

Corporate-Based Islamic Education as a New Social Movement: Exploring Spiritual Resilience in Industrial Society

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Abstract: This study examines corporate-based Islamic education through the lens of new social movement theory and explores its potential relevance to spiritual resilience among workers in industrial society. Employing a descriptive qualitative method within a sociological-interpretive perspective, the study combines a theoretically oriented literature review with in-depth interviews involving a human resource practitioner and a coordinator of a workplace Islamic study program. The data were interpreted using two complementary perspectives: an identity-oriented approach to new social movements and resource mobilization theory. The findings indicate that corporate-based Islamic education exhibits several characteristics associated with new social movements, particularly voluntary participation, emerging collective spiritual identification, and the mobilization of organizational resources. The HR informant reported relatively high voluntary employee participation in weekly Islamic study sessions, while corporate support included prayer facilities, scheduling flexibility, financial support for religious teachers, transportation and accommodation, institutional legitimacy, and internal coordination. The educational process was characterized by dialogical, non-judgmental, contextual, and solution-oriented learning, with an emphasis on self-development and practical religious concerns rather than political or excessively disputative issues. These practices provided employees with opportunities for religious meaning-making, ethical reflection, and social-spiritual support that may serve as resources for spiritual resilience. The findings further suggest that collective religious identification provides a motivational basis for voluntary participation, while resource mobilization enables the organizational continuity of workplace religious learning. The main contribution of this study lies in identifying pedagogical contextualization as a mediating mechanism through which corporate resources are translated into accessible and meaningful Islamic learning. Corporate-based Islamic education can therefore be interpreted as an educational phenomenon exhibiting characteristics associated with new social movements at the intersection of religious agency and institutional facilitation, thereby extending the institutional landscape of contemporary Islamic education into the everyday organizational life of industrial society.

Keywords: Corporate-Based Islamic Education; New Social Movement; Spiritual Resilience; Resource Mobilization; Spiritual Identity.

Introduction

Industrialization has transformed not only modes of production but also the organization of time, work, social relations, and everyday life. Contemporary workplaces increasingly operate through specialization, measurable performance, technological control, and standardized organizational procedures. While these arrangements support productivity and institutional efficiency, they can also intensify psychosocial and existential pressures by placing workers within environments dominated by performance expectations, occupational competition, and instrumental rationality. Classical sociological discussions of rationalization and alienation remain relevant in this context because work is not merely a means of obtaining material resources; it is also a social arena in which individuals negotiate identity, relationships, moral orientation, and the meaning attached to their professional lives (Milliman et al., 2003).

Contemporary concerns regarding occupational well-being further demonstrate that the consequences of work extend beyond economic productivity. Working arrangements, organizational demands, and psychosocial conditions can affect workers' physical and psychological well-being, prompting increasing attention to psychosocial working environments within occupational health and safety discourse. These developments suggest that the challenges of industrial society cannot be reduced to wages, employment security, or physical working conditions alone. Workers also require social, ethical, and interpretive resources through which professional pressures can be situated within a meaningful understanding of life (Klimanskaitė et al., 2026).

For Muslim workers, this condition raises a particular question concerning the place of religious values within organizational environments predominantly structured by economic rationality. Religion can provide ethical frameworks, symbolic resources, collective identification, and interpretations through which individuals relate professional experience to broader moral and transcendental meanings. This becomes particularly relevant when religious practices move beyond conventional settings such as mosques, pesantren, madrasas, and formal religious organizations and enter institutions primarily organized for economic purposes (Ali et al., 2022).

The workplace represents one such emerging space. Urban professionals spend a substantial portion of their everyday lives within corporate environments, making access to religious learning increasingly dependent on working schedules and organizational arrangements. Islamic study sessions, Qur'anic learning, congregational prayers, mentoring activities, Ramadan programs, and discussions of professional ethics demonstrate that workplaces may provide social and institutional spaces in which religious knowledge is transmitted and interpreted. Islamic education can therefore develop beyond conventional educational institutions by adapting to the temporal, professional, and organizational characteristics of industrial life (Salam et al., 2026).

In this study, this phenomenon is conceptualized as corporate-based Islamic education, referring to organized processes of Islamic learning, ethical formation, and spiritual development conducted within or in close association with corporate environments. Its significance lies not simply in the presence of religious activities at work but in the encounter between two institutional orientations that are often treated separately. Corporate organizations operate primarily through productivity, efficiency, professional performance, and organizational sustainability, whereas Islamic education is concerned with religious knowledge, ethical formation, spiritual consciousness, and transcendental orientation. Their intersection creates a distinctive educational arena in which professional and religious meanings can be negotiated within everyday working life.

Scholarship on workplace spirituality has expanded considerably, particularly within organizational behavior, human resource management, leadership, and occupational wellbeing. Existing studies have associated workplace spirituality and religiosity with employee well-being, organizational commitment, job satisfaction, work ethics, professional behavior, and quality of working life. Studies of Islamic workplace spirituality have similarly begun to identify specifically religious dimensions of professional experience, including devotion to God, spiritual self-awareness, ethical responsibility, and steadfastness. These studies demonstrate the continuing relevance of spirituality within modern organizational life (Sobana et al., 2026).

