STRENGTHENING ACADEMIC CULTURE THROUGH LEARNING ORGANIZATIONS AMONG NON-MUSLIM STUDENTS

Asep Kusmawan[1], Deka Meuthia Novari[2], Rusyati Prihatin[3]
Institut Al-Ma'arif Way Kanan, Indonesia[123]
aasepcucu@gmail.com

ABSTRACT
Higher education institutions are required to transform themselves into adaptive learning organizations in order to remain relevant to the needs of the times and to strengthen academic culture. This study aims to analyze the strengthening of academic culture among non-Muslim students at the Al-Ma'arif Way Kanan Institute through learning organizations, as well as to identify factors that hinder and support the strengthening of academic culture on campus. This study uses qualitative research. The data collection methods used interviews and observations with Miles and Huberman data analysis. The results show that the strengthening of the learning organization's academic culture at the Al Ma'arif Way Kanan Institute is achieved through active participation in the learning process, involvement in seminars and scientific forums, a culture of sharing and collective learning, and an inclusive academic climate. The inhibiting factors in improving academic culture include the limited time of educators, low student motivation in participating in academic activities, and holiday policies that limit the optimization of academic programs. Analysis of the strengthening of academic culture through learning organizations shows an increase in the academic activities of non-Muslim students, marked by the courage to argue critically and the ability to think at a high level. Participation in seminars and scientific forums expands learning to the realm of real-world experience and strengthens team learning and organizational learning. In addition, the culture of sharing references and interfaith study groups affirms the development of shared learning in the academic environment. This study contributes to enriching the study of learning organizations in the context of inclusive religious universities and offers models and policy implications for strengthening an adaptive academic culture among students.
***Keywords*:** *Academic Culture, Learning Organization, Non-Muslim Student.*

INTRODUCTION

Higher education in the era of globalization is required to not only produce graduates who excel academically, but also be able to adapt to social and cultural changes and developments in science and technology (Malik, 2018; Supa'at & Ihsan, 2023). In this context, universities are required to transform into adaptive learning organizations in order to remain relevant to the needs of the times and be oriented towards strengthening academic culture (Fadllurrohman et al., 2025; Mense et al., 2018). This phenomenon also occurs in Islamic-based higher education institutions, including the Al-Ma'arif Way Kanan Institute, which develops an academic culture based on religious values and Islamic ethics. On the other hand, the social reality of the campus shows the diversity of student backgrounds, including non-Muslim students who are an integral part of the academic system. Their presence in an Islamic campus environment creates an interesting dynamic of adaptation, especially in the learning process, academic interactions, and the internalization of an academic culture characterized by Islamic values.

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This diversity of religious and cultural backgrounds requires non-Muslim students to adapt to prevailing academic values, norms, and practices (Yusuf et al., 2025). This adaptation process has the potential to influence how they participate in learning, interact with the academic community, and engage in academic and non-academic activities. The main issue that arises is the lack of a comprehensive understanding of how non-Muslim students position themselves as learners in an Islamic university environment, as well as the extent to which this adaptation process contributes to strengthening the academic culture of the campus (Haider et al., 2024; Nasution et al., 2025). To address these issues, this study offers a learning organization approach as a framework for analysis. This approach views learning as a collective process involving interaction, reflection, and continuous transformation of knowledge within an organization (Cahyadi, 2021). Through this perspective, the adaptation of non-Muslim students is not only understood as a form of individual adjustment, but also as part of the dynamics of a learning organization that has the potential to strengthen academic culture. Thus, this study seeks to view non-Muslim students as active actors who contribute to the institutional learning process.

