was operationalised into ten sub-indicators, yielding a comprehensive analytical framework of 50 indicators. Importantly, while primary data collection occurred during this period, the institutional data and documentary analysis have been updated to reflect Darunnajah's current operational scope of 23 branch campuses, ensuring the study's contemporary relevance.

Second, participant observation was conducted to capture the daily organisational practices, learning processes, and cultural dynamics of the *pesantren* environment. Observations focused on formal teaching activities, weekly teacher coordination meetings (held every Thursday from 10:00 to 12:00), flag ceremonies, subject-teacher working groups (MGMP, held every Saturday from 13:00 to 16:00), and strategic planning sessions of the executive team (Tim 19). Third, document analysis encompassed institutional records including organisational charts, strategic plans, financial audit reports, monthly bulletins, curriculum documents, accreditation materials, and historical records tracing the *pesantren*'s development from its founding in 1974 to its current operational scope.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2018), consisting of three concurrent activities: data condensation, data display,

and conclusion drawing and verification. Interview transcripts were coded using both deductive codes derived from the five learning organisation subsystems and inductive codes that emerged from the data. Cross-referencing between interview data, observational field notes, and documentary evidence was conducted systematically to ensure triangulation. The validity and trustworthiness of findings were established through prolonged engagement in the research site, member checking with key informants, peer debriefing, and an audit trail documenting all research decisions. The researcher's positionality as someone affiliated with the Darunnajah educational network was acknowledged and managed through reflexive journaling and the use of independent peer reviewers who were not affiliated with the institution.
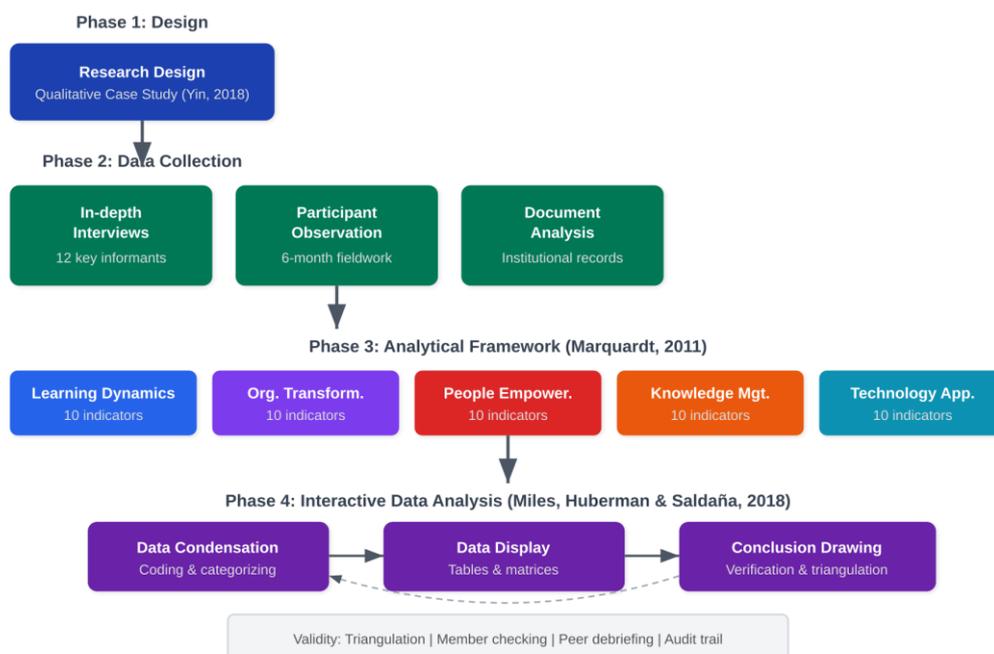

