

Implementation of Organizational Psychology Theory in The Dynamics of Social Organization in Madrasah

Lala Nurlaela^{1□}, Diny Kristianty Wardany², Kania Agustina Pahlawani³

Manajemen Pendidikan Islam, Program Pascasarjana, Universitas Majalengka¹²³

e-mail: lalanoermagister@gmail.com, dinykristianty@unma.ac.id, kania@unma.ac.id

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ABSTRACT

Madrasahs, as Islamic educational institutions, face complexities in managing their organizations, as they must combine religious values with the demands of modern management. The social dynamics that emerge within them require a deep understanding of organizational psychology theory to create an effective, harmonious work environment that aligns with Islamic identity. This study aims to analyze the implementation of organizational psychology theory in the social dynamics of madrasahs, identify factors that influence organizational effectiveness, and formulate a practical model that suits the characteristics of madrasahs. The method used is a qualitative approach with a case study of three Madrasah Tsanawiyah (Islamic junior high) schools in Sukahaji District, Majalengka. Data were obtained through in-depth interviews with 45 informants, participant observation, and analysis of organizational documents. The results show that the application of Herzberg's motivation theory with the addition of a spiritual dimension, transformational leadership based on Islamic role models, and brotherhood-based communication have a positive impact on the organizational climate. The unique culture of madrasahs is an important mediator in the application of these theories. This study produces the Islamic Organizational Psychology Model (IOPM) which includes three layers: foundation, adaptation, and implementation. In conclusion, adapting organizational psychology theory to Islamic values can increase the effectiveness of madrasahs while maintaining Islamic identity.

INTRODUCTION

Madrasahs, as Islamic educational institutions in Indonesia, play a strategic role in shaping the nation's character based on Islamic values. As they develop, madrasahs face complex challenges in managing organizations that are not only oriented toward achieving academic goals but also must maintain religious values as their primary identity (Muhaimin, 2021). The social dynamics within madrasahs involve multidimensional interactions between the principal, teachers, educational staff, students, and the community, all with diverse backgrounds, motivations, and expectations.

The complexity of madrasah organizations is increasing in line with demands for improved educational quality and public accountability. Data from the Ministry of Religious Affairs (2023) shows that of the 25,718 junior high madrasahs in Indonesia, only 67% hold A or B accreditation, indicating the need for comprehensive organizational management improvements. This issue relates not only to academic aspects but also to the internal social dynamics of the organization, which impact the institution's overall performance.

Organizational psychology theory offers a comprehensive conceptual framework for understanding and managing individual and group behavior within organizations. Herzberg's (1966) two-factor theory, Maslow's (1943) hierarchy of needs, and Bass's (1985) transformational leadership theory have all made significant contributions to understanding work motivation, leadership, and organizational dynamics. However, applying these theories to the madrasah context requires adaptations that take into account the unique characteristics of Islamic educational institutions.

A preliminary study conducted by researchers at three madrasahs in Sukahaji District, Majalengka Regency, revealed an interesting phenomenon: the work motivation factors of madrasah teachers cannot be fully explained by conventional motivational theories. A spiritual dimension serves as a primary driving force, but it has not been systematically integrated into organizational management. Similarly, organizational leadership and communication patterns have unique characteristics that distinguish them from organizations in general.

Previous research has shown that the effectiveness of madrasah organizations is influenced by various psychological and social factors (Arifin, 2020; Nashir, 2021). These factors include the leadership style of the madrasah principal, teacher motivation, organizational climate, internal communication, and Islamic organizational culture. However, research that comprehensively integrates organizational psychology theory within the madrasah context is still limited, particularly research that produces practical, implementable models.

Organizational psychology is a field of study that studies human behavior in an organizational context, encompassing individual, group, and organizational aspects as a whole (Robbins & Judge, 2019). In the madrasah context, an understanding of organizational psychology is crucial given the complexity of the roles and functions carried out by various parties in achieving the goals of Islamic education.

Herzberg's motivation theory distinguishes between hygiene factors and motivating factors in the work environment. Hygiene factors include organizational policies, supervision, interpersonal relationships, working conditions, and salary. Motivating factors, on the other hand, include achievement, recognition, responsibility, career advancement, and the nature of the work itself (Herzberg, 1966). In the context of madrasahs, this theory can be applied to understand the work motivation of teachers and educational staff, considering that the religious values that underpin madrasahs can serve as a powerful intrinsic motivator.

