

## POTENTIAL OF ADHOCRACY CULTURE IN SHAPING CHARACTER DEVELOPMENT AND SOCIAL QUALITY OF ISLAMIC STUDENTS

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### Abstract

This study explores the potential of adhocracy culture in strengthening character development and social quality among Islamic boarding school (pesantren) students. Contemporary pesantren face increasing challenges in responding to rapid social change, globalization, and the need to balance spiritual formation with social adaptability. Many pesantren still rely on hierarchical organizational cultures that limit innovation, participation, and students' social agency. This research adopts a qualitative case study approach to examine how an adhocracy-based organizational culture can address these challenges. Data were collected through in-depth interviews, participatory observation, and document analysis involving mentors, pesantren administrators, students, and partner institutions. The findings reveal three main contributions. First, spiritual leadership plays a crucial role in providing ethical direction and moral boundaries for innovation, ensuring that flexibility and creativity remain aligned with Islamic values. Second, the implementation of adhocracy culture enhances students' independence, responsibility, and social awareness through participatory decision-making, collaborative projects, and community-based activities. Third, the integration of ethnopedagogical approaches allows innovation to be rooted in local wisdom, strengthening students' cultural identity and facilitating deeper internalization of moral and social values. Overall, the study concludes that adhocracy culture, when combined with spiritual leadership and ethnopedagogy, offers an effective and contextually relevant model for developing adaptive, creative, and socially responsible santri. This research contributes to the limited literature on organizational culture in Islamic education and provides practical implications for pesantren seeking to strengthen character education in a changing social context.

**Keywords:** *The Culture of the Communist Party; Islamic Boarding School Education; Character Formation; The Social Qualities of the Students.*



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## Abstrak

*Penelitian ini mengkaji potensi budaya adhokrasi dalam memperkuat pengembangan karakter dan kualitas sosial santri di pesantren. Pesantren kontemporer menghadapi tantangan yang semakin kompleks akibat perubahan sosial yang cepat, globalisasi, serta tuntutan untuk menyeimbangkan pembinaan spiritual dengan kemampuan adaptasi sosial. Namun, banyak pesantren masih bergantung pada budaya organisasi yang hierarkis, sehingga membatasi inovasi, partisipasi, dan agensi sosial santri. Penelitian ini menggunakan pendekatan studi kasus kualitatif untuk menganalisis bagaimana budaya adhokrasi dapat menjadi alternatif strategis dalam menjawab tantangan tersebut. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi yang melibatkan wali asuh, pengelola pesantren, santri, serta lembaga mitra. Hasil penelitian menunjukkan tiga temuan utama. Pertama, kepemimpinan spiritual berperan sebagai landasan etis yang mengarahkan inovasi dan fleksibilitas agar tetap selaras dengan nilai-nilai Islam. Kedua, penerapan budaya adhokrasi meningkatkan kemandirian, tanggung jawab, dan kesadaran sosial santri melalui partisipasi dalam pengambilan keputusan, proyek kolaboratif, dan kegiatan sosial berbasis komunitas. Ketiga, integrasi pendekatan etnopedagogis memungkinkan inovasi berakar pada kearifan lokal, sehingga memperkuat identitas budaya dan mempermudah internalisasi nilai moral dan sosial. Secara keseluruhan, penelitian ini menyimpulkan bahwa budaya adhokrasi yang dipadukan dengan kepemimpinan spiritual dan etnopedagogi merupakan model yang efektif dan kontekstual dalam membentuk santri yang adaptif, kreatif, dan bertanggung jawab secara sosial.*

**Kata Kunci:** *Budaya Adhokrasi; Pendidikan Pesantren; Pembentukan Karakter; Kualitas Sosial Santri.*

## INTRODUCTION

Islamic boarding schools (*pesantren*) play a central role in shaping students' moral character and social quality through integrated spiritual, educational, and communal practices (Alazeez et al., 2024; Fanani et al., 2025; A. Fauzi et al., 2025; M. R. Fauzi et al., 2023; Iksan et al., 2022; Istiyani et al., 2024; Rahtikawatie et al., 2021; Supriyadi & Sholeha, 2023). In recent decades, however, pesantren have faced increasingly complex challenges due to rapid social change, digital transformation, and globalization (Huda et al., 2023). These dynamics demand that students not only possess strong religious foundations but also demonstrate adaptability, creativity, responsibility, and social awareness. Nevertheless, many pesantren still rely heavily on hierarchical and authority-centered organizational cultures, where decision-making is concentrated at the top and student participation remains limited. Previous studies indicate that rigid hierarchical cultures in educational institutions

tend to suppress creativity, weaken students' sense of responsibility, and reduce opportunities for participatory leadership (Akhyar, 2021). This condition raises concerns about the effectiveness of traditional organizational patterns in fostering holistic character development among santri (Hassan & Idris, 2023). Therefore, it is important to research more dynamic cultural patterns, such as adhocratic culture, to strengthen character development and social quality among students.

