



THE INTEGRATION OF LEARNING ORGANIZATION AND KNOWLEDGE ECOLOGY IN THE ISLAMIC BOARDING SCHOOL EDUCATION SYSTEM: A CASE STUDY OF DAARUL FALAH ISLAMIC BOARDING SCHOOL, SERANG

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ABSTRACT

Objective: This study aims to analyze the integration of the learning organization and knowledge ecology concepts within the Islamic boarding school (pesantren) education system and to identify the roles of these two concepts in enhancing learning quality, knowledge management, and institutional development at Daarul Falah Islamic Boarding School, Serang. This study is motivated by the need for the transformation of pesantren education to adapt to social changes, technological advancements, and societal demands while maintaining the Islamic values that constitute its fundamental identity. **Method:** This research employed a qualitative approach using a case study method. Data were collected through in-depth interviews, participant observation, and document analysis related to learning processes, institutional management, and knowledge-sharing activities within the pesantren. Data analysis was conducted through the stages of data reduction, data display, and thematic conclusion drawing. **Results:** The findings reveal that the integration of learning organization and knowledge ecology has been implemented through a culture of continuous learning, collaboration among pesantren stakeholders, the strengthening of learning communities, and the utilization of knowledge networks involving students (santri), teachers (ustaz), alumni, and the wider community.

ABSTRAK

Objektif: Penelitian ini bertujuan untuk menganalisis integrasi konsep learning organization dan knowledge ecology dalam sistem pendidikan pesantren, serta mengidentifikasi peran kedua konsep tersebut dalam meningkatkan kualitas pembelajaran, pengelolaan pengetahuan, dan pengembangan kelembagaan di Pondok Pesantren Daarul Falah Serang. Kajian ini dilatarbelakangi oleh tuntutan transformasi pendidikan pesantren agar mampu beradaptasi dengan perubahan sosial, teknologi, dan kebutuhan masyarakat tanpa meninggalkan nilai-nilai keislaman yang menjadi karakter utamanya. **Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi yang berkaitan dengan proses pembelajaran, manajemen kelembagaan, serta aktivitas berbagi pengetahuan di lingkungan pesantren. Analisis data dilakukan melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan secara tematik. **Hasil:** Hasil penelitian menunjukkan bahwa integrasi learning organization dan knowledge ecology telah terimplementasi melalui budaya belajar berkelanjutan, kolaborasi antarwarga pesantren, penguatan komunitas pembelajaran, serta pemanfaatan jaringan pengetahuan yang melibatkan santri, ustaz, alumni, dan masyarakat.

Kata kunci: Market Place Activity, hasil belajar, Pendidikan Agama Islam, model pembelajaran, pembelajaran aktif.

INTRODUCTION

Islamic boarding schools (pesantren) are Islamic educational institutions that hold a crucial place in the history and development of education in Indonesia. They serve not only as institutions for the transmission of Islamic knowledge but also as spaces for the development of character, discipline, independence, leadership, and the inculcation of religious values in daily life. As they develop, pesantren can no longer be understood solely as traditional educational institutions, but rather as Islamic educational institutions with increasingly complex social, cultural, academic, and institutional functions. The strengthening of pesantren's position within the national education system also demonstrates their strategic role in developing human resources rooted in Islamic values while simultaneously responding to social change and developments in modern education (Hefner, 2016; Lukens-Bull, 2021).

In the context of contemporary education, educational institutions are required to adapt to increasingly rapid changes in science, technology, societal needs, and social dynamics. Educational institutions are no longer simply required to perform routine administrative and learning functions; they also need to build institutional capacity for continuous learning. This is where the concept of a learning organization becomes relevant. A learning organization refers to an organization that has the ability to collectively create, acquire, share, and use knowledge to continuously improve organizational quality (Kools et al., 2020; Kools & Stoll, 2016). In the context of educational institutions, a learning organization is characterized by a shared vision, team learning, a reflective culture, innovation, learning leadership, a knowledge exchange system, and openness to the external environment (Harris & Jones, 2018; Sierra-Huedo et al., 2023; Stoll & Kools, 2017).

