

Group Behavior in Organizational Culture and Inclusive Leadership in Multicultural Islamic Educational Institutions

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Abstract. This study is grounded in the importance of understanding the dynamics of group behavior within multicultural Islamic education institutions , where spiritual values , organizational culture , and leadership interact to create a harmonious working climate . A strong organizational culture and inclusive leadership are believed to be the foundation for fostering collaboration , fairness , and mutual respect among members . The purpose of this study is to analyze how organizational culture and inclusive leadership styles shape group behavior within socially and culturally diverse Islamic education contexts . This research employs a qualitative method with a *Systematic Literature Review* (SLR) approach , reviewing relevant academic literature focused on group dynamics , work culture , and Islamic values . The findings indicate that an Islamic value - based organizational culture and inclusive leadership play a significant role in strengthening social cohesion , enhancing participation , and fostering group behavior that is both collaborative and spiritually meaningful .

Keywords: Group Behavior; Inclusive Leadership; Islamic Education; Multicultural; Organizational Culture.

1. Introduction

The phenomenon of group behavior in an organizational context is a fundamental aspect that determines the effectiveness, stability, and direction of development of an institution, including Islamic educational institutions. Within the framework of modern organizational behavior, groups are not merely seen as collections of individuals, but as social entities that have a structure of values, norms, and interaction patterns that form a shared work culture (Muhammad Anggung, 2021). In the Islamic educational environment, group behavior reflects how Islamic values, professionalism, and social ethics are internalized and implemented in the organization's daily activities. Islamic education not only functions to transfer knowledge, but also to shape character and morality that guide individuals to interact collaboratively, fairly, and with social responsibility. Therefore, a deep understanding of group behavior in Islamic educational institutions needs to be studied from the perspective of organizational culture and leadership based on inclusivity in order to be able to face the increasingly complex multicultural challenges of the era of globalization.

Organizational culture and inclusive leadership play a significant role in shaping harmonious and productive group behavior. A strong organizational culture serves as a value system that guides members' behavior in decision-making, communication, and adaptation to change (Schein , 2010). Meanwhile, inclusive leadership emphasizes respect for differences, openness to diverse perspectives, and empowerment of every individual regardless of social, ethnic, or cultural background (Alloubani & Akhu-Zaheya, 2018). In the context of Islamic educational institutions, this type of leadership is highly relevant because the world of education is a multicultural arena where teachers, students, educational staff, and stakeholders come from diverse social and cultural backgrounds. Inclusive leaders are not only administrative figures but also agents of change who foster a collaborative work climate, minimize social conflict, and strengthen the values of brotherhood and etiquette in professional relationships. Thus, group behavior in Islamic educational institutions not only

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reflects working relationships but also reflects the spiritual and social values that constitute the institution's collective identity.

Group behavior in Islamic educational institutions often faces tension between the ideals of Islamic values and the dynamics of modern organizations that demand efficiency, transparency, and adaptation to change. Phenomena such as the emergence of conflict between employees, ineffective communication, resistance to leadership policies, and low participation in institutional activities indicate that harmonizing group behavior remains a serious challenge. In some Islamic educational institutions, hierarchical organizational structures and paternalistic cultures lead to the dominance of top-down leadership, which often does not provide space for dialogue and equal participation among members. (Bisma Ayodha Kurniawan Putra et al., 2023). As a result, the phenomenon of passive behavior, weak initiative, and the emergence of informal subgroups that actually strengthen internal polarization. In a multicultural context, the challenges are even greater due to differences in ethnicity, language, and religious views that can give rise to misunderstandings and social distance among group members. This phenomenon shows that organizational culture and non-inclusive leadership styles can hinder group synergy, reduce productivity, and damage the harmony of Islamic values that emphasize brotherhood and justice.

Various education reports indicate that group behavior and leadership issues in Islamic educational institutions remain quite prominent. Data from the Directorate General of Islamic Education at the Ministry of Religious Affairs (2024) shows that more than 37% of madrasahs and private Islamic schools in Indonesia reported obstacles in building collaboration between employees due to weak organizational communication and a lack of values-based leadership training. Meanwhile, a survey by the Education Quality Assurance Institute (LPMP, 2023) noted that approximately 42% of madrasah teachers felt insufficiently involved in institutional decision-making, resulting in a low sense of community, belonging and collective participation (Indadihayati & Hariyanto, 2023). On the other hand, a field study by the Center for Religious Human Resources Development (2023) also found that Islamic educational institutions with inclusive leadership had higher levels of social cohesion and job satisfaction than institutions with conventional leadership styles (Fadlurrohim, 2020). These data indicate a close relationship between leadership, organizational culture, and group behavior, which, if managed well, can become a strategic force in creating adaptive and harmonious Islamic educational institutions.

