

Collaborative Participation Management within the Ecology of Faith-Based Organizations: Students' Engagement in the Islamic Religious Education Tutorial Program

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ABSTRACT

This study aims to explore the perspectives of university students who serve as administrators in the Islamic Religious Education (PAI) Tutorial Program and their collaborative experiences within the organization managed by PAI lecturers. The analysis is framed through three organizational dimensions: institutional, interpersonal, and individual. Employing a qualitative approach with a phenomenological design, the study involved five PAI lecturers and 78 student participants who shared their views and lived experiences. Data were analyzed using procedures of reduction, display, and conclusion drawing. This study found: First, from the institutional dimension, the PAI Tutorial Program originated as a cultural-ecological initiative and evolved into a formal academic entity recognized by the university. The substantial number of participants necessitated student recruitment into various administrative divisions, including participant affairs, human resources, media and communication, research and development, and monitoring and evaluation. The organizational culture, which upholds Islamic values, operates dynamically and flexibly, promotes egalitarianism, eschews seniority, and embraces gender equity, all of which motivated students to become actively involved. Second, in terms of the interpersonal dimension, the program fosters peer-based interaction and inter-organizational partnerships, positioning itself as a relational space that is both transformative and socially supportive of students' psychosocial development. Third, at the individual level, the study identified four primary motivations for student involvement: religious commitment, social-relational aspirations, personal growth, and constructive time engagement. Additionally, extrinsic motivations, such as influence from peers, family, seniors, alumni, and the organization's inclusive and syar'i culture, played a stronger role than intrinsic motives, which include the desire for self-improvement and spiritual proximity. This study advances the development of progressive and transformative religious organizational ecosystems in public universities, directly contributing to the attainment of SDG targets in quality education, social inclusion, and psychosocial well-being

Keywords: Collaborative Participatory, Ecology Organizations, Islamic Religious Education, Tutorial Program

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INTRODUCTION

Students' engagement in lecturer-managed organizations has emerged as a strategic imperative within contemporary higher education, serving not only as for academic enrichment but also as a conduit for their future character development and soft skills. Numerous studies have demonstrated that such collaborative arrangements significantly contribute to students' personal development, including enhanced leadership capacity, organizational skills, and relational competence (Lopukhova et al., 2023; Meeuwissen et al., 2019). In terms of leadership,

their involvement in organizations like this can enrich the practice of leadership experiments, capacity, and ethical responsibilities (Mustaqim & Wahjoedi, 2024; Sumague, 2023). While related to strengthening organizational skills, student involvement in organizations with lecturers can improve their organizational skills that include: project management, communication, teamwork, negotiation, and leadership (Jackson & Tomlinson, 2022; Mulyana & Linando, 2024; Yi & Park, 2024). As for the improvement of relational competencies, student involvement can improve the ability to build trust and be responsible according to work assignments (Lawson & Lawson, 2020; Li & Xue, 2023; Owusu-Agyeman & Moroeroe, 2023). These findings underscore the critical role of universities in facilitating organizational platforms that promote active student participation.

Nevertheless, collaborative dynamics of this nature are not without challenges, particularly in formulating effective mechanisms that align organizational goals with meaningful student engagement. Students are thus required to adapt within lecturer-managed organizational systems that operate as part of formal institutional structures, necessitating alignment of objectives, expectations, and responsibilities. When misalignment occurs across these dimensions, it may hinder the effectiveness of the collaboration (Allin, 2014; Cook-Sather & Luz, 2015; Strijbos & Engels, 2023). Various studies strengthen this argument. For example, poorly structured operational mechanisms often lead to role ambiguity and diminish students' active engagement (Georgiou et al., 2025; Planas et al., 2013; Riza et al., 2025). Communication issues also arise, resulting in inadequate coordination and misunderstandings (Martin, 2022). Furthermore, students encounter complex power dynamics and professional boundaries that are not always easy to navigate (Fernandez et al., 2016). The lack of clear task descriptions contributes to ineffective student contributions within the organization (Bart, 2020; Daou & Hajj, 2023; Owen & Zwahr-Castro, 2007; Spalanzani & Zouaghi, 2025). In some cases, close relational proximity between lecturers and students, without sufficient ethical awareness, may give rise to potential violations of professional values (Fernandez et al., 2018). These issues can hinder the full development of students' potential. More critically, their leadership capacity, which could otherwise be cultivated through sound organizational management, remains underdeveloped. Therefore, conducting a best-practice study of an organization involving both lecturers and students is a pressing and essential agenda.