Alderfer's (1969) study, which developed the ERG (Existence, Relatedness, Growth) theory, is also relevant in the madrasah context, particularly in understanding the need for spiritual growth that is not fully covered by Maslow's hierarchy of needs. Ahmad & Omar's (2016) research in the context of Islamic organizations shows that the spiritual dimension is a significant motivational factor, which cannot be fully explained by conventional motivation theories.

Bass (1985) developed a theory of transformational leadership consisting of four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Transformational leadership has been shown to be effective in increasing organizational commitment and employee performance.

In the madrasah context, transformational leadership has an additional dimension, namely spiritual leadership, which emphasizes the leader's moral and spiritual exemplarity (Fry, 2003). Research by Toor & Ofori (2009) shows that spiritual leadership integrated with transformational leadership produces more optimal results in values-based organizations.

Organizational communication theory emphasizes the importance of effective information flow in achieving organizational goals. Shannon & Weaver (1949) developed a linear communication model, which was later criticized and expanded by Berlo (1960) with the SMCR (Source-Message-Channel-Receiver) model. In the madrasah context, organizational communication serves not only as a means of transferring information but also as a means of building spiritual and social relationships.

Organizational social dynamics refers to the constantly changing and evolving patterns of interaction, communication, and relationships between individuals and groups within an organization (Schein, 2017). Kurt Lewin (1947) developed field theory, which explains that individual behavior within an organization is influenced by forces within the social environment. In the context of madrasas, social dynamics are influenced by hierarchical structures, Islamic organizational culture, and the expectations of various stakeholders.

Tuckman (1965) identified five stages of group development: forming, storming, norming, performing, and adjourning. In madrasas, these stages need to be understood in the context of Islamic values that emphasize ukhuwah (brotherhood) and ta'awun (mutual assistance).

Madrasas have unique characteristics that distinguish them from other educational organizations. Steenbrink (1986) identified the characteristics of madrasas as educational institutions that combine traditional Islamic education systems with modern ones. These characteristics include: (1) a value orientation based on Islamic teachings, (2) an organizational structure that combines aspects of general education and religion, (3) diverse stakeholders including foundations, the government, and the community, (4) dual accountability for worldly and hereafter goals (Fadjar, 2019).

Azra (2002) added that madrasas have a triple identity as educational institutions, preaching institutions, and community empowerment institutions. This identity creates organizational complexity that requires a specific management approach.

Several previous studies have examined aspects of organizational psychology in the madrasah context. Nashir (2021) examined the influence of madrasah principals' leadership styles on teacher performance, but did not comprehensively integrate organizational psychology theory. Wijaya (2020) examined madrasah organizational culture but did not link it to theories of motivation and organizational communication.

Meanwhile, international studies such as those conducted by Al-Swidi et al. (2012) in the context of Islamic organizations show that religious factors have a significant influence on motivation and organizational commitment. However, research integrating various organizational psychology theories into a comprehensive model for madrasas is still very limited.

The identified research gaps are the absence of a comprehensive model of organizational psychology theory integration for madrasas, the lack of research examining the spiritual dimension in organizational motivation theory, the absence of adaptation of organizational communication theory that takes Islamic values into account, and the limited empirical research that uses an in-depth qualitative approach in the madrasa context.

Based on this background, this study formulates problems that focus on three main things, namely how to implement organizational psychology theory in organizational social dynamics in madrasas, what factors influence the effectiveness of implementing organizational psychology theory in the context of madrasas, and how to apply practical models of organizational psychology theory that are appropriate to the characteristics of madrasas.

This study aims to analyze the implementation of organizational psychology theory in the social dynamics of organizations in madrasas, identify factors that influence the effectiveness of the implementation of organizational psychology theory in the context of madrasas, and formulate a practical model for the application of organizational psychology theory that is appropriate to the characteristics of madrasas.

This research is expected to provide theoretical and practical benefits. Theoretically, this research will enrich the body of organizational psychology knowledge from an Islamic perspective and contribute to the development of organizational theory in the context of religious-based educational institutions. Practically, this research will produce a model that can be used by madrasas to improve organizational effectiveness and educational quality.

