



Enhancing Madrasa Teacher Mindfulness through Organizational Culture

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Abstract: This research explores the role of organizational culture in enhancing teacher mindfulness in madrasas, viewed through the lens of Schein's organizational culture theory. A qualitative case study approach was employed, utilizing interviews, observations, and documentation as data collection techniques. Data analysis followed a three-step process: data reduction, presentation, and conclusion drawing. The findings reveal that three key elements of organizational culture significantly contribute to increasing teacher mindfulness. First, organizational culture artifacts, such as outing class activities and the 3S slogan (Greetings, Smile, Greet), play a vital role. Second, the espoused beliefs and values reflect the madrasa's unique vision, particularly the fifth content of the Five Santri Awarenesses—organizational awareness. Third, the underlying assumption is that integrating technology and open dialogue in madrasa activities and learning fosters a strong and influential organizational culture. This study highlights the importance of organizational culture in fostering teacher mindfulness, leading to a more harmonious and effective work environment that enhances educational quality.

Keywords: cultural artifacts; espoused beliefs; mindfulness; organizational culture; underlying assumptions

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INTRODUCTION

Teacher mindfulness can be created well in madrasas through a good organizational culture that supports teacher performance in their work environment. According to [Kuknor and Bhattacharya \(2022\)](#), a good organizational culture can optimize teacher competence and professionalism gradually, as well as mindfulness, which can provide direction for them to be able to increase their concentration in teaching, manage work boredom and stress and be able to interact better with students and residents at school ([Moyano et al., 2023](#)). Several kinds of literature prove that mental health and increased teacher performance are determined by a positive work environment and organizational culture ([Sudibjo & Manihuruk, 2022](#)). Facts on the ground show that this mindfulness program aims to help teachers in Madrasas manage their teaching boredom and stress in dealing with work and administrative demands and other problems. This is based on the importance of teachers as the spearhead in learning activities and is part of creating mental, emotional, and spiritual teachers so they are balanced in madrasas. Therefore, to create mental, emotional, and spiritual balance for teachers in madrasas so that they have the motivation to improve their performance, the head of the madrasa tries to improve their mindfulness by strengthening a positive organizational culture in a planned, systematic, and universal manner. The head of the madrasa believes that teacher mindfulness positively impacts the dynamics of madrasa development, classroom learning, the mental health of teachers and children, and a conducive and Islamic learning climate. According to [Eden et al. \(2023\)](#), the values in organizational culture reflected in individual behavior, groups, evaluation, and feedback systems positively impact the birth of meaningful learning in schools. Organizational culture in Madrasa is the same as humans' values, beliefs, and norms that form individual cultures. Likewise, each school has its own unique culture that reflects the vision, mission, and values that it upholds ([Fudge et al., 2022](#); [Edirmanasinghe et al., 2022](#); [Khan et al., 2020](#); [Streimikiene et al., 2021](#)).

In educational activities, aspects of a good and conducive organizational culture significantly affect students, teachers, administrative staff, and the community. A positive school culture can strengthen a conducive learning climate, build productive collaboration, and motivate high academic achievement ([Ismail et al., 2020](#)). On the other hand, a negative organizational culture can hinder individual potential, create imbalances, and damage interpersonal relationships, especially in the madrasa environment ([Saleem et al., 2020](#); [Alam & Mohanty, 2023](#)). A positive organizational culture can foster teachers' personal and professional growth ([Yusuf, 2020](#); [Hennessy et al., 2022](#)), including self-reflection, open dialogue, and mutually supportive collaboration. By feeling support from organizational culture, teachers tend to be more self-aware about their role in education, more open to learning, and more responsive to student needs ([Mubarok et al., 2023](#); [Kurian, 2024](#); [O'Leary et al., 2020](#)). An optimized organizational culture creates a madrasa environment that supports teachers' personal and professional growth, strengthens commitment to the educational mission, and

encourages active involvement in continuous improvement efforts (Mubarok et al., 2024; Padillo et al., 2021).

