

An Analysis of the Organizational Culture of Baitul Hakim Mosque Youth at UIN Sayyid Ali Rahmatullah Tulungagung from the Perspectives of Cultural Dimensions and the Competing Values Framework

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Background: Organizational culture is an important element that affects leadership patterns, member behavior, and the sustainability of an organization. In the context of student religious organizations, organizational culture is not only related to the work system but is also influenced by religious values, togetherness, and devotion. Baitul Hakim Mosque Youth (Remas) UIN Sayyid Ali Rahmatullah Tulungagung, as a campus mosque-based organization, has a distinctive and interesting organizational culture character to be studied from the perspective of organizational culture.

Objectives: This study aims to analyze the organizational culture of the Baitul Hakim Mosque Youth UIN Sayyid Ali Rahmatullah Tulungagung based on the theory of Hofstede's Cultural Dimensions and the Competing Values Framework (CVF).

Method: This study uses a qualitative approach with a descriptive type of research. Data were obtained through observation, in-depth interviews, and documentation of the management and members of Remas Baitul Hakim. Data analysis was carried out using the Miles and Huberman model through the stages of data reduction, data presentation, and drawing conclusions.

Result: The results of the study show that the organizational culture of Remas Baitul Hakim has a religious, collective, and participatory cultural character. Based on Hofstede's theory, the organization shows a tendency toward low power distance, strong collectivism, a feminine character, and a *restraint* culture influenced by religious values. Meanwhile, based on the *Competing Values Framework approach*, Remas' organizational culture is dominated by the type of *clan culture*, which is characterized by a family atmosphere, member loyalty, and participatory leadership.

Conclusion: The organizational culture of Remas Baitul Hakim is built on the basis of religious values, togetherness, and social service that strengthen the solidarity and sustainability of the organization. However, the organization needs to strengthen the aspects of planning, administration, and innovation in order to be able to develop more adaptively and sustainably in the university environment.



INTRODUCTION

Organizational culture is one of the fundamental elements that determine the sustainability, effectiveness, and quality of an organization's performance. Organizational culture not only functions as a set of values and norms that are embraced together, but also serves as a guideline for behavior, communication patterns, and decision-making mechanisms in the organization. In various contexts, organizational culture has proven to play an important role in building collective identity, increasing member loyalty, and creating social cohesion that supports the achievement of organizational goals. In the context of education and socio-religious organizations, organizational culture has more complex characteristics because moral, spiritual, and religious values influence it. Religious organizations, especially mosque-based ones, are not only oriented towards the achievement of work programs, but also on the internalization of the values of sincerity, devotion, and worship. Therefore, understanding the organizational culture of religious institutions is important to see how religious values shape member behavior, leadership patterns, and social relationship dynamics within the organization.

Theoretically, organizational culture has been widely studied through various approaches. Hofstede, through the theory of Cultural Dimensions, explains that organizational culture can be understood through six main dimensions, namely *power distance*, *individualism versus collectivism*, *uncertainty avoidance*, *masculinity versus femininity*, *long-term versus short-term orientation*, and *indulgence versus restraint* (Hofstede, 2011). This framework is used to explain how cultural values affect the behavior of individuals and groups in the organization. In addition, the Competing Values Framework (CVF) developed by Cameron and Quinn classifies organizational culture into four main types, namely clan, adhocracy, market, and hierarchy, based on internal and external value orientation and organizational stability and flexibility (Cameron & Quinn, 2011).

In the context of religious organizations, Sobirin et al. (2022) concluded that organizational culture based on religious values, deliberation, and togetherness is able to increase the motivation and responsibility of mosque administrators, while Cameron and Quinn⁴ through the Competing Values Framework, explain that strong family relationships, high participation, and member loyalty characterize organizations with the dominance of clan culture. However, most previous research