A number of previous studies have examined learning organizations and the adaptation of non-Muslim students in Islamic educational institutions with varying focuses. (Rahman et al., 2022) examined learning organizations in Islamic educational institutions with an emphasis on knowledge management in improving the quality of education at the institutional level, while this study focuses on non-Muslim students as the main subjects in the learning organization process in Islamic universities. (Kumalasari et al., 2025) examined the social adaptation of non-Muslim students, particularly in relation to the challenges of cultural and normative differences on campus, while this study not only highlights the aspect of social adaptation but also how non-Muslim students develop collective learning capacities to strengthen academic culture. Meanwhile, (Setiawan & Linawati, 2025) reviewed non-Muslim students from an organizational culture perspective, while this study focuses more on the learning organization perspective, namely how students actively build a process of knowledge sharing, reflection, and continuous learning in the context of Islamic higher education. Studies that specifically integrate the concept of learning organizations with the experiences and adaptation of non-Muslim students in Islamic higher education institutions are still very limited, especially in the local context of the Al-Ma'arif Way Kanan Institute. Based on this review, there is a research gap in the integrative aspect between the concept of learning organization and the strengthening of the academic culture of non-Muslim students as the main actors in the dynamics of learning in Islamic universities. Previous studies tend to separate studies at the institutional level, social adaptation, or organizational culture, so they have not comprehensively explained how collective learning processes, knowledge sharing, and continuous reflection shape an inclusive academic culture. In addition, there have not been many studies that examine learning organization practices in the local context of community-based Islamic universities such as the Al-Ma'arif Way Kanan Institute. Therefore, this study aims to fill this gap by placing non-Muslim students as active subjects in the construction of academic culture through the learning organization approach. Based on the above description, this study aims to analyze the strengthening of the academic culture of non-Muslim students at the Al-Ma'arif Institute in Way Kanan through learning organizations, as well as to identify factors that hinder and support the

strengthening of campus academic culture. This study is expected to contribute theoretically to the development of learning organization studies in religious universities, as well as practically to the strengthening of an inclusive and sustainable academic culture.

RESEARCH METHOD

This research is qualitative research using a case study approach, which aims to gain an in-depth understanding of the learning organization phenomenon among non-Muslim students at STAI Al Ma'arif Way Kanan in a natural and specific context. The case study approach was chosen because this research focuses on one particular institution with distinctive characteristics as an Islamic university with non-Muslim students. Informants in this study consisted of institutional leaders and non-Muslim students, who were selected purposively based on their involvement and understanding of the learning process and academic dynamics on campus. Data collection methods included in-depth interviews and observation. Interviews were conducted to explore information from institutional leaders regarding policies, academic culture, and institutional support for non-Muslim students, and from non-Muslim students regarding their experiences, participation, and learning organization practices. Meanwhile, observations were conducted to directly observe the learning organization process among non-Muslim students, including patterns of interaction, collaboration, and academic activities that reflect collective learning. To ensure data validity, this study used triangulation techniques. Source triangulation was conducted by comparing data obtained from institutional leaders and non-Muslim students to determine the consistency of information. Technical triangulation was conducted by matching interview and observation results to obtain a more comprehensive picture of the phenomenon under study. In addition, the researcher also conducted time triangulation by collecting data on different occasions to ensure the stability of the information. The validation process was reinforced by member checking, which is reconfirming the findings with the informants so that the researcher's interpretation is in line with the informants' experiences and intentions, thereby ensuring the credibility and validity of the data. Data analysis in this study used a model (B.Miles et al., 2014) that included three stages, namely data condensation, data presentation, and conclusion drawing. In the data condensation stage, the author simplified, selected, and focused on data from interviews and observations relevant to the theme of non-Muslim students' learning organizations. Next, in the data presentation stage, the author grouped and organized the data based on predetermined themes so that patterns and relationships between findings could be seen systematically. The final stage was drawing conclusions, which involved formulating research findings based on the condensed and grouped data, resulting in a comprehensive understanding of the learning organization practices of non-Muslim students in the Islamic university environment.

RESULTS AND DISCUSSION
Strengthening Academic Culture through Learning Organization at Al Ma'arif Way Kanan Institute

The results of the study show that strengthening the learning organization among students, especially non-Muslim students, has been realized in academic and student

practices that reflect an active, collaborative, and sustainable learning culture. The strengthening of the learning organization academic culture at the Al Ma'arif Way Kanan Institute was achieved through active participation in the learning process, involvement in seminars and scientific forums, a culture of sharing and collective learning, and an inclusive academic climate.

Active Participation in the Learning Process

Based on observations in classrooms at the Al Ma'arif Institute in Way Kanan, non-Muslim students do not merely play a passive role in receiving material, but appear as active subjects in the entire learning process. They are intensely involved in class discussions through critical questions, argumentative opinions, and reflective responses to lecturers' explanations and classmates' views. In several meetings, non-Muslim students were seen to be able to relate the lecture material to the social context, the realities of society, and even relevant personal experiences. This not only enriched the perspective of the discussion but also encouraged the creation of a dynamic and inclusive atmosphere of dialogue. Observations also showed that lecturers gave equal space to all students to speak and participate. There was no difference in treatment in terms of presentation opportunities, assignments, or academic evaluation. Non-Muslim students appeared confident when presenting their ideas and were able to defend their arguments scientifically by referring to relevant literature. The results of an interview with one of the institute's leaders confirmed the institution's commitment to the principle of inclusivity in learning:

> "We encourage all students, regardless of religious background, to be active in class. Lively discussions are a hallmark of a learning campus."