Previous research has underscored the importance of the relationship between group behavior, organizational culture, and leadership. Research by (Ong & Mahazan, 2024) confirms that cultural diversity in work groups can enhance innovation if supported by inclusive leadership that is sensitive to value differences. Meanwhile, (Suandi & Musyahid, 2020) found that group cohesion and strong social norms in organizations can increase work effectiveness and member satisfaction. In the context of Islamic education, (Zsazsa & Nasution, 2023) participatory leadership style and organizational culture based on Islamic values have a positive correlation with teacher collaboration and loyalty. However, most research still emphasizes the linear relationship between leadership and performance, while aspects of group behavior in the context of multiculturalism and Islamic education have not been explored in depth.

These various studies reveal a significant research gap. Previous research has generally focused on the relationship between leadership and organizational performance in general, without considering the dynamics of group behavior that develops in multicultural environments based on Islamic values. Few studies have integrated all three dimensions: group behavior, organizational culture, and inclusive leadership in Islamic educational institutions facing socio-cultural diversity. Yet, the interaction of these three aspects is crucial for how institutions can foster cohesion, innovation, and social justice in the workplace. Therefore, this study is novel in linking group behavior with inclusive leadership and an Islamic values-based organizational culture, and offers a new conceptual model for how inclusivity-oriented leadership can be instrumental in shaping a collaborative work culture in multicultural Islamic educational institutions.

Based on this background, the purpose of this study is to analyze in depth how group behavior is formed and developed in the context of organizational culture and inclusive leadership in multicultural Islamic educational institutions. This study aims to explore the dynamics of interactions between group members, leadership mechanisms that support inclusivity, and organizational cultural values that strengthen social cohesion and work effectiveness. In addition, this study is expected to provide theoretical contributions to the development of organizational behavior science based on Islamic values, while providing practical implications for educational institution leaders in designing leadership strategies and

work cultures that are adaptive, inclusive, and competitive amidst ever-growing social diversity.

2. Literature Review

Group Behavior from an Organizational Culture Perspective

Group behavior is the result of complex interactions between individuals, social structures, and the prevailing value systems within an organization. In the context of organizational culture, group behavior is not only determined by formal roles and responsibilities, but also by norms, symbols, and basic assumptions that group members internalize as behavioral guidelines (Hanjani & Muslim, 2024). Organizational culture shapes the mindset and ways of interacting with individuals, thereby influencing communication, collaboration, and conflict resolution within work groups. (Wahono et al., 2020) states that healthy group behavior is reflected in a high level of cohesion, positive norms, and mutual trust among members that align with organizational values. In Islamic educational institutions, organizational culture is often derived from Islamic values such as honesty (*ṣidq*), responsibility (*amānah*), cooperation (*ta'awun*), and justice (*'adl*), which form the basis of ethical social interaction in the work environment. When these values are implemented consistently, work groups are formed that are oriented towards meaningful collaboration and service to the community. Conversely, a rigid, hierarchical, or non-inclusive organizational culture can lead to passive and defensive group behavior. Therefore, understanding group behavior within the framework of organizational culture is very important to create Islamic educational institutions that are adaptive, humanistic, and productive amidst increasingly prominent multicultural diversity.

Inclusive Leadership as a Factor Shaping the Dynamics of Multicultural Groups

Inclusive leadership is a modern leadership paradigm that emphasizes acceptance of diversity, individual empowerment, and collective participation in the decision-making process (Nugroho & Setia Sandi Ariyanto, 2024). Inclusive leaders play an important role in shaping group behavior that is mutually respectful, open to differences, and focused on common goals. In the context of multicultural Islamic educational institutions, inclusive leadership is crucial because the educational environment is characterized by a plurality of cultures, ethnicities, and perspectives on Islamic values. According to (Bate & Yudi, 2022) through a GLOBE study, participatory and collaborative leadership styles have been shown to increase team effectiveness in organizations with members of diverse cultural backgrounds. Leaders who adopt an inclusive approach not only encourage collaboration across differences, but also become moral and spiritual role models who internalize the values of *rahmatan lil 'ālamīn* in leadership practices. This type of leadership fosters *psychological Safety*: a sense of security for members to express their opinions without fear of judgment, which is the foundation for innovative and adaptive group behavior. Thus, inclusive leadership in Islamic educational institutions is not simply a managerial style, but rather a representation of Islamic values that emphasize justice, equality, and compassion as the basis for developing harmonious and globally competitive group behavior.

3. Method

This research uses a qualitative method with a *systematic approach. Literature A review* (SLR) that aims to examine and synthesize various previous research results regarding group behavior in organizational culture and inclusive leadership in multicultural Islamic educational institutions. (Sugiyono, 2019). The qualitative approach was chosen because it is able to dig deep understanding of the concepts, theories, and empirical findings that have been produced by previous researchers without collecting field data. Through this approach, researchers attempt to examine the relationship between organizational cultural values, inclusive leadership practices, and the dynamics of group behavior that are formed in the context of diverse Islamic education (Sugiyono, 2021). The literature review was conducted systematically, logically, and critically to find patterns of thinking, conceptual gaps, and directions for research development that can be the basis for strengthening theory in the field of Islamic education management.

