

# Integration of Learning Organization Principles in Muhammadiyah Education: A Case Study of Elementary and Middle Schools in Palembang, Indonesia

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## ABSTRACT

Muhammadiyah education is evolving as a progressive Islamic learning ecosystem. To sustain this development, effective organizational management is essential. This study explores the integration of Learning Organization principles, as defined by Peter Senge—Systems Thinking, Personal Mastery, Mental Models, Shared Vision, and Team Learning—within Muhammadiyah Elementary and Secondary Schools in Palembang City. A qualitative case study approach was employed, involving in-depth interviews, participatory observation, and policy document analysis across selected Muhammadiyah schools in Palembang. Findings reveal that Learning Organization principles are beginning to be adopted, though implementation remains suboptimal. Systems Thinking is evident in school management practices, yet institutional synergy is limited. Teacher training promotes Personal Mastery, but reflective learning has yet to be embedded. Mental Models present a barrier, as some educators cling to traditional pedagogies. While a Shared Vision has been formally articulated, it lacks operational internalization. Team Learning shows initial growth but requires policy reinforcement. The partial integration of Learning Organization elements highlights the potential for deeper cultural and structural transformation. Limitations in collaboration, reflection, and internal alignment indicate areas needing strategic attention. To enhance the effectiveness of Muhammadiyah's educational model, this study recommends strengthening teacher development programs, revising internal policies, and leveraging digital tools to foster adaptive learning environments. These steps can reinforce Muhammadiyah's position as a leader in progressive Islamic education in Indonesia.

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## 1. INTRODUCTION

Muhammadiyah, established in 1912, stands as one of Indonesia's most influential modern Islamic movements. Since its inception, it has consistently placed education at the heart of its social mission (Saleh, 2021; Marsudi & Zayadi, 2021). More than merely establishing formal educational institutions, Muhammadiyah seeks to cultivate a sustainable and progressive learning ecosystem rooted in Islamic values. Central to this vision is the concept of a Learning Organization, a transformative model introduced by Peter Senge in *The Fifth Discipline* (1990, 2006). Senge emphasizes that organizations must continuously learn, adapt, and grow collectively to meet long-term goals. This paradigm aligns seamlessly with Muhammadiyah's mission of nurturing intellectually and morally strong individuals who contribute to the development of society.

The foundation of Muhammadiyah education is deeply rooted in Islamic philosophical principles such as tauhid (oneness of God), amar ma'ruf (promoting righteousness), and ithad (solidarity and collective effort). These core tenets guide the development of student character, emphasizing moral integrity, faith, and service to humanity. In its effort to modernize while remaining faithful to these values, Muhammadiyah has incorporated the five disciplines of a Learning Organization—personal mastery, mental models, shared vision, team learning, and systems thinking—into its educational practices (Senge, 2006). These disciplines serve not only as tools for organizational development but also as a strategic framework for Islamic educational innovation. Through this integration, Muhammadiyah aims to build adaptive, collaborative, and forward-looking schools that foster holistic growth.

The incorporation of Learning Organization principles represents a significant transformation in Muhammadiyah's approach to education. Historically, Muhammadiyah has played a vital role in shaping the educational landscape of modern Indonesia. Today, its extensive network of schools, madrasahs, and universities has become a dynamic educational ecosystem (Mashar, 2021). This system is underpinned by the belief that every component—teachers, students, parents, and the broader community—must operate synergistically. This reflects the Systems Thinking approach, where every part of the system is interconnected, and decisions are made based on holistic understanding (Shaked & Schechter, 2017b).

Importantly, Muhammadiyah's adaptation of the Learning Organization model is not merely a managerial endeavor; it carries a spiritual mission. It seeks to produce a generation that excels in both knowledge and character, grounded in Islamic morality (Yunike & Hatane, 2016). In this way, the concept of a Learning Organization becomes a vehicle for both educational excellence and spiritual development.

The rapid development of global technologies and the onset of the Fourth Industrial Revolution have introduced new challenges to Islamic educational institutions like Muhammadiyah. Globalization has disrupted traditional models of teaching and learning, necessitating a shift toward more adaptive and technologically integrated education systems (Wiyono, 2017). Marquardt (2002) asserts that advances in information and communication technologies have fundamentally changed how organizations coordinate, manage, and produce outcomes, offering new opportunities for learning and innovation.

