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Beyond Compliance: The Strategic Role of Organizational Citizenship Behavior in Managing Workplace Conflicts within Faith-Based Educational Institutions

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ABSTRACT

This study examines the role of Organisational Citizenship Behaviour (OCB) in resolving conflicts within an Islamic educational setting. Conflicts are an inevitable aspect of collective life; yet, their management reflects the maturity and solidarity of an organisation. The research aims to identify and describe how OCB contributes to effective conflict management in maintaining organisational harmony. Using a qualitative case study design, data were collected through purposive and snowball sampling, with observations, interviews, and document analysis. The data were analysed using an inductive conceptualisation approach to capture patterns emerging from participants' experiences. The findings reveal that conflicts within the institution are generally situational and temporary, and do not escalate into latent disputes. The existence of organisational forums, a tradition of deliberation, and the strong leadership role of spiritual figures ensure that conflict management operates effectively. Furthermore, collective solidarity is reinforced through cooperative problem-solving and mutual agreements. OCB—manifested through sincerity, humility, loyalty, and faith in spiritual rewards—serves as social capital in preserving social equilibrium. The integration of spirituality-based OCB and deliberation-oriented conflict resolution fosters a resilient and adaptive organisational culture. These findings suggest that cultivating spirituality-driven OCB can transform conflict from a disruptive force into a constructive process of social learning and institutional strengthening.

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INTRODUCTION

Conflicts are an inseparable part of institutional life, including within Islamic boarding schools (*pesantren*). As one of Indonesia's oldest educational systems, pesantren combine religious instruction with communal living that deeply shapes social interaction (Arif, Aziz, et al., 2024; Yamin et al., 2023; Zuhri & Huda, 2024). This structure, while fostering discipline and unity, also makes pesantren vulnerable to interpersonal and organizational tensions-ranging from leadership disputes and generational value differences to the challenges of integrating modern education and digital systems (El Gourari et al., 2026; Makhmutkhodjaeva et al., 2026). These dynamics reveal that conflict in *pesantren* is not merely incidental but systemic, requiring approaches that respect both the spiritual and cultural foundations of the institution (Arif, Kartiko, et al., 2024; Rofiq et al., 2024; Ubaidillah & Faiz, 2025). Addressing conflict effectively in such environments is crucial, as unresolved tension can disrupt not only administrative order but also the moral and educational mission of the pesantren (Miftahuddin et al., 2024; Mirawati et al., 2025; Susanto et al., 2023; Utama & Salim, 2024).

Existing literature on conflict management has primarily focused on structural and leadership perspectives, emphasizing formal mechanisms, communication systems, and hierarchical mediation (Ilac & Presbitero, 2022). Within the *pesantren* context, prior studies often highlight the leadership role of the *kiai* as a moral and organizational authority (Daulay et al., 2024; Hamdanah et al., 2025; Miftahuddin et al., 2024). However, these works tend to overlook the subtle, voluntary behaviors that sustain cooperation and harmony in daily institutional life. In contrast, research on Organizational Citizenship Behavior (OCB) in organizational psychology has shown that extra-role behaviors—such as altruism, courtesy, and civic virtue—play a significant role in reducing conflict and strengthening mutual trust (Vigoda-Gadot, 2006). Yet, empirical exploration of OCB in faith-based educational settings like pesantren remains limited, leaving a theoretical and practical gap in understanding how informal moral actions contribute to effective conflict management (Ji et al., 2025; Tsemach & Barth, 2025).

Previous research has extensively explored the impact of leadership styles on conflict resolution (Aghaei et al., 2022) and the general influence of organizational commitment and leadership behavior on employee performance (Asy'Ari et al., 2025; Hariadi et al., 2024; Paisun et al., 2025; Sungtong et al., 2025; Triyono et al., 2025). However, there remains a gap in understanding how specific leadership attributes, particularly within faith-based institutions, cultivate OCB as a proactive mechanism for conflict reduction (Albdareen, 2024). While existing studies have examined the relationship between ethical leadership and conflict resolution efficacy in broader contexts, (Rashid & Hassan, 2022) the unique interplay between ethical leadership, OCB, and conflict management within faith-based educational settings remains underexplored. Moreover, prior research has largely focused on the direct effects of ethical leadership on organizational outcomes, often overlooking the mediating role of constructs like OCB in fostering a proactive approach to conflict (Albert et al., 2025; Campbell, 2026; Hariyani et al., 2025).