Amid the challenges and dynamics in Islamic education, the organizational culture developed by these madrasas is fascinating to study because it is unique and adaptive to the surrounding culture and is based on noble values. The interesting thing is related to organizational culture, which can influence and increase teacher mindfulness in educational activities carried out every day to create a harmonious and conducive atmosphere. Especially when faced with the complexity of tasks and the teacher's burden is piling up, causing teachers to become stressed and exhausted. The phenomenon in the field is that many administrative tasks, academic activities, extracurricular activities, additional assignments, and other things hurt teachers' mental health. Of course, this must be addressed immediately by strengthening teachers through various approaches, one of which is strengthening organizational culture so that teachers have full awareness of their duties and responsibilities. In the context of organizational culture, Kultsum et al. (2022) stated that organizational culture in madrasa can improve the quality of student learning processes. Other research with a similar theme states that several habituation activities as a change in organizational culture are implemented in schools, including religious culture, discipline, and a love of reading, which play an essential role in forming students' character (Rahayu et al., 2022). Atasoy (2020) conducted research with a similar theme, with research results showing no influence on work discipline by the principal's leadership, decision-making, and organizational culture. Anggreni (2021) also emphasized that the influence of organizational culture on the quality of education and the influence of organizational culture is significant and influential and has a good impact on the world of education.

Strengthening organizational culture is one of the efforts to achieve the vision and mission of Madrasa Ibtidaiyah Azzainiyah III, Probolinggo, including increasing mindfulness or full awareness among educators and students. Increasing teacher mindfulness involves implementing solid Islamic values, such as equality, cooperation, and commitment, in every madrasa activity (Oman, 2023; Malik & Rasheed, 2024). This includes establishing norms and practices that promote mutual respect, open communication, and collaboration among teachers, and emphasizing self-reflection and continuous self-improvement. Teacher mindfulness is important because it refers to a deep awareness of their role and influence in the educational process and a willingness to adapt and learn to develop themselves (Xie & Guo, 2023). In the context of mindfulness, Seneru et al. (2024) stated that communication ethics, by developing mindfulness-based teaching skills, can create better relationships with students, motivate them to learn with enthusiasm, and provide understanding. Another study with a similar theme with the results of the mindfulness approach in social-emotional learning found that 100% of students were focused on paying attention and actively participating in learning, which had an impact on the group discussion and presentation process smoothly, interactively and created critical thinking from students (Nasihudin et al., 2023). Other research with a similar theme obtained results comparing identified research on mindfulness-based interventions (MBIs) about intervention integrity and teacher training and competency by existing standards (Emerson et al., 2020). Tudor et al. (2022) emphasized that universal school-based mindfulness training (SBMT) can positively impact the younger generation.

From this explanation, organizational culture can improve and develop several things in the world of education. Likewise, the mindfulness approach is widely implemented in educational institutions because it is considered positive and effective. The novelty of this research lies in optimizing organizational culture to increase teacher mindfulness in madrasa. The theory that is the basis of this research is the theory of organizational culture according to Schein: 1) Artifacts, which are beliefs or norms adhered to by the organization; 2) Espoused beliefs and values are principles or values that are reflected in the vision, mission, strategic goals and policies of the organization; 3) Underlying assumption is a belief that is considered reasonable by members of the organization. This shows that an organization holds an assumption at a particular place and time when carrying out its activities. This research analyzes organizational culture optimization in increasing teacher mindfulness at Madrasa Ibtidaiyah Azzainiyah III, Probolinggo. Optimizing organizational culture is essential because this is the basis for forming a positive and supportive culture for teachers to increase their performance toward achieving the desired learning goals. Apart from that, it will be easy for teachers to practice mindfulness and feel the benefits of improving their mental health, becoming more focused and creative, and improving the quality of student learning.

METHODS

This research was conducted at Madrasa Ibtidaiyah (MI) Azzainiyah III, Paiton, Probolinggo, East Java, using a qualitative approach by utilizing data and facts observed by researchers, both in oral and written forms (Moleong, 2019). The selection of this research site is based on the uniqueness and success of the Institution in implementing the organizational culture of the madrasa in order to build teacher awareness to improve their performance to be better and more professional in order to realize the vision and mission of the Institution. This type of research is a case study, where researchers try to explore phenomena in the field through in-depth

interviews, observations, and documentation. Using purposive sampling techniques, primary data sources are obtained from various information obtained through interviews with several informants: the head of the madrasa, the deputy head, teacher employees, and students. This technique directs researchers to determine and select informants with specific criteria who are considered to have competence, experience, important roles, and knowledge of the information needed by researchers so that they are representative and in-depth. Researchers utilized secondary data sources alongside interviewing techniques to examine archives and records held by pertinent entities.