This research is very important and urgent to be carried out based on three main dimensions. First, student involvement in lecturer-managed organizations has the potential to foster collaborative character traits essential for navigating professional life and the labor market (Brain et al., 2022). Second, such collaborative organizational models positively contribute to the development of leadership capacity, social competence, teamwork skills, responsibility, and the application of other directly relevant competencies for students (Lopukhova et al., 2023; Meeuwissen et al., 2019). Third, to explore these dimensions comprehensively, this study employs an analytical framework encompassing three core organizational dimensions: institutional, interpersonal, and individual (J. Hazzam & S. Wilkins, 2023).

This phenomenon has recently attracted increasing scholarly attention. For instance, several studies have revealed that student collaboration with lecturers in research projects contributes significantly to the enhancement of research competencies and facilitates timely degree completion (Johnson & Main, 2020; Livny, 2023). Other research has shown that student participation in lecturer-led organizations improves communication and organizational skills, particularly through the implementation of managerial strategies such as Plan-Do-Study-Act (PDSA) (Tavernier & Wolfe, 2022). Furthermore, Schafer et al. (2020) found that student involvement in organizations led jointly by lecturers and practitioners positively impacts career readiness and access to employment-related information. These prior studies suggest that student engagement in lecturer-managed organizations at the departmental or faculty level holds significant potential for developing soft skills and enhancing career preparedness. However, research on co-curricular organizations integrated with academic courses and characterized by religious values remains limited and underexplored.

Different from previous studies, this research complements previous findings by examining more broadly, including the scope, typology, and characteristics of Islamic faith-based co-curricular organizations managed by university lecturers. The study specifically focuses on the Islamic Religious Education (PAI) Tutorial Program at Universitas Pendidikan Indonesia. This organization integrates Islamic values, operates as a co-curricular initiative, and is jointly managed by lecturers as facilitators and students as active administrators. Accordingly, the research aims to explore students' perceptions and lived experiences in their roles as organizational administrators, as well as the implications for their character development. The findings of this study contribute to the growing body of reference for best practices in student involvement in similar organizations, thus having implications for policy formulation at the university level.

METHOD

The focus of this study is to explore the perspectives and experiences of students who serve as administrators in the Islamic Religious Education (PAI) Tutorial Program at Universitas Pendidikan Indonesia, and to examine the implications of their involvement for the development of soft skills. In line with this focus, the study adopts a qualitative approach and employs a phenomenological design. Referring to Creswell (1998) phenomenological design seeks to uncover participants' perspectives, while Alase (2017) emphasizes its aim to explore the lived experiences of research subjects. In this context, students' perspectives pertain to their views on the PAI Tutorial Program and their motivations for joining the organization, whereas their experiences relate to their participation throughout the program and their recognition of its impact on their soft skill development.

A total of 78 student administrators and five lecturer coordinators from the Islamic Religious Education (PAI) Tutorial Program participated in this study. All participants were involved voluntarily, in accordance with ethical research principles (Farrimond, 2012). Table 1 presents an overview of the study's respondents.

Table 1. Demographics of research respondents

Gender		
Lecturer Organizer	Male	4 (80%)
	Female	1 (20%)
Student administrators	Male	31 (39,74%)
	Female	47 (60,26%)
Age	18-23 Years	78 (93,98%)
	35-40 Years	1 (1,2%)
	40-45 Years	1 (1,2%)
	45-50 Years	1 (1,2%)
	60-65 Years	2 (2,4%)
Position description within the organization	<ul style="list-style-type: none"> - Chairperson of the Islamic Religious Education Tutorial Organizing Committee for the 2024-2028 period - Former Chairperson of the Organizing Committee - Human Resource Development Organizing Committee - Chairperson of the 2025 Management Committee (Student) - Vice Chairperson of the 2025 Management Committee (Student) - Secretary - Treasurer - Division of Islamic Religious Education Participant - Division of Human Resource Development - Division of Media, Creativity, and Informatics - Division of Research and Development - Division of Monitoring and Evaluation 	

Referring to Adamson et al. (2004), the data were collected using open-ended questionnaires (*questerview*), resulting in responses that closely resemble interview data. The instrument was developed based on an analysis of three dimensions: institutional, interpersonal, and individual (J. Hazzam & S. Wilkins, 2023). The institutional dimension encompasses resource availability, supportive regulations, and organizational culture. Universities that provide adequate resources and implement supportive policies tend to foster greater student engagement in cultural and scholarly associations (Beygi et al., 2010; Karlsdottir et al., 2023). Furthermore, organizational culture, particularly the emphasis on collaboration and participatory decision-making systems, plays a critical role (Kariwo & Zindi, 2014). Then there's the interpersonal dimension, which discusses interactions, peer relationships, and collaboration with other organizations. Interactions between lecturers and students include effective communication and guidance, motivation, and reflection (Setiamurti et al., 2023). While exploring relationships with peers places more emphasis on the ability to manage the environment (Giles & Yazan, 2023; Yang & Connie Cassy Ompok, 2024). Collaboration with external organizations involves exploring other organizations as partners to achieve organizational goals (Sekliuckiene et al., 2025). Individual factors include motivation and self-efficacy, including the motivation of the students involved (Giles & Yazan, 2023), and their personalities in supporting the organization (Saqr et al., 2024). A detailed overview of the instrument development is presented in Table 2.