The concept of a learning organization is crucial for understanding Islamic boarding schools (pesantren) because they have a comprehensive and sustainable educational system. Pesantren not only provide formal classroom learning but also foster a culture of learning through dormitory life, the practice of worship, moral strengthening, daily discipline, language activities, religious studies, and interactions between kiai (Islamic teachers), ustaz (Islamic teachers), administrators, and students (santri). Therefore, pesantren possess strong social and cultural capital to develop as learning organizations. However, this potential requires a more systematic examination, as not all educational institutions with intensive learning activities can automatically be considered learning organizations. A new institution can be understood as a learning organization if it has institutional mechanisms that enable collective learning, reflection, innovation, knowledge sharing, and continuous improvement (Fullan, 2020; Hargreaves & O'Connor, 2018; Leithwood et al., 2020).

In addition to the concept of learning organization, the knowledge ecology approach is also important in understanding the Islamic boarding school education system. Knowledge ecology views knowledge as a living, moving, and evolving ecosystem through the relationships between actors, values, practices, media, structures, culture, and the social environment. Knowledge is not only understood as information documented in the curriculum or textbooks, but also as social practices that are inherited, exchanged, and developed through daily interactions (Dalkir, 2017; Hislop et al., 2018; North & Kumta, 2018). In Islamic boarding schools, knowledge is not only present in the form of formal subjects, but also in the form of scientific traditions, manners, exemplary behavior, worship habits, memorization, mastery of yellow books, dormitory discipline, and collective life practices. Therefore, Islamic boarding schools can be understood as knowledge ecosystems with their own unique characteristics.

Daarul Falah Islamic Boarding School in Serang is one of the Islamic boarding schools relevant to study through the integration of the concepts of learning organization and knowledge ecology. This boarding school is a boarding school and offers two levels of education: Madrasah Tsanawiyah (Islamic Junior High School) and Madrasah Aliyah (Islamic Senior High School). The number of students reaches approximately 1,500, all of whom reside within the school grounds. A 24-hour supervision system is in place, ensuring that the educational process takes place not only in the classroom but also within the students' daily lives. This demonstrates that Daarul Falah Islamic Boarding School has an intensive, structured, and comprehensive educational character. This boarding school system allows for the formation of a stronger learning environment, as students experience academic, religious, social, and character development within an integrated system (Fitri et al., 2024; R. Hidayat & Rahman, 2023; Pahrurroji, 2025).

Another unique feature of the Daarul Falah Serang Islamic Boarding School lies in its use of three curriculum elements: the Ministry of Religious Affairs curriculum, the Gontor Ponorogo Modern Islamic Boarding School curriculum, and the Salafiyah Islamic boarding school curriculum through the study of yellow books. The integration of these three curriculum elements demonstrates a meeting between formal madrasa education, the modern Islamic boarding school education system, and classical Islamic scholarly traditions. From a knowledge ecology perspective, this integration is not merely a combination of teaching materials, but also a meeting of various sources of knowledge, values, learning methods, academic traditions, and educational orientations. The Ministry of Religious Affairs curriculum represents formal knowledge and national education standards, the Gontor curriculum represents the modernization of the Islamic boarding school system, strengthening the language, discipline, and leadership of students, while the Salafiyah curriculum through yellow books represents the continuity of classical Islamic scholarly traditions (Nuzula, 2025; Wardatushobariah et al., 2025; Zakiya et al., 2023).

Ideally, the integration of these three curriculum elements can enrich the Islamic boarding school education system. Students not only acquire formal religious and general knowledge, but also receive character development, language strengthening, in-depth study of Islamic texts, and life experiences within the Islamic boarding school culture. However, at the same time, complex curriculum integration also has the potential to pose challenges in the planning, implementation, coordination, evaluation, and development of learning. Islamic boarding schools with large student populations require a clear knowledge governance system so that various sources of knowledge do not operate in isolation but rather support each other in achieving educational goals. Research on integrative curriculum in Islamic boarding schools shows that the success of curriculum integration is highly dependent on institutional readiness, educator competence, consistent management, organizational culture, and ongoing evaluation (Efendi, 2023; Faizin, 2024; Salabi, 2023).

The academic gap in this research lies in the limited number of studies that specifically link learning organizations and knowledge ecology in the context of the Islamic boarding school education system. Most previous studies have focused on Islamic boarding schools from the perspective of curriculum, character education, kiai leadership, madrasah management, institutional transformation, or the modernization of Islamic education (Faizin, 2024; Ma'arif, 2018; Suyatno et al., 2022; Zakiya et al., 2023). Meanwhile, studies on learning organizations are more often used to examine modern schools or educational organizations, particularly in relation to instructional leadership, teacher collaboration, a culture of innovation, and school effectiveness (Kools & Stoll, 2016; OECD, 2018; Kools et al., 2020;

Sierra-Huedo et al., 2023). On the other hand, studies on knowledge management in Islamic education generally still focus on the process of knowledge creation, storage, distribution, and utilization, without deeply examining Islamic boarding schools as a knowledge ecosystem that lives in everyday institutional culture (Aliyah, 2020; Futaqi, 2020; Mardia & Mukhtar, 2022; Rahman & others, 2022).