To remain relevant, Muhammadiyah institutions must embrace digital tools such as Learning Management Systems (LMS) and technology-driven collaborative platforms. These tools can enhance accessibility, interaction, and personalization in the learning process (Gil et al., 2019). Bui Quang Tuyen (2021) highlights that the integration of digital technologies is a crucial element in developing Learning Organizations in the digital era. Muhammadiyah schools must therefore align their systems and processes with digital transformation without compromising their Islamic identity.

One of the significant internal challenges in this transformation is the persistence of conservative mindsets in educational leadership and teaching methods. The concept of mental models in Senge's framework addresses this issue, highlighting how outdated paradigms can impede innovation and

organizational learning (Bingham, 2019). Many Islamic schools still rely heavily on one-directional, lecture-based instruction that discourages student engagement and collaborative learning (Holt et al., 2000). Without a shift in mental models, the potential of Learning Organization principles cannot be fully realized.

Zumrotul Auliya et al. (2024) argue that modern Islamic education has not yet fully ensured that its systems are competitive, innovative, and relevant to contemporary needs while preserving core Islamic values. Similarly, Ahmad (2010) emphasizes that for Islamic schools to thrive, they must embrace change while remaining faithful to their spiritual heritage. Therefore, building Muhammadiyah schools as Learning Organizations requires a comprehensive strategy to mobilize all educational components under a shared vision.

This shared vision is essential to ensure that all stakeholders—teachers, students, parents, and administrators—are aligned with the institution’s educational mission. Tuyen (2021) notes that a collectively constructed vision enhances commitment and coherence in educational planning and program implementation. In Muhammadiyah’s context, shared visioning becomes a means of uniting Islamic values with educational innovation.

Team Learning, another key discipline, plays a vital role in fostering collaboration within Muhammadiyah schools. It promotes knowledge-sharing, mutual support, and collective problem-solving among educators and students. Building a culture of cooperation helps create a learning environment that is participatory, productive, and goal-oriented. This approach positions Muhammadiyah schools as transformative centers of holistic education that are both faith-based and future-ready.

Integrating Learning Organization principles into Muhammadiyah’s educational system extends beyond improving school management. It involves creating a responsive and collaborative learning ecosystem capable of addressing present and future challenges. The five disciplines introduced by Senge (2006) have been widely adopted in Islamic educational reform (Rada et al., 2021), serving as foundational strategies to shift schools from knowledge transmission hubs to agents of societal transformation.

The application of Systems Thinking in Muhammadiyah school management is a strategic move toward integrated education governance. It involves policy-making that is data-informed and responsive to the complex relationships within the school ecosystem (Shaked & Schechter, 2017b). Additionally, the development of teacher competence is essential. Through Personal Mastery, educators are encouraged to engage in continuous professional development and reflective practice, enabling them to adapt to educational changes effectively (Yunike & Hatane, 2016; Jemain et al., 2024).

Transforming Mental Models is equally critical. Overcoming resistance to change and fostering openness to innovation is necessary for schools to evolve. This requires re-educating educators and administrators to adopt new paradigms of learning and leadership (Bingham, 2019). Moreover, cultivating a Shared Vision ensures that Muhammadiyah schools operate with unity of purpose and are able to design curricula and programs that align with Islamic ethics and future demands (Tuyen, 2021).

Finally, fostering Team Learning is indispensable for institutional transformation. Collaborative practices among teachers, students, and educational staff enable the creation of a dynamic learning environment that is committed to continuous improvement and collective success. With this approach, Muhammadiyah schools are positioned to become centers of educational excellence and innovation that are both holistic and sustainable.

In conclusion, the Learning Organization model provides more than a management framework for Muhammadiyah—it offers a comprehensive paradigm for modern Islamic education. By emphasizing systemic integration, reflective practice, visionary leadership, and collaborative learning, this model enhances the competitiveness and relevance of Muhammadiyah schools locally, nationally, and globally (Ahmad, 2010). This study, therefore, seeks to analyze the application of Senge’s five disciplines in Muhammadiyah educational institutions. Specifically, it examines Systems Thinking in

institutional management, Personal Mastery in teacher development, Mental Models in mindset transformation, Shared Vision in school culture, and Team Learning in collaborative practices—all within the framework of Islamic values and progressive educational reform.