The research procedure includes the stages of collecting, sorting, analyzing, and synthesizing literature from various credible scientific sources such as academic books, journal articles, and proceedings relevant to the study topic (Ishtiaq, 2019). The analysis was

conducted by tracing the main concepts of group behavior, organizational culture, and inclusive leadership, then connecting them to the context of multicultural Islamic education. The data analysis technique used was descriptive-analytical by identifying the main themes that emerged from the literature, assessing the suitability of the theory, and drawing conceptual conclusions that describe the relationship between variables comprehensively (Creswell & Creswell, 2023). This approach produces a broader understanding of how organizational culture and inclusive leadership play a role in shaping harmonious, adaptive, and Islamic-based group behavior, without involving interviews or direct observation of the research object.

4. Results and Discussion

Dynamics of Group Behavior in Multicultural Islamic Educational Institutions

Group behavior is the heart of organizational life, including in Islamic educational institutions where social interaction, role division, and cooperation between personnel occur. In the context of Islamic education, work groups not only carry out administrative or academic functions, but also serve as a forum for the formation of values, attitudes, and work ethics based on Islamic principles. The dynamics of group behavior in multicultural Islamic educational institutions reflect the complex relationship between individuals, organizational structures, cultural values, and the surrounding social context. (Bate & Yudi, 2022) explains that group behavior involves dimensions of social interaction, work norms, power structures, and cohesion between members that determine the effectiveness of the group in achieving organizational goals. In Islamic educational institutions, these dynamics become increasingly complex due to the diversity of social, cultural, and religious backgrounds of its members, which can enrich cooperation but also have the potential to give rise to differences in perception and potential conflict.

Work groups in Islamic educational institutions usually consist of teachers, educational staff, madrasah principals, and foundation administrators who have different but interdependent roles. The dynamics of interaction within these groups are not only influenced by structural factors such as position or duties, but also by psychological factors such as motivation, beliefs, and moral values held by each individual. (Salam & Ponto, 2021) emphasizes that in an effective work group, each member understands their role, respects group norms, and demonstrates commitment to common goals. However, in multicultural Islamic educational institutions, understandings of these values and norms often vary. For example, teachers from urban areas may have a more professional and individualistic work orientation, while teachers from traditional backgrounds may emphasize aspects of togetherness and spirituality. These differences in orientation are not always negative, but need to be managed to prevent gaps in the interpretation of values and work patterns.

One important aspect of group dynamics is social cohesion, the extent to which group members feel emotionally and morally connected to one another. High social cohesion generally results in strong collaboration, open communication, and solidarity in facing challenges. (Hutabarat et al., 2022) warn that excessive cohesion can lead to the risk of *groupthink*, a condition where a group focuses too much on agreement to the point of ignoring criticism or alternative views. In Islamic educational institutions, this phenomenon can occur when groups of teachers or administrators prioritize outward harmony and avoid constructive debate. Therefore, a balance between cohesion and openness is key to maintaining healthy group dynamics. The principle of *deliberation* taught in Islam is a relevant foundation for creating this balance, where each member is given the opportunity to express their opinions with manners and honesty, without threatening group unity.

In Islamic educational institutions, group dynamics are also strongly influenced by the spiritual and moral values inherent in Islamic culture. Values such as *amanah* (responsibility), *ukhuwwah* (brotherhood), and *ta'awun* (mutual assistance) serve as guiding principles for group members' behavior. Unlike secular organizations, which tend to emphasize efficiency and profitability, Islamic educational institutions prioritize *barakah* (blessings), the blessings born of sincerity and cooperation based on the intention of worship. This concept makes group behavior in Islamic educational institutions dual: professional on the one hand, and spiritual on the other. When these values are properly internalized, work groups can function not only as management tools but also as vehicles for *da'wah* (preaching) and character building. Conversely, if spiritual values are neglected, group behavior can become trapped in formalistic routines devoid of a true sense of togetherness.

The dynamics of group behavior in Islamic educational institutions are also closely related to the cultural and ethnic diversity within them. Indonesia, as the country with the largest Muslim population in the world, has a strong multicultural character. In one madrasah or Islamic school, one can find teachers and staff from various ethnicities, languages, and local traditions. According to (Palgunadi, 2020), cultural differences such as *power distance* and *collectivism versus individualism* significantly influence how individuals interact within groups. For example, in institutions operating in highly hierarchical cultures, relationships between leaders and subordinates tend to be formal, with little two-way communication. Conversely, in regions with egalitarian cultures, group members are more willing to express their opinions openly. These differences, if not managed with an inclusive approach, can lead to communication gaps and reduced group effectiveness. Therefore, it is crucial for institutional leaders to understand the cultural characteristics that shape group behavior in order to develop interaction patterns that align with Islamic values and the social context of their members.