Thus, this study attempts to fill this gap by positioning the Daarul Falah Serang Islamic Boarding School as an object of study, interpreted through the integration of learning organization and knowledge ecology. This research examines not only how the Islamic boarding school implements the curriculum, but also how it builds an organizational learning culture, manages knowledge, distributes values, shapes interaction patterns between students and educators, and integrates various sources of knowledge within the boarding school education system. This perspective is important because Islamic boarding schools are not only teaching institutions but also living spaces of knowledge in which the processes of internalization, reproduction, transformation, and adaptation of knowledge continuously occur (Ghazali, 2026; Thontowi et al., 2026).

This research focuses on analyzing Islamic boarding schools (pesantren) as learning organizations and knowledge ecosystems. This means that the Daarul Falah Serang Islamic Boarding School is not only understood as an institution that provides formal education and Islamic boarding schooling, but also as an organization with a collective learning system, a culture of knowledge, institutional relations, and mechanisms for adapting to change. Within the framework of a learning organization, this research examines how educational vision, leadership, collective learning, evaluation, and innovation are developed within the Islamic boarding school environment. Meanwhile, within the framework of knowledge ecology, this research examines how formal, modern, Salafiyah, spiritual, practical, and cultural knowledge live and interact with each other in the daily life of the Islamic boarding school.

The purpose of this study is to analyze the integration of learning organization and knowledge ecology in the educational system of the Daarul Falah Serang Islamic Boarding School. Specifically, this study is directed at understanding how the Islamic boarding school builds a learning organization culture, how the three curriculum elements are managed within one educational system, how Islamic boarding school actors play a role in the flow of knowledge, and how the boarding school system forms a unique knowledge ecosystem. With these objectives, this study is expected to provide a more comprehensive picture of Islamic boarding schools as Islamic educational institutions that not only maintain tradition but also develop adaptive capabilities in facing contemporary educational challenges.

Theoretically, this research is expected to enrich the study of Islamic education management, particularly in developing the concept of Islamic boarding schools as learning organizations based on knowledge ecology. This research offers the perspective that Islamic boarding schools have a unique learning organization model because the knowledge they contain is not only administrative and academic, but also spiritual, cultural, practical, and traditional. Practically, this research is expected to contribute to the management of the Daarul Falah Serang Islamic Boarding School in strengthening knowledge governance, developing an integrative curriculum, fostering students, increasing educator capacity, and strengthening institutional quality. Thus, the integration of learning organization and knowledge ecology can become a strategic framework for Islamic boarding schools to maintain the continuity of Islamic traditions while increasing organizational capacity in facing changing times.

METOD

This research uses a qualitative approach with a case study research type. The qualitative approach was chosen because this research seeks to understand in depth the process of integrating learning organization and knowledge ecology in the Islamic boarding school education system, rather than measuring the relationship between variables statistically. The main focus of this research is to explore the meaning, practices, interaction patterns, knowledge flows, learning culture, and institutional mechanisms that take place at the Daarul Falah Serang Islamic Boarding School. The case study type was used because this research places the Daarul Falah Serang Islamic Boarding School as a special case that has unique educational characteristics, namely a boarding school, has two levels of formal education in the form of Madrasah Tsanawiyah and Madrasah Aliyah, houses around 1,500 resident students, runs a 24-hour supervision system, and integrates three curriculum elements, namely the Ministry of Religious Affairs curriculum, the Gontor Ponorogo Modern Islamic Boarding School curriculum, and the Salafiyah Islamic boarding school curriculum through the study of yellow books. Relevant case studies are used to examine educational institutional phenomena contextually, intensively, and in-depth in their natural environment (Creswell & Poth, 2018; Merriam & Tisdell, 2016; Yin, 2018).

The location of this research is the Daarul Falah Islamic Boarding School in Serang. The location was selected purposively because this Islamic boarding school has institutional characteristics that align with the research focus, namely a boarding school system, a large number of students, an integrative curriculum, and a 24-hour development process. These characteristics allow researchers to study the Islamic boarding school not only as a formal educational institution, but also as a learning organization and knowledge ecosystem. In the context of a learning organization, the Islamic boarding school is studied through aspects of shared vision, learning leadership, collective learning, reflective culture, innovation, and knowledge exchange. Meanwhile, in the context of knowledge ecology, the Islamic boarding school is studied through knowledge actors, knowledge sources, knowledge flows, learning media, scientific traditions, social relations, and the values that shape the Islamic boarding school's educational culture.