This statement shows that active student participation is part of an academic policy designed to build a culture of collaborative learning. The leadership recognizes that interactive classes are an indicator of a growing learning organization, because the learning process is not one-way, but dialogical and participatory. In line with this, one non-Muslim student shared his experience as follows:

> "We feel that we are given space to speak and express our opinions. There are no restrictions; in fact, we are encouraged to think critically."

This statement indicates that students feel psychological safety in the learning environment. They do not feel intimidated by differences in background, but are instead encouraged to contribute actively. These findings show intellectual courage, openness, and equal dialogue between students and lecturers as well as among students. These three aspects are fundamental elements in the formation of a learning organization, where each individual is viewed as both a learner and a contributor of knowledge. Thus, the implementation of a learning organization in the classroom is not only evident in formal policies, but has been realized in reflective, participatory, and inclusive academic interactions.

Participation in Seminars and Scientific Forums

The implementation of the learning organization is also evident from the active participation of non-Muslim students in various seminars, training sessions, workshops, and scientific forums organized by the Al Ma'arif Way Kanan Institute and student organizations on campus. Based on observations, non-Muslim students not only play a passive role as participants, but are also involved as organizing committee members, moderators, and even speakers in several scientific activities. This involvement shows that they do not merely participate in activities as an academic formality, but truly utilize these forums as a space for self-development. In several seminars, non-Muslim students were seen to be active in the preparation process, such as drafting activity proposals, coordinating with resource persons, and evaluating the implementation of the event. This reflects organizational learning that occurs through hands-on practice (learning by doing). Through this experience, students learn about activity management, leadership, teamwork, and interdisciplinary and cross-background academic communication. An institute leader explained in an interview:

> "We always involve students in scientific activities. It is part of the continuous learning process outside the classroom."

This statement emphasizes that scientific activities are positioned as an integral part of the learning system, not just additional activities. Leaders view scientific forums as a strategic means to foster academic culture, broaden horizons, and build students' confidence in expressing their ideas openly. Non-Muslim students also shared their experiences as follows:

> "Through seminars and training, we learned many new things and were able to meet students from other departments. That broadened our horizons and boosted our confidence."

This statement shows that scientific activities have an impact not only on cognitive aspects, but also on strengthening social networks and developing soft skills. Interaction with students from various majors and religious backgrounds broadens perspectives and fosters mutual respect in academic discourse. This active involvement reflects continuous learning, which is a learning process that is not limited to formal classrooms but takes place dynamically through organizational experiences and academic forums. Students learn reflectively from every activity they participate in, whether through discussions, presentations, or post-activity evaluations. Thus, the implementation of a learning organization is not only evident in intracurricular learning but is also internalized in cocurricular and extracurricular activities that support the formation of a lifelong learning culture.

Culture of Sharing and Collective Learning

The culture of sharing references and group discussions is one of the strong indicators of shared learning in the implementation of a learning organization at the Al Ma'arif Institute in Way Kanan. Based on observations, students spontaneously formed study groups that were interfaith in nature to discuss lecture materials, deepen their

understanding of concepts, and complete academic assignments together. These study groups were not formed based on formal instructions from lecturers, but grew out of a collective awareness of the importance of collaboration in achieving better academic results. During the discussion process, students were seen to be actively exchanging references, including books, journals, and online sources relevant to the topic of discussion. They provide feedback on draft assignments, improve writing structure, and discuss arguments to make them more systematic and scientific. These interactions take place in an open, egalitarian, and mutually respectful atmosphere, without the domination of any particular group. These conditions demonstrate the trust and sense of belonging within the learning community. A non-Muslim student said:

> "We usually study together before presentations. We exchange references and give feedback to improve our work."

This statement illustrates that the learning process is no longer seen as an individual activity focused solely on grades, but rather as a collaborative process to improve the quality of understanding. Students realize that individual success can be achieved through group contributions and support. The institute's leadership added:

> "We see that students are getting used to working together and sharing knowledge. This is a sign that a culture of collaborative learning has grown."

This view reinforces the finding that a collaborative culture has developed naturally in students' academic lives. The habit of sharing knowledge and experiences has become part of daily practice, reflecting the characteristics of a learning organization, where each individual acts as both a learner and a source of learning for others. This pattern shows that the learning process is no longer purely individual and competitive, but rather collaborative and collective. Students are not only oriented towards personal achievement, but also towards shared success in understanding the material and producing quality academic work. Thus, the culture of shared learning that has grown within the institute has become an important foundation in strengthening the sustainable implementation of the learning organization.