## 2. METHOD

### 2.1 *Research Design*

This study employs a qualitative research approach using a case study method to examine the implementation of Learning Organization principles in the management of Muhammadiyah elementary and middle schools in Palembang City. A qualitative approach is appropriate for this research because it enables an in-depth understanding of organizational phenomena within their natural settings. As Creswell (2013) noted, qualitative research aims to explore and interpret the meanings individuals or groups assign to a social or human problem through detailed and holistic analysis. Similarly, Creswell and Creswell (2018) emphasize that qualitative methods are suitable when the goal is to explore complex processes and participant experiences in context-rich environments.

The case study method was selected to allow for a comprehensive, contextualized investigation of how Muhammadiyah schools apply the Five Disciplines of a Learning Organization—personal mastery, mental models, shared vision, team learning, and systems thinking—as conceptualized by Senge (1990, 2006). This method provides the necessary depth and flexibility to analyze both structural and cultural dimensions within the schools. According to Yin (2018), case studies are particularly useful for exploring “how” and “why” questions, especially when the researcher has limited control over the events and when the focus is on contemporary phenomena within real-life contexts.

Additionally, the case study approach facilitates the uncovering of socio-cultural dynamics and organizational challenges that may not be visible through quantitative methods. It enables a rich, nuanced understanding of the practical realities and obstacles faced in operationalizing Learning Organization principles in Muhammadiyah’s educational settings.

### 2.2 *Background of Study*

This study was conducted in six Muhammadiyah schools located in Palembang City that have adopted the principles of Learning Organizations. The selection of these schools was based on specific criteria to ensure relevance to the research focus. These criteria included: (1) the presence of school management policies that emphasize sustainable learning practices, (2) active integration of Islamic values with pedagogical innovation, and (3) participation in training or programs related to organizational development and educational improvement.

The selected schools and their respective research focuses are as follows:

1. SD Muhammadiyah 6 Palembang

This school was selected for its emphasis on learning innovation and the integration of Islamic values within the Learning Organization framework.

2. SD Muhammadiyah 14 Palembang

Research at this site focused on the implementation of Systems Thinking and Shared Vision as strategic components in school management and planning.

3. SMP Muhammadiyah 4 Palembang

The study explored collaborative learning practices and the application of Team Learning, with attention to teacher–student cooperation in instructional processes.

4. SMA Muhammadiyah 1 Palembang

This school provided insight into how Mental Models and Personal Mastery are utilized to transform educator mindsets and enhance professional growth.

5. SMA Muhammadiyah 6 Palembang  
The research at this site examined strategies for improving learning effectiveness through the systematic application of Learning Organization principles.
6. SMK Muhammadiyah 1 Palembang  
This vocational high school was included to explore how Learning Organization concepts are integrated into vocational education, particularly in the development of students' practical skills and workplace readiness.

These varied contexts offered a comprehensive understanding of how Learning Organization principles are operationalized across different educational levels and institutional types within the Muhammadiyah school system.

### 2.3 Research Participants

The research participants were the principal, teachers, students, leaders of the Dikdasmen Assembly, administrators of PDM and PCM IT I Palembang City. The sampling strategy was purposive sampling, namely the selection of participants who were considered to best understand the implementation of the Learning Organization in the Muhammadiyah school environment.

### 2.4 Method of collecting data

In qualitative research, data is collected through various techniques to gain an in-depth understanding of the phenomenon being studied (Creswell & Creswell, 2018). Data collection techniques in this study include:

1. In-depth interviews  
Interviews were conducted with principals, teachers, students, and leaders of the Elementary and Secondary Education Council, PDM and PCM IT I Palembang City. Interview questions were compiled based on the framework of the Five Disciplines of Learning Organization.
2. Observation Field  
Observations were conducted to understand how the principles of Systems Thinking, Personal Mastery, Mental Models, Shared Vision, and Team Learning were applied in management schools.
3. Analysis Document  
The documents analyzed in this study reflect the changing spirit and strong commitment of Muhammadiyah to build superior and progressive Islamic education in the future, including:
  - a. Educational policies issued by the Muhammadiyah Elementary and Secondary Education Council which serve as strategic guidelines in realizing schools as centers of continuous learning.
  - b. The Muhammadiyah school evaluation report provides a real picture of the level of implementation of the Learning Organization concept, while also being a reflective mirror for the development of a more adaptive education system.
  - c. Teacher and education personnel training programs in order to strengthen Personal Mastery and Shared Vision become a strong foundation in creating a collaborative, innovative and visionary learning ecosystem.