Table 2. Development of research instruments

Dimensions	Indicators
Dimension of Institutional	1. Availability of resources, 2. Supporting regulations, and 3. Organizational culture.
Dimension of Interpersonal	1. Interactions, 2. Peer relationships, and 3. Collaboration with other organizations
Dimension of Individual	1. Motivation and self-efficacy, 2. Intrinsic and extrinsic motivation 3. Benefits

Data collection began with an informal discussion with the Head of the PAI Tutorial Organizer from lecturers and the General Chair of the Management from students at the beginning of the Even Semester of the 2024/2025 Academic Year, February 2025. Based on observations, precisely on Saturday, February 22, 2025, the PAI Tutorial Program activities were officially opened by the Director of Student Affairs of UPI. The student administrators prepared a formal opening event and were guided by the Organizer from Lecturers. Every Saturday and Sunday this activity runs, which is technically managed by the student administrators who are guided and coordinated with the organizers from lecturers. During this period, several documentations were obtained of the opening activities, the implementation of dhuha lectures, mentoring, and closing of the program. Towards the end of the activity, precisely in May 2025, the student administrators prepared a formal closing event on May 10, 2025, and was closed by the Vice Rector for Education and Student Affairs of UPI. After the activity, through Google Form, questionnaires began to be distributed to the student administrators. Eight open-ended questions were asked to explore perceptions of the PAI Tutorial Program, its organizational culture, collaboration partners, motivations for participation, and perceived benefits. Data on the PAI Tutorial Program's regulations and history were obtained through printed documentation and YouTube videos, as well as interviews with lecturers and organizers.

The collected data was then analyzed qualitatively, undergoing data reduction and presentation procedures, and drawing conclusions (Miles & Huberman, 1992). During the data reduction and presentation process, this study identified three themes: institutional (history, resources involved, supporting regulations, and organizational culture), interpersonal (interaction, peer relationships, collaboration with other organizations, and the benefits of

involvement), and individual (motivation and self-efficacy, including the motivation of the students').

RESULT AND DISCUSSION

Institutional Dimensions: History, resources involved, supporting regulations, and organizational culture in the Islamic Religious Education Tutorial Program ...

The establishment of the Islamic Religious Education (PAI) Tutorial Program was rooted in the strong aspiration of Muslim student activists at the Universitas Pendidikan Indonesia (UPI) campus mosque to expand and strengthen Islamic outreach within the university environment. Initially, activities known as taklim or kuliah duha were informal and non-compulsory, serving primarily as a platform for interfaculty student interaction and religious discourse. These discussion forums provided space for students to collectively explore ways to cultivate a campus atmosphere conducive to the development of religious character. According to the first program coordinator, Toto Suryana (as documented in a YouTube presentation, 2022), the persistence of the program's initiators ultimately led to formal recognition through Rector's Decree No. 8145/H40/KM/2007, dated December 28, 2007, officially integrating the tutorial activities into the Islamic Religious Education curriculum. Video documentation, for example through the presentation of Toto Suryana (founder and head of the PAI Tutorial Program for the first period), strengthens the dynamic journey of this program, namely the situational analysis of religiosity on campus, the enthusiastic involvement of human resources, as well as the formulation of structured policies and implementation mechanisms.

Toto Suryana continued his statement that around 1980–1990, the Islamic Religious Education General Course (MKU) was directed at shaping students' personalities based on Islamic values, although it was often hampered by limited lecturers and campus support. This shortage encouraged the emergence of curricular activities outside the classroom to enrich understanding and internalize these values. The development of this initiative ultimately led to the implementation of the mandatory Islamic Religious Education Tutorial Program, after it was ratified as an academic policy in 2007.

According to Agus Fakhruddin (the Third Organizing Committee Chair), in an interview, he revealed:

"The change in status from voluntary to mandatory not only provides administrative legitimacy but also ensures better coordination through the roles of lecturers as organizers and students as technical administrators. The implementation of this policy has ensured that the program serves not only as an academic complement but also as an important mechanism for consistently internalizing spiritual values in every aspect of students' lives, and is part of the Islamic Religious Education (PAI) course."

Referring to the 2018 PAI Tutorial program revitalization document which was strengthened by Udin Supriadi's (Second Organizing Chair), through interviews, he explained:

"Specifically, there are three main learning outcomes of this program, namely: (1) Inclusive and contextual insight, (2) Moderate and tolerant attitudes, and (3) Implementation of pious practices which include tadarus al-Quran, congregational prayer, and reflection on practices as a means to internalize religious values, so that students actively apply them in campus and community life."