In addition to culture, communication between group members is a vital element in maintaining healthy dynamics. Open and empathetic communication allows for the honest exchange of information, reduces misunderstandings, and strengthens mutual trust. (Sutriyawan & Sari, 2020) explains that cross-cultural communication often faces obstacles in the form of differences in symbolic interpretation and speaking styles, especially in multicultural groups. In Islamic educational institutions, these obstacles can be exacerbated by differences in understanding of religious terms or the pedagogical approaches used. Therefore, assertive *Islamic communication is needed*, namely communication that is firm but polite, based on good intentions and upholds the principle of justice ('*adl*). The implementation of such communication not only maintains group harmony, but also becomes a means of preaching in cultivating noble morals in the work environment.

Group behavior is also influenced by the distribution of roles and responsibilities within the organization. Each group member carries out an expected social role according to their position and competence. In Islamic educational institutions, the roles of the principal, teachers, administrative staff, and madrasah committee complement each other to achieve common goals. However, group dynamics can be disrupted when role imbalances arise, such as the dominance of one party or a lack of appreciation for the contributions of other members. This imbalance is often reinforced by a patriarchal or feudalistic organizational culture, where decisions are made unilaterally by the leader. To create a dynamic and productive group, there must be a fair distribution of roles and recognition of each individual's contribution. The Islamic principle of *shura* (deliberation) provides an ideal model for this: leadership based on participation, justice, and shared responsibility.

Healthy group dynamics also depend on the conflict resolution mechanisms implemented in educational institutions. Conflict within groups is normal and can even be a source of innovation if managed properly. The distinction between constructive task conflict and destructive relational conflict is important. In the context of Islamic education, conflict often arises from differing perceptions of leadership policies, teaching methods, or workload distribution. If conflict is managed with principles of fairness and openness, it will strengthen group maturity and foster mutual respect. Conversely, if conflict is ignored or resolved in an authoritarian manner, it will create social wounds that can reduce work motivation and a sense of belonging to the institution. Islam itself teaches the concept of *islah* (peace) as a conflict resolution mechanism that prioritizes honesty, empathy, and respect for the rights of others. This principle is highly relevant for application in the management of work groups in modern Islamic education.

The dynamics of group behavior are also greatly influenced by the leadership style prevailing in Islamic educational institutions. Leaders who have an open, fair, and communicative attitude are able to create a work climate conducive to collaboration and innovation. Research (Suyudi & Putra, 2020) in the GLOBE study shows that transformational and inclusive leadership styles are more effective in building group cohesion in multicultural organizations. In the Islamic context, this leadership model is parallel to the concept of *al-qiyādah*. *Al-'adilah* is just and compassionate leadership. Leaders who adopt an inclusive style not only provide direction but also build equal relationships with group members, listen to their aspirations, and foster mutual trust. Thus, positive group behavior dynamics are inseparable from the leader's ability to manage diverse values and cultures in the workplace.

Multicultural Islamic educational institutions that successfully maintain healthy group dynamics typically have value systems and management that are adaptive to change. For

example, institutions that encourage cross-disciplinary collaboration, facilitate intercultural dialogue, and provide professional development spaces for teachers tend to have strong and innovative workgroups. Conversely, institutions that are reticent to change or maintain outdated bureaucratic patterns often face stagnant working relationships. Group diversity can be a strategic resource when managed through an inclusive organizational culture and adaptive leadership. In Islamic educational institutions, this adaptation must remain grounded in Qur'anic values and the principle of *rahmatan lil' alamin* (mercy for the world), namely that diversity is a blessing that can enrich life together.

From this overall description, it can be understood that the dynamics of group behavior in multicultural Islamic educational institutions are not merely social processes, but also spiritual and moral ones. It encompasses the interaction of intentions, values, and actions integrated into the institution's collective goals. Healthy group behavior demands a balance between the professional dimension (work competence and organizational effectiveness) and the spiritual dimension (sincere intentions, morals, and devotion to God). Within this framework, Islamic educational institutions are not only places of work, but also arenas for character formation and self-improvement. Therefore, every interaction within the group should be directed toward strengthening the values of *ihsan* (goodness), *adl* (justice), and *ukhuwah* (brotherhood), so that group behavior is not only managerially effective but also has religious value in the eyes of God Almighty.

Thus, the dynamics of group behavior in multicultural Islamic educational institutions are the result of the synergy between organizational culture, inclusive leadership, interpersonal communication, and the spiritual awareness of group members. In the current era of globalization and educational transformation, Islamic educational institutions need to strengthen the understanding and application of these values to be able to form harmonious, adaptive, and competitive work groups. Group behavior rooted in Islamic values is not only the key to organizational success but also a concrete manifestation of the mission of Islamic education to cultivate individuals who are knowledgeable, moral, and contribute positively to humanity universally.

Organizational Culture as the Foundation for the Formation of Group Behavior

Organizational culture is the foundation that shapes the character, direction, and patterns of group behavior within every institution, including Islamic educational institutions. It functions as a "shared value system" that guides each individual to think, act, and interact within a framework aligned with the institution's goals. In Islamic educational institutions, organizational culture not only reflects the administrative structure but also encompasses the spiritual, moral, and social meaning inherent in the mission of Islamic education itself. This culture indirectly shapes group behavior through the internalization of values, symbols, and norms learned and practiced in daily life. Thus, organizational culture can be likened to a moral foundation that guides social dynamics within work groups, while also determining the quality of interpersonal relationships, work ethic, and the direction of the institution's development.