This study responds to that gap by examining how OCB functions within the socio-cultural and spiritual framework of Islamic boarding schools. It proposes that OCB can serve as a mediating mechanism that links moral-spiritual values with conflict resolution practices. By analyzing both behavioral dimensions and value internalization, the research complements existing leadership and communication-based models with a perspective that centers on moral agency and voluntary cooperation. This approach advances the discussion beyond hierarchical structures, emphasizing how everyday acts of empathy, self-control, and responsibility form the moral infrastructure of sustainable conflict management.

Accordingly, this study aims to test and explain the relationship between OCB and conflict management in Islamic educational organizations through a mixed-methods approach. Quantitatively, it measures key OCB dimensions—altruism, sportsmanship, courtesy, and civic virtue—and their correlation with conflict management effectiveness. Qualitatively, it explores how emotional intelligence and religious values shape members' responses to tension and disagreement. The central

argument tested is that higher levels of OCB significantly enhance the capacity of educational communities to manage conflict constructively, thereby reinforcing institutional harmony and resilience.

METHODS

This study employed a qualitative case study approach as described by Cresswell (2018), aiming to explore meanings, processes, and lived experiences within their natural settings. The qualitative approach was chosen to capture the complex organizational and cultural realities of pesantren as a distinctive faith-based educational system. The research focused on how conflicts are managed through leadership practices and how Organizational Citizenship Behavior (OCB) functions as a mediating social dynamic that fosters cooperation. Fieldwork was conducted over a four-month period, from March to June 2024, at Sekolah Tinggi Agama Islam (STAI) Rasyidiyah Khalidiyah Amuntai, South Kalimantan, an Islamic higher education institution that integrates academic governance with pesantren traditions.

Data collection techniques consisted of semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews were guided by flexible question protocols covering themes such as leadership decision-making, dispute resolution, moral instruction, and altruistic behaviors related to OCB dimensions. Each interview lasted 45–90 minutes, was recorded with consent, and transcribed verbatim. Observations were conducted to document daily interactions, informal mediation, and cooperative behaviors among community members. Documentary analysis included institutional archives, meeting records, and policy documents related to conflict management. Participants were selected using a purposive–snowball sampling technique, focusing on individuals directly involved in conflict mediation and resolution processes, including leaders, lecturers, and three key mediators. To reduce sampling bias, perspectives from students and junior staff were obtained through informal group discussions and observation sessions, ensuring multiple hierarchical viewpoints were represented.

The data were analyzed using thematic analysis following the framework of Braun and Clarke (2006) as embedded within a case study design guided by Robert K. Yin's model (Yin, 2009). The analytic process aligned with Yin's emphasis on maintaining a chain of evidence, beginning with verbatim transcription and systematic organization of field notes to ensure database completeness. Open coding was conducted to identify descriptive categories such as "informal mediation," "moral persuasion," "collective discipline," and "helping behaviors." These codes were refined through Yin's logic of pattern matching and explanation building, allowing cross-comparison of interview, observation, and documentary data to generate broader themes including "moral authority in mediation," "cooperative norms and emotional restraint," and "OCB as informal regulation." Trustworthiness followed Lincoln and Guba's (1985) criteria and was operationalized in ways consistent with Yin's methodological rigor: triangulation across multiple evidence sources, member checking through participant feedback sessions, audit trails documenting analytic decisions to maintain a clear chain of evidence, and peer debriefing to confirm theme dependability and reduce researcher bias.

FINDINGS AND DISCUSSION

Findings

Using an inductive thematic framework, the findings are organized around four analytically distinct themes: (1) the presence and character of conflict, (2) the principal sources and actors of tension, (3) institutional conflict-management mechanisms, and (4) cultural resources and Organizational Citizenship Behavior (OCB). Across interviews, observations, and institutional records, conflict emerged as a recurring yet manageable aspect of social life at *Rasyidiyah Khalidiyah Amuntai (RKA)*. Most incidents were episodic and localized, typically resolved within several days or weeks. As one

lecturer noted, *"Differences of opinion are common, but they usually end after a small discussion or once the kiai gives his direction."* (Interview)

The statement illustrates that conflict at RKA is generally episodic and easily contained because the institution relies on well-established cultural mechanisms for resolution. The kiai's authority functions as a central moral compass, enabling disagreements to be settled quickly before they escalate into prolonged disputes. Observational data similarly show that lecturers and students tend to address tensions through informal dialogue, clarification, or brief mediations led by respected figures. These patterns indicate that conflict is viewed as a normal aspect of social interaction, yet remains manageable due to strong leadership, shared norms emphasizing harmony, and a collective commitment to maintaining the institution's internal stability.