has still focused on formal organizations such as companies, educational institutions, and government institutions. Hence, studies that combine Hofstede's theory and *the Competing Values Framework* in the context of student-based religious organizations, especially mosque teenagers in Islamic universities, are still limited. This limitation is the research *gap* in understanding the formation, implementation, and sustainability of religious organization culture in the campus environment. Baitul Hakim Mosque Youth (Remas) Sayyid Ali Rahmatullah Tulungagung State Islamic University is one of the student religious organizations that plays an active role in prospering the campus mosque as well as becoming a forum for spiritual, social, and leadership development for the younger generation. As a relatively new organization based on religious values, Remas Baitul Hakim shows interesting organizational cultural dynamics, ranging from communication patterns, leadership styles, reward systems, to work culture that emphasizes cooperation and kinship. However, until now, there has not been much research that specifically maps Remas' organizational culture using a comprehensive organizational culture theory approach.

Based on these conditions, this study is directed to analyze the organizational culture of the Youth of the Baitul Hakim Mosque UIN Sayyid Ali Rahmatullah Tulungagung using *the theory of Hofstede's Cultural Dimensions and the Competing Values Framework*. This study aims to identify the cultural characteristics of the Remas organization based on Hofstede's dimensions, determine the dominant type of organizational culture through the CVF approach, and explain the implications of the organization's culture on organizational behavior, solidarity, and sustainability. Thus, this research is expected to fill the gap in studies related to organizational culture in student religious organizations and make theoretical and practical contributions to the development of mosque organizational management in the university environment.

METHODS

This research uses a qualitative approach with a descriptive type of research. The location of the research is at the Youth Mosque (Remas) of Baitul Hakim UIN Sayyid Ali Rahmatullah Tulungagung. The research subjects include administrators, active members, and organizational coaches who were purposively

selected based on their involvement in the organization. Data collection was carried out through observation, in-depth interviews, and documentation. The data obtained were analyzed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusions drawn. The validity of the data was tested through source triangulation and technique triangulation. This study uses Hofstede's Cultural Dimensions theory to analyze the characteristics of organizational culture and the *Competing Values Framework* (CVF) to identify the dominant type of organizational culture in Remas Baitul Hakim UIN Sayyid Ali Rahmatullah Tulungagung.

RESULTS AND DISCUSSION

Organizational culture is an important element that determines the direction, identity, and sustainability of an organization. In the context of student religious organizations, organizational culture is not only related to work patterns and social relationships but also concerns the internalization of religious values that are the basis for the behavior of organizational members. Youth Mosque (Remas) Baitul Hakim UIN Sayyid Ali Rahmatullah Tulungagung, as a campus mosque-based organization, shows a distinctive cultural character because it combines spiritual, social, and youth development orientations in its organizational activities (Robbins & Judge, 2017). According to Edgar H. Schein, organizational culture is a pattern of basic assumptions that are found, created, or developed by a group in dealing with the problem of external adaptation and internal integration, which is then inherited by new members as the correct way to think and act (Schein, 2010). In the context of Remas Baitul Hakim, organizational culture is formed through a process of social interaction that takes place continuously in religious activities, deliberations, and congregation development. Religious values are the main foundation that shapes the behavior of organizational members.

In general, the organizational culture of Remas Baitul Hakim shows a collective, religious, and participatory character. This can be seen from the high spirit of togetherness in carrying out organizational programs, such as routine studies, Qur'an sermons, adult TPQ coaching, and other socio-religious activities. This culture shows that the organization is not only understood as a structural forum, but also as a space for joint devotion and worship (Sobirin, 2020). If

analyzed using Hofstede's *Cultural Dimensions* perspective, Remas Baitul Hakim's organizational culture shows a low *power distance*. Hofstede explained that organizations with *low power distance* have a more equal relationship between leaders and members, so that communication takes place openly and is participatory (Hofstede et al., 2010). This condition can be seen in Remas' leadership pattern, which places the chairman and management as facilitators, not the rulers of the organization.