To achieve these learning outcomes, according to Saepul Anwar (Chairman IV), in an interview, he revealed:

"That program implementation is integrated through two main activities: dhuha lectures and tutoring. The Dhuha Lecture is a learning session led by a PAI lecturer, covering the following topics: (1) The existence, urgency, and policies of the PAI Tutoring Program, (2) The dangers of alcohol, drugs, adultery, and sexual deviation, (3) Mainstreaming religious moderation as an effort to combat radicalism, (4) Morals as an indicator of piety, (5) The role of the mosque as a center for community development, (6) In-depth interaction with the Quran, and (7) Reflection on the practice of piety to improve the quality of Islam (PAI Division). Meanwhile, the tutoring activity consists of a discussion session between the tutoring students and the participants (tutees). Before the discussion, guidance in reading the Quran is provided."

Furthermore, regarding organizational culture, this study found four essential findings. *First*, respondents revealed that the organizational culture of the Islamic Education Tutorial program upholds Islamic values as its foundation. The main slogan of the Islamic Education Tutorial Program, namely: Smart, Sincere, and Istiqomah, is the main pillar of this organizational foundation. The majority of respondents admitted to frequent reminders (via WhatsApp Group) to pray, read the Quran, and dhikr. In practice, relationships with other administrators are carried out openly, and between male and female administrators are restricted by the hijab, and there is a limit to interaction during the curfew until only 10:00 PM. *Second*, the dynamics between structures within the organization are flexible. Several respondents acknowledged that the Islamic Education Tutorial Program involves a large number of participants, no less than 3,000 students each semester, because they come from various faculties. Therefore, among fellow administrators often occur active and open-minded discussions to generate creativity in managing such a large number of participants. To avoid being too rigid in communication, the majority of respondents practice an informal communication style (serious but relaxed). *Third*, the principle of no seniority and openness among fellow administrators. By adhering to this principle, administrators acknowledge the absence of seniority dominance, allowing everyone to feel comfortable expressing their opinions, and communication is transparent and participatory across all divisions. *Fourth*, fostering a strong sense of family. The majority of respondents practice greeting each other, smiling, and greeting each other to eliminate formal boundaries. In fact, on several occasions, activities such as group meals, sports days, fun days, and outings foster a family-like organizational culture.

Direct observation of the program's implementation showed that activities began in an orderly manner on Saturdays and Sundays. Table 3. shows the schedule for the Islamic Education Tutorial Program.

Table 3. Islamic Religious Education Tutorial Program Schedule

Time	Activity Time
7:35 a.m.	Tutees begin arriving at the mosque for attendance.
9:00 a.m.	The official event begins ceremonially with a Quran recitation.
9:00 a.m.-10:00 a.m.	A presentation by a PAI lecturer is followed by an interactive question and answer session.
10:00 a.m.-10:40 a.m.	Participants are given a break while performing the Duha prayer.
10:40 a.m.-12:00 p.m	A tutoring session is held with small groups (10-15 people) under the intensive guidance of a tutor. The session begins with a group recitation of the Quran, followed by a discussion on daily pious practices.

Source: Islamic Education Tutorial Program Schedule, Even Semester of the 2024/2025 Academic Year

The Islamic Religious Education Tutorial Program reflects a strong organizational culture that upholds Islamic values holistically through a co-curricular approach. The Islamic Religious Education Lecturer serves as the organizer, while students serve as technical administrators. In addition, there are also student tutors, coming from the Islamic Religious Education Study Program and other study programs who have passed the selection process to become facilitators in tutoring discussions.

Figure 1. Opening and Closing Atmosphere of the PAI Tutorial for the Odd Semester of the 2024/2025 Academic Year, Dhuha Lecture Activities, and Tutorial Administrators from Among Students'



The organizational culture of the Islamic Religious Education Tutorial Program is built on the principles of commitment to Islamic values, systematic and structured (starting from attendance and Quran recitation, to discussion and reflection sessions), collaboration and synergy between Islamic Religious Education Lecturers and students within the organization, and integration between academics and morals, and equality. Equality here means providing equal opportunities for male and female students to participate. As evidence, the current chairperson of the 2025 management is a woman, Widia Multiani. Figure 1 shows the support of university leadership, faculty, and Islamic Religious Education Lecturers for this program, the Dhuha lecture activities, as well as the student management and their inauguration process.

Dimension of Interpersonal: Interaction, peer relationships, and collaboration with other organizations, and the benefits of involvement ...

This study found that the Islamic Religious Education Tutorial Program is not merely a religious activity organization; it builds effective, warm, and productive relational dynamics, as illustrated in five findings. First, this organization encourages interaction for a culture of sportsmanship without judgment. This means that administrators are free to consult when making mistakes, and input is delivered gently without judgment. One administrator shared his experience:

"I can share personal problems, and then my friends provide positive solutions without judgment" (Respondent 1).