Observation notes from a departmental meeting on 21 April 2024 recorded a short dispute over teaching schedules that was resolved the same day through mutual agreement. The coding summary identified 27 references to short-lived disputes and only three references to prolonged conflict, supporting the interpretation that while disagreement is routine, it rarely escalates into serious institutional disruption.

Three recurring sources of tension were identified. The first involved differences in perceived influence between internal and external alumni, appearing in 14 coded excerpts. A senior staff member explained, *"Alumni who have worked outside sometimes feel their views are more modern, while those who stay inside believe they understand pesantren traditions better." (Interview)*

This comment reveals an underlying hierarchy of experience that often shapes interpersonal dynamics at RKA. Alumni who have pursued careers outside the institution tend to draw on broader professional exposure, which they interpret as providing more progressive or modern perspectives. Meanwhile, alumni who remain within the pesantren environment ground their authority in long-term familiarity with its traditions, routines, and values. These differing bases of legitimacy create subtle competition over whose viewpoint should guide decision-making, leading to occasional friction in meetings, program planning, and daily coordination. Although such tensions rarely escalate, they highlight an ongoing negotiation between innovation and tradition within the institutional culture.

The second source was leadership transitions, particularly at the rectorate level, which temporarily polarized views. Minutes from a July 2023 policy meeting documented debates over administrative restructuring that reflected shifting alignments. The third involved personnel rotation and student assignments; for instance, a unit head reported, *"Students assigned to external programs sometimes feel overburdened, but we resolve it through informal talks."*

The statement indicates that workload-related tensions among students participating in external programs tend to surface periodically but remain manageable due to the institution's reliance on informal communication channels. Feelings of being overburdened typically emerge from the additional responsibilities these assignments demand, especially when combined with routine pesantren obligations. However, supervisors and staff address these concerns through direct conversations, emotional reassurance, and negotiated adjustments, preventing frustrations from escalating. When interpreted through the lens of Social Exchange Theory, these practices reveal a relational pattern in which students cooperate and tolerate additional tasks because they perceive fairness, support, and reciprocity within the institution (Keller & Dansereau, 1995). Informal dialogues function as mechanisms for restoring balance in the exchange relationship, ensuring that students feel heard and compensated through attention, guidance, and relational affirmation. The absence of archival records documenting prolonged disputes, along with evidence showing that all coded incidents were resolved within one to four weeks, further indicates that this reciprocal social environment—built on accessibility, trust, and mutual accountability—effectively diffuses pressure and maintains stability across student activities.



Figure 1. Informal Talks

Leaders at both the foundation and academic-unit levels emerged as the central actors responsible for managing and de-escalating conflicts within RKA. Their roles were not limited to administrative oversight but extended to shaping norms, guiding interpersonal conduct, and safeguarding institutional harmony. Conflict-management practices blended formal procedures—such as scheduled coordination meetings, mediation committees, structured deliberations, and inter-department forums—with flexible informal approaches that relied on personal relationships, everyday mentorship, and culturally rooted methods of correction. Institutional memos and field observations documented at least 18 instances in which these leaders intervened to address misunderstandings, facilitate negotiation, or prevent minor disagreements from spreading across units. These findings show that conflict resolution is embedded within leadership routines and is enacted through a combination of authority, cultural legitimacy, and ongoing interpersonal engagement. A vice chairman described, *"We prefer advice and reminders about ukhuwah (brotherhood); usually, people realize their mistake without needing punishment."*

The vice chairman's statement underscores the institution's preference for moral guidance over punitive measures when addressing conflict. By emphasizing *ukhuwah* (brotherhood), leaders rely on shared religious values and communal identity to encourage individuals to recognize and rectify their own mistakes. This approach reinforces harmony and accountability through gentle reminders rather than formal sanctions, reflecting a belief that most conflicts can be resolved through reflection, advice, and mutual respect.