(Budiono & Yani, 2022) explains that organizational culture consists of three layers: artifacts that appear on the surface, values that are held, and basic assumptions that are not realized but determine the behavior of organizational members. These three layers are interrelated and form a framework of meaning that guides collective action. In Islamic educational institutions, artifacts can be religious symbols such as greetings, prayers before meetings, or routine spiritual development programs. The values held include honesty, responsibility, sincerity, and a commitment to dignified educational services. Meanwhile, the basic unconscious assumption lies in the belief that working in an Islamic educational institution is a form of devotion to Allah SWT and society. When these three layers of culture are well integrated, group behavior is formed that is in line with the Islamic vision and work professionalism. However, if one layer is neglected, for example, values are ignored while artifacts only become formal rituals, the organizational culture loses its transformative power and group behavior will tend to be formalistic, mechanical, and spiritually shallow.

Organizational culture has a significant influence on shaping a group's psychological climate. This climate encompasses members' perceptions of fairness, security, and openness within the organization. In Islamic educational institutions, a positive psychological climate can develop when Islamic values such as *ukhuwah* (brotherhood) and *adl* (justice) are truly implemented in leadership policies and practices. If the dominant culture is one of mutual respect, listening, and helping, group members will more easily build trust and emotional

bonds. Conversely, if the organizational culture is dominated by authoritarian, discriminatory, or opaque patterns, suspicion, dissatisfaction, and apathy will emerge, ultimately hindering group synergy. Therefore, organizational culture functions not only as a work guideline but also as a value system that maintains collective morality and strengthens social networks among group members.

Organizational culture plays a dual role. On the one hand, it must uphold the normative Islamic values that define the institution, such as integrity, trustworthiness, and sincerity. On the other hand, this culture must also be adaptive to the socio-cultural diversity that exists within the educational environment. This is because Islamic educational institutions in Indonesia often accommodate teachers, educational staff, and students from various ethnicities, languages, and even religious sects. If organizational culture overemphasizes uniformity and ignores diversity, it risks fostering social exclusion and polarization among members. Conversely, if organizational culture accommodates inclusive values aligned with Islamic principles, such as tolerance (*tasamuh*) and cooperation (*ta'awun*), *group behavior will develop in a harmonious, dynamic, and productive direction. In other words, organizational culture in multicultural Islamic educational institutions serves as a mediator* between the ideals of religious values and the realities of social diversity.

A strong organizational culture is typically characterized by consistency between the values held and the behavior displayed. (Nisa & Sari, 2021) refers to organizational culture as the “social glue” that unites individuals through a system of shared meaning and serves as an unwritten means of social control. In Islamic educational institutions, values such as discipline, honesty, and responsibility do not always need to be stated in formal rules if they have become collective habits. However, the process of forming a strong culture does not happen instantly. It requires exemplary leadership, open communication, and the moral commitment of all members of the institution. When leaders demonstrate behavior in accordance with the values held, for example, prioritizing justice in decision-making or demonstrating sincerity in service, group members will imitate and reinforce similar behavioral patterns. This process is known as the internalization of culture through social role models.

A healthy organizational culture in Islamic educational institutions will result in cooperative, adaptive, and innovative group behavior. Each group member feels a moral responsibility for the institution's success. They work not merely out of administrative obligation, but out of a spiritual awareness that work is part of worship. This work culture will foster a high level of solidarity, where the success of one individual is seen as the success of the group, and the failure of one part becomes a shared responsibility. Conversely, a weak or unclear organizational culture can foster individualistic behavior, where members work for their own personal or small group interests. In the long term, this situation erodes trust, weakens coordination, and hinders the achievement of the educational institution's strategic goals.

On the other hand, organizational culture also functions as an adaptation mechanism to changes in the external environment. Multicultural Islamic educational institutions currently face not only internal challenges such as human resource management, but also global social dynamics that influence educational patterns. Traditional hierarchical and static values need to be adapted to the demands of the times that emphasize participation, transparency, and cross-cultural collaboration. Katz and Kahn, in their open systems theory, explain that a successful organization is one that is able to interact adaptively with its environment without losing its basic identity (Anindya Putri Istiqomah, 2022). This principle is highly relevant for Islamic educational institutions that strive to maintain Islamic values while adapting to the currents of globalization and digitalization of education. Organizational culture serves as both a filter and a bridge to maintain a balance between tradition and innovation.