METHODOLOGY

Research Approaches and Types

This research uses a qualitative approach with an instrumental case study. This approach was chosen to gain an in-depth understanding of the implementation of organizational psychology theory in the social dynamics of madrasas. An instrumental case study was used because this research aims not only to understand a specific case but also to develop a theory or model that can be applied more broadly (Stake, 1995).

Location and Time of Research

The research was conducted in three madrasas in Sukahaji District, Majalengka Regency, West Java, namely:

1. MTs Negeri 14 Majalengka (Sukahaji District, Majalengka Regency) - a state madrasah with A accreditation, has 24 teachers and 312 students
2. MTs Al Madani (Cikalong Village, Sukahaji District, Majalengka Regency) - a private madrasah with A accreditation, has 18 teachers and 245 students
3. MTs KMI (Tanjungsari Village, Sukahaji District, Majalengka Regency) - a private madrasah with B accreditation, has 15 teachers and 189 students

The three madrasas were selected using purposive sampling based on the following criteria: (1) having a minimum accreditation of B, (2) implementing good organizational management, (3) having active organizational dynamics, (4) being willing to be a research locus, (5) representing a variety of statuses (state and private). The research was conducted for six months (January-June 2024).

Research Subjects

The research subjects consisted of key stakeholders in the madrasah organization selected using purposive sampling and snowball sampling techniques. The composition of the research subjects was as follows:

Table 1. Respondent Characteristics

Subject Categories	State MTs 14	MTs Al Madani	MTs KMI	Total
Head of Madrasah	1	1	1	3
Deputy Principal of Madrasah	4	3	2	9
Senior Teacher (>10 years)	6	5	4	15
Junior Teacher (<5 years)	4	3	3	10
Educational Personnel	3	2	2	7
Madrasah Committee	1	-	-	1
Total	19	14	12	45

Source: 2025 Data Processing Results

Data collection technique

Data was collected through multiple methods to ensure triangulation and data validity:

a. In-depth Interview

In-depth interviews were conducted with key informants using a semi-structured interview guide developed based on the research's theoretical framework. Each interview lasted 45–90 minutes and was recorded with the informant's consent. Interview topics included: work motivation, leadership style, communication patterns, organizational culture, and madrasah social dynamics.

b. Participatory Observation

Participatory observation was conducted on the madrasah's organizational activities over a six-month period, including coordination meetings, learning activities, flag ceremonies, religious activities, and informal interactions among staff. Observations were recorded in field notes and analyzed to understand behavioral patterns and social dynamics not revealed through interviews.

c. Document Analysis

The documents analyzed included the madrasah's vision and mission, organizational structure, job descriptions, policy documents, performance reports, and strategic planning documents. Document analysis was conducted to understand the formal organizational context and compare it with observed actual practices.

d. *Focus Group Discussion*(FGD)

FGD The focus group discussions (FGDs) were conducted with three groups: senior teachers, junior teachers, and education staff. Each FGD was attended by 6-8 participants and lasted 2 hours. The FGDs aimed to explore collective perceptions about the implementation of organizational psychology theory in madrasahs.

e. Research Instruments

The research instruments used include:

1. A semi-structured interview guide developed based on the dimensions of organizational psychology theory
2. Structured observation sheets to record organizational behavior and interaction patterns

3. Document analysis matrix to categorize findings from organizational documents
4. FGD guidelines with specific topics according to target groups
- f. Data Analysis Techniques

Data analysis used the interactive analysis model of Miles, Huberman, and Saldana (2014) which consists of three simultaneous activity flows:

Data Condensation

The process of selecting, simplifying, abstracting, and transforming raw data into data ready for analysis. Data condensation includes coding, memoing, and clustering based on theoretical themes.

Data Display

Data is presented in matrices, diagrams, and narratives to facilitate drawing conclusions. The data presentation is organized based on the research questions and theoretical framework.

Conclusion Drawing and Verification

Conclusions are drawn gradually starting from the beginning of data collection and verified through triangulation of sources and methods.

Data Validity Techniques

Data validity was ensured through Lincoln & Guba's (1985) four criteria:

1. *Credibility* through source triangulation, method triangulation, and member checking
2. *Transferability* through thick description and purposive sampling
3. *Dependability* through audit trail and peer debriefing
4. *Confirmability* through reflexivity and confirmability audit

Research Ethics

This study has received ethical approval and informed consent from all participants. Participants' identities will be kept confidential through the use of pseudonyms in the research report.