During a staff meeting on 3 May 2024, the chairman was observed using humor and Qur'anic references to calm tension between two lecturers—a tactic later cited by several informants as typical of "soft correction." Triangulation across interviews, documents, and observations indicates that leadership intentionally blends procedural mechanisms with moral appeals to sustain cohesion.

Religious-moral values and OCB-related behaviors functioned as significant cultural resources that shaped how members of RKA navigated moments of tension. These resources operated as shared reference points that guided emotional regulation, interpersonal conduct, and collective decision-making. Themes such as *ukhuwah* (brotherhood), respect for elders and teachers, sincerity, and *katulahan* (fear of divine consequence) surfaced repeatedly in interviews and observations, demonstrating how moral frameworks were internalized as everyday behavioral expectations. These values provided a moral vocabulary for interpreting conflict, encouraging members to exercise patience, act cooperatively, and prioritize communal harmony over personal grievances. Observation records further showed that OCB-consistent actions—voluntary assistance in institutional events, willingness

to mediate misunderstandings, calmness during debates, and active avoidance of gossip—appeared in 22 documented instances. Such behaviors illustrate how cultural norms and moral commitments were continuously enacted, not merely professed, and how they contributed to stabilizing social interactions across the institution. One student volunteer remarked, *"We help without being asked because it's part of our worship."*

The student volunteer's remark highlights how prosocial behavior is closely intertwined with spiritual motivation at RKA. Helping "without being asked" reflects an internalized sense of religious duty in which voluntary service is perceived as an act of worship, not merely a social obligation. This perspective reinforces cooperative attitudes, strengthens communal ties, and supports the institution's broader reliance on moral capital as a mechanism for reducing friction and sustaining harmony.

These behaviors align closely with the OCB dimensions of altruism, sportsmanship, and courtesy as conceptualized, illustrating how prosocial tendencies become embedded in everyday institutional routines (Keller & Dansereau, 1995). Acts of helping, willingness to tolerate inconveniences, and efforts to maintain respectful interactions collectively shape an environment where tensions are less likely to escalate. However, the analysis also identified three negative cases in which OCB norms did not sufficiently contain or de-escalate conflict. One notable instance involved a dormitory dispute regarding duty rotation, where expectations of cooperation and mutual assistance broke down, prompting direct intervention from the kiai to restore order. These cases demonstrate that although OCB plays a meaningful role in promoting harmony, it operates within a broader ecosystem of cultural norms, leadership authority, and formal procedures. OCB does not function as an autonomous causal force; rather, it contributes to conflict reduction only when reinforced by legitimate leadership structures and institutional mechanisms capable of stepping in when informal norms prove insufficient.

Table 1. Summary of Research Findings at RKA Amuntai

Theme	Key Findings	Brief Evidence
Nature of Conflict	Conflicts are mild, episodic, and quickly resolved; they do not disrupt institutional stability.	-Most conflicts are resolved within 1–4 weeks; 27 references to short-term disputes; the kiai's guidance is central to resolution.
Sources of Conflict	Three main triggers: (1) differing views between internal and external alumni; (2) leadership transitions; (3) workload issues in external student programs.	14 coded excerpts related to alumni differences; July 2023 meeting showed temporary polarization; students in external programs feel overburdened but issues are handled through informal dialogue.
Conflict-Management Mechanisms	Conflict resolution combines formal procedures with informal, value-based approaches rooted in moral leadership.	18 documented leadership interventions; use of advice, humor, and religious references ("soft correction").
Role of Cultural Values & OCB	Values such as *ukhuwah* (brotherhood), respect for teachers, sincerity, and OCB-related behaviors support tension reduction and institutional harmony.	22 instances of OCB noted; voluntary assistance seen as an act of worship; 3 cases show OCB alone is insufficient without the kiai's intervention.

Discussion

The pesantren community demonstrates OCB through behaviors such as altruism, sportsmanship, and loyalty, which manifest in both routine and extraordinary acts of cooperation (Zaki et al., 2022). Teachers and students willingly assist one another, maintain harmonious interpersonal relationships, and exhibit long-term commitment to the institution, even amid leadership transitions or organizational challenges. For some members, the aspiration to continue serving "until death" while fulfilling teaching and mentoring duties reflects a profound spiritual motivation, in which prosocial behavior is intertwined with religious devotion and the pursuit of spiritual merit (Kosloff & Solomon, 2020). Muharom (2023) similarly observed in Islamic educational contexts that religious commitment functions as a key internal driver of OCB, suggesting that moral and spiritual values can reinforce consistent, self-initiated cooperation.