Second, the interaction is warm and familial, by practicing: smiling, greetings, and salutations. Several administrators explained, "The serious but relaxed style has sparked my creativity without sacrificing my focus on my duties in this organization" (Respondents 11, 19, 28, 29). "Informal mechanisms (light sharing during meetings) restore work enthusiasm" (Respondents 27, 31, 41, 59). In detail, one student administrator expressed:

"During my time as an administrator, I experienced an organizational culture that highly upholds family values, yet coexists with professionalism. The relationships between administrators feel warm and supportive, as if they were a family that looks after each other. Despite the friendly and comfortable atmosphere, each member carries out their duties with high responsibility and commitment. This balance between warm relationships and assertiveness in carrying out their role is what makes me feel at home and valued as part of the team." (Responden 31)

Third, the interaction is equal without any disparity in seniority. Several administrators stated, "We are always free to actively participate in meetings and chat groups without feeling awkward facing seniors" (Respondents 32, 44, 65, 72). Respondent 32 stated: "An organizational culture that does not prioritize seniority and prioritizes member comfort and kinship." Fourth, interaction across study programs and learning to collaborate. Several administrators stated, "This program is open to all students from various faculties to become administrators, and we

have to get used to interacting with other administrators from different faculties, and we benefit from it during work program discussions, which enriches our ideas and programs” (Respondents 23, 40, 56, 67). Some administrator acknowledged and emphasized that his participation as an administrator is not just routine, but has encouraged interaction and collaboration that broadens his way of thinking, from academics to the meaning of life (Respondents 12, 22, 70, 71). Fifth, interaction for an emotional safe space, meaning that respondents acknowledged that the PAI Tutorial Program secretariat is a place where they gather and get encouragement from other friends when they feel tired after studying (Respondents 7, 13, 42, 62). Respondent 42 stated:

“During my time as an administrator of the PAI Tutorial Program, I experienced a familial, supportive, and respectful organizational culture. Every member felt heard and given space to express their opinions. Furthermore, a culture of collaboration between teams and divisions was evident in every activity, where everyone helped each other and didn't hesitate to remind each other. There was also a culture of evaluation that encouraged us to continuously develop and improve. Despite the challenges, the warm atmosphere made the process enjoyable and meaningful.”

In addition to interacting with fellow administrators, through the Islamic Religious Education Tutorial Program, student administrators also learn to interact with other organizations. This study maps the partnerships between the UPI Islamic Religious Education Tutorial Program and other organizations. Table 2 illustrates these findings.

Table 3. Other Organizations as Collaborative Partners of the Islamic Religious Education Tutorial Program

Partners	Forms of Collaboration
BAQI (Intensive Quranic Learning)	Intensive Quran Reading Development
UKDM (Student Da'wah Activity Unit)	Joint study, field preaching
UPTQ (Unit of Quran Recitation Development)	Intensive Quran Reading Development, Media partner, joint nasyid event
Student Association (BEM)	Seminars and training
DKM Al-Furqon	Facilitation of facilities and infrastructure

Table 3 illustrates the modalities of cooperation between the Islamic Religious Education (PAI) Tutorial program and other organizations. Collaboration with the BBQ/BTQ Program is related to the provision of tutors for Tajweed, Makhraj, and tilawah fluency for Islamic Religious Education (PAI) Tutorial participants every week. Collaboration with other Kalam (Islamic Religious Student Activity Units) is about joint study and preaching. The General Chairperson of the Islamic Religious Education (PAI) Tutorial Management stated, "Invitations and delegations to religious student activity units enrich the content and preaching network" (Respondent 5). Meanwhile, collaboration with the UPTQ (Quranic Recitation Development Unit) is to strengthen guidance in reading the Quran and in several formal activities (such as the opening and closing) to fill in Islamic art, nasyid. He further explained the benefits obtained from this collaboration, namely: improving the quality of Quran reading, expanding the preaching network, and strengthening internal synergy.

Researchers observed the implications of this collaboration, particularly in tutoring activities focused on Quran reading and discussion. After the PAI Tutorial program participants arrived, the formal event opened with a collective Quran reading. This was followed by a Duha lecture, after which participants were divided into groups. At the start of the tutoring session, participants read the Quran under intensive guidance from the tutor. Figure 2 below shows how the tutoring activity was carried out.

Figure 2. PAI Tutorial participants and tutors involved in tutoring activities



Figure 2. demonstrates the orderly and enthusiastic manner in which the PAI Tutorial program participants participated in the mentoring activities. Participants seriously read the Quran and listened to religious discussions with the tutors. The questions and answers in these discussions made the mentoring activities more active. Participants' questions were not difficult questions about Islam, but rather about their religious practices in daily life, such as ablution, prayer, and fasting, and occasionally about how they socialize properly according to Islamic law between men and women.