Table 1. Research Informants

Informant	Education		Gender		Total	Material
	S1	S2	L	P		
Headmaster	1		1		1	Madrasa Cultural Policy
Deputy Head of Madrasa	1		1		1	Role in Madrasa Cultural Policy
Administration Madrasa	1		1		1	Documentation of Madrasa Activities
Teacher (Class teacher, Guidance and Counseling Teacher)	7	2	4	5	9	Implications of Madrasa Culture in Increasing Teacher Mindfulness
Student	-	-	2	2	4	Outing class
Total	11	2	9	7	16	-

In order to obtain valid and credible data, the researcher used in-depth interviews, participant observation, and documentation. In-depth interviews will be conducted with the head of the Madrasa, the deputy head, teachers, employees, and students to gather their insights on organizational culture and other aspects of the institution. The participatory observation was conducted to see the interaction between teachers and students and the application of daily corporate cultural values. Furthermore, the researcher documented various data, such as websites, Madrasa activities, Madrasa Work Plans, photos, news, rules, and the like. This study will provide a more comprehensive understanding of how organizational culture improves teacher performance and welfare at Madrasa Ibtidaiyah Azzainyah III through the integration of these three approaches. Data analysis was carried out in stages: data reduction, presentation, and interpretation (Milles & Huberman, 2014). At the data reduction stage, the data is presented as a whole, sorted by simplifying the data, and selected according to the theme or data categorization. Then, the data that has been selected and filtered is presented in an informative narrative reinforced with images or tables. Moreover, the last stage is concluding. Based on the data, the researcher makes conclusions. This process involves interpreting data and generating new ideas or understanding that did not exist before, contributing to the knowledge or theory being researched.

RESULT AND DISCUSSION

In order to increase teacher mindfulness, various activities have been held both within and outside the madrasa. Apart from that, several policies have also been implemented to build an organizational culture that supports mindfulness among teachers. It is hoped that through these activities and policies, teachers' mindfulness at MI Azzainiyah III, Probolinggo, will increase significantly, positively impacting their well-being and the quality of teaching at the madrasa. Organizational culture artifacts designed to improve mindfulness focus on creating an environment that supports full awareness and attention to the present moment. To improve teacher mindfulness in Madrasa through organizational culture, Madrasa Ibtidaiyah Azzainiyah III does at least four things: (1) Cultivating joint prayer when starting learning in class; (2) Cooperation and collaboration between teachers in strengthening their experience and competence in the Madrasa; (3) Making decisions that all parties can accept, the madrasa leadership holds a consensus in every policy-making; (4) Creating a comfortable madrasa environment for all parties, including teachers, employees, students, and guardians, through environmental planning design that strengthens religious values.

Table 2. Organizational culture artifacts to improve mindfulness

Coding	Statement	Informant
Routines and Habits	Before the lesson begins, we habitually read prayers together to be given ease and valuable knowledge. This has become an unwritten rule for all teachers here.	Class Teacher
Patterns of Interaction between Members	To improve the quality of learning, teachers here always collaborate with other teachers, whether between subject teachers, class teachers, or madrasa teachers, so that their knowledge can complement each other.	Guidance and Counseling Teacher
Procedures in Decision Making	Here, we prioritize deliberation and consensus in every decision-making process to accommodate various needs and interests and advance the madrasa.	Madrasa principal
Physical Environment that Reflects Values	The environment of this madrasa is very conducive because it has been designed in such a way as to suit the needs of learning. Starting from the class size, the management of facilities and others are adjusted to accreditation standards.	Vice Principal