Decision-making in the organization is carried out through deliberation and active involvement of members. Each member is given the opportunity to express their opinions in organizational forums without strong hierarchical pressure. This pattern shows that social relations in the organization are more egalitarian than bureaucratic. This is in accordance with the value of deliberation in the Islamic tradition which places participation as an important part of organizational leadership (Shihab, 2007). The participatory leadership culture also strengthens the sense of belonging of members to the organization. According to Robbins and Judge, the involvement of members in decision-making can increase organizational loyalty, satisfaction, and commitment (Robbins & Judge, 2017). In the context of Remas Baitul Hakim, member involvement is not only based on the interests of the organization, but also on religious awareness that the organization's activities are part of the charitable cause.

In the dimension of *individualism versus collectivism*, Remas' organizational culture tends to be collectivist. Hofstede explained that the collectivist culture puts group interests above individual interests and emphasizes social loyalty and solidarity (Hofstede et al., 2010). This can be seen from the strong culture of mutual cooperation and cooperation between members in every organizational activity. The culture of collectivism in Remas is also seen in the habit of members helping each other in carrying out organizational programs without prioritizing individual rewards. Organizational activities are more directed at mutual success than personal achievements. This situation shows a strong social orientation in the organizational culture of Remas Baitul Hakim. In addition, the value of Islamic *ukhuwah* is an important factor that strengthens the culture of collectivism in the organization. Relationships between members are not only built on the basis of structural relationships, but also on the basis of religious

brotherhood. Thus, the organization has strong emotional ties so that social solidarity between members can be well maintained (Tafsir, 2012).

In the face of organizational uncertainty, Remas shows a level of *uncertainty avoidance* in the medium category. Hofstede explained that organizations with a level of *uncertainty avoidance* tend to be able to accept change, but still need certain rules and patterns as a guideline for behavior (Hofstede et al., 2010). This condition can be seen in the implementation of routine organizational activities that are carried out consistently even though they do not have a complete formal administrative system. Routine activities such as dawn lectures, Qur'an sermons, and adult TPQ coaching are a form of organizational stabilization that provides certainty for members. Scheduled activity patterns create a culture of discipline while maintaining organizational continuity. Thus, organizational culture is not only built through written rules, but also through collective habits that are carried out repeatedly.

In terms of value orientation, Remas's organizational culture is closer to *femininity*. In Hofstede's theory, feminine culture emphasizes interpersonal relationships, harmony, social concern, and quality of life rather than competition and domination of power (Hofstede et al., 2010). This characteristic can be seen in organizational activities that emphasize service to worshippers and spiritual development rather than formal achievement orientation. The success of the organization is not measured by material achievements or competition between groups, but by the social and spiritual benefits felt by the congregation. The value of social concern can be seen in various religious service activities carried out voluntarily by members of the organization. This situation shows that the organizational culture of Remas is more oriented towards human values and social service. Feminine culture in the organization is also reflected in the pattern of communication between members that is relatively harmonious and has minimal conflict. Interpersonal relationships are built through a fraternal approach and polite dialogue. Thus, the organization is able to create a comfortable social atmosphere and support the sustainability of organizational activities (Rivai & Mulyadi, 2013).

In the dimension of *long-term orientation*, Remas' organizational culture shows a long-term orientation even though it has not been administratively formalized. Cadre development programs, congregation development, and religious

education activities show that the organization has concern for the sustainability of generations and the strengthening of religious values in the future (Schein, 2010).¹² The long-term orientation can be seen from the organization's efforts to maintain the continuity of campus religious activities. Coaching activities that are carried out regularly are not only aimed at meeting momentary needs, but also building the religious character of students in the long term. Thus, Remas' organizational culture has an educational as well as spiritual dimension.

In the dimension *of indulgence versus restraint*, Remas's organizational culture shows a fairly strong *restraint* character. Hofstede explained that restraint culture is characterized by self-control and adherence to social and religious norms (Hofstede et al., 2010). In the context of Remas, religious values are the main guidelines that govern the behavior of organizational members. Organization members tend to avoid behaviors that are considered contrary to religious values and prioritize moral responsibility in carrying out organizational activities. Discipline, simplicity, and self-control are part of the organizational culture that is formed through continuous spiritual coaching.