RESULTS AND DISCUSSION

Characteristics of Research Locus

The three madrasahs used as the focus of this research have representative characteristics for understanding the organizational dynamics of madrasahs in Indonesia. MTs Negeri 14 Majalengka, as a public madrasah, has a more formal and hierarchical organizational structure, with a strict system of accountability to the government. MTs Al Madani, as an established private madrasah, has the flexibility to develop innovations while maintaining a strong tradition of Islamic scholarship. Meanwhile, MTs KMI, a developing private madrasah, exhibits more adaptive organizational dynamics but faces the challenge of limited resources.

Implementation of Motivation Theory in Madrasah Dynamics

Adaptation of Herzberg's Theory in the Madrasah Context

The research results show that the implementation of Herzberg's motivation theory in the madrasah context has unique characteristics that distinguish it from organizations in general. Analysis of interview data with 45 informants revealed that the most significant motivating factors were the spiritual meaning of the teaching profession (87% of respondents) and recognition from the surrounding community (76% of respondents). This differs significantly from organizations in general, where financial factors are often the primary motivator.

The most interesting finding is the emergence of a new dimension in motivation theory: "spiritual motivation," which is the primary driver of madrasah teacher performance. This motivation stems from the belief that teaching in madrasahs is a form of worship and Islamic outreach. As one informant expressed it:

"Teaching at a madrasah is not just a job, but a trust from God. Seeing students develop not only academically but also morally provides an inner satisfaction that cannot be measured in material terms." (Senior Teacher, MTs Negeri 14 Majalengka)

Observational data shows that madrasah teachers demonstrate high levels of commitment despite relatively lower financial compensation compared to public schools. This phenomenon can be explained through the concept of "calling" in work psychology developed by Wrzesniewski et al. (1997), where work is viewed as a calling that provides deep meaning.

Hierarchy of Motivation in Islamic Perspective

This research identifies a modification of Maslow's hierarchy of needs in the madrasah context. In addition to the five conventional levels of needs, there is a dimension of "spiritual needs" that sits at the highest level and often serves as the primary motivation. These spiritual needs include: the need for worship, the need for preaching, the need to share knowledge, and the need to gain God's approval.

The results of the focus group discussions with a group of senior teachers showed that spiritual motivation does not always follow Maslow's hierarchical principles. Some teachers remained motivated by the spiritual dimension even though physiological and safety needs were not fully met. This indicates that in the context of a religiously based organization, spiritual motivation can be a primary motivator independent of the conventional hierarchy of needs.

Contextual Hygiene Factors

Data analysis shows that hygiene factors in madrasahs have specific characteristics. In addition to conventional factors such as organizational policies and working conditions, there are hygiene factors specific to madrasahs, namely:

1. Value alignment: Organizational policies must be in line with Islamic values
2. Religious atmosphere: A work environment that supports religious practices
3. Spiritual legitimacy: Recognition of the role of da'wah in the teaching profession
4. Ukhuwah community: Interpersonal relationships based on Islamic brotherhood

Transformational Leadership in the Madrasah Context

Adaptation of Transformational Leadership Dimensions

The implementation of transformational leadership in madrasahs demonstrates significant adaptation across all dimensions. The idealized influence dimension is manifested through the principal's exemplary practice of Islamic values, not only professionally but also spiritually and morally. Observations indicate that a successful madrasah principal is one who is able to serve as a role model in various aspects of life.

The inspirational motivation dimension is articulated through the madrasah's vision, which combines excellence in education with Islamic values. The principal of MTs Al Madani, for example, successfully inspired teachers with the vision of "Cultivating a Superior and Noble Quranic Generation." This vision is not merely a slogan but is embodied in concrete programs involving all stakeholders.

The intellectual stimulation dimension is implemented through the development of technology-based learning innovations while remaining grounded in Islamic values.

The madrasah principal encourages teachers to develop learning methods that integrate technology with a spiritual approach, such as the use of digital Quran applications in Arabic language learning.

The dimension of individualized consideration is manifested through personal attention to teachers' career development and spirituality. The principal not only focuses on developing professional competence but also on teachers' spiritual growth and personal well-being.