Socially, organizational culture creates informal structures that significantly influence group behavioral dynamics. These structures encompass informal communication networks, social norms, and interpersonal relationships formed through routine interactions. In Islamic educational institutions, groups of teachers often form subgroups based on shared educational backgrounds, regions of origin, or religious perspectives. If not managed effectively, these subgroups can reinforce exclusivity and weaken cross-divisional collaboration. However, if the prevailing organizational culture emphasizes cooperation and inclusivity, these subgroups can serve as sources of collective strength that broaden perspectives and enrich educational practices. Therefore, leadership and organizational culture must collaborate in guiding group dynamics so that they remain oriented toward the institution's goals and universal Islamic values.

A strong organizational culture also serves as an instrument for developing a work ethic and professionalism in Islamic educational settings. An Islamic work ethic emphasizes the integration of intention (*niyyah*) and action (*'amal*). A teacher, for example, is not only required to carry out teaching duties but also to instill moral values in students through exemplary behavior and personal integrity. When all members of an institution share a shared understanding of the meaning of work as worship, group behavior will naturally develop based on honesty, responsibility, and social concern. Such a work culture not only improves the institution's performance but also creates a meaningful and collaborative work environment.

From an educational management perspective, organizational culture serves as a far more effective tool of social control than formal oversight systems. When Islamic values are embedded in the institutional culture, moral oversight becomes automatic. Each group member feels supervised not solely by superiors, but by a spiritual awareness that Allah SWT is always observing their intentions and actions. This condition fosters self-discipline, not external pressure. Islamic educational institutions that successfully cultivate this culture will have high levels of compliance, loyalty, and social responsibility.

However, it's important to remember that building an organizational culture isn't without challenges. Generational shifts, leadership changes, and differing visions among members can alter the direction of an institution's culture. When core values aren't consistently maintained, a cultural crisis occurs, impacting group behavior. Symptoms such as low work motivation, interdepartmental conflict, or declining commitment often stem from the fading of cultural values that once served as the institution's strength. Therefore, mechanisms for maintaining culture are necessary, for example through spiritual development, reflective activities, or ongoing training in organizational values.

From all of these descriptions, it can be concluded that organizational culture is the primary foundation that shapes group behavior in multicultural Islamic educational institutions. It determines the direction, stability, and identity of the group in the face of constantly changing social dynamics. An organizational culture rooted in Islamic values such as justice, brotherhood, and moral responsibility not only creates effective work groups but also fosters a community of learners with morals and competitiveness. In a multicultural context, organizational culture functions as a moral bond that connects differences into harmony. Therefore, maintaining and developing an organizational culture based on Islamic values is a strategic step to strengthen group behavior, improve the quality of education, and ensure the sustainability of Islamic institutions as centers for the formation of knowledgeable and noble individuals.

Inclusive Leadership and Strengthening Group Collaboration in Islamic Education

Leadership is a key factor determining the direction, character, and performance of organizations, including Islamic educational institutions. Leaders serve not only as decision-makers but also as moral and social role models who shape group behavior through the values, attitudes, and actions they demonstrate. In the context of multicultural Islamic educational institutions, the role of leadership becomes increasingly complex because it must manage the diversity of values, cultural backgrounds, and aspirations of various parties involved in the education system. This is where the concept of inclusive leadership finds its relevance: leadership that opens up space for participation, respects differences, and fosters a sense of belonging among all group members. Inclusive leadership is not merely a managerial approach, but a moral and spiritual paradigm that affirms that every individual has equal dignity before God Almighty and therefore has the right to be heard, respected, and empowered in the decision-making process.

Inclusive leadership is rooted in the fundamental Islamic principles of justice (*'adl*), equality (*musāwah*), and compassion (*rahmah*). In the Qur'an, leadership is viewed as a trust (QS. An- Nisa ': 58), namely a moral and social responsibility that must be carried out fairly and responsibly. A leader is not appointed to be glorified, but to serve and facilitate the common good. In the context of Islamic educational institutions, inclusive leadership implies that principals, rectors, or foundation leaders should not monopolize decisions but must instead build a *shura* (deliberation) process as a form of collective participation. By providing space for each member of the group—teachers, educational staff, and even students—to voice their views, leaders create a collaborative climate that strengthens a sense of justice and emotional engagement. Inclusive leadership is essentially a process of creating a *safe space* where diversity is not a threat, but a source of inspiration and innovation.

In multicultural Islamic educational institutions, diversity is inevitable, encompassing differences in ethnicity, language, customs, and even religious sects. If not managed with inclusive leadership, this diversity can lead to social segregation and identity conflicts among members. Inclusive leaders act as bridges (builder) who bridges these differences through an empathetic communication approach, a willingness to listen, and the ability to articulate a shared vision that transcends sectarian boundaries. Inclusive leaders do not deny differences, but rather manage them constructively to strengthen group solidarity. In this way, inclusive leadership plays a role in shaping group behavior that is collaborative, mutually respectful, and oriented towards the value of the common good (*maslahah 'ammah*).