From a theoretical perspective, organizational culture plays a crucial role in shaping individual behavior and character formation. Within the *Competing Values Framework*, Quinn and Cameron describe adhocracy culture as an organizational model characterized by flexibility, innovation, decentralization, and collaboration (Franco et al., 2025). Unlike hierarchical cultures that emphasize control and stability, adhocracy prioritizes autonomy, experimentation, and shared responsibility. In the context of character education, such a culture provides structural conditions that allow students to learn values not merely through moral instruction, but through lived experience. Participatory decision-making, collaborative projects, and problem-solving activities embedded in adhocratic environments enable students to internalize responsibility, independence, creativity, and social commitment as practical virtues rather than abstract norms. This gap is significant because adhocracy has the potential to increase students' creativity, social responsibility, and problem-solving skills. The literature from the last five years shows an increase in interest in character education and spiritual leadership (Ismail et al., 2020). However, very few people focus attention on the "culture of adhocracy" in Islamic educational institutions (Lestari, 2025). It is important to conduct research that addresses these gaps, especially by examining how adhocratic culture can be applied to improve students' character and social qualities.

The relevance of adhocracy culture to character formation becomes more evident when connected to theories of experiential learning and social learning. Kolb's experiential learning theory emphasizes that character and competence develop through cycles of action, reflection, and adaptation. Similarly, social learning perspectives underline that moral and social values are constructed through interaction, participation, and shared practices. In pesantren settings, an adhocratic culture can operationalize these theories by creating spaces where santri actively engage in organizing activities, managing responsibilities, and interacting with wider communities. However, flexibility alone is insufficient. Without ethical guidance, innovation may lose moral direction. Therefore, spiritual leadership functions as a normative framework that channels creativity and autonomy toward Islamic ethical values, ensuring that freedom and innovation remain aligned with

religious principles. In addition, ethnopedagogical approaches strengthen the conceptual link between adhocracy and character education by embedding innovation within local wisdom and pesantren traditions. Ethnopedagogy allows students to experience innovation without cultural dislocation, reinforcing identity, social sensitivity, and moral continuity. Through this integration, adhocracy does not emerge as a disruptive or foreign culture but as a contextualized model compatible with pesantren values. This theoretical synthesis suggests that character formation in an adhocratic pesantren environment is shaped through three interrelated mechanisms: spiritual leadership as ethical guidance, collaborative practices as experiential learning, and ethnopedagogy as a cultural anchor.

This research aims to answer how the character and social quality of Islamic students can be strengthened through the application of the adhocratic cultural approach. This research departs from the assumption that adhocratic culture offers adaptive and innovative spiritual leadership models, habituation of social responsibility, and contextual ethnopedagogical approaches. These three elements are believed to have significant potential in fostering superior character and improving the social quality of Islamic students. By examining the three main findings of spiritual leadership, responsibility, and social awareness, as well as ethnopedagogical approaches, this study maps the relationship between innovative culture and the social character of Islamic students. Recent studies have shown that spiritual leadership has a strong impact on the internalization of moral values (Rahayu & Santoso, 2021), Social responsibility has been shown to be related to the quality of social relationships and empathy. Nordin et al. (2024), and ethnopedagogy encourages local wisdom in character building. This study focuses on the evaluation of the potential of adhocratic culture as a strategic approach to develop students' character and social aspects.

Argumentatively, the culture of adhocracy has a strong potential to strengthen the character and social quality of students by using a system based on innovation, freedom with responsibility, and local wisdom. Adhocracy focuses on creativity, collaboration, and the courage to take initiative, which are important values in shaping morally and socially strong students. Combining spiritual leadership with innovative culture can balance religious and social aspects, while ethnopedagogy reinforces students' cultural identity and sensitivity. Educational management research shows that the adhocratic environment increases students' independence and social abilities (Siswanto, 2022). In addition, community-based approaches and spiritual leadership have been shown to strengthen collective character. So, the provisional hypothesis of this study is that the culture of adhocracy can be an

effective model to improve the quality of character and social aspects of students in Islamic boarding schools.