In addition to Hofstede's perspective, Remas' organizational culture can also be analyzed using *the Competing Values Framework* (CVF) developed by Cameron and Quinn. According to CVF, organizational culture is divided into four main types, namely *clan culture*, *adhocracy culture*, *market culture*, and *hierarchy culture* (Cameron & Quinn, 2011). Based on the results of the analysis, Remas' organizational culture is more dominant in the type of *clan culture*. *Clan culture* is characterized by a family atmosphere, high loyalty, member participation, and close interpersonal relationships. In organizations with clan culture, leaders are positioned as mentors and facilitators, not authoritarian controllers (Cameron & Quinn, 2011). These characteristics are very evident in the leadership patterns and social relations in Remas Baitul Hakim. Family culture in the organization can be seen from the high sense of solidarity between members. Organizational activities are carried out together with the spirit of mutual cooperation and mutual support. Relationships between members are not limited formalistically, but are built through emotional closeness and Islamic fraternal values.

The dominance of *clan culture* also strengthens members' loyalty to the organization. Cameron and Quinn explained that organizations with clan culture

usually have a high level of member commitment because members feel part of the organization's big family (Cameron & Quinn, 2011). This condition can be seen in the sustainability of Remas members' involvement in various organizational activities even though they are voluntary. However, the dominance of clan culture also has its own challenges. Organizations that are too family-oriented sometimes experience weaknesses in administrative, evaluation, and strategic decision-making aspects. Therefore, Remas needs to strengthen the elements of *hierarchy culture* so that the organizational system becomes more organized and professional (Robbins & Judge, 2017).

In addition, strengthening *adhocracy culture* is also important to increase organizational innovation. Adhocracy culture emphasizes creativity, flexibility, and adaptability to changes in the environment. In the context of student organizations, the ability to innovate is very important so that organizations are able to keep up with the development of student needs and campus dynamics (Cameron & Quinn, 2011). Conceptually, Hofstede's theory and CVF have similarities in placing organizational culture as the main factor that influences member behavior and organizational sustainability. Both theories emphasize the importance of shared values in shaping patterns of social relations, leadership, and organizational decision-making. However, the two theories have different focuses. Hofstede emphasizes the dimension of cultural values that are fundamental and relatively stable, while CVF emphasizes dynamic organizational management patterns. Thus, the use of both theories simultaneously provides a more comprehensive analysis of the organizational culture of Remas Baitul Hakim.

Based on the results of the analysis, the organizational culture of Remas Baitul Hakim can be understood as a religious-collective culture oriented towards togetherness, devotion, and spiritual guidance. Religious values are the main foundation in shaping member behavior, while family culture is a social mechanism that maintains organizational solidarity. Thus, the success of the Remas Baitul Hakim organization is not only determined by the formal organizational structure, but also by the organization's ability to maintain religious values, social solidarity, and participatory leadership patterns. Strengthening the administrative aspects and organizational innovation needs to be done so that the organizational culture that

has been formed can continue to develop adaptively and sustainably in the university environment.

CONCLUSION

Based on the results of the research, the organizational culture of the Baitul Hakim Mosque Youth (Remas) UIN Sayyid Ali Rahmatullah Tulungagung shows a religious, collective, and participatory cultural character. Viewed through the perspective of *Cultural Dimensions* Hofstede, the organizational culture of Remas has a tendency of *low power distance* which is reflected in the pattern of participatory leadership and decision-making through deliberation. In addition, the organizational culture also shows a strong collectivism value through the spirit of togetherness, mutual cooperation, and loyalty of members in carrying out organizational activities. The culture of the Remas organization also tends to be feminine with an emphasis on harmony, social care, and service to the congregation, and has a *restraint character* that can be seen from the strong adherence of members to religious values and norms.

Based on the perspective of the *Competing Values Framework* (CVF), the organizational culture of Remas Baitul Hakim is dominated by a type of *clan culture* characterized by a family atmosphere, close interpersonal relationships, and high loyalty and participation of members. This culture strengthens social solidarity and organizational sustainability because organizational activities are interpreted as a form of worship and mutual service. Nevertheless, the organization still needs to strengthen aspects of planning, administration, and innovation in order to be able to develop more adaptively and sustainably in the university environment.

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