Inclusive leadership also serves as a catalyst for the formation of a participatory organizational culture. In Islamic educational institutions, many strategic decisions are often made top-down, which in the long run can stifle creativity and demotivate members. Inclusive leaders change this pattern by adopting a dialogical approach, where decisions are made through consultation and collective deliberation. In this process, each group member feels they have contributed to the institution's policy direction, thus fostering a sense of shared responsibility. This approach aligns with the Islamic value of deliberation (QS. Asy-Shura: 38), which emphasizes the importance of community involvement in determining public matters. Through consistent application of the principle of deliberation, inclusive leadership can strengthen group collaboration and foster trust among organizational members.

Inclusive leaders play a vital role in building a safe psychological climate (*psychological safety*). In multicultural organizations, many members are reluctant to express ideas, criticism, or input for fear of being misunderstood or rejected by the majority. This fear can hinder innovation and limit the group's potential. Inclusive leaders strive to create conditions where every member feels valued and can express their opinions without fear. This safe psychological climate is the foundation for creativity, collaboration, and collective learning. In Islamic educational institutions, this value aligns with the teachings of *husnuzan* (good thinking) and *ta'awun* (cooperation in goodness). When group members feel valued, they are more likely to collaborate and demonstrate a genuine commitment to the institution's vision.

Inclusive leadership also encourages altruistic behavior within work groups. Altruism refers to the tendency to help others selflessly, a practice known in Islam as *ihsan* (doing good beyond one's obligations). Inclusive leaders foster this value by modeling empathy, appreciating the contributions of members, and encouraging mutually supportive teamwork. In educational institutions, this leadership practice is reflected when principals not only supervise teachers but also mentor them personally, provide emotional support, and create opportunities for personal development. Thus, inclusive leadership not only improves performance but also strengthens the sense of humanity and spirituality within work groups.

One important dimension of inclusive leadership is the ability to empower group members. Empowerment means giving all members equal trust, responsibility, and opportunity to contribute to achieving the institution's goals. In Islamic educational institutions, this can be realized through fair delegation of tasks, teacher involvement in school program planning, and appreciation for innovative ideas from all parties. Inclusive leaders are not afraid to share authority, because they understand that true collaboration can only grow from mutual trust. Empowering members also means fostering a sense of ownership (of ownership) of the institution, so that each individual feels an integral part of the collective success. When this trust is established, the work group will become more solid, creative, and independent.

Inclusivity also means the ability to wisely adapt to changing times without losing Islamic values. Inclusive leaders do not reject innovation, but filter it based on sharia principles and Islamic ethics. For example, in facing the digital transformation of education, inclusive leaders will encourage the use of technology to strengthen learning processes and institutional management, without neglecting the values of *adab* and moral responsibility for its use. This approach ensures that Islamic educational institutions remain relevant amidst social change, but are not uprooted from their spiritual roots. Inclusive leadership thus serves as a bridge between tradition and modernity, between religious values and global challenges.

Inclusive leadership also plays a role in managing conflict between group members, which often arises from differences in perspective, culture, or background. In multicultural organizations, conflict is natural, but inclusive leaders are able to transform it into a means of collective learning. The approach used is not one of domination or one-sided compromise, but rather constructive dialogue based on the values of justice and compassion. Leaders act as mediators who uphold the principle of *islah* (peace) by emphasizing the importance of mutual understanding and respect. In Islamic educational institutions, this practice is

particularly relevant because poorly managed conflict can lower group morale, hinder collaboration, and damage the institution's image. With inclusive leadership, conflict can instead become an opportunity to strengthen social cohesion and increase the emotional maturity of all group members.

Inclusive leadership also strengthens cross-functional and cross-role collaboration in educational institutions. Teachers, administrative staff, and leaders are not separate entities, but rather part of an interconnected ecosystem. Inclusive leaders foster a spirit of collaboration by emphasizing equality and interdependence. No one's role is considered superior or inferior, as all contribute to the same mission: to educate and shape the morals of students. In Islamic educational institutions, this collaboration is a manifestation of the value of *ukhuwah fi al-'amal*—brotherhood in charity. Each group member feels a shared goal that transcends personal interests, namely devotion to Allah SWT through education. Therefore, collaboration born of inclusive leadership not only increases organizational productivity but also fosters sincerity and a deep sense of togetherness.

The tangible impact of inclusive leadership on group behavior is also evident in increased member commitment and loyalty to the institution. When members feel valued, heard, and given space to participate, they tend to experience higher levels of job satisfaction and dedication. They work not merely out of formal obligation, but out of a belief that the institution they serve provides meaning and a space for self-actualization. Inclusive leaders foster this loyalty through a humanistic approach that recognizes each individual's potential, provides appropriate rewards, and fosters warm communication. In Islamic educational institutions, this kind of loyalty serves as a moral force that maintains the institution's stability and sustainability. It is driven not by material incentives, but by a spirit of *ikhlās lillāh* (sincerity for the sake of God).