## **RESEARCH METHODS**

The unit of analysis in this study is the process of character formation and social quality development among pesantren students through the implementation of adhocracy culture within the pesantren environment. The material objects of analysis include spiritual leadership practices, patterns of social responsibility training, and ethnopedagogical approaches manifested in daily interactions between students, mentors, and institutional managers (Ika Puspita & Suryanti, 2024). This analytical focus was selected because, as articulated by Quinn and Cameron, adhocracy culture emphasizes innovation, creativity, collaboration, and flexibility organizational characteristics that are particularly relevant for fostering adaptive character and social awareness. By concentrating on lived practices rather than formal regulations alone, this unit of analysis enables the researcher to capture how values, guidance systems, and social relations within pesantren directly shape students' moral and social development. Accordingly, the unit of analysis provides a conceptual and empirical foundation for understanding the integrative dynamics of adhocracy culture in Islamic boarding schools (Franco et al., 2025).

This study uses a qualitative approach with a case study design because it aims to understand in depth the phenomenon of adhocratic culture in Islamic boarding schools in a natural context (Adlini et al., 2022). The case study allows researchers to explore how spiritual leadership, social responsibility, and ethnopedagogical approaches are practiced in students' daily lives (Ika Puspita & Suryanti, 2024). This approach fits into the complex, dynamic, and socially dependent nature of organizational cultures. Qualitative research offers flexibility in exploring the meaning, experience, and interpretation of educational actors within pesantren. The design of the case study allows the researcher to comprehensively uncover the patterns of interactions, values, and practices that shape the character of the students. Therefore, this research not only provides a superficial view of pesantren culture, but also understands the internal logic, social structure, and leadership dynamics that drive adhocratic culture. This design is particularly relevant to test the potential of innovative culture for the development of students' character and social qualities.

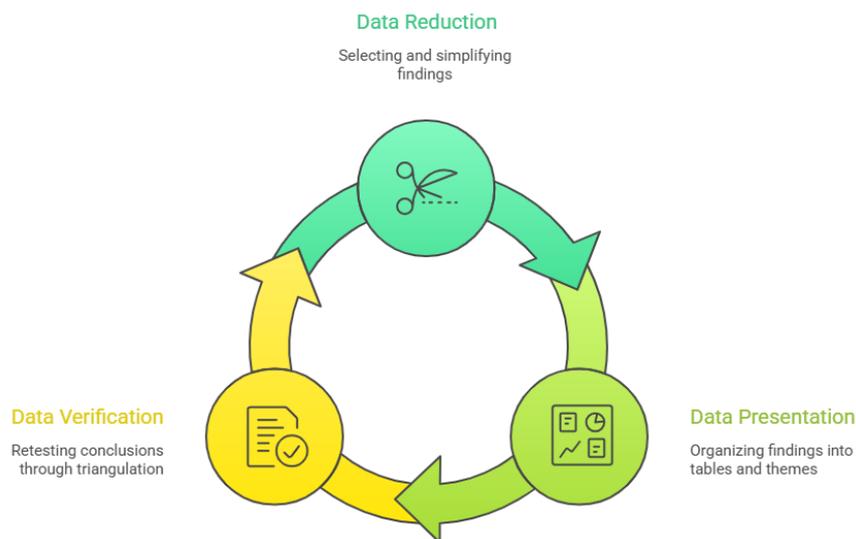
The sources of information in this study include various parties who are directly involved in the process of guiding and fostering students, such as mentors, pesantren managers, students, students, and partner educational institutions. Informants were selected using the purposive sampling method, taking into account

their relevance in terms of roles, experience, and knowledge related to the implementation of adhocratic culture (Palinkas et al., 2015). Mentors are chosen because they act as daily companions who understand students' behaviors and habits. Islamic boarding school managers have a structural perspective on the policies and cultural direction of the organization, including innovative values and spiritual leadership. Students and students are key informants to describe their first-hand experiences related to social responsibility, creativity, and social interaction. Partner educational institutions provide an external perspective on the collaboration and ethnopedagogical practices developed by the pesantren. The diversity of informants is important to obtain rich, comprehensive, and representative data on the implementation of adhocratic culture in the development of students' character.