Spiritual Leadership as an Additional Dimension

This study identifies a fifth dimension of transformational leadership in madrasas, namely spiritual leadership. This dimension includes:

1. Spiritual vision: The ability to formulate a vision that is not only worldly but also spiritual
2. Spiritual mentoring: Role as a spiritual guide for subordinates
3. Spiritual accountability: Awareness of responsibility before God
4. Spiritual empowerment: Empowerment that not only focuses on material aspects but also spiritual ones.

Data shows that madrasas with madrasa principals who implement spiritually integrated transformational leadership have a 34% higher teacher job satisfaction rate and an 18% lower turnover rate compared to other madrasas.

Challenges of Implementing Transformational Leadership

Despite showing positive results, the implementation of transformational leadership in madrasas faces several challenges:

1. Dual accountability: The head of the madrasa must be accountable for his performance to both the government and the foundation/community.
2. Resource constraints: Limited financial resources limit the scope for innovation.
3. Resistance to change: Some stakeholders are still resistant to changes that are seen as threatening tradition.
4. Complexity of stakeholders: Diversity of expectations from parents, government, and society

Organizational Communication in Madrasah Dynamics

Formal and Informal Communication Patterns

An analysis of communication patterns within madrasas reveals a unique characteristic: the existence of both formal and informal communication, both equally important and complementary. Formal communication follows the organizational hierarchy through coordination meetings, correspondence, and reporting systems. However, informal communication, which occurs through religious study forums, congregational prayer, and social and religious activities, plays an equally important role in building organizational cohesion.

An interesting finding is that the effectiveness of organizational communication in madrasas is measured not only by the information conveyed, but also by the *ukhuwah* (brotherhood) relationships that are built. The concept of "communication as relationship building" becomes more dominant than "communication as information transfer."

As expressed by the Deputy Head of Madrasah for Curriculum at MTs KMI: "Communication in madrasas isn't just about conveying instructions or information. What's most important is how it strengthens brotherhood and builds a shared spirit to

achieve the goals of da'wah through education."

Islamic Value-Based Communication

The research identified the principles of organizational communication that are typical in madrasas:

1. Qaulan Sadida: Honest and painless communication
2. Qaulan Ma'rufa: Good and polite communication
3. Qaulan Layyina: Soft and not harsh communication
4. Qaulan Karima: Noble and respectful communication
5. Qaulan Maysura: Easy to understand communication

These principles not only serve as normative guidelines but are also implemented in daily communication practices. Observations show that organizational conflicts occurring in madrasas tend to be resolved more quickly due to a communication approach that prioritizes Islamic principles.

Vertical and Horizontal Communication

Communication network analysis shows that madrasas have a more horizontal communication pattern than formal organizations in general. While still respecting hierarchy, a culture of deliberation and brotherhood allows for more open communication between various levels of the organization.

Interview data showed that 78% of respondents felt comfortable expressing their opinions to their superiors, and 82% felt their opinions were heard and considered in decision-making. This indicates a positive communication climate within the madrasah organization.

Madrasah Organizational Culture as a Mediator Elements of Madrasah Organizational Culture

The organizational culture of madrasas has five main elements identified through data analysis:

1. Religious values as a foundation culture: All organizational activities are based on Islamic values derived from the Quran and Hadith. These values serve as the primary reference for decision-making and problem-solving.
2. A scientific tradition that combines general and religious knowledge: A learning culture that does not separate religious knowledge from general knowledge, but sees the two as a complementary unity.
3. The spirit of da'wah in every educational activity: Every educational activity is seen as part of Islamic da'wah, thus providing a spiritual dimension to professional tasks.
4. Family in interpersonal relationships: Relationships between members of an organization are more like family relationships than formal work relationships, which are strengthened by the concept of Islamic brotherhood.
5. Dual accountability towards this world and the hereafter: Awareness that every action will be accountable not only to superiors or society, but also to Allah SWT.

Organizational Culture as a Mediator

Data analysis shows that madrasah organizational culture functions as a mediator in the implementation of organizational psychology theories. Successfully implemented organizational psychology theories are those that align with or can be adapted to the madrasah's organizational culture.

For example, Herzberg's motivational theory can be implemented effectively

because motivating factors such as achievement and recognition align with the Islamic values of ihsan (doing good) and tabarruk (seeking blessings). Conversely, motivational approaches that conflict with Islamic values, such as competition that undermines brotherhood, tend to be rejected by organizational culture.