Faculty Support and Inclusive Academic Climate

The implementation of a learning organization at the Al Ma'arif Way Kanan Institute is further strengthened by the active support of lecturers who provide academic guidance and open consultation services to students. Based on observations, lecturers set aside time outside of class hours for consultations, provide guidance on scientific writing techniques, and guide students in selecting and developing research topics. This approach emphasizes the role of lecturers not only as teachers, but also as facilitators and mentors who guide students to think critically, creatively, and independently in completing academic assignments. In an interview, the institute's leadership emphasized:

> "We direct lecturers to be learning facilitators, not just teachers. Students must be guided to develop."

This statement shows that the institute prioritizes the development of student competencies, empowering lecturers to support the academic growth of students individually and collectively. Non-Muslim students also shared their experiences regarding this support:

"Lecturers are open to consultation. We are assisted in preparing assignments and motivated to try writing scientific papers."

This statement emphasizes that lecturers provide a safe and supportive environment for students to develop ideas, explore knowledge, and dare to face academic challenges. This consistent guidance service also encourages students to actively engage in the learning process, strengthen their critical thinking skills, and build confidence in producing quality scientific work. In addition, observations show that the academic climate at the institute is relatively conducive and inclusive. Non-Muslim students can participate in the entire learning process, including classes, laboratories, seminars, and student organizations, without experiencing discrimination. These equal opportunities reinforce the principle of academic fairness and facilitate the formation of a collaborative learning culture. This supportive and inclusive environment is an important foundation for the development of a learning organization, as students feel valued, motivated, and encouraged to learn actively, creatively, and continuously. With a combination of faculty support, intensive academic guidance, and a conducive academic climate, the implementation of the learning organization at the Al Ma'arif Way Kanan Institute is not only a formal policy but is also reflected in students' daily practices, strengthening an adaptive collective learning culture that is oriented toward improving academic quality.

Table 1. Strengthening Academic Culture Through Learning Organizations

Strengthening Aspects	Key Findings	Empirical Indicators	Meaning in the Perspective of Learning Organizations
Active Participation in the Learning Process	Non-Muslim students play an active role in learning	Critical and reflective discussions with equal speaking opportunities.	Dialogic learning with psychological safety and participatory academic culture.
Participation in Seminars and Scientific Forums	Students participate as attendees, committee members, moderators, and presenters	Participation in seminars, workshops, proposal drafting, resource person coordination, activity evaluation	Continuous, experiential learning that strengthens soft skills and academic networks.
Culture of Sharing and Collective Learning	Spontaneous formation of interfaith study groups	Reference sharing and cooperative group discussions with balanced feedback.	Shared and team learning with a collaborative, non-competitive focus.
Faculty	A supportive,	Consultation and	Academic leadership

Strengthening Aspects	Key Findings	Empirical Indicators	Meaning in the Perspective of Learning Organizations
Support and Inclusive Academic	discrimination-free learning climate with faculty as facilitators and mentors.	academic guidance with equal opportunities that foster student safety and confidence.	fostering intellectual capacity and fairness as a foundation for learning organizations.

Barriers to Learning Organization at Al Ma'arif Institute Way Kanan
Inhibiting Factors

Although various efforts have been made to build a learning organization at Al Ma'arif Way Kanan Institute, this study found a number of inhibiting factors, most of which stem from internal factors, both from the lecturers and students, as well as challenges arising from institutional policies. These factors are important to consider because they can hinder the effective implementation of a collective, collaborative, and sustainable learning culture in the academic environment.

1. Limited time for educators

The busy schedules of lecturers in carrying out their academic and administrative responsibilities are a major obstacle to optimizing student mentoring. Observations show that some lecturers have very busy schedules, ranging from teaching, research, curriculum development, to academic administration. As a result, the time available for individual and group mentoring is limited. This has an impact on reducing intensive interaction between lecturers and students, which is one of the crucial elements in building a learning organization. This time constraint also has the potential to reduce the quality of academic guidance, task evaluation, and research mentoring that should support active and collaborative learning processes.