Data collection was carried out through observation, in-depth interviews, and documentation. Observation is participatory to directly understand students' daily activities, social interactions, leadership patterns, and the practice of values in daily life in Islamic boarding schools (Hamzah, 2020). Through these observations, researchers can see how the culture of adhocracy is reflected in real activities, such as discussions, creative activities, and shared responsibility. In-depth interviews were conducted with mentors, students, and administrators to explore their perceptions, experiences, and interpretations of the role of innovative and spiritual culture in shaping character. Documentation includes analysis of pesantren documents, activity notes, guidebooks, and program archives that show the practice of ethnopedagogical approaches and social values. The triangulation method is used to ensure the validity of the data by comparing the results of observations, interviews, and documentation. With this technique, the researcher obtains data that is contextual, valid, and reflects the reality of character development among students.

Data analysis is carried out through three main stages: data reduction, data presentation, and data verification. Data reduction involves selecting, categorization, and simplifying findings related to spiritual leadership, social responsibility, and ethnopedagogical approaches. The presentation of data is done by organizing the findings into tables, narratives, and main themes to facilitate interpretation. Data verification is carried out by drawing initial conclusions which are then retested through triangulation and member checking. In addition, this study uses several analytical methods: content analysis to examine pesantren documents and policies, discourse analysis to understand the narrative and practice of power in social interactions, and interpretive analysis to explore the meanings constructed by informants regarding adhocratic culture. Through a combination of

these stages, the research produces an in-depth understanding of how innovative and collaborative culture contributes to strengthening the character and social quality of students.



**Figure 1.** Data Analysis Process

## RESULTS AND DISCUSSION

### Result

The table below summarizes the findings from interviews with mentors, pesantren managers, students, school students, and educational partner institutions regarding strengthening social character and quality through adhocratic culture.

**Table 1.** Interviews with informants

They report	Key Statement	Theme
Guardian	Students are given space to make decisions in daily activities	Independence & initiative
Manager	Creative and innovative programs are driven through project groups	Creativity & innovation
Stuttgart	Feel more confident when involved in deliberation and social activities	Confidence & collaboration
Students	Social activities train empathy and care	Social awareness
Partner Institutions	Inter-institutional cooperation strengthens ethnopedagogical practices	Local wisdom & collaboration

The table shows that all informants confirmed the application of adhocratic cultural values, which include the provision of creative freedom, decision-making opportunities, collaboration between organizations, and routine social activities.

Mentors emphasize self-reliance, leaders highlight innovation, students feel engaged, students strengthen their empathy, and partner institutions emphasize local wisdom. Overall, the data show that the culture of adhocracy is practiced through active participation and creative habits in the pesantren environment.

From the interview data, it is clear that student empowerment through active participation is a key factor in strengthening their character. Both mentors and students show a consistent pattern: when students are given the opportunity to make decisions, they develop independence, responsibility, and confidence. Islamic boarding school leaders support this by forming project groups, which allow students to share creative ideas and work together to solve problems. Meanwhile, students and partner organizations show patterns of social reinforcement through empathy, teamwork, and an understanding of local values. Overall, this pattern suggests that the culture of adhocracy has created an adaptive and flexible learning environment. This environment encourages students to not only passively receive education but also actively take part in shaping their character and social values. This pattern reflects the consistency of adhocratic values, innovation, participation, and collaboration.

The findings from the interviews show that the culture of adhocracy has a significant impact on students' character. This culture emphasizes freedom and responsibility, which gives students a greater sense of independence. When students are involved in the decision-making process, they feel more empowered and able to make a positive impact in their environment. Within the framework of the Competing Values Framework (Franco et al., 2025), students' deliberation practices and collaborative projects reflect the dominance of the values of flexibility and external orientation, which are the main characteristics of adhocratic culture. These findings show that pesantren not only adopt technical innovation, but also reconfigure power relations and student participation. Islamic boarding school leaders support this idea, as creative projects create space for innovation, which in turn helps to form adaptive characters. Data from students and partner institutions show that social awareness increases due to real interaction through social activities and the use of ethnopedagogical approaches. Therefore, these patterns occur because students are not only guided but also given the responsibility to actively participate in the life of the pesantren. The interpretation is that the culture of adhocracy strengthens the character of students through empowerment and active involvement.