Figure 2. Research design and data analysis procedure. Data collection combined three techniques (interviews, observation, document analysis) and was analysed using Marquardt's (2011) five-subsystem framework and Miles, Huberman, and Saldaña's (2018) interactive analysis model.
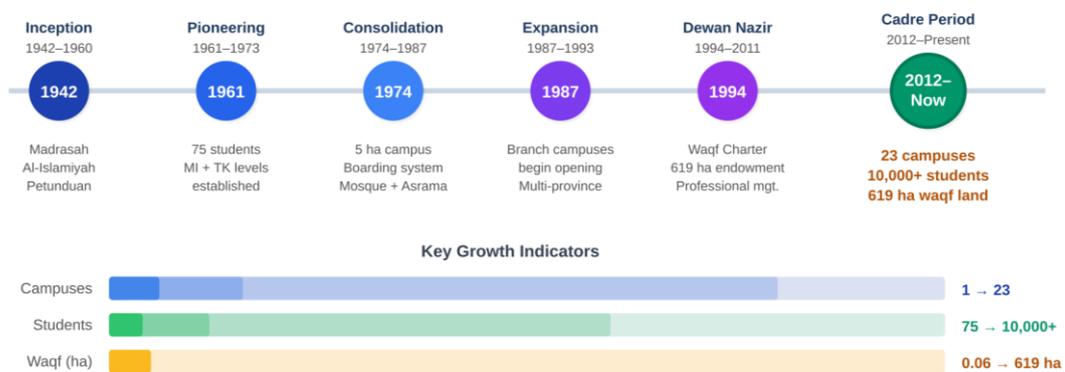
RESULT

The findings are organised around the five subsystems of Marquardt's learning organisation framework. Each subsystem was analysed using 10 sub-indicators, and the results are supported by evidence from interviews, observations, and documents. Table 1 provides a summary overview of the findings across all subsystems.

Table 1. *Summary of Learning Organisation Implementation at Pondok Pesantren Darunnajah*

Subsystem	Key Findings	Islamic Integration
Learning Dynamics	Continuous formal and non-formal learning; weekly teacher evaluations; monthly bulletins; diversified pedagogical methods	Integration of religious studies with the modern curriculum; lifelong learning (tarbiyah) philosophy
Organizational Transformation	Shift from centralised kyai-led to distributed governance with five bureaus; strategic planning with Tim 19	Adoption of waqf-based financial sustainability; alignment with *pesantren* Panca Jiwa values
People Empowerment	Scholarship programs for teachers (S1, S2, S3); international study tours; structured career development	Principle of al-muhafadhatu: preserving tradition while adopting innovation; democratized participation
Knowledge Management	Systematic information dissemination through weekly meetings, monthly bulletins, and internal audits	Knowledge sharing rooted in the Islamic tradition of halaqah (learning circles) and musyawarah (consultation)
Technology Application	Database systems, internet infrastructure, multimedia learning environments, and computerised administration	Technology adoption funded through waqf, donations, and cross-subsidisation; digital da'wah initiatives

Source: Compiled from interview, observation, and documentary data analysis.

Figure 3. Institutional Growth Trajectory of Pondok Pesantren Darunnajah (1942–Present)

Inception 1942–1960	Pioneering 1961–1973	Consolidation 1974–1987	Expansion 1987–1993	Dewan Nazir 1994–2011	Cadre Period 2012–Present
1942	**1961**	**1974**	**1987**	**1994**	**2012–Now**
Madrasah Al-Islamiyah Petunduan	75 students MI + TK levels established	5 ha campus Boarding system Mosque + Asrama	Branch campuses begin opening Multi-province	Waqf Charter 619 ha endowment Professional mgt.	23 campuses 10,000+ students 619 ha waqf land

Key Growth Indicators

Campuses	1 → 23
Students	75 → 10,000+
Waqf (ha)	0.06 → 619 ha

Source: Institutional records and documentary analysis, Pondok Pesantren Darunnajah

Figure 3. Institutional growth trajectory of Pondok *Pesantren* Darunnajah (1942–Present).

Learning Dynamics

The learning dynamics subsystem at Darunnajah operates through interconnected formal and non-formal mechanisms that create a continuous learning environment. Formal learning encompasses classroom instruction delivered through Tarbiyatul Mu'allimin/Mu'allimat Al-Islamiyah (TMI) at the Madrasah Tsanawiyah, Madrasah Aliyah Keagamaan, and senior high school levels, employing an integrated curriculum that combines the Ministry of Religious Affairs syllabus, the Ministry of Education standards, and the *pesantren*'s own Islamic studies program. Teachers are required to prepare daily lesson plans (*i'dad al-tadris*) that undergo supervisory review before implementation. The weekly coordination meeting on Thursdays serves as an institutional learning platform where pedagogical methods are evaluated, best practices are shared, and curricular adjustments are discussed.