2. Low Motivation Among Students

From the students' perspective, low motivation in writing scientific papers is a significant obstacle. Many non-Muslim students admit that they find it difficult to allocate time to focus on research or academic assignments because they are too involved in non-academic activities, such as student organizations, social activities, or committees. One student informant explained: "Sometimes we focus more on organizational activities than academic assignments, so our scientific writing is not optimal." This statement confirms that, even though students have access to learning resources and lecturer support, internal factors such as motivation, time management, and learning priorities remain serious obstacles. These obstacles can reduce the effectiveness of learning organizations, as students are unable to fully take advantage of collaborative learning opportunities, knowledge sharing, or the guidance processes provided.

3. Holiday Policy Factors

In addition to individual internal factors, there are challenges related to institutional policies, particularly the change in holidays from Friday to Sunday. This change was made to accommodate the demands of stakeholders, but it has impacted some non-Muslim students who consider Sunday their main day of worship. This situation has

created an imbalance between academic activities and religious practices, making it difficult for some students to manage their time for studying, attending mentoring sessions, or fully participating in organizational activities and academic seminars.

Supporting Factors

The results of the study show that the development of a learning organization at the Al Ma'arif Way Kanan Institute is supported by various factors, including policy, financial, and non-financial support, as well as conducive academic conditions. These factors play an important role in strengthening a collective, collaborative, and sustainable learning culture among non-Muslim students.

1. Policy Support from Leadership

One of the main factors is policy support from the institute's leadership, particularly the priority given to academic activities. The leadership consistently prioritizes student capacity building and academic quality improvement. This strategy includes the formulation of policies that encourage students to actively participate in learning activities, seminars, research, and scientific skills development. The leadership's commitment affirms that the development of a learning organization is not merely a formal program but an integral part of the institute's vision and mission. "We always place student academic capacity building as our top priority. All the policies we make are aimed at enabling students to learn actively, participate in seminars, and develop their scientific competencies."

2. Non-Financial Support

In addition to financial support, non-financial support also plays an important role. This support includes motivation, guidance, academic mentoring, consulting services, and the provision of adequate references and reading materials. Lecturers and academic staff actively mentor students, provide guidance in writing assignments and scientific papers, and provide consultations related to research and academic skill development. This form of support encourages students to learn independently and collaboratively, while building critical and creative thinking skills. Results of interviews with non-Muslim students: "Lecturers are very open to consultation. We are guided in preparing assignments and scientific papers, given direction and motivation to try new things in research."

3. Conducive Academic Climate and Academic Community Efficacy

A conducive academic climate is another important factor. Observations show that the learning atmosphere at the institute is inclusive and supportive, providing equal opportunities for non-Muslim students to participate in all academic and organizational activities. In addition, the enthusiasm and self-efficacy of the academic community, both lecturers and students, strengthen the culture of collaboration and shared learning. Students are encouraged to be active, innovative, and supportive of one another in the learning process, so that a learning organization develops naturally within the institute environment. Results of interviews with institute leaders: "We encourage the creation of an inclusive learning atmosphere, where all students feel valued and motivated to participate actively."

Analysis of Academic Culture Strengthening through Learning Organization at Al Ma'arif Way Kanan Institute

Based on the research findings, strengthening academic culture through the learning organization approach at Al Ma'arif Way Kanan Institute shows a significant increase in the academic activities of non-Muslim students. This increase is not only measured by the intensity of participation in class, but also by involvement in scientific forums, open discussions, and the growth of independent learning initiatives. Theoretically, this is in line with the concept of learning organizations as stated by (Senge, 2018) that through learning organizations, people continuously expand their capacity to create the results they truly desire, where new and broad mindsets are fostered, where collective aspirations are unleashed, and where people continue to learn to see the whole together. This framework is relevant in the context of higher education because it enables institutions to build an adaptive, reflective, and participatory academic culture (Bui & Baruch, 2012; Örtenblad, 2018). In this context, learning organization at the Al Ma'arif Way Kanan Institute does not stop at the normative level of policy, but has been internalized in the daily practices of students, including non-Muslim students as a minority group.

This transformation is evident in classroom dynamics. The active participation of non-Muslim students in discussions indicates a paradigm shift in learning from a knowledge transmission model to a dialogical and reflective model. From a pedagogical perspective, dialogic learning encourages deeper understanding because students not only receive information but also construct meaning through interaction (Nimasari et al., 2023; Wegerif, 2011). The courage of students in presenting critical arguments and relating the material to social reality reflects the development of higher order thinking skills, such as the ability to analyze, synthesize, and evaluate. Research (Tasrif, 2022) shows that a learning environment that provides space for open questions and critical reflection significantly increases higher-order thinking capacity. Therefore, the learning practices at the Al Ma'arif Way Kanan Institute demonstrate consistency with the characteristics of a learning organization that encourages the collective expansion of intellectual capacity.