Individual Dimension: Motivation and self-efficacy, including the motivation of the students'

The results of this study were able to capture the respondents' motivations for becoming involved as administrators of the Islamic Religious Education Tutorial Program. This study successfully identified four primary motivations underlying students' decisions to become administrators of the Islamic Religious Education Tutorial Program. The first reason was religious motivation, meaning students were driven to strengthen their faith and protect themselves from the temptations of secularism through consistent religious activities, as well as participating in campus da'wah (Islamic outreach) as a means of worship. The respondents' brief statements included statements about "Protecting oneself," "Being close to Allah SWT," and "Wanting to spread da'wah on campus." The second motivation was social and relational motivation, namely the desire to build brotherhood and networks, and expand relationships across faculties. The third motivation was self-development and skills development. The majority of participants stated their motivation was to practice public speaking, leadership, and event management as soft skills based on their organizational experience. The fourth motivation was to fill their free time and engage in positive activities, especially for students living in boarding houses and those living away from home. Their reasons were: "Filling in free time," "To avoid becoming too far away from religion while living away from home."

Respondent 5 explained at length about the benefits he received. He said:

"Alhamdulillah, I gained many benefits during my time as a Tutorial program administrator. These included learning to adapt to building coordination and communication within a large organization, managing and organizing thousands of participants, a rare experience outside of the organization, working together in da'wah (Islamic outreach) with like-minded colleagues, encouraging each other, getting to know and connect with students from across UPI, fostering collaboration and discussions, and gaining valuable wisdom and advice from the lecturers who organize the tutorial program."

Respondent 53 revealed the benefits of strengthening managerial skills. He explained:

The most significant benefit I felt was learning how to manage an activity, from the planning, preparation, and implementation stages, to ensure it runs smoothly and successfully."

Meanwhile, respondent 27 expressed the benefits he gained in terms of spiritual strengthening:

"I feel closer to Allah SWT, and the knowledge I gained is beneficial for this world and the hereafter."

Furthermore, this study successfully identified the intrinsic and extrinsic motivations that led to their involvement as administrators of the Islamic Religious Education Tutorial program. The first factor was internal motivation (self-motivation). Several respondents cited "self-motivation" as the primary source of influence, such as the desire to improve themselves and maintain a commitment to staying close to religion. The second factor was external motivation, such as the influence of classmates. The respondents admitted that they were invited by their friends, ultimately leading to their decision to become involved. Other external factors included family and close friends, such as their seniors and alumni, whom several respondents acknowledged often guided them, set an example, and positioned the Islamic Religious Education Tutorial as an ideal choice. Another external factor was the exemplary behavior of student leaders who led the organization. Furthermore, this study also found that the attractiveness of the organizational culture was a factor in some respondents' involvement as administrators. They admitted to being attracted and motivated by the organizational culture and environment, such as: "serious but relaxed" and "sharia culture" that creates a sense of comfort, especially for students attending public universities. This study also successfully illustrated the benefits recognized by the PAI Tutorial Program administrators. Table 4. clearly illustrates a summary of the benefits recognized by respondents.

Table 4. Benefits of respondents' involvement as administrators of the Islamic Religious Education Tutorial Program

Benefits Categories	Benefits Description
Self-development and soft skills	Public speaking, leadership, collaboration, and event Management training.
Social and emotional support	A sense of community, a "second home," and mutual encouragement and problem-solving.
Spiritual strengthening	Reminders of worship, a spirit of preaching, and religious motivation in daily life.
Networking across study programs and faculties	Relationships with various study programs, exchange of academic insights, and creative collaboration.
Productivity	Weekend time organization, reducing boredom, and productive religious activities.

DISCUSSION

This research has discovered and described three essential aspects of the institutional, interpersonal, and individual dimensions. Furthermore, this research has also uncovered issues of gender equality in organizational engagement. Regarding the institutional dimension, the finding that the Islamic Religious Education Tutorial Program emerged from the initiative of a lecturer who was formerly a mosque activist demonstrates a transformation from a cultural movement to a formal institution (Griera et al., 2024; Merone & McCarthy, 2024; Muhammad et al., 2025). The legitimacy of the co-curricular program in 2007 marked a shift from an informal space to a structurally recognized academic space. Organizations with such dynamics tend to be long-lasting and sustainable, as confirmed research by Abrutyn et al. (2025) dan Kleinhempel and Nicolaidis (2024), which states that institutions born from cultural ecology are highly resilient because they are rooted in symbolic media and collective identity, not merely procedural norms.