Through the analysis of these documents, this study seeks to present new hope for Muhammadiyah education: a system that not only teaches knowledge, but also forms true learners who are able to respond to the dynamics of developments in the era without losing their spiritual roots.

### 2.5 Data Analysis Techniques

Data analysis in this study was carried out thematically using the Learning Organization framework developed by Peter Senge. This framework served as the analytical lens to explore the implementation of Learning Organization principles within Muhammadiyah school management practices. The goal was to generate a deep, contextual understanding of how these principles are operationalized across educational institutions in Palembang.

Thematic analysis was used to identify recurring patterns and themes derived from in-depth interviews, direct observations, and analysis of school policy documents. Specific attention was given to how Systems Thinking is applied in school governance, the role of Personal Mastery in empowering educators, the transformation of Mental Models within the mindsets of both teachers and students, and the development of Shared Vision and Team Learning in fostering a sustainable culture of collective learning.

To enhance the credibility and reliability of the findings, data triangulation was employed. This included triangulating sources by cross-verifying data obtained from multiple participants—such as school principals, teachers, administrative staff, and policy makers involved in Muhammadiyah education. Method triangulation was also applied through the combined use of interviews, field observations, and document analysis, ensuring consistency and objectivity in data interpretation.

An inductive approach guided the analysis process, where themes were not predetermined but emerged naturally from the data. This method allowed for flexibility in interpreting field findings, which were subsequently connected to the theoretical constructs of the Learning Organization. The analytical process was iterative and cyclical, with insights from initial interviews and observations informing subsequent rounds of data collection and refinement.

The integration of thematic analysis, triangulation techniques, and inductive reasoning provided a comprehensive and nuanced understanding of Learning Organization implementation within the Muhammadiyah education system. This approach not only reveals how organizational learning principles are practiced but also offers practical insights and strategic recommendations for strengthening school management through continuous, reflective, and collaborative learning.

The use of a qualitative approach combined with a case study method enabled a detailed exploration of the Learning Organization model within Muhammadiyah schools in Palembang. Data collection methods—including interviews, observations, and document analysis—were employed to ensure the richness and validity of the data. Meanwhile, the systematic use of thematic analysis, triangulation, and inductive reasoning ensured the depth, rigor, and trustworthiness of the findings.

### 3. FINDINGS AND DISCUSSION

#### 3.1 *Application of Systems Thinking in Muhammadiyah School Management*

The implementation of a systems thinking approach within Muhammadiyah school management reflects a strategic effort to cultivate a sustainable, collaborative, and value-based learning organization. Rooted in the framework introduced by Peter Senge, systems thinking emphasizes the interconnectedness of various organizational elements and the necessity of understanding their reciprocal relationships to address complex challenges in a holistic and sustainable manner (Senge, 2006).

In the context of Muhammadiyah schools in Palembang City, data from interviews with the Elementary and Secondary Education Council indicate that systems thinking has been applied through several key strategies. One of the main initiatives includes the establishment of inter-school communication forums, designed to align policy and practice with Muhammadiyah's broader educational vision. These forums serve as platforms for coordination, experience-sharing, and collective problem-solving. Additionally, the implementation of a School Management Information System (SIMS) supports integrated data collection and analysis, enabling school leaders to make more informed and measurable decisions. Another strategic effort involves the inclusive participation of stakeholders—principals, teachers, and educational staff—in collaboratively formulating curricula to ensure relevance and alignment with institutional goals.

These practices indicate that Muhammadiyah's approach to school management extends beyond administrative functions and adopts a system-oriented, collaborative ethos. This aligns with the

findings of Shaked and Schechter (2017b), who argue that systems-based leadership enhances educational effectiveness by promoting synergy among various organizational components.

Moreover, Muhammadiyah schools emphasize the importance of relational dynamics among teachers, students, and parents as foundational to a cohesive learning ecosystem. Initiatives such as Parent Schools, the Muhammadiyah Teacher Communication Forum (FKGM), and the Parent-School Communication Forum (FKOS) exemplify efforts to engage families in the educational process. This aligns with Bui Quang Tuyen's (2021a) research, which highlights that parental involvement significantly contributes to educational effectiveness, particularly in community-oriented and digital learning environments.