Non-formal learning constitutes an equally significant dimension. Extracurricular activities include organisational leadership training, scouting (Pramuka), cooperative management, community service programs, practice teaching (Amaliyah Tadris) for senior students, speech competitions in three languages (Arabic, English, Indonesian), journalism workshops, marching band, Qur'anic recitation circles (Jamiatul Quro), Qur'anic memorisation groups (Jamiatul Tahfidz), and a preacher development program (Jamiatul Muballighin). Leadership actively supports learning dynamics through direct involvement: the *pesantren* director conducts weekly Saturday morning flag ceremonies featuring motivational addresses on institutional philosophy (Panca Jiwa and Panca Jangka), disciplinary standards, and organisational progress updates. A monthly bulletin serves as a multi-directional communication channel, facilitating knowledge exchange among leaders, teachers, and students across all branch campuses.

Organisational Transformation

Darunnajah's organizational transformation is evidenced by its evolution through six developmental periods: the inception period (1942–1960), the pioneering period (1961–1973), the consolidation period (1974–1987), the expansion period (1987–1993), the Nazir Council period (1994–2011), and the cadre period (2012–present). Each transition reflects a deliberate strategic shift in governance, scope, and operational philosophy. The most significant transformation occurred with the establishment of the Dewan Nazir (Board of Trustees) system in 1994, which replaced the founder-centred governance model with a collegial leadership structure governed by a formal waqf charter. This transformation institutionalised decision-making processes and ensured organisational continuity beyond the founding generation.

Operationally, the *pesantren* organized its administrative functions into five specialized bureaus: the Bureau of Education (overseeing early childhood through higher education programs, language institutes, the Qur'anic studies center, and a computer training center), the Bureau of Administration, Finance and Business (managing 64 business units subject to biannual external audits), the Bureau of Student Affairs (responsible for 24-hour student supervision, discipline, and counseling), the Bureau of Household Affairs (managing health services, facilities, and infrastructure), and the Bureau of Community Relations (coordinating community outreach, alum networks, and the Ashabunnajah scholarship program). The creation of the Tim 19 executive committee,

meeting weekly on Wednesday mornings, established a systematic mechanism for strategic coordination, policy formulation, and performance evaluation across all bureaus.

People Empowerment

Human resource empowerment at Darunnajah operates through a multi-layered system of professional development, incentive structures, and participatory management. The foundation provides full scholarships for teachers to pursue undergraduate degrees (S1) at STAI Darunnajah and supports qualified teachers pursuing master's (S2) and doctoral (S3) degrees at national and international universities. International study tours and benchmarking visits are regularly organised to expose teachers and administrators to best practices in educational management. The Subject Teacher Working Group (MGMP) meets every Saturday afternoon to facilitate professional collaboration, curriculum alignment, and instructional innovation.

Employee rotation across bureaus and branch campuses serves as a deliberate developmental strategy, broadening managerial competencies and fostering organisational cohesion. The *pesantren*'s recruitment process emphasises both professional qualifications and alignment with institutional values, ensuring that human resources contribute to both operational excellence and cultural integrity. Community empowerment extends beyond the institution, with weekly religious classes for local women, orphan support programs through Darunnajah Peduli, and economic partnerships with surrounding communities through food supply cooperatives and cap-making cottage industries.

Knowledge Management

Knowledge management at Darunnajah is structured around systematic mechanisms for knowledge creation, storage, dissemination, and application. The weekly meeting hierarchy from musyrif/musyrifah (dormitory supervisor) meetings featuring religious text study (Riyadh al-Salihin) to Tim 19 strategic sessions to Thursday all-staff evaluations creates a cascading information architecture that ensures strategic directives and operational feedback flow bidirectionally across organisational levels. The monthly bulletin serves as an institutional memory, documenting innovations, achievements, and policy changes for consumption across all 23 branch campuses.

The Bureau of Education maintains comprehensive monitoring of nine educational components through structured data collection, analysis, and reporting. Internal audit mechanisms, supplemented by biannual external audits, ensure that financial and operational knowledge is systematically captured and used for evidence-based decision-making. A collaborative relationship with Bank Muamalat Indonesia, operationalised through an on-campus cash office since 2006, demonstrates the application of knowledge management principles to financial operations. The *pesantren*'s accreditation processes further serve as periodic knowledge audits, compelling systematic documentation and reflection on institutional quality standards.

Technology Application

Technology application at Darunnajah spans educational, administrative, and communicative domains. The Darunnajah Computer Centre provides structured computer literacy training from early childhood through higher education. Multimedia resources,

including laptops, LCD projectors, video equipment, and internet-connected learning platforms, support classroom instruction. The *pesantren*'s website and digital communication channels serve dual purposes: facilitating internal coordination across 23 campuses and providing external visibility for student recruitment and institutional branding. The online-based student admissions system represents a significant technological advancement that expanded the *pesantren*'s geographical recruitment reach across Indonesia.