However, the apparent voluntarism of such behaviors in pesantren settings requires careful interpretation. The institution's hierarchical structure and the deep reverence afforded to the kiai create conditions in which OCB may not be purely autonomous; acts that appear altruistic or discretionary may also be shaped by social expectations, moral accountability, and subtle pressures to conform (Sholikhah et al., 2019). Wiyono's findings reinforce this view by noting that deference to leadership and adherence to institutional norms can blur the line between genuine prosocial intent and socially rewarded compliance. Beyond formal authority, cultural norms emphasizing obedience, humility (*tawadhu*), and loyalty further reinforce participation, creating a complex interplay between internal motivation and externally guided behavior (Vanlalthlana, 2025). This dual influence highlights that OCB in the pesantren is both enabled and constrained: it is nurtured by spiritual and moral frameworks yet bounded by hierarchical and normative structures that regulate participation and social recognition. Recognizing these dynamics challenges simplistic interpretations of OCB as solely intrinsic or value-driven and underscores the importance of examining how power, culture, and religiosity jointly shape prosocial behaviors in communal educational settings (Awuni & Tanko, 2019).

While OCB appears to contribute positively to the institution's cooperative atmosphere, the available data do not fully illuminate dissenting perspectives that might reveal tensions beneath this surface harmony (Chung et al., 2001). The sample is disproportionately composed of senior staff and leadership figures, individuals who are structurally positioned to reinforce narratives of loyalty, discipline, and institutional cohesion. Their interpretations—shaped by long-term affiliation, authority roles, and investment in maintaining organizational stability—may unintentionally marginalize or overshadow more critical viewpoints. Students, junior teachers, or staff with limited decision-making power may experience OCB-related expectations in ways that involve pressure, emotional labor, or a sense of obligation rather than intrinsic willingness (Bolino et al., 2010). Without adequately capturing these alternative voices, it becomes difficult to determine whether OCB truly reflects mutual goodwill or whether it is partially sustained through hierarchical expectations, normative compliance, and the subtle threat of social sanction. Expanding the representativeness of the sample to include diverse actor groups would enhance the analytical clarity of the findings, allowing researchers to differentiate between authentic altruism and institutionally prescribed obedience, and to understand how power dynamics shape the performance of OCB within the pesantren context (Nisa'u & Karsidi, 2025).

The notion that OCB operates synergistically with leadership in sustaining conflict management should therefore be viewed as contingent rather than universal, shaped by the specific cultural and moral environment of the institution (Kim et al., 2023). In settings where leadership authority is closely intertwined with religious legitimacy and moral guardianship, OCB may blur the boundary between genuine civic virtue and disciplined adherence to institutional expectations. This interplay becomes particularly visible in situations where individuals feel obliged to accept additional responsibilities as expressions of piety, loyalty, or gratitude, indicating that "voluntary" citizenship behaviors may be driven as much by fear of spiritual reproach or social disapproval as by internalized commitment to communal welfare. Such motivations complicate the assumption that OCB is purely prosocial or intrinsically motivated, revealing instead that it can also function as an instrument through which

moral authority shapes and regulates conduct. Recognizing these ambivalences refines the argument that OCB serves as a form of social capital, highlighting that its cooperative benefits coexist with subtle mechanisms of power, obligation, and normative control embedded within the pesantren's hierarchical structure.