The following is a visualization of observations related to the practice of adhocratic culture in the pesantren environment.

**Table 2.** Observation result

<b>Observation Activities</b>	<b>Field Findings</b>	<b>Theme</b>
Stuttgart	Students lead and make joint decisions	Leadership & democracy
Project Activities	Students design innovations such as creative learning media	Creativity & innovation
Social Activities	Santri organizes social services and helps residents	Social care
Daily Habituation	Santri regulates the schedule and group responsibilities	Independence
Local Cultural Activities	Students learn local traditions as part of education	Ethnopedagogy

Observational data show that students actively participate in a variety of activities that require independence, creativity, leadership, and social solidarity. Student meetings demonstrate their ability to take on leadership roles. Project activities provide room for innovation. Social activities help build empathy. Daily routines train responsibility, while cultural activities demonstrate the integration of local wisdom.

From the observation table, it is clear that the main pattern is that students are at the center of character learning activities. During the discussion, students not only follow the teacher's directions but also lead the conversation. This pattern shows the development of internal democracy. In creative projects, students demonstrate teamwork dynamics, problem-solving skills, and the creation of innovative products. Social activities show empathy that grows through direct interaction with the community. Daily routines such as task shifts, cleanliness, and time management strengthen self-discipline. Finally, cultural activities show that pesantren do not abandon traditional roots but integrate them with modern values through ethnopedagogy. Overall, the observation pattern describes a lively and dynamic educational environment based on collaborative and creative values that are characteristic of the adhocratic culture.

Interpretation of observational patterns shows that adhocratic culture effectively builds positive character traits through concrete practices and real-life situations. When students lead meetings, they develop leadership and negotiation skills. According to the theory of adhocratic culture, a flexible structure allows members of an organization to learn responsibility through hands-on experience. Innovation projects show that creativity is not just a theory, but is put into practice in real-life activities that encourage collaboration and problem-solving. The pattern of social activity shows that social awareness develops because students experience

society directly. Daily activities practice self-regulation and personal discipline without strict structural pressure. Local cultural activities provide a space to internalize social identity and understand ethnic values. Analytically, these patterns are formed because Islamic boarding schools adopt an organizational culture that is not rigid but provides directed freedom. In this way, students' character is strengthened through valuable transformative experiences.

The following is a table of documentation evidence collected from pesantren archives, program guides, and activity reports.

**Table 3.** Documentation result

<b>Document Type</b>	<b>Main Contents</b>	<b>Theme</b>
Construction Handbook	Written leadership programs, creative projects, and social activities	Construction structure
Project Activity Report	Students make innovations in learning media and creative activities	Innovation & creativity
Social Activities Archive	Documentation of social service and community service	Social engagement
Ethnopedagogy Guide	Integration of local culture in learning	Local Wisdom
Student Evaluation Notes	Character-based assessment and social responsibility	Character assessment

This table shows that the culture of adhocracy is not only seen in practice but also recorded in the formal documents of the pesantren. The documents show the existence of structured programs for leadership, innovation, social activities, and ethnopedagogy. Student evaluations also focus on character and social aspects.

Documentation shows that pesantren systematically create a culture of adhocracy through policies, programs, and evaluations. The handbook states that leadership programs are not only informal but have become part of the internal curriculum. The activity report shows a consistent pattern in which pesantren encourages student creativity through innovative projects, such as creative learning media or collaborative activities. Records of social activities show that students regularly participate in community service, which shows a habit of developing empathy and caring. The ethnopedagogical guide shows a pattern of integrating local culture into formal and informal learning. Student evaluation records demonstrate an assessment approach that focuses on character development, not just academic achievement. This documentation pattern shows that the culture of adhocracy is not a coincidence, but is part of the systematic and sustainable design of Islamic boarding schools.

## Discussion

The interpretation of the documentation pattern shows that strengthening the character of students in pesantren is a structural and planned process, not just a spontaneous practice. With a guidance framework that includes leadership, innovation, and social activities, pesantren has institutionalized an adhocratic culture as part of its organizational identity. This shows that pesantren understand the need to adapt organizational culture to stay relevant to the times. Project activity reports and social archives support the interpretation that students are shaped through direct experience and creative activities, which are in line with Quinn and Cameron's innovative cultural theories (Franco et al., 2025). The ethnopedagogical guide emphasizes that students' character is closely related to local cultural roots, so the character development process becomes holistic. Character evaluations show that pesantren measure success not only in cognitive aspects but also in social responsibility and initiative. The interpretation is that the culture of adhocracy serves as a systematic framework that profoundly reinforces the character and social qualities of students.