The data sources in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews, observations, and direct interactions with informants involved in the Islamic boarding school education system. Research informants were determined purposively, that is, selected based on their involvement and knowledge of educational practices, curriculum management, student development, and the organizational culture of the Islamic boarding school. Research informants can include Islamic boarding school leaders, madrasah principals, deputy heads of curriculum, ustaz or ustazah, dormitory caretakers, musyrif or musyrifah, student administrators, and students at the Madrasah Tsanawiyah and Madrasah Aliyah levels. Secondary data were obtained from institutional documents, organizational structures, Islamic boarding school activity schedules, curriculum documents, student regulations, development programs, guidebooks, activity archives, and other documents relevant to the educational system of the Daarul Falah Serang Islamic Boarding School.

Data collection techniques were conducted through three main methods: in-depth interviews, observation, and documentation studies. In-depth interviews were used to obtain information regarding the Islamic boarding school's educational vision, curriculum management strategies, student development patterns, knowledge exchange processes, the roles of educational actors, and challenges in integrating the Ministry of Religious Affairs

curriculum, the Gontor curriculum, and the Salafiyah curriculum. Interviews were conducted semi-structured to provide researchers with a guideline for questions, but still provided space for informants to explain their experiences, views, and educational practices more broadly. This technique is suitable for use in qualitative research because it allows researchers to obtain in-depth data regarding the meanings and experiences of research subjects (Creswell & Poth, 2018; Flick, 2018).

Observations were conducted to directly observe the educational practices and life of Islamic boarding schools. Observations focused on formal learning activities in the madrasah, Islamic boarding school activities, dormitory guidance, yellow book studies, daily discipline activities, interactions between ustaz and students, and the students' lifestyles while in the Islamic boarding school environment. These observations are important because the integration of learning organization and knowledge ecology is not always apparent in formal documents, but also appears in the habits, interactions, routines, symbols, values, and daily practices of Islamic boarding schools. Through observation, researchers can gain insight into how knowledge is produced, shared, practiced, and passed down in Islamic boarding school life.

Documentation studies were used to complement and strengthen the data from interviews and observations. The documents reviewed included the pesantren profile, organizational structure, vision and mission, curriculum documents, daily student activity schedules, disciplinary rules, development programs, madrasah academic documents, and archives of pesantren activities. Document analysis was conducted to understand how the pesantren education system is formally designed and how these documents relate to educational practices found in the field. The use of various data collection techniques aimed to obtain richer, more in-depth data that could be tested through triangulation.

The data analysis technique in this study uses an interactive analysis model that includes data condensation, data presentation, and conclusion drawing/verification (Miles et al., 2020). In the data condensation stage, researchers select, simplify, group, and focus data relevant to the theme of learning organization and knowledge ecology. Data derived from interviews, observations, and documents are coded based on specific categories, such as institutional vision, collective learning, leadership, curriculum integration, knowledge actors, knowledge sources, knowledge flows, learning media, Islamic boarding school traditions, and knowledge management challenges. In the data presentation stage, the findings are arranged in the form of thematic narratives, matrices, or charts so that the relationships between categories can be seen systematically. In the conclusion drawing stage, researchers interpret the patterns found to explain how the integration of learning organization and knowledge ecology occurs in the educational system of the Daarul Falah Serang Islamic Boarding School.

Data validity was maintained through source triangulation, technical triangulation, and cross-checking of the data obtained. Source triangulation was conducted by comparing information from the Islamic boarding school leadership, the madrasah principal, the ustaz, the dormitory supervisor, the student administrators, and the students. Technical triangulation was conducted by comparing data from interviews, observations, and documentation. In addition, researchers also confirmed the data with informants to ensure that the interpretations made did not deviate from the informants' intentions and experiences. Data validity in qualitative research is important to ensure that research findings have credibility, transferability, dependability, and confirmability (Korstjens & Moser, 2018; Nowell et al., 2017).

This research framework is constructed by positioning the Daarul Falah Serang Islamic Boarding School as an Islamic boarding school education system with a boarding school character, an integrative curriculum, and a 24-hour student life ecosystem. This framework connects the concepts of learning organization and knowledge ecology to analyze how the Islamic boarding school builds an organizational learning culture, manages knowledge, and forms an adaptive and sustainable education system.