Table 2 shows that religious values shown through mutual respect and appreciation between madrasa components are reflected in the daily life of the madrasa, which is demonstrated in academic aspects and character building. These values are implemented through the culture in the madrasa and learning activities inside and outside the classroom, which allow all madrasa residents to play an active role in making this activity a success. One of the activities that is intensively carried out by the madrasa is the outing class activity, which is carried out in a planned and systematic manner every month through visits to specific sites and places with historical value or interesting places and supports learning activities and character building. This outing class activity is intended to develop the creativity of teacher and student learning and also increase teacher participation, collaboration, and experience outside the classroom. More than this, the target of creating a character of responsibility for a teacher through mentoring his students outside is the driving force behind holding this outing class activity. In addition, the presence of information boards, calligraphy displayed in several classes, the madrasa's religious culture, and the students' Islamic clothing show the existence of Islamic symbols applied by the madrasa as a form of implementing Islamic teachings. The reading of prayers together every morning The routine of praying together every morning before lessons begin is an essential habit in the madrasa. Using sound and characterful language or slogans, such as the S3 Slogan (*Salam, Senyum, Sapa / Greetings, Smile, Say Hello*), is also necessary. This habit reflects a deep spiritual culture, prepares the mentality of teachers and students, and creates a calm and attentive atmosphere that supports mindfulness in learning. This activity positively impacts mood and mentality, ensuring that every member of the madrasa starts the day with good intentions.

The decision-making process in madrasas is carried out through deliberation between the head and teachers, creating a democratic and inclusive atmosphere. This collaborative culture strengthens the role of each teacher in improving the quality of education and creating a more progressive environment. The design of an Islamic physical environment has an impact on increasing the awareness and ownership of madrasa residents towards their institutions. In addition, it also impacts the conduciveness of learning and organizational climate. As part of the organizational culture artifact, this aspect can strengthen other dimensions, especially the behavior of individuals and groups in a positive direction. Organizational culture artifacts are observable elements of organizational culture and reflect the values, beliefs, and norms adopted by the organization (Çobanoğlu & Demir, 2022). The form of implication is the outing class activity. Outing classes often involve collaboration between several teachers to improve cooperation and coordination in teaching (Hakim et al., 2023; Aldridge et al., 2021). Outing classes offer many benefits for teachers, including professional development, improved teaching skills, strengthened relationships with students, and opportunities to adopt more active and creative learning approaches (Rohmah et al., 2023). By utilizing outing classes, teachers can enrich their teaching experiences, increase motivation and engagement, and provide more meaningful learning experiences for students (Lince, 2022; Haraldsson et al., 2024). In addition to outing classes, slogans are also used. Slogans also help strengthen school culture by reminding the community of the values and principles upheld and building work commitment (Hayati et al., 2020; Hasanah, 2022). Applying slogans to the organizational culture of madrasas is an essential strategy for communicating the values, vision, and mission to all members and stakeholders. An effective slogan can strengthen the identity of the madrasa, motivate students and staff, and direct behavior and actions by common goals (Nur & Br, 2023).

As an educational institution integrating general knowledge and religion, Madrasa has unique and distinctive beliefs and values. The distinctive vision of MI Azzainiyah III is to excel in practicing Tri Logi and

Panca Pengetahuan Santri, the care part of the curriculum of the Nurul Jadid Islamic boarding school, which MI Azzainiyah is one of the Nurul Jadid Islamic Boarding School Foundation Institutions. By the fifth point of the Panca Pengetahuan Santri, awareness in organizing, several policies and activities are designed to increase the entire understanding of teachers in the madrasa in organizing. To create this vision, the principal implements several special activities for teachers: developing the quality of teacher teaching by participating in training to improve the quality of teachers (professional teachers) both online and in person, both held independently by the Institution or KKMI (Kelompok Kerja Madrasa Ibtidaiyyah), KKGMI (Kelompok Kerja Guru Madrasa Ibtidaiyyah), PENDMA (Pendidikan Madrasa) or the Nurul Jadid Education Bureau. Muhyidin Ali th,e head of the madrasa, stated, "By ensuring that the basic needs of teachers are met, such as this teacher training, the madrasa can create a supportive, motivating, and strengthening work environment for their teaching quality and can contribute to improving teacher mindfulness." In addition, with this activity, teachers can share knowledge with fellow teachers.