Key findings from the interviews show that adhocratic culture has positive effects, such as increasing independence, creativity, and social awareness among students. However, it can also cause problems if not managed with clear controls. When students are actively involved in decision-making and innovative projects, it increases their sense of responsibility and independence. But it can also lead to confusion about roles if there isn't enough guidance. Recent studies show that adhocracy encourages innovation and participatory leadership in educational institutions, strengthens intrinsic motivation, builds social collaboration (Smith, 2008), enhances students' social responsibility, and supports the development of adaptable character (Lee et al., 2022). The interview highlights the powerful role of adhocratic culture in strengthening students' character, but it is important to find a balance between creativity and control to mitigate any negative effects.

The interview pattern occurs because of the cultural structure of the pesantren that is flexible, participatory, and focused on innovation, which is in harmony with the basic characteristics of adhocracy. This non-hierarchical structure allows students to actively participate, leading to more horizontal interactions between mentors, organizers, and students. This pattern creates collaborative relationships that encourage creativity and social responsibility. Research shows that flexible structures increase the effectiveness of participatory leadership (Chen et al., 2021), strengthen member engagement, and foster an innovative culture. Participatory education has also been shown to build empathy and personal agency (Torres & Tarozzi, 2020). Therefore, the reason why interview

patterns seem to lead to an increase in social character among students is because the structure of the pesantren supports an adhocratic culture, which allows for adaptive, creative, and collaborative interactions.

The findings from the observations show that the real practice of adhocratic culture creates a dynamic learning environment that helps students develop soft skills thoroughly. Students' involvement in discussions, projects, and social activities shows that character formation occurs not only through hands-on instruction but also through hands-on experiences that transform them. Experiential learning has been shown to improve students' self-regulation and problem-solving skills (Kolb, 2019). Project-based activities increase creativity and teamwork. Social practices reinforce empathy and prosocial behavior. Flexible learning improves adaptability. In addition, community-based education increases a sense of belonging (Estede, 2025). Observations show that adhocratic culture effectively strengthens students' character because it provides hands-on activities that train flexibility, leadership, empathy, and creativity.

The observed pattern occurs due to the learning process based on experience and collective participation, which is in accordance with the cultural foundations of adhocracy. The pesantren environment provides students with space to actively participate in daily activities, so they learn through action, reflection, and social interaction. The values of flexibility and collaboration reinforce a learning structure that supports creativity and responsibility. Recent literature shows that contextual learning enhances adaptive character (Johnson & Johnson, 2009). Collaborative learning improves social intelligence and a flexible organizational structure encourages innovation. Community-based learning leads to increased prosocial behavior. In addition, the shared leadership model increases a sense of ownership among the participants. Therefore, the observed pattern arises because the learning structure in the pesantren is aligned with the flexible, collaborative, and experiential principles of the adhocratic culture, allowing the student's character to develop naturally and deeply.

The implications of the documented evidence suggest that an adhocratic culture has been formally formed, which reinforces the ongoing development of students' character, but can become less effective if documentation is not practiced consistently. Documents such as handbooks, evaluation notes, and project reports show that the principles of innovation and collaboration have been incorporated into the pesantren system. This adds clarity to the direction of character development. However, any formal system can become stagnant if it is not constantly updated. Management studies show that institutionalized innovation strengthens organizational culture (Bennett & Segerberg, 2021), character

development documentation improves consistency of character education (Nasrullah, 2017), social evaluation systems improve students' prosocial behavior, but rigid documents can hinder organizational flexibility. The implication is that documentation helps strengthen the resilience of the adhocratic culture, but dysfunction can arise if it is not accompanied by adaptive implementation and continuous updates.

The practice of documentation occurs because pesantren creates a formal structure that supports innovative, participatory, and local wisdom-based values, thus allowing the culture of adhocracy to function systematically. Documents such as guidance materials, activity reports, ethnopedagogical guides, and character assessments show the existence of a structural framework that ensures consistent practice of adhocratic values. This formal structure serves as a foundation for creativity, leadership, and social awareness to not depend on the individual but to become part of the institution's culture. Research shows that educational documentation strengthens accountability, formal development frameworks improve character implementation, ethnopedagogy improves students' social identity, character evaluation systems influence moral development, and local cultural integration strengthens institutional social values (Wijayanti et al., 2022). Therefore, the pattern of documentation occurs due to a systematic development structure that ensures adhocratic values are not just a temporary practice, but a permanent part of the character and social qualities of the student.