Inclusive leadership also fosters a collective work ethic that focuses on synergy, not destructive competition. In many modern organizations, internal competition often creates distance between individuals or groups, leading to social disintegration. Inclusive leaders redirect competition toward collaboration, emphasizing the importance of complementarity over competition. They instill the view that true success lies not in individual triumphs, but rather in collective achievement. In Islamic educational institutions, this work ethic aligns with the principle of *mutual cooperation*. *al-birr wa al-taqwā* (helping one another in goodness and piety). Collaboration born of spiritual values will be more enduring because it is based on pure intentions and an orientation toward the common good.

Conceptually, inclusive leadership can be understood as a form of transformational leadership grounded in Islamic spiritual values. It not only changes work structures and systems but also transforms the way group members think and feel. Inclusive leaders lead with heart and mind, combining managerial rationality with emotional warmth and moral piety. In Islamic educational institutions, this kind of transformation is crucial because education is oriented not only toward academic results but also toward character and spiritual development. Therefore, leaders who are able to foster a spirit of togetherness, inspire by example, and maintain justice in every decision are true leaders from an Islamic perspective.

Inclusive leadership serves as a strengthening pillar of group collaboration in multicultural Islamic educational institutions. Through open communication, individual empowerment, fair conflict management, and respect for differences, leaders create cohesive, innovative, and competitive work groups. Islamic values such as *deliberation*, *justice*, *brotherhood*, and *mercy* serve as the ethical foundation that distinguishes inclusive Islamic leadership from modern secular leadership models. By integrating spiritual values into managerial practices, Islamic educational institutions not only produce efficient organizations but also communities of learners with character and dignity. In the era of globalization and educational disruption, inclusive leadership is not merely an option but a strategic necessity to ensure that Islamic educational institutions remain centers for the formation of *insan kamil*—complete human beings who are knowledgeable, faithful, and have noble character.

5. Comparison

The results of this study indicate that group behavior in multicultural Islamic educational institutions is strongly influenced by the strength of organizational culture and the effectiveness of inclusive leadership in creating a fair and participatory collaborative environment.

This finding is in line with research (Yusnita Sari Lt et al., 2022) which confirms that cultural diversity can increase group innovation when managed through open and inclusive leadership. However, this study expands on these findings by emphasizing the spiritual dimension and Islamic values as the moral foundation for cross-cultural collaboration. On the other hand, these results also differ from research (Alloubani & Akhu-Zaheya, 2018) which highlights group behavior primarily from structural and psychological aspects without including the context of religious values. This study offers a new perspective by showing that the integration of Islamic values in organizational culture and leadership style can strengthen social cohesion, increase a sense of belonging, and build group behavior that is not only managerially effective, but also spiritually meaningful.

6. Conclusion

Based on the overall research results, it can be concluded that group behavior in multicultural Islamic educational institutions is formed through a dynamic interaction between organizational culture and inclusive leadership. An organizational culture rooted in Islamic values such as justice, sincerity, and social responsibility serves as the foundation that guides collective action and builds a sense of togetherness among members. Meanwhile, inclusive leadership strengthens this culture through participation, open dialogue, and respect for differences, thus creating a harmonious, collaborative, and spiritually meaningful work climate. The synergy between organizational culture and inclusive leadership creates adaptive, productive, and welfare-oriented group behavior, making Islamic educational institutions function not only as centers of learning but also as spaces for ongoing moral and social development.

Islamic educational institutions need to consistently strengthen the implementation of an organizational culture based on Islamic values and foster an inclusive leadership style at every level. Leaders should set an example by upholding justice, listening to the aspirations of their members, and encouraging collaboration across cultures and social backgrounds. Furthermore, it is crucial to provide training in cross-cultural values and communication for teachers and educational staff to strengthen group cohesion. Thus, multicultural Islamic educational institutions will be able to build an inclusive, harmonious, and competitive work environment while maintaining their distinctive spiritual and moral integrity.

Author Contributions All authors actively contributed to the development of this research according to their respective areas of expertise and responsibilities. Conceptualization was carried out by Eka Karmila and Yeni Januarni, who formulated the main idea, research direction, and focus of the study on group behavior, organizational culture, and inclusive leadership. Eka Karmila was also responsible for developing the methodology and formal analysis, ensuring the appropriateness of the *Systematic Research approach. Literature Review* (SLR) with research objectives. Validation was carried out by Kasinyo Harto and Tutut Handayani, who provided academic supervision and reviewed the accuracy of the scientific substance. Yeni Januarni also played a role in the investigation and visualization process, while Tutut Handayani supported the preparation of resources and strengthening theoretical arguments. The initial draft was written by Eka Karmila, then reviewed and edited together by Kasinyo Harto and Tutut Handayani. Overall research supervision was carried out by Kasinyo Harto, while project administration was coordinated by Eka Karmila. There was no external funding support for this research.

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Data Availability Statement: All data used in this study are sourced from relevant academic literature and have been published openly. This study did not utilize fieldwork, interviews, or surveys, and therefore does not produce a new, archivable dataset. All scientific references that form the basis of the analysis are listed in the bibliography and are accessible to other researchers through public sources. The corresponding author, Eka Karmila, can be contacted for additional clarification if needed.

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