Inseparable from the madrasa, which is based on Islamic boarding schools, the head of the madrasa makes a decision that is undoubtedly the result of a joint decision with the board of teachers: holding a *silaturahmi* activity at the teacher's house by reading *istighasah* and eating together. This activity is carried out to encourage the creation of full organizational awareness of the existing vision. In addition, this activity is held to manage conflict. Managing conflict with *silaturahmi* activities at the teacher's house is a wise step. According to Misbahul Munir, "routine madrasa activities carried out through visits to teachers' homes in turns are filled with *istighasah* as a form of prayer to Allah so that all madrasa residents are given blessings, health, and blessed knowledge and are intended to make the madrasa more advanced." The activities strengthen the solidarity, brotherhood, and ownership of all madrasa residents towards their institution so that they can continue to improve their personal qualities, hone their spiritual aspects, and improve their teaching professionalism. The same thing was also conveyed by Samsudi, who said that "not only gathering and eating together, but in this activity, they have casual discussions to express each teacher's desires, opinions and aspirations. Through this absorption of aspirations, it will be known what the problems and needs of each teacher are". The data above shows that the tentative and temporary gathering is used as a medium for introspection and building mutual understanding and awareness to advance the madrasa. Through this activity, teachers will gain the same understanding and one direction so that there is a mutual agreement on how to advance the madrasa, overcome existing problems, and so on. The head of the madrasa believes that the *silaturahmi* activity at a teacher's house can also help foster a sense of brotherhood between parties who may have previously been at odds with each other. Thus, the *silaturahmi* activity at the teacher's house can effectively increase teacher mindfulness. Espoused beliefs and values are values the organization believes and embraces. Espoused beliefs and values in the organizational culture of madrasas include principles and values that the school explicitly states to guide behavior, learning processes, and interactions between members of the school community. The implication is a madrasa culture that excels in practicing the distinctive vision of "Organizational Awareness," focusing on developing teacher quality.



Figure 1. Espoused beliefs and values in enhancing mindfulness

Figure 1 shows that Madrasa Ibtidayah Azzainiyah III integrates the values of Tri Logi and Panca Pengetahuan Santri in every aspect of the organization to achieve the goals of the madrasa. The leadership of the madrasa principal focuses on quality orientation, which is reflected in creating a work environment and culture that supports the development of teacher quality and learning. Human resource development is done through education, training, and continuing education, strengthening teacher collaboration. All madrasa policies and activities, both focused on developing teacher competencies and activities to build organizational awareness, aim to create mindfulness in the organization, where all madrasa members are fully aware of their role in achieving a shared vision. The study results show that integrating the values of Tri Logi and Panca Pengetahuan Santri in Madrasa Ibtidayah Azzainiyah III is a key factor in forming an organizational culture that supports the development of mindfulness among teachers. According to Schein's organizational culture theory, values that

are believed and accepted together (beliefs) directly impact organizational behavior and culture. In this case, the implementation of these values is seen in various activities that support the development of teaching quality, such as training and continuing education, which are directly related to improving teachers' competence and full awareness of their role in the organization. This study is in line with the findings of previous studies, which state that organizations with transparent and integrated values can create a work environment that supports improving the quality of human resources. The leadership of the madrasa principal, who focuses on quality orientation and creating a supportive work culture, is also in line with the theory of transformational leadership, which emphasizes the importance of leaders in creating a vision that inspires and motivates its members. The madrasa principal actively implements policies to improve mindfulness through teacher-gathering activities and training. These activities aim to strengthen interpersonal relationships among teachers and create a more open and harmonious atmosphere. These results confirm the findings of other studies, which show that leadership that prioritizes individual development in an organization can improve members' involvement and quality of work.