Infrastructure investment in information technology is financed through a diversified funding model that combines waqf endowments, domestic and international donor contributions, parental fee cross-subsidisation, and revenue from the *pesantren*'s 64 business enterprises. This financial sustainability model enables continuous technology upgrading without dependence on any single funding source. The *pesantren*'s technology strategy explicitly aims to produce graduates who are both religiously grounded and technologically literate, reflecting the institutional commitment to preparing students for competitive engagement in the modern global economy while maintaining their Islamic identity.

DISCUSSION

This section interprets the research findings within the broader theoretical framework of learning organisation literature and examines their implications for understanding organisational learning in Islamic educational institutions. The discussion addresses three core issues: the alignment of findings with established learning organisation theory, the distinctive contribution of Islamic philosophical principles, and the implications for *pesantren* modernisation strategies.

Alignment with Learning Organisation Theory

The findings confirm that Pondok *Pesantren* Darunnajah operates as a learning organisation exhibiting all five subsystems identified by Marquardt (2011). This finding aligns with and extends the work of Husaini Zuhri and Huda (2024), who documented the applicability of Senge's five disciplines in a traditional *pesantren* context. While their study at Madrasah Hidayatul Mubtadiin demonstrated personal mastery, mental models, shared vision, team learning, and systems thinking at a salafiyah institution, the present study reveals that a modern *pesantren* can simultaneously operationalize all five subsystems at a more comprehensive institutional level, integrating not only the disciplinary dimensions but also the structural, technological, and human resource dimensions that Marquardt's framework encompasses.

The learning dynamics subsystem at Darunnajah substantially exceeds what has been documented in previous *pesantren* studies. Ma'arif et al. (2023) found that learning organisation practices at *Pesantren* Amanatul Ummah centred primarily on teacher recruitment and cultural strengthening. By contrast, Darunnajah demonstrates a more comprehensive learning ecosystem incorporating multi-level supervision, systematic pedagogical evaluation, cross-campus knowledge exchange through monthly bulletins, and international benchmarking activities. This multi-layered learning architecture corresponds to what Senge (2006) described as learning at the individual, team, and

organisational levels a comprehensive approach that has rarely been documented in *pesantren* scholarship.

The organisational transformation documented in this study resonates with broader trends observed in *pesantren* governance. The shift from a centralised, kyai-centric leadership model to a distributed governance structure with specialised bureaus and executive committees reflects what scholars have described as the professionalisation of *pesantren* management (Kadir & Umiarso, 2023; Salim et al., 2024; Rusydi, 2025). However, Darunnajah's transformation is distinctive in that it was institutionalised through a formal waqf charter (Piagam Wakaf), creating a legal and organisational framework that transcends individual leadership. This mechanism provides organisational continuity that addresses the succession vulnerability commonly identified in *pesantren* literature, where institutional sustainability is often tied to the lifespan of the founding kyai (Amin, 2019; Yusuf, Maimun, & As'ad, 2024).

Islamic Philosophical Integration with Learning Organisation Theory

A significant theoretical contribution of this study lies in identifying how Islamic educational philosophy provides a distinctive conceptual foundation for the implementation of learning organisations. The *pesantren*'s guiding principle of *al-muhafadhatu 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (preserving beneficial traditions while adopting superior innovations) functions as an indigenous analogue to what Senge (2006) termed "creative tension," the productive gap between current reality and a compelling vision that drives organisational learning. This Islamic maxim legitimises modernisation efforts within the *pesantren* community by framing innovation not as a departure from tradition but as a religiously sanctioned imperative for institutional improvement.

Furthermore, the study reveals that several Islamic institutional practices serve as functional equivalents to Western organisational learning mechanisms. The tradition of *musyawarah* (consultation), deeply rooted in Qur'anic injunction (QS 42:38), provides a cultural basis for participatory decision-making that parallels Senge's concept of team learning and dialogue. The *halaqah* (learning circle) tradition, operationalised at Darunnajah through the weekly musyrif meetings featuring Riyadh al-Salihin study, functions as a community of practice that facilitates tacit knowledge transfer a mechanism that Nonaka and Takeuchi (1995) identified as essential for knowledge creation in organisations. The concept of *waqf* (endowment) provides a unique mechanism for long-term technology investment and human resource development, free from the short-term profit pressures that often constrain learning organisation implementation in corporate settings.