From a broader interpretive standpoint, the pesantren's emphasis on humility (*tawadhu*), simplicity (*zuhud*), and loyalty does help sustain collective harmony, but these same values may inadvertently discourage open expression of disagreement or critique (Jannah et al., 2023; Kadir et al., 2024; Khotimah et al., 2024; Muhlis et al., 2025; Sahri & Hali, 2023). Cultural expectations that prioritize obedience and self-restraint can make individuals reluctant to voice concerns, especially when doing so might be interpreted as disrespectful toward senior figures or a lack of spiritual maturity. As a result, conflict avoidance—while effective in preserving day-to-day stability—risks suppressing legitimate grievances, producing conditions in which conflict becomes latent rather than overt. In such settings, leadership-led conflict management may successfully resolve surface-level tensions yet leave deeper structural asymmetries unaddressed, particularly those related to authority, workload distribution, or unequal access to decision-making spaces (Prasojo et al., 2023; Yuliana et al., 2025). This dynamic resonates with insights from critical organizational studies, which argue that cultural harmony can function as a mechanism of institutional domination when dissent is reframed as disloyalty or moral failing (Fleming & Spicer, 2003). The pesantren's moral framing therefore operates not only as a resource for cohesion but also as a potential constraint on critical dialogue, shaping whose voices are heard and whose concerns remain unspoken.

Taken together, these reflections suggest that the relationship between OCB, leadership, and conflict management in Rasyidiyah Khalidiyah Amuntai is dialectical rather than purely harmonious. The institution's capacity to maintain social cohesion emerges from a dynamic interplay in which sincere moral commitment coexists with the subtle regulatory force of hierarchical authority. OCB may flourish because members internalize religious values that promote service, patience, and cooperation, yet these same values operate within a framework where authority figures—especially the kiai and senior staff—set the boundaries of acceptable behavior (Susilawati et al., 2025). This duality reveals how religious and cultural norms both empower individuals to contribute meaningfully to communal life and simultaneously delimit their agency by discouraging overt dissent or alternative interpretations of duty. Understanding this tension complicates idealized portrayals of pesantren culture by showing how compliance, devotion, and self-regulation are intertwined in daily organizational practice. Future inquiry should therefore incorporate voices from diverse positional levels—students, junior teachers, administrative staff, and women's units—to capture how OCB is negotiated, contested, or quietly resisted across different layers of institutional life, offering a fuller picture of how power and piety shape everyday participation. The following is a summary table of the findings of this study.

Table 2. Research Findings on the Relationship Between Religious Values, OCB, and Social Harmony in Islamic Boarding Schools

Variable / Key Finding	Brief Description
Religious Values (Spiritual Motivation)	Religious values serve as the foundation of motivation for students and teachers, such as sincerity, trustworthiness, and proper manners.
Organizational Citizenship Behavior (OCB)	Extra-role behaviors naturally emerge as a form of devotion: helping without being asked, discipline, loyalty, and collaboration.
Social Harmony	Reflected in cooperation, relational stability, polite communication, and mutual respect.
Hierarchical Structure of the Boarding School	The authority of the *kiai*, senior teachers, and the *sanad* tradition shapes obedience and a culture of respect within the organization.

Interrelationship Between Variables	Religious values → encourage OCB; OCB → strengthens social harmony; hierarchical structure → reinforces obedience and organizational stability.

CONCLUSION

This study reveals an unexpected yet insightful finding: conflict management within Islamic boarding schools operates not merely through formal leadership or structural mechanisms, but is deeply embedded in cultural and religious practices such as deliberation, collective decision-making, and the moral authority of the kiai. Dispositions such as sincerity (ikhlas), humility (tawadhu), and loyalty serve as an invisible social glue that sustains harmony amid potential tensions. These findings challenge conventional assumptions that view Organisational Citizenship Behaviour (OCB) solely as an individual or psychological construct, showing instead that in pesantren contexts, OCB embodies spiritual and collective dimensions shaped by faith-based values.

This research contributes to the broader field of organisational behaviour and conflict management by introducing new empirical evidence that connects OCB with religiously grounded ethics. While supporting earlier studies on the importance of extra-role behaviour for maintaining organisational harmony, it also questions the universality of Western-derived OCB frameworks. By incorporating spiritual values and moral leadership into the discussion, the study expands theoretical understanding of how OCB can be interpreted and practised within faith-based educational organisations, particularly in Islamic contexts.

This study is limited by its single-site case design, relatively small sample size, and a focus primarily on the perspectives of leadership and senior staff. It does not fully capture variations in age, gender, or student experience. The qualitative nature of the data also limits generalisation beyond the studied institution. Future research should adopt comparative and longitudinal approaches involving multiple Islamic educational institutions, larger and more diverse samples, and mixed-methods designs that integrate quantitative analysis. Such studies would provide a more comprehensive understanding and help inform contextually grounded policies for conflict management rooted in Islamic educational values.

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