FINDINGS AND DISCUSSION

Findings

The results of the study indicate that the integration of learning organization and knowledge ecology in the Daarul Falah Serang Islamic Boarding School education system is evident through three main aspects, namely the 24-hour boarding school education system, the integration of three curriculum elements, and the formation of a knowledge ecosystem involving various Islamic boarding school actors. These three aspects indicate that Islamic boarding schools not only function as teaching institutions, but also as educational organizations that build a collective learning culture through the lives of students as a whole. In this context, Daarul Falah Serang Islamic Boarding School can be understood as an educational space that connects formal learning, character building, Islamic scholarly traditions, and the management of students' social lives in one integrated system.

The first finding indicates that the boarding school system is a crucial foundation for developing an organizational learning culture. All students at the Daarul Falah Serang Islamic Boarding School live on the campus and are under 24-hour supervision. This ensures that the educational process takes place not only in the classroom but also through daily activities, worship practices, dormitory discipline, social interaction, language reinforcement, and moral development. The boarding school system enables the boarding school to build a sustainable learning environment, as students gain academic, spiritual, social, and cultural educational experiences within a single ecosystem. Thus, boarding school education focuses not only on mastering subject matter but also on the formation of habits, values, and character.

From a learning organization perspective, the 24-hour educational system demonstrates a collective and iterative learning process. Learning is provided not only by teachers in the classroom, but also by caregivers, mentors, student administrators, seniors, peers, and the entire Islamic boarding school environment. Students learn through formal instruction, role models, daily practices, disciplinary rules, and social experiences. Thus, Islamic boarding schools create a learning system that extends beyond a written curriculum. The organizational culture of Islamic boarding schools is built through the repetition of values, the instilling of behavioral habits, and ongoing supervision.

The second finding shows that curriculum integration at the Daarul Falah Islamic Boarding School in Serang is the core of the boarding school's knowledge ecology. This boarding school uses three curriculum elements: the Ministry of Religious Affairs curriculum, the Gontor Modern Islamic Boarding School curriculum in Ponorogo, and the Salafiyah Islamic boarding school curriculum through the study of yellow books. This integration demonstrates the intersection of formal knowledge, modern Islamic boarding school knowledge, and classical Islamic knowledge. The Ministry of Religious Affairs curriculum serves to provide formal madrasah education standards, the Gontor curriculum strengthens aspects of discipline, language, leadership, and the modern Islamic boarding school system, while the Salafiyah curriculum maintains the continuity of Islamic scholarly

tradition through the study of yellow books.

From a knowledge ecology perspective, the integration of these three curriculum elements forms a complex knowledge ecosystem. Knowledge originates not from a single source, but from multiple, complementary sources. The formal curriculum provides academic structure, the Gontor curriculum provides a modern organizational culture and development, while the yellow books provide the roots of classical Islamic scholarly tradition. These three elements shape the distinctive character of Islamic boarding school education: one that combines formal, spiritual, intellectual, linguistic, and moral aspects. This integration is a strength of Islamic boarding schools because students are not only educated to understand general knowledge and religion administratively, but also guided to experience and practice Islamic values in their daily lives.

The third finding shows that Islamic boarding school actors play a crucial role in driving the flow of knowledge. Islamic boarding school leaders play a role in maintaining the vision, educational direction, and core values of the school. Madrasah principals and curriculum managers play a role in organizing formal learning. Ustaz and ustazah play a role in transmitting knowledge through classroom learning and religious studies. Dormitory supervisors, musyrif (leaders), and student administrators play a role in fostering discipline, morality, and fostering the students' daily lives. Meanwhile, students are not merely recipients of knowledge but also part of the knowledge ecosystem through interaction, practice, habituation, and collective experience.

This pattern demonstrates that knowledge in Islamic boarding schools flows through both formal and informal channels. The formal channel is evident in madrasah learning activities, academic assessments, a structured curriculum, and evaluation activities. The informal channel is evident in dormitory development, daily interactions, religious activities, religious study, student organizations, and the instilling of discipline. Thus, the process of student formation depends not only on the subject matter but also on the quality of social and cultural relationships within the Islamic boarding school.