The promotion of project-based learning, especially in the form of team-based collaboration between teachers and students, further reinforces the development of a participatory and socially responsible learning culture. These collaborative projects serve dual purposes: they enhance academic competence and instill core Islamic values such as cooperation, empathy, and honesty. From a normative Islamic perspective, Qur'anic verse *QS. Ali Imran: 104* underscores the importance of collective effort in promoting moral excellence, reinforcing the theological foundation for community-driven education.

Despite these advances, several challenges remain in implementing a systems thinking approach. A key obstacle is resistance to change, particularly among educators accustomed to traditional, hierarchical management styles. This resistance often manifests in reluctance to adopt collaborative planning or to engage in reflective practice. Addressing this issue requires sustained efforts in professional development, including continuous training, systems-thinking workshops, and the use of model schools as case studies to demonstrate successful implementation.

Another significant challenge lies in the uneven availability of digital infrastructure across Muhammadiyah schools. Limited access to technological tools impedes the effective use of integrated learning platforms. To mitigate this, efforts have been directed towards the development of Learning Management Systems (LMS) and forming strategic partnerships with higher education institutions and Islamic organizations (Subandi et al., 2018). These partnerships can provide both technical support and knowledge-sharing platforms to enhance digital readiness.

Additionally, there is a noted gap in coordination between individual schools and the Muhammadiyah Elementary and Secondary Education Council. This misalignment often results in policy implementation that lacks synchronization with local contextual needs. Establishing regular communication mechanisms—grounded in reflective practices and continuous evaluation—is necessary to bridge this gap and ensure coherence between central directives and school-level realities.

From a spiritual perspective, Qur'anic verse *QS. Ar-Ra'd: 11* is often invoked as a reminder that true change must originate from within. In the context of systems thinking, this verse can be interpreted as a theological imperative to cultivate collective awareness and internal reform—restructuring not only technical systems but also organizational culture and direction. It implies that meaningful educational transformation in Muhammadiyah must extend beyond procedural adjustments to include a deep, value-driven reorientation.

Overall, the adoption of systems thinking in Muhammadiyah schools in Palembang marks a significant step toward building a learning organization rooted in Islamic principles. While challenges related to cultural resistance, digital readiness, and policy alignment persist, the foundations laid through participatory management, stakeholder engagement, and systemic planning illustrate a promising trajectory. These findings support the vision of Muhammadiyah schools evolving into adaptive, reflective, and collaborative institutions that are both spiritually grounded and pedagogically progressive.

### **3.2 Personal Mastery in Teacher and School Staff Development**

Personal mastery, as one of the five core disciplines in Peter Senge's Learning Organization model, emphasizes the development of individual capacity to support and realize broader organizational goals

(Senge, 2006). Within the Muhammadiyah educational framework, personal mastery serves as a foundational element in enhancing the quality and professionalism of teachers and educational personnel. It is implemented through a learning system that integrates innovation with Islamic values, ensuring that educators are not only competent but also spiritually grounded.

The self-development of educators is a fundamental requirement in responding to the evolving demands of the educational landscape. A sustained commitment to lifelong learning is widely recognized as a key indicator of teacher professionalism (Hammond, 2010). Creswell and Creswell (2018) further categorize self-development into various dimensions, including pedagogical proficiency, leadership competencies, and technological literacy—all of which are critical in navigating contemporary educational challenges.

Teachers with strong personal mastery are generally more responsive to changes in curriculum, policy, and technological advancement. Shaked and Schechter (2017b) argue that such teachers contribute significantly to building adaptive, system-oriented schools. Their capacity to reflect, learn, and improve continually makes them central agents of organizational transformation.

To cultivate this discipline, the Muhammadiyah Elementary and Secondary Education Council has initiated a series of programs aimed at enhancing human resource quality. These include competency-based professional development, structured mentoring systems, performance incentives, and the integration of digital tools in classroom instruction. These initiatives reflect the alignment between Muhammadiyah's organizational vision and its commitment to nurturing professional excellence among its educators.