Because this organization manages a very large student body, the Islamic Religious Education Lecturer Organizers involve students who have a passion for organizing to join the board. This method adopts an effective and efficient organization (Carbonara, 2025; Hudson, 2024; Vilalta-Perdomo et al., 2025). Institutionally, students' interest in becoming administrators is due to the organizational culture created, such as upholding Islamic values, being dynamic and flexible, without seniority and egalitarian, and a strong family feeling that allows for strong collaboration within this organization. This is evident in their roles in the organization, including as general chairman of the board, vice general chairman of the board, secretary,

treasurer, Islamic Religious Education participant division, human resource development division, media, creativity, and informatics division, research and development division, monitoring and evaluation division, and staff.

These findings affirm the university's role, through its Islamic Religious Education (PAI) lecturers, in facilitating and supporting students' active participation in the PAI Tutorial Program. The division of labor, which includes students as chairperson, vice chairperson, secretary, treasurer, and other positions within the organization, has ensured their work assignments within the PAI Tutorial Program. This work assignment arrangement has minimized concerns raised by previous researchers about unclear division of labor that could hinder the effectiveness of the collaboration built (Allin, 2014; Cook-Sather & Luz, 2015; Strijbos & Engels, 2023). This means that students play roles according to their respective work assignments, and they learn to adapt within the organizational system of the PAI Tutorial Program to achieve the program's goals as a form of their responsibility. This finding is reinforced by the research results of Yawson dan Goryunova (2025) who found that these work assignments successfully involve individual transformation through structured roles and collaboration. The implications of this finding are confirmed by the research of Fernandes et al. (2023) which shows that an organizational culture based on clarity of work tasks, trust, and collaboration can increase Organizational Citizenship Behavior (OCB), especially in the form of altruism.

The large number of women involved in the Islamic Education Tutorial Program administrators indicates that this organization is egalitarian and open (inclusive). This refutes various issues, such as gender mainstreaming, in which men dominate (Antasari et al., 2022; Husaeni et al., 2023). The openness of the Islamic Education Tutorial Program to women's involvement aligns with the affirmation of the international organization Unicef (2023), which noted that organizations that integrate gender equality into their structures and programs demonstrate increased accountability and transformative impact.

Furthermore, regarding the interpersonal dimension, this study found that the Islamic Religious Education Tutorial Program encourages the development of peer interactions and relationships, as well as partnership organizational relationships, positioning this organization as a transformative relational space. This means that the Islamic Religious Education Tutorial Program is not merely a formal, co-curricular religious organization, but also a social ecosystem that supports the psychosocial development of students. Even more than that, the Tutorial Program has been able to create a relational ecology that encourages open and empathetic interactions. This finding is in line with the results of Rassool (2024), research, which states that emotional safe spaces in Islamic organizations foster resilience, emotional regulation, and spiritual healing through communal support and ethical interactions. In addition, interactions without seniority inequality have built a sense of belonging. This is reinforced by the research of N. Ibrahim et al. (2025) and (Dwietama et al., 2024) that emotional acceptance and equal spiritual intelligence are the main predictors of organizational harmony in Islamic student groups. The implication of this finding is that the Islamic Religious Education Tutorial Program can be categorized as a faith-based emotional sanctuary, which strengthens students' mental and spiritual well-being through Islamic communication practices such as smiling, greeting, and saluting (*senyum, salam, and sapa*).

Meanwhile, this study describes findings regarding interactions in the form of collaboration between study programs, between faculties, and between organizations within the university environment. Such interactions can create cognitive diversity and expand the preaching network that strengthens work programs. This research finding is confirmed by the theory of the Communicative Constitution of Organizations (CCO Theory), which emphasizes building an inclusive identity through structured messages and cross-program collaboration (Sumarlan et al., 2025). This is also reinforced by research that collaborative models between Islamic organizations increase transparency, inclusivity, and sustainability of religious programs (Kahfi & Nurfajriani, 2025; Muzakki et al., 2024). The implication of this finding is that the Islamic Religious Education Tutorial Program must continue to be a model of an

Islamic religious organization that is adaptive and open to academic and social complexities and collaborates with other organizations to form a collective and robust Islamic ecosystem.

Then, related to the findings of the individual dimension, this study was able to identify four main motives underlying student involvement as administrators of the Islamic Education Tutorial Program, namely religious motivation, social-relational motivation, self-development, and positive involvement as a way to fill free time. Several studies support the findings of this study, for example, the study of A. Ibrahim et al. (2025) stated that religious motivation among young Muslims significantly increases perseverance and ethical leadership in campus-based religious organizations. The study of Mushthafa et al. (2025) supports this finding that relational capital in Islamic student organizations plays a role in forming cross-disciplinary empathy and collective trust, including according to the study of Firmansyah et al. (2023), such organizations can strengthen professional skills and spiritual ethics.