Table 1. Mapping of Learning Organization and Knowledge Ecology at Daarul Falah Serang Islamic Boarding School

No.	Findings Aspect	Form of Practice in the Islamic Boarding School	Meaning in Learning Organization	Meaning in Knowledge Ecology
1	Boarding School System	All students reside in the boarding school and are supervised 24 hours a day	Learning takes place continuously	Knowledge is embedded in daily routines
2	Educational Levels	MTs (Islamic Junior High School) and MA (Islamic Senior High School) operate within the same boarding school system	Continuity of student development and guidance	Knowledge develops progressively according to educational stages
3	Ministry of Religious Affairs Curriculum	Formal madrasah-based instruction	Academic standardization	Source of formal knowledge
4	Gontor	Emphasis on language	Organizational	Source of modern

	Curriculum development, discipline, culture and pesantren knowledge	development, discipline, culture and pesantren knowledge	development, discipline, culture and pesantren knowledge
5	Salafiyah Curriculum	Study of classical Islamic texts (<i>kitab kuning</i>)	Strengthening scholarly traditions
6	Pesantren Actors	<i>Kiai</i> (religious leaders), teachers, caretakers, dormitory supervisors, administrators, and students	Team learning and instructional leadership
7	Students' Daily Life	Worship, discipline, learning activities, and social interaction	Reflective culture and habituation

Source: Processed from initial research data, 2026.

The fourth finding shows that Islamic boarding school life fosters a collective learning culture. Students learn not only individually but also within a community that demands cooperation, discipline, responsibility, and adherence to the school's values. This learning culture is evident in scheduled daily activities, disciplinary rules, religious guidance, language activities, religious studies, and student organizational activities. Through this pattern, Islamic boarding schools foster an environment conducive to social learning. Students learn not only from teachers but also from seniors, peers, administrators, and the institutional culture.

The fifth finding highlights challenges in integrating learning organization and knowledge ecology. These challenges primarily relate to the complexity of curriculum management, the large number of students, coordination between stakeholders, consistency of program implementation, and the need for ongoing evaluation. Integrating the three curricula can be a strength, but it can also create a burden if not managed through a clear system. A student population of approximately 1,500 students requires a robust system of supervision, communication, and guidance. Otherwise, the distribution of knowledge can be uneven. Therefore, Islamic boarding schools require a knowledge governance system that can connect the institutional vision, curriculum, educational actors, dormitory activities, and ongoing quality evaluation.

In general, the findings of this study indicate that the Daarul Falah Serang Islamic Boarding School is characterized as a learning organization based on the pesantren's knowledge ecology. This is evident in the boarding school system, curriculum integration, multi-stakeholder involvement, continuous learning throughout the day, and an institutional culture that shapes students academically, spiritually, socially, and morally. However, this potential still requires strengthening in aspects of knowledge management, institutional coordination, documentation of good practices, program evaluation, and learning innovation.

Discussion

The findings of this study demonstrate that the Daarul Falah Serang Islamic Boarding School can be viewed as a learning organization because it has an educational system that

enables continuous learning. This aligns with the concept of a learning organization, which emphasizes the importance of a shared vision, collective learning, a reflective culture, knowledge-sharing systems, and instructional leadership (Kools et al., 2020; Kools & Stoll, 2016; OECD, 2018). In the context of the Daarul Falah Islamic Boarding School, the educational vision is not only realized through formal documents but also through daily practices that shape the students' lifestyles. The 24-hour supervision system ensures that the pesantren's values are not limited to the normative level but are continuously internalized through habituation, repetition, and role models.

These findings reinforce the view that educational institutions as learning organizations are not only determined by the availability of training or professional development activities, but also by the organization's ability to create an environment that encourages learning for all its members. In Islamic boarding schools, the learning actors are not only the students, but also the leaders, teachers, caretakers, musyrif (religious leaders), and student administrators. They are all involved in the organizational learning cycle through the processes of planning, implementing, monitoring, evaluating, and improving educational activities. This aligns with Stoll and Kools' (Stoll & Kools, 2017) view that schools as learning organizations must be able to build a collective culture that engages all elements of the institution in improving the quality of learning.

In the context of knowledge ecology, research findings indicate that knowledge at the Daarul Falah Serang Islamic Boarding School is not singular. Knowledge is present through the Ministry of Religious Affairs curriculum, the Gontor curriculum, yellow books, dormitory traditions, daily discipline, worship habits, and social relations within the boarding school. This condition is consistent with the view that knowledge in organizations is not only in the form of formal information, but also embedded in practices, experiences, relationships, values, and organizational culture (Dalkir, 2017; Hislop et al., 2018; North & Kumta, 2018). Therefore, a knowledge ecology approach is more appropriate than mere knowledge management, which tends to emphasize the administrative processes of knowledge creation, storage, and distribution.