The promotion of continuous learning is deeply embedded in Islamic teachings. Qur'anic verse QS. *Al-Mujadila: 11* affirms that Allah elevates those who possess knowledge, while numerous Hadith of the Prophet ﷺ underscore the virtue of seeking knowledge as a spiritual path. However, in the modern educational context, it is essential that these theological affirmations are translated into actionable programs and internalized within a contemporary pedagogical framework.

Ongoing professional evaluation and structured training play a vital role in strengthening personal mastery. Evaluation mechanisms such as classroom observations, student performance analysis, and stakeholder feedback surveys are used to assess teacher effectiveness. In addition, Muhammadiyah schools have implemented various training initiatives, including active learning strategies, the use of Learning Management Systems (LMS), and certification programs aligned with national education standards (Kemdikbud, 2017).

Bui Quang Tuyen (2021b) found that technology-enhanced training significantly improves the quality and reach of online education, a finding particularly relevant in the post-pandemic era. For Muhammadiyah educators, enhancing digital competence has become a strategic priority to ensure they remain effective in both physical and virtual classrooms.

Despite these efforts, several challenges continue to hinder the full development of personal mastery. These include limited awareness among educators regarding the importance of self-development, restricted access to professional training, and heavy workloads that reduce time for reflective practice. Rofiuddin (2018) suggests that addressing these barriers requires systemic interventions such as promoting collective reflection among staff, fostering inter-school collaboration, and digitizing administrative processes to reduce non-instructional burdens.

In this regard, QS. *Al-Baqarah: 286*, which speaks of divine balance between responsibility and capability, can serve as a motivational principle. It reinforces the idea that professional growth should not be perceived as an overwhelming burden but as a divinely entrusted mandate that is both achievable and meaningful when supported by proper systems and intentions.

By integrating personal mastery into the broader framework of Islamic values and applying it through a systems-oriented approach, Muhammadiyah schools are establishing a strong foundation for becoming effective learning organizations. However, to optimize this process, there must be an ongoing effort to reconstruct religious understanding within the scope of modern educational

management. This ensures that professional development is not only technical and procedural but also spiritual, moral, and purpose-driven—anchored firmly in the ethos of Islam.

### 3.3 *Mental Models and Mindset Transformation in Education Muhammadiyah*

In advancing Muhammadiyah education as a learning organization, transforming mental models is a critical step. Peter Senge (2006) defines *mental models* as deeply held assumptions, generalizations, or images that influence how individuals perceive the world and act upon it. Without conscious reflection, these internal frameworks can become significant barriers to change. In the context of Muhammadiyah schools, many teachers remain entrenched in conventional thinking that resists pedagogical innovation, particularly approaches involving technology integration and student-centered learning. Classrooms often rely on one-way lectures and memorization-based assessments, reflecting a reluctance to embrace more dynamic, participatory, and system-based learning paradigms.

Bingham (2021) asserts that open and reflective mental models correlate strongly with a teacher's capacity to innovate in response to curricular changes and diverse student needs. Muhammadiyah schools that have successfully adopted Learning Organization principles demonstrate measurable improvements in teaching effectiveness—largely due to a shift in teacher mindset toward greater flexibility, adaptability, and collaboration. This cognitive transformation is also supported by Islamic teachings; for instance, QS. *Az-Zumar: 9* elevates the status of the knowledgeable, serving as a spiritual motivation for educators to remain committed to lifelong learning and self-improvement.

Several strategic interventions have been implemented to address the persistence of conservative thinking among Muhammadiyah educators. These include structured self-reflection, systems-based pedagogy training, collaborative professional communities, incentive systems, and curriculum reform. Reflective capabilities are strengthened through workshops and ongoing supervision that encourage teachers to critically evaluate their instructional practices. Shaked and Schechter (2017a) found that educators engaged in routine pedagogical reflection are more likely to embrace innovation and continuous learning.

Moreover, professional development in educational technologies—such as Learning Management Systems (LMS), e-learning platforms, and project-based learning methodologies—has proven effective in enhancing student engagement. Research by Tuyen (2022) indicates that technology-integrated instruction can increase student participation by up to 35% compared to traditional methods. Collaborative initiatives such as teacher learning communities and *lesson study* groups facilitate the sharing of best practices and accelerate the shift toward modern pedagogical mindsets, as emphasized by Holt (2019).