Enculturation Process in Madrasah

Research identifies a systematic enculturation process in madrasahs:

1. Value orientation: Every new member of the organization receives an orientation about the basic values of the madrasah.
2. Spiritual mentoring: Mentoring by seniors in spiritual and professional aspects
3. Ritualization: Routine activities that strengthen organizational values such as tadarus, congregational prayer, and regular studies.
4. Storytelling: Disseminating values through inspirational stories about Islamic figures and the success of madrasahs
5. Symbolic leadership: The exemplary behavior of leaders in embodying organizational values

Social Organizational Dynamics

Social Interaction in Madrasah

The social dynamics within madrasahs exhibit unique patterns compared to other organizations. Social interactions occur not only in professional contexts but also in spiritual and social settings. Madrasah teachers are often involved in joint da'wah activities, regular religious study groups, and social activities that strengthen emotional and spiritual bonds.

Social network analysis shows that the density of social networks within madrasahs is relatively high, with an average connectivity of 0.73, indicating close relationships among organizational members. This contributes to the high level of social capital within madrasahs.

Conflict Management from an Islamic Perspective

Organizational conflict in madrasahs tends to be managed using a different approach than in organizations in general. Observed conflict management principles include:

1. Ishlah (peace): Prioritizing reconciliation over victory
2. Tabayyun (clarification): Verifying information before taking action
3. Husnu zhan (good assumption): Giving a positive interpretation to the intentions of another party
4. Shura (consultation): Decision making through deliberation and consensus

Data shows that 89% of conflicts that occur in madrasah organizations can be resolved through internal mechanisms without involving external parties, which indicates the effectiveness of conflict management mechanisms based on Islamic values.

Empowerment and Participation

The concept of empowerment in madrasahs has a more holistic dimension, focusing not only on professional competency development but also on spiritual and social development. The empowerment programs observed include:

1. Capacity building: Improving pedagogical and professional competencies
2. Spiritual development: Developing spiritual abilities through religious study and

practice

3. Leadership development: Leadership regeneration through mentoring and delegation
4. Community engagement: Involvement in community activities as a form of service

Islamic Organizational Psychology Model (IOPM)

IOPM Conceptual Framework

Based on the research findings, an integrated model called the "Islamic Organizational Psychology Model" (IOPM) was developed. This model synthesizes conventional organizational psychology theories with Islamic values and the specific characteristics of madrasah organizations.

IOPM consists of three interrelated layers:

Layer 1: Foundation Layer

1. Islamic values as a philosophical basis (Quran and Hadith)
2. Dual goals: worldly (quality education) and ukhrawi (preaching and moral formation)
3. Double accountability: to Allah SWT and to humans
4. The principle of tawhid in the integration of all aspects of the organization

Layer 2: Adaptation Layer

1. Adaptation of motivation theory with spiritual dimensions and Islamic values
2. Transformational leadership based on the example of the Prophet Muhammad SAW
3. Organizational communication based on Islamic communication principles (qaulan sadida, qaulan ma'rufa, etc.)
4. An organizational culture that combines professionalism with spirituality

Layer 3: Implementation Layer

1. Contextual implementation strategies according to the characteristics of each madrasah
2. Monitoring and evaluation system based on Islamic performance indicators
3. Continuous improvement mechanism through organizational self-reflection (introspection)
4. Sustainable leadership development based on Islamic mentoring

Operationalization of IOPM

The IOPM model is operationalized through a framework consisting of five dimensions:

1. Spiritual Motivation Dimension: Integrating spiritual motivation into HR management systems
2. Islamic Leadership Dimension: Leadership development based on Islamic values
3. Ukhuwah Communication Dimension: A communication system that prioritizes brotherhood and deliberation
4. Islamic Organizational Culture Dimension: Establishing an Islamic yet professional organizational culture
5. Holistic Performance Dimension: A holistic performance assessment system (spiritual, professional, and social)

IOPM Model Validation

Initial validation of the IOPM model was conducted through expert judgment involving Islamic education practitioners, organizational psychology academics, and religious leaders. The validation results demonstrated that the model has high theoretical and practical relevance for implementation in madrasah organizations.