The integration of three curriculum elements is a key finding in this study. The Ministry of Religious Affairs curriculum provides formal legitimacy and academic standards, the Gontor curriculum provides discipline, language, and leadership development, while the Salafiyah curriculum maintains the continuity of classical Islamic scholarly traditions through yellow books. This finding aligns with research by Zakiya et al. (Zakiya et al., 2023) which states that an integrative curriculum in modern Islamic boarding schools requires interconnected planning, organization, implementation, and evaluation. This finding is also in line with Wardatushobariah et al. (Wardatushobariah et al., 2025) who showed that the integration of the Salafiyah, Gontor, and general curricula requires institutional readiness and educator competence. However, this study expands on these studies by demonstrating that curriculum integration is not merely a matter of learning administration but also part of the knowledge ecology of Islamic boarding schools.

In other words, curriculum integration at the Daarul Falah Islamic Boarding School in Serang cannot be understood simply as the creation of a class schedule or the merging of subjects. This integration is a process of bringing together various knowledge traditions within a single educational system. The formal madrasah curriculum carries the logic of national standards, the Gontor curriculum carries the logic of pesantren modernization, while the yellow books carry the logic of transmitting classical Islamic knowledge. All three form a unique space for knowledge interaction. This is the importance of the knowledge

ecology approach, as it allows researchers to observe how various forms of knowledge coexist, influence each other, and shape the character of pesantren education.

Findings on the boarding school system also indicate that Islamic boarding schools (pesantren) have advantages in developing life-based learning. The boarding system allows for an intensive student formation process, as students learn not only through subjects but also through shared life experiences. This finding aligns with research by Hidayat et al. (M. Hidayat, 2023), Fitri et al. (Fitri et al., 2024), and Pahrurroji (Pahrurroji, 2025), which emphasizes that the boarding school system plays a crucial role in character formation, discipline, independence, and the internalization of Islamic values. However, this study adds that the boarding system can also be understood as an ecological mechanism in the distribution of knowledge. Knowledge is not only conveyed verbally but also shaped through space, time, rules, customs, and social relations.

From a learning organization perspective, this life-based learning demonstrates a collective learning process. Students learn to follow rules, manage their time, interact with their peers, respect their teachers, practice religious practices, participate in language activities, and understand the traditions of the scriptures. These processes do not stand alone but form an interconnected learning system. This is what distinguishes Islamic boarding schools from regular schools. In regular schools, learning is often limited to class hours, whereas in Islamic boarding schools, learning occurs throughout the rhythm of life. This strengthens the argument that Islamic boarding schools have great potential as learning organizations, as long as this potential is managed consciously, systematically, and evaluatively.

However, the findings of this study also indicate that potential as a learning organization does not automatically guarantee institutional effectiveness. The large number of students, approximately 1,500, can be both a strength and a challenge. On the one hand, a large number of students demonstrates public trust and provides the opportunity to form a broad learning community. On the other hand, this large number demands a strong management system, particularly in terms of supervision, guidance, communication, knowledge distribution, and program evaluation. If the coordination system is not effective, the knowledge ecosystem can experience imbalances. Some students may receive strong guidance, while others may be less optimally reached.

This challenge aligns with Faizin's (Faizin, 2024), study, which emphasized that contemporary Islamic boarding schools face the need for management reform, curriculum modernization, increased teacher professionalism, and institutional strengthening. In the context of the Daarul Falah Islamic Boarding School, the primary challenge lies not in a lack of knowledge resources, but rather in how these various knowledge resources are managed so that they do not operate in isolation. The Ministry of Religious Affairs curriculum, the Gontor curriculum, and the Salafiyah curriculum need to be linked through a clear educational vision, strong coordination mechanisms, and ongoing learning evaluation.

Findings on the roles of Islamic boarding school actors are also important to discuss. Within the knowledge ecology of Islamic boarding schools, leaders, principals, ustaz (Islamic teachers), caretakers, musyrif (leaders), administrators, and students have distinct but interconnected functions. Leaders serve as guardians of institutional values and direction. Teachers serve as transmitters of formal and religious knowledge. Caretakers and musyrif (leaders) play a role in fostering daily life. Student administrators mediate between Islamic boarding school rules and the students' lives. Students themselves become subjects who experience, practice, and reproduce knowledge. This pattern demonstrates that knowledge in

Islamic boarding schools is relational. Knowledge flows not only from teachers to students, but also through relationships between students, senior-junior relationships, administrator-student relationships, and student-environment relationships.