Incentivizing innovation among educators also plays a crucial role in changing entrenched mental models. Muhammadiyah schools have explored the use of rewards, professional development funding, and scholarships as forms of recognition and support for teachers committed to professional growth and educational reform. Furthermore, curriculum adjustments that embed 21st-century competencies and emphasize project-based assessments foster greater flexibility and relevance in learning processes.

The Qur'anic verse QS. *Al-Baqarah: 269* states that wisdom is a divine gift. This verse can be interpreted within the educational context as a call to nurture reflective and insightful learning environments—ones that value understanding and wisdom over rote memorization. In this light, transforming mental models in Muhammadiyah schools is not only a pedagogical imperative but also a spiritual pursuit.

By reorienting educator mindsets through structured reflection, professional collaboration, and values-based reform, Muhammadiyah schools can more fully realize the vision of becoming adaptive, reflective, and spiritually grounded learning organizations.

### 3.4 Shared Vision as a Pillar of the Muhammadiyah Learning Organization

A shared vision is a central element in the development of a learning organization. According to Senge (2006), the success of educational transformation is largely determined by the collective commitment to a unified and meaningful goal. In the context of Muhammadiyah schools, this vision must not only exist as a formal statement but also be deeply internalized within the organizational culture and day-to-day practices.

Interviews with the Muhammadiyah Council for Elementary and Secondary Education in Palembang revealed that the process of vision formulation in schools involves inclusive deliberation, engaging various stakeholders, including principals, teachers, students, parents, and community members. This participatory approach reflects the spirit of *musyawarah* (consultation), a key Islamic principle, in shaping a shared educational mission.

The process of developing a school vision typically follows three key stages:

1. Analyzing Muhammadiyah's core values rooted in the Qur'an and Sunnah,
2. Facilitating discussions across diverse stakeholder groups, and
3. Integrating the shared vision into both the formal curriculum and the broader school culture.

For instance, SMA Muhammadiyah 6 Palembang has successfully implemented a vision that emphasizes environmental sustainability and the integration of Islamic values into daily teaching and learning practices (Subandi et al., 2018). This alignment between vision and pedagogical execution highlights the school's commitment to both educational innovation and spiritual grounding.

Despite these efforts, challenges remain—particularly in ensuring the consistent implementation of the shared vision over time. Annual evaluations, supervision by the education council, and active involvement of stakeholders serve as mechanisms to monitor and reinforce alignment. Schools must also continuously adapt their vision to remain relevant in a rapidly changing context, including the integration of digital technologies and global curriculum standards. Teachers, as agents of change, play a crucial role in embedding the school's vision into classroom activities and learning experiences.

Islamic teachings further reinforce the importance of shared vision and collaborative decision-making. QS. *Al-Isra': 80* emphasizes seeking divine guidance for purposeful direction, while QS. *Ali 'Imran: 159* underscores the value of consultation and compassion in leadership. These verses illustrate how Islamic values provide not only spiritual inspiration but also operational principles for effective educational management.

Therefore, the integration of Islamic values with the principles of a learning organization must be pursued synergistically. Muhammadiyah schools are expected to serve as progressive educational institutions—pedagogically innovative and spiritually resilient—through the internalization of shared vision, reflective engagement with mental models, and continuous adaptation to contemporary challenges.

## 4. CONCLUSION

This study concludes that Muhammadiyah schools in Palembang City have made notable progress in adopting Learning Organization principles, particularly in the areas of Personal Mastery, Shared Vision, and Team Learning. These principles have been reflected in teacher training programs, the formulation of shared institutional goals, and the promotion of collaborative learning environments. However, the implementation remains uneven due to persistent challenges such as resistance to change among educators, limited access to digital infrastructure, and a lack of policy alignment between central directives and school-level practices. These limitations highlight the need for more comprehensive teacher development initiatives that emphasize Systems Thinking and digital literacy, alongside the establishment of dedicated implementation teams within each school. Additionally, long-term efforts should focus on formally integrating Learning Organization concepts into Muhammadiyah's education policy framework and investing in robust digital learning systems. Future research should explore the

impact of these strategies on student outcomes, as well as comparative studies across different regions or levels of Muhammadiyah education, to provide broader insights into best practices for sustainable and adaptive school transformation.

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