These findings support and extend the recent argument by Ha et al. (2025) that Senge's Learning Organisation and Fullan's Theory of Change frameworks are consistent with Islamic principles of *maslahah* (common good) and *'adl* (justice). The present study adds empirical depth to this theoretical proposition by demonstrating specific mechanisms through which this alignment manifests in institutional practice. The integration is not merely philosophical but operational: Islamic values shape the governance structure (through waqf-based trusteeship), the learning culture (through tarbiyah pedagogy), and the organisational ethics (through Panca Jiwa values of sincerity, simplicity, self-reliance,

Islamic brotherhood, and freedom), creating what may be termed an "Islamic Learning Organisation" model.

Source: Adapted from Marquardt (2011) and Senge (2006), contextualized for Pesantren Darunnajah
Note: Dashed arrows indicate inter-subsystem synergy; solid arrows indicate integration with Islamic values core

Figure 3. Conceptual Framework: Islamic Learning Organisation Model

Implications for *Pesantren* Modernisation

The Darunnajah case demonstrates that *pesantren* modernisation need not follow a secularisation trajectory. Instead, the institution has achieved what may be characterised as "value-integrated modernisation," the adoption of modern management systems, technology infrastructure, and professional development practices within a framework explicitly grounded in Islamic educational philosophy. This finding challenges the implicit assumption in much of the organisational learning literature that learning organisation principles are culturally neutral or universally applicable without modification (Ghafar, 2017). The Darunnajah experience suggests that effective implementation in faith-based educational institutions requires not merely adoption but adaptation a creative synthesis that grounds modern organisational practices in indigenous philosophical frameworks.

The replicability of the Darunnajah model is evidenced by the *pesantren*'s own expansion strategy, which has successfully established 23 branch campuses that apply consistent organisational learning principles adapted to local contexts. This expansion demonstrates that the model possesses transferable elements: a clear governance framework (Dewan Nazir), standardised quality assurance mechanisms (nine educational components monitoring), systematic human resource development pathways, and technology-enabled knowledge management systems. At the same time, the model's reliance on waqf-based financing and its rootedness in a specific *pesantren* tradition (Modern Gontor-influenced) suggest that contextual factors significantly mediate

transferability. *Pesantren* seeking to adopt similar approaches would need to develop equivalent financial sustainability mechanisms and cultural legitimation strategies appropriate to their specific traditions and communities.

From a theoretical perspective, this study proposes a modification to Marquardt's (2011) Systems Learning Organisation Model. While Marquardt's framework positions the five subsystems as interrelated but structurally parallel, the Darunnajah case reveals an additional foundational layer: the "values subsystem." In the *pesantren* context, Islamic values function not as one element among many but as the integrative foundation that shapes how each subsystem is conceptualised and operationalised. This proposed modification may have broader applicability to faith-based and values-driven organisations beyond the *pesantren* context, warranting further investigation in diverse institutional settings

CONCLUSION

This study has examined the implementation of Senge's Learning Organisation model at Pondok *Pesantren* Darunnajah Jakarta through the analytical lens of Marquardt's five-subsystem framework. The findings demonstrate that this modern *pesantren* has effectively operationalised all five subsystems of learning dynamics, organisational transformation, people empowerment, knowledge management, and technology application while maintaining its distinctive Islamic institutional identity. The study makes three principal contributions to the literature. First, it provides empirical evidence that learning organisation frameworks, developed primarily in Western corporate contexts, apply to Islamic educational institutions when appropriately adapted to local cultural and philosophical foundations. Second, it identifies Islamic principles and practices that serve as functional equivalents to Western organisational learning mechanisms, enriching the theoretical understanding of how learning organisations operate across cultural contexts. Third, it proposes modifying Marquardt's model by introducing a "values subsystem" that serves as an integrative foundation in faith-based organisational settings.

The study's limitations include its focus on a single institution and the historical time frame of primary data collection. Future research should conduct comparative multi-case studies across *pesantren* of different typologies (salafiyah, modern, and combined), employ longitudinal designs to track the evolution of learning organisation practices, and investigate the relationship between learning organisation implementation and measurable educational outcomes. Policy implications include the potential for the Ministry of Religious Affairs to incorporate learning organisation principles into *pesantren* accreditation standards and capacity-building programs, thereby systematising the modernisation pathways that pioneering institutions like Darunnajah have developed organically. The Darunnajah experience ultimately demonstrates that institutional excellence in Islamic education is achievable through the creative synthesis of modern organisational learning science with the enduring wisdom of Islamic educational tradition.

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