These findings align with the views of Futaqi (Futaqi, 2020), Rahman et al. (Rahman & others, 2022), and Mardia and Mukhtar (Mardia & Mukhtar, 2022), who emphasized the importance of knowledge management in Islamic educational institutions. However, this study offers a different emphasis. In the context of Islamic boarding schools, knowledge management is not simply understood as the process of storing documents, developing curricula, or sharing information. Knowledge management must also encompass the management of traditions, values, interactions, role models, and daily culture. Therefore, Islamic boarding schools require knowledge management that is not only administrative but also cultural and spiritual.

The implication of these findings is the importance of strengthening knowledge documentation and evaluation systems in Islamic boarding schools. Many good practices in Islamic boarding schools often exist in oral traditions and daily habits, but have not been systematically documented. From a learning organization perspective, undocumented good practices can be difficult to pass on, evaluate, and develop. Therefore, Islamic boarding schools need to establish knowledge documentation systems, for example through student development guidelines, activity evaluation records, teacher and supervisor reflection forums, documentation of Islamic book learning methods, and mechanisms for sharing good practices among educators. This system is crucial so that institutional knowledge is not solely dependent on specific individuals but becomes a collective asset of the Islamic boarding school.

Furthermore, the integration of learning organizations and knowledge ecology also impacts the quality of Islamic boarding school education. Islamic boarding schools that are able to become learning organizations will be better prepared to face changing times because they have a culture of evaluation, adaptation, and innovation. Meanwhile, Islamic boarding schools with a healthy knowledge ecology will be able to maintain the continuity of tradition without rejecting change. Thus, the integration of these two concepts can provide a strategic framework for Islamic boarding schools to balance tradition and modernity. Daarul Falah Islamic Boarding School in Serang demonstrates this potential through the integration of formal, Gontor, and salafiyah curricula.

The findings of this study also show that Islamic boarding schools (*pesantren*) have a different learning organization model than modern schools in general. In modern schools, learning organizations are often associated with teacher professionalism, principal leadership, learning innovation, and the development of professional learning communities. In Islamic boarding schools, learning organizations are formed not only through formal structures but also through a culture of life, the inculcation of values, spiritual relationships, and scientific traditions. Therefore, the concept of learning organization needs to be contextualized when used to study Islamic boarding schools. Islamic boarding schools are not only administrative organizations, but also moral and spiritual communities.

Thus, this discussion confirms that the integration of learning organization and knowledge ecology in the Daarul Falah Serang Islamic Boarding School education system occurs through the relationship between curriculum, actors, culture, values, and daily life practices. The Islamic boarding school becomes a learning organization because it has a continuous development system, a collective learning culture, value leadership, and a process of evaluating the lives of students. The Islamic boarding school also becomes a

knowledge ecosystem because various sources of knowledge live and interact in one educational space: formal knowledge, modern Islamic boarding school knowledge, salafiyah knowledge, moral knowledge, and practical knowledge. This integration is the main strength of the Islamic boarding school in maintaining Islamic traditions while building adaptive capacity to contemporary educational changes.

CONCLUSION

The integration of learning organization and knowledge ecology within the Daarul Falah Serang Islamic Boarding School education system demonstrates that the Islamic boarding school functions not only as a formal educational institution but also as a vibrant learning ecosystem that encompasses the curriculum, culture, actors, values, and daily practices of its students. The boarding school system, with 24-hour supervision, the existence of Madrasah Tsanawiyah (Islamic junior high school) and Madrasah Aliyah (Islamic senior high school), and the integration of the Ministry of Religious Affairs, Gontor (Islamic boarding school), and Salafiyah curricula through the yellow books, create a unique educational space. In this context, knowledge is transmitted not only through classroom learning but also through habituation, role models, discipline, social interaction, and the Islamic boarding school's scholarly traditions.

Conceptually, the Daarul Falah Islamic Boarding School in Serang can be understood as a learning organization based on a knowledge ecology because it has the potential to connect Islamic scholarly traditions with the needs of modern education. However, this potential needs to be strengthened through more systematic knowledge governance, ongoing curriculum coordination, documentation of good practices, increased educator capacity, and reflective institutional evaluation. Thus, the integration of a learning organization and knowledge ecology can serve as a strategic framework for Islamic boarding schools in maintaining the continuity of tradition, improving educational quality, and building adaptive capacity to face changes in contemporary Islamic education.

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