Furthermore, the findings of this study indicate that student involvement as Islamic Education Tutorial administrators is influenced by a combination of intrinsic (internal motivation) and extrinsic (social influence) factors. Intrinsic factors such as the desire to improve oneself and maintain closeness to religious values reflect personal spiritual drives. Meanwhile, extrinsic factors such as invitations from friends, family support, alumni role models, and the attractiveness of organizational culture indicate that the social and symbolic environment plays an important role in shaping students' participatory decisions. This finding is in line with the study of Abdullah et al. (2025) who integrated McClelland's theory of needs with the principles of Maqasid Shariah, which states that motivation in Islamic organizations is not only rooted in the need for achievement and affiliation, but also in the values of justice, self-development, and social responsibility. The exemplary role of student leaders and alumni who demonstrate a commitment to sharia values catalyzes collective motivation, as emphasized by Rabbad et al. (2024) that Islamic leadership examples shape youth engagement through ethical modeling and cultural resonance.

The implications of these findings are that the Islamic Religious Education Tutorial Program serves as a center for faith-based human resource development, integrating da'wah (Islamic outreach) and student soft skills development. Another implication is that this program represents a campus Islamic organization capable of mainstreaming religious moderation, gender equality, and cross-entity collaboration. Furthermore, these research findings contribute as a reference for public universities in developing Islamic religious organizations, where all activities within the Islamic Religious Education Tutorial Program contribute to the achievement of the SDGs, particularly in quality education, gender equality, and student psychosocial well-being.

- Describe paragraph The differences your main finding among previous finding at least 8 (references) or . Based on the findings, analysis, and implications, this study complements those of previous research. While existing research has extensively explored student involvement in faculty-led organizations, focusing on developmental outcomes such as leadership competencies, communication, and general academic performance (Halper et al., 2020; Johnson & Main, 2020; Livny, 2023; Schafer et al., 2020; Tavernier & Wolfe, 2022), this study differs in that it begins by focusing on the history and characteristics of the organization (ecology) to explain how students' position themselves and their authority within the organization. This study also uncovers and discusses extensively the gender, ethical nuances, and institutional values embedded in the environment of faith-based organizations (Islam), areas that have been little discussed in previous research. In addition, this study adopts a multidimensional framework that examines institutional, interpersonal, and individual dynamics (Bond et al., 2020; Joe Hazzam & Stephen Wilkins, 2023; Hidayatulloh et al., 2024; Sulhan & Hakim, 2023), thus providing a more detailed and contextually enriched understanding of student involvement in organizations within a religiously based institutional environment.

- describes paragraph the limitations of the research or drawbacks to the method or position. This research is limited to a qualitative approach and phenomenological methods in exploring the perspectives and experiences of students serving as administrators in the Islamic Religious Education (PAI) Tutorial Program, collaborating with lecturers. Therefore, it is crucial for future

research to complement the findings of this study through a quantitative approach to confirm these findings in the form of correlative numbers and percentages.

CONCLUSION

Using a phenomenological approach and design, this study concludes that students who serve as technical administrators are able to collaborate adaptively and harmoniously within the Islamic Religious Education Tutorial Program organized by lecturers. Specifically, this study concludes three main findings. First, viewed from the institutional dimension, the Islamic Religious Education Tutorial Program was born from the cultural ecology to become a formal university academic organization. Due to the very large number of Tutorial Program participants each year, Islamic Religious Education Lecturers as organizers then recruit students to become administrators. They are spread across the fields of participants, human resources, information and communication media, research and development, and monitoring and evaluation. The students are able to adapt and work optimally in their respective fields because they are supported by an organizational culture that upholds Islamic values, is dynamic and flexible, without seniority and is egalitarian, including justice in gender equality. Second, related to the interpersonal dimension, the Islamic Religious Education Tutorial Program encourages students to build interactions, peer relationships, and partnership organizational relationships that position this organization to function as a transformative relational space. In addition, the social ecosystem also supports the psychosocial development of students. Third, regarding the individual dimension, this study found a predominance of extrinsic motivations, such as those from friends, family, seniors, alumni, and organizational culture and environment, over intrinsic motivation, namely their desire to improve themselves and maintain their commitment to not stray far from religion. The four motives for students' involvement in the Islamic Religious Education Tutorial Program are religious motivation, social-relational motivation, self-development, and positive involvement as a way to fill their free time.

This research implies that the Islamic Religious Education Tutorial Program is a strategic model for developing religious-based student resources, successfully integrating da'wah (Islamic outreach), soft skills development, and Islamic values of moderation. In addition to serving as a representative of an Islamic organization that promotes gender equality and collaboration across study programs and faculties, this program also directly contributes to achieving the SDGs targets in the areas of quality education, social inclusion, and psychosocial well-being. These findings are relevant as an institutional reference for public universities in designing a progressive and transformative religious organization ecosystem. This research is limited to a qualitative approach, so future research requires a broad perspective in research methodology through a quantitative approach to measure the institutional, interpersonal, and individual dimensions.

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