This condition cannot be separated from the presence of psychological safety as the foundation of a healthy academic culture. The concept popularized by (Edmondson, 1999) in his research emphasizes that psychological safety allows individuals to take interpersonal risks without fear of being humiliated or discriminated against. The study (Newman et al., 2017) further emphasizes that psychological safety is positively correlated with team learning and collective performance. In the context of religious diversity, this sense of security is an important prerequisite for non-Muslim students to actively participate without experiencing symbolic marginalization. Thus, the classroom is transformed into an inclusive space for dialogue, where differences are not suppressed but rather managed as a source of shared learning.

Furthermore, the implementation of a learning organization is also reflected in the involvement of non-Muslim students in seminars, training sessions, and scientific forums. These activities show that learning is not limited to the classroom, but extends to the realm of real-world experience. The principle of learning by doing, as formulated by David A. Kolb in Experiential Learning, emphasizes that effective learning takes place through a cycle of concrete experience, reflection, conceptualization, and active experimentation.

When students are involved in managing scientific activities, they not only hone their academic competencies, but also develop leadership, communication, and managerial skills. From a learning organization perspective, this practice strengthens the dimensions of team learning and organizational learning, as individual experiences contribute to the collective learning of the institution (Marsick & Watkins, 2003).

The culture of sharing references and forming interfaith study groups further emphasizes the development of shared learning. The process of sharing information, discussion, and joint reflection as described by (Decuyper et al., 2010) is at the core of effective team learning. Collaboration that grows spontaneously without formal instruction shows that the value of collectivity has been internalized. Within Senge's framework, this condition reinforces the dimensions of shared vision and team learning, as students share the awareness that academic success is best achieved through cooperation. Socially, this practice also strengthens cross-identity cohesion and increases the sense of belonging, as emphasized by (Hurtado et al., 2018) in a study on inclusivity in higher education.

This change in academic culture is supported by the transformation of the role of lecturers. Lecturers are no longer merely sources of knowledge, but facilitators and mentors of learning. The collaborative leadership model in higher education has proven to be more effective in creating an innovative and participatory climate (Bolden et al., 2009). Within the framework of a learning organization, the role of leaders and educators is to create conditions that enable collective learning to flourish. The alignment between institutional vision and learning practices shows that academic culture transformation is taking place systematically, not partially.

Leadership policies that guarantee equal opportunities for non-Muslim students reinforce the dimensions of structural and cultural justice. An inclusive academic environment has been shown to increase the engagement and achievement of students from minority groups (Museus et al., 2017). In this context, learning organizations serve as institutional mechanisms for constructively managing diversity. Religious differences are not viewed as social boundaries, but rather as sources of intellectual dialogue that enrich academic perspectives.

CONCLUSSION

Based on the results of the study, strengthening academic culture through learning organizations at the Al Ma'arif Way Kanan Institute is carried out through four main strategies that are integrated with each other, namely active student participation in learning through critical discussions, argumentative presentations, and reflection without discrimination in speaking opportunities; involvement in seminars and scientific forums that include planning to evaluation of activities; the development of a culture of sharing and collective learning through the exchange of references, group discussions, and cooperation without domination; and the creation of an inclusive academic climate through consultation services, scientific guidance, research direction, academic motivation, and equal opportunities to foster a sense of security and confidence in students in developing their academic potential. The inhibiting factors in improving academic culture include the limited time of educators, low student motivation in

participating in academic activities, and holiday policies that limit the optimization of academic program implementation.

Analysis of the strengthening of academic culture through learning organizations shows a significant increase in the academic activities of non-Muslim students. Students are becoming more confident in presenting critical arguments and relating learning materials to social realities, reflecting the development of higher order thinking skills such as analysis, synthesis, and evaluation. In addition, the involvement of non-Muslim students in seminars, training, and scientific forums shows that the learning process is not limited to the classroom, but extends to the realm of real-world experience. This practice strengthens the dimensions of team learning and organizational learning, as individual experiences contribute to the collective learning of the institution. Furthermore, the culture of sharing references and the formation of interfaith study groups further emphasizes the development of shared learning in the academic environment. This study serves as the basis for developing inclusive and collaborative academic policies for non-Muslim students. Further research should be conducted comparatively, assessing long-term impacts and exploring strategies to strengthen student motivation and optimize educators' time.

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