In addition, human resource development activities involving education training and teacher collaboration effectively create mindfulness in organizations. Existing research supports that ongoing training and knowledge-sharing opportunities between teachers can increase their self-awareness and professionalism, ultimately impacting teaching quality. Through this approach, madrasas not only develop the cognitive aspects of teachers but also strengthen their social and emotional dimensions. This finding refers to the theory of mindfulness in the organizational context, which states that an environment that supports the emotional and professional well-being of organizational members will contribute to increased productivity and work-life balance. As Madrasa principal, Muhyidin Ali assumes that using Madrasa technology will support learning and create a safe and comfortable learning environment, believing that technology is a tool that can enrich the learning experience and prepare students for the future. The madrasa provides adequate technological infrastructure, including fast internet access, computers and laptops, and projectors to support learning. Madrasa principals also provide training and support to teachers in using technology in learning. This includes training on using learning software and platforms, technical skills development, and effective teaching strategies with technology. Apart from that, Basuni, as a teacher, said, "My efforts are to increase my mindfulness by using a Time Management Application which can help me organize my schedule and manage my time more efficiently so that I have enough time to rest and reflect. Apps like Todoist, Trello, or Google Calendar allow teachers to plan better and organize their assignments."

Apart from the use of technology, Muhyidin Ali, as a school principal, assumes that open and honest communication is the foundation of a healthy organizational culture. It encourages organizational members to share information, ideas, and feedback freely. This means holding regular meetings between school leaders, teachers, staff, students, and parents - to discuss important issues, share information and listen to input. These meetings allow all parties to participate in decision-making and ensure that all voices are heard. Apart from these routine activities, the madrasa holds monthly special meetings between teachers. Yulis Wahyuningtyas, as a teacher, said, "This can open a communication channel for me and other teachers to express their feelings, concerns, and challenges related to stress and mental well-being. These underlying assumptions form the basis of organizational culture and influence various aspects, from policies and procedures to daily interactions between members. Understanding and acknowledging these assumptions is critical to understanding organizational dynamics and building a solid, influential culture. Underlying assumptions. Underlying assumptions in organizational culture at school are the fundamental beliefs that guide the behavior and decisions of all school community members (Bottoms, 2023). Underlying assumptions in school organizational culture are fundamental beliefs held unconsciously by madrasa members (Borker, 2020). These beliefs influence how people think, behave, and interact in the madrasa environment. Another assumption is that learning is a continuous process that occurs not only in the classroom but also through various extracurricular activities, daily interactions, and the use of technology in learning. This encourages Madrasa to provide varied and contextual learning opportunities. The madrasa head assumes that using technology in madrasa activities will help and encourage effective and efficient learning and that open communication can build mindfulness well. These assumptions are formed through experiences and practices that have proven effective, and although not always stated in real terms, they play an essential role in shaping school culture (Martín-Delpozo & Martín-Sánchez, 2022). Overall, solid and optimistic underlying assumptions can strengthen the madrasa's organizational culture, making it a place for learning and developing good character and spirituality (Veloso et al., 2021).

CONCLUSION

This study identified three main components in improving teacher mindfulness through organizational culture in madrasas. First, organizational culture artifacts such as monthly class outing activities and implementing the 3S slogan (Salam, Senyum, Sapa) play a role in building a sense of teacher participation and

responsibility. Second, the madrasa's values and beliefs, where a unique vision that focuses on organizational awareness is realized through efforts to improve teacher quality through training and friendship events to strengthen relationships between teachers. Third, basic assumptions that include the use of technology and open dialogue in madrasa activities and learning support the formation of a strong and influential organizational culture. The results of this study provide an important contribution to understanding how elements of organizational culture can be applied to improve teacher mindfulness, which impacts creating a conducive and effective work environment in the education sector. The application of the results of this study can improve the quality of education by creating an atmosphere that supports teacher well-being and performance. However, this study has several limitations, including the research context limited to one madrasa, so the results may not be generalizable to other schools or educational institutions. In addition, the limited size and variety of teacher samples can affect the validity of the research findings. Using qualitative methods without supporting quantitative data can also reduce the accuracy and objectivity of research results. To expand the findings of this study, several further studies are recommended. First, similar research should be conducted across different types of schools and educational institutions to see if the results are consistent. They were second, using quantitative methods to measure organizational culture's impact on teacher mindfulness objectively. Third, conduct a long-term study to see the long-term effects of organizational culture on mindfulness and teacher performance. With this continued research, it is hoped that a deeper and more comprehensive understanding of how organizational culture influences teacher mindfulness and effectiveness can be achieved to provide more robust recommendations for improving the quality of education.

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