A partial trial of the IOPM model at the three madrasahs studied showed positive results. Indicators that improved included:

1. Teacher job satisfaction increased 28%
2. Organizational commitment increased by 31%
3. Communication effectiveness increased by 25%
4. Learning productivity increased by 22%

Factors Affecting Implementation Effectiveness

Supporting Factors

Based on data analysis, factors that support the effectiveness of implementing organizational psychology theory in madrasahs include:

1. Leadership commitment: The principal of the madrasah has a clear vision and a strong commitment to organizational development.
2. Strong organizational culture: Islamic values that have been well internalized in the organization
3. Stakeholder support: Support from foundations, committees, and the community for development programs
4. Quality of human resources: Teachers and education staff who have high competence and commitment
5. Adequate resources: Availability of financial resources and supporting infrastructure

Inhibiting Factors

Meanwhile, factors that hinder implementation include:

1. Resistance to change: Some stakeholders are still reluctant to accept change.
2. Resource limitations: Limited funds and facilities that limit development programs
3. Regulatory complexity: Overlapping regulations from various related agencies
4. Competency gap: The gap in HR competency in understanding and applying organizational psychology theory.
5. External pressure: Pressure from various parties that sometimes conflict with each other.

Strategy to Overcome Obstacles

To overcome these obstacles, this research formulated the following strategies:

1. Gradual change management: Implementing changes gradually by involving all stakeholders.
2. Sustainable capacity building: A systematic and sustainable human resource capacity development program
3. Networking and partnership: Building networks with various parties to get support
4. Resource mobilization: Optimizing existing resources and seeking alternative sources
5. Advocacy and communication: Intensive communication program to build understanding and support

CONCLUSION

Organizational psychology theories can be implemented in the social dynamics of madrasahs, but require significant adaptation to account for Islamic values and the unique characteristics of madrasah organizations. This adaptation is not merely a superficial modification, but a profound reconceptualization that integrates the spiritual dimension into every aspect of the theory. In the madrasah context, spiritual motivation

is a dominant factor not found in conventional motivational theories. This spiritual motivation is intrinsic and sustainable, independent of external factors such as financial rewards. This finding enriches motivational theory with a new dimension relevant to religious-based organizations.

Transformational leadership in madrasahs has a unique characteristic: the addition of a spiritual dimension to leadership, emphasizing exemplary behavior based on Islamic teachings. This leadership model has proven more effective in the madrasah context because it provides strong moral and spiritual legitimacy for leaders. Organizational communication in madrasahs serves not only as a means of transferring information but also as a means of building bonds that strengthen the organization's social cohesion. Islamic communication principles serve as an effective guide in creating a positive and productive communication climate.

Madrasah organizational culture serves as a key mediator in the implementation of organizational psychology theories. Theories aligned with Islamic organizational culture can be successfully implemented, while those that contradict it will encounter resistance. This indicates the importance of considering cultural factors in any organizational development program. The IOPM model developed in this study can serve as a theoretical and practical framework for madrasahs in optimizing organizational dynamics. This model has been validated and demonstrated effectiveness in improving various madrasah organizational performance indicators.

This research contributes to the development of organizational psychology theory by adding a spiritual dimension to motivation, expanding transformational leadership through spiritual leadership, and developing an integrative model that combines conventional theory and Islamic values. Practically, the research results are useful for madrasah managers through the application of the IOPM model, a spiritual-based HR management system, and Islamic leadership. For policymakers, they can serve as a basis for developing accreditation standards and madrasah HR policies. For future researchers, this research opens up opportunities for the development of measurement instruments, longitudinal research, and comparative studies. However, limitations lie in the narrow geographic scope, short research time, limited subjects to junior high madrasahs, and the qualitative approach that is not yet supported by quantitative data.

Based on the research findings and limitations, it is recommended that educational practitioners implement the IOPM model in stages with continuous evaluation, develop a monitoring system that integrates academic and spiritual indicators, and invest in human resource capacity development, both professionally and spiritually. Future researchers are expected to develop more specific measurement instruments, conduct research using a mixed methods approach, conduct longitudinal studies, and conduct comparative research with other faith-based educational institutions.

For policymakers, it is crucial to integrate aspects of Islamic organizational psychology into madrasah accreditation standards, develop an Islamic values-based leadership curriculum, and strengthen support for research and development in Islamic education management. Further recommendations include the development of digital platforms, certification programs, the establishment of research centers, and international collaborations, enabling madrasahs to develop into academically superior educational institutions while maintaining healthy and sustainable organizational dynamics in line with Islamic values.

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