## **CONCLUSION**

This study examines the potential of adhocratic culture in shaping the character and social quality of students in Islamic boarding schools through an in-depth analysis of interviews, observations, and documentation. Overall, the findings show that adhocratic culture makes a significant contribution in strengthening students' adaptability, creativity, independence, and social responsibility. This is evident from empirical patterns that show that students in organizations with flexible, responsive, and innovative environments tend to be more active in problem-solving, more willing to take initiative, and better at building healthy and ethical social interactions.

The first finding, spiritual leadership, shows that the spiritual-based leadership values that exist in the pesantren environment act as a moral pillar that guides students in the decision-making process. Values such as humility, trust, independence, and empathy encourage students to take actions that focus not only on personal success but also on social benefits. This spiritual leadership aligns with the Quinn & Cameron framework, which connects the culture of adhocracy with the

provision of vision, meaning, and moral legitimacy for organizational innovation (Franco et al., 2025). Therefore, innovation and creative freedom, which are the main characteristics of adhocracy, do not operate unchecked but move within the boundaries of Islamic ethics and values.

The second finding suggests that social responsibility and awareness are important in adhocratic culture, as they encourage students to participate in social activities, solve real problems in a boarding school environment, and become more aware of the situation of their peers. By engaging in collaborative programs, independent assignments, and organizational activities, students are taught to develop empathy, solidarity, and communication skills. This shows that adhocracy is not just about innovation; but it also helps to strengthen the social qualities of students through the practical roles they experience firsthand.

The third finding highlights an ethnopedagogical approach, which supports the idea that the cultural context of boarding schools serves as a foundation for a subculture that aligns adhocracy with local values, traditional knowledge, and collective ethics. Education that uses local wisdom has been shown to help students internalize values more easily because they feel emotionally connected to those values. Therefore, adhocracy does not appear to be a foreign culture, but rather as an innovation adapted within the framework of Islamic traditions and boarding school culture.

Overall, this research shows that adhocracy can be a strategic approach to develop students who have strong character, high social awareness, are able to adapt to change, and can actively contribute to society. The combination of adhocratic flexibility and depth of spiritual values in boarding schools makes character formation not mechanical, but natural, emerging through real experience, practice, and engagement.

## **ACKNOWLEDGMENTS**

Based on the findings of the research, several recommendations were submitted to various stakeholders to ensure the implementation of the adhocratic culture becomes more systematic and sustainable. First, pesantren must strategically integrate the principles of adhocracy into educational program planning. Pesantren can expand the space for student innovation by providing project-based learning activities, collaborative learning between classes, and creative forums such as literacy clubs, small research projects, or community service programs. These programs will serve as a medium for students to develop creativity, leadership, and problem-solving skills. Second, guardians and administrators must strengthen the spiritual leadership model as a complement to the adhocratic culture.

The practice of daily consultation, moral guidance, and reflective dialogue must be strengthened to ensure that innovation remains aligned with moral direction. Spiritual leadership will ensure that flexibility does not lead to a lack of discipline and that freedom does not erode ethical values. The combination of the two is very important in Islamic-based character education. Third, educators need to improve their ethnopedagogical competence by integrating local religious traditions, values, and practices into the learning process. Learning modules can be developed based on pesantren wisdom, ensuring that students maintain a strong identity even in an environment that encourages innovation. This step has also proven effective in reducing resistance to change and fostering a sense of ownership of educational programs. Fourth, pesantren are advised to strengthen a supportive and collaborative social culture. Building a social reward system, recognition forums for students, and solidarity activities can increase students' awareness of the importance of social roles. It is also important to prevent the emergence of a culture of negative competition, which can lead to anxiety or unethical behavior. Fifth, further research is needed to develop a conceptual model that integrates adhocracy, spiritual leadership, and ethnopedagogy, to be tested in different pesantren contexts. In addition, further research is needed to examine the long-term impact of adhocratic culture on the moral development, emotion regulation, and prosocial behavior of students. Comparative studies with other organizational culture models are also highly recommended.

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