Despite these contributions, workplace spirituality is frequently examined primarily in terms of its relationship with individual or organizational outcomes. Spirituality is often positioned as an explanatory variable associated with employee attitudes, well-being, commitment, or performance, while less attention is given to the educational processes, pedagogical arrangements, collective identification, and organizational mobilization through which workplace religiosity is produced and sustained. Consequently, corporations are commonly examined as settings in which spirituality generates particular outcomes rather than as institutional environments in which organized forms of Islamic learning may emerge (Nishanthi et al., 2025).

A related limitation appears within the literature on Islamic education. Scholarly attention has traditionally concentrated on established educational settings such as pesantren, madrasas, Islamic schools, universities, mosques, and community-based religious institutions. These remain fundamental sites of Islamic education, but urbanization and occupational mobility have diversified the social spaces in which Muslims encounter religious knowledge. For professional workers whose everyday routines are centered on corporate organizations, the workplace may become an additional site of religious learning. This development requires an analytical perspective capable of explaining not only the transmission of Islamic knowledge but also the collective and organizational processes through which such education becomes possible (Arif et al., 2024).

New social movement theory provides one perspective for examining these processes. In contrast to approaches centered predominantly on class conflict and material redistribution, new social movement scholarship draws attention to collective identity, culture, values, autonomy, everyday life, and the production of social meaning. From this perspective, collective action need not always take the form of mass organizations, political mobilization, or contentious protest. It may also develop through networks and communities organized around shared meanings and identities. An identity-oriented approach to new social movements is particularly relevant for examining how participants develop belonging, shared values, and collective interpretations through repeated social interaction (Melucci, 1980).

Resource mobilization theory provides a complementary analytical perspective. Collective motivations and shared values do not by themselves ensure the continuity of organized activity. Social actors also require the capacity to identify, coordinate, and utilize material and non-material resources. In corporate environments, these resources may include prayer and meeting facilities, organizational time, financial support, communication channels, employee networks, managerial legitimacy, program coordinators, and access to religious expertise. Corporate-based Islamic education can therefore be examined in terms of how religious actors transform resources embedded within an economic institution into infrastructure for religious learning (McCarthy & Zald, 1977).

The two perspectives address different but interconnected dimensions of the phenomenon. Identity-oriented analysis helps explain the meanings and forms of belonging that may encourage voluntary participation, whereas resource mobilization theory explains the organizational conditions through which collective religious interests can be translated into sustainable activities. Importantly, however, the presence of collective identity and mobilized resources does not by itself establish that workplace Islamic education constitutes a new social movement. Rather, these perspectives provide analytical criteria for examining the extent to which corporate-based Islamic education exhibits characteristics associated with contemporary new social movements, including voluntary collective participation, shared meaning, organizational continuity, networks, relative autonomy, and

resource mobilization (Polletta & Jasper, 2001).

The intersection of these discussions reveals the central research gap addressed in this study. Existing scholarship has provided substantial knowledge concerning workplace spirituality and its individual or organizational correlates, while studies of Islamic social movements have demonstrated the significance of identity and organizational resources in sustaining collective action. However, limited attention has been given to the intersection of Islamic education, corporate organization, collective religious identification, resource mobilization, pedagogical practice, and spiritual resilience within a single analytical framework. In particular, insufficient attention has been paid to how corporate resources are translated into forms of religious education that are meaningful and accessible to professional workers.

This study addresses that gap by shifting the analytical focus from spirituality as an individual attribute toward workplace religiosity as a socially organized educational process. It examines not only why employees may participate in religious activities and what organizational resources sustain them, but also how those resources are transformed into particular forms of Islamic learning. This pedagogical dimension is crucial because facilities, funding, institutional permission, and access to religious teachers do not automatically produce meaningful educational experiences. Their educational significance depends upon how religious learning is designed, communicated, and connected to the social realities of participants.

Accordingly, the principal novelty proposed in this study is the concept of pedagogical contextualization as a mediating mechanism between corporate resource mobilization and meaningful workplace Islamic learning. Pedagogical contextualization refers to the process through which available organizational resources are translated into religious education that is dialogical, inclusive, non-judgmental, and responsive to the practical and spiritual concerns of professional workers. Through this mechanism, corporate support can facilitate educational practices that encourage voluntary engagement, provide opportunities for religious identification, and generate interpretive and social-spiritual resources potentially associated with spiritual resilience. This proposition moves beyond treating workplace spirituality solely as an employee attribute or organizational outcome by directing attention to the educational processes through which religious meaning is socially produced.

Based on this conceptual framework, the study addresses three interrelated questions: (1) to what extent does corporate-based Islamic education exhibit characteristics associated with new social movements in industrial society; (2) how do collective religious identification and the mobilization of corporate resources sustain Islamic educational activities in the workplace; and (3) how does pedagogical contextualization transform these resources into religious learning that may provide resources for workers' spiritual resilience? Accordingly, this study analyzes corporate-based Islamic education through identity-oriented and resource mobilization perspectives, with particular attention to the mediating role of pedagogical contextualization. In doing so, it seeks to extend the institutional landscape of contemporary Islamic education by examining the corporate workplace as an emerging site where professional life, collective religiosity, organizational resources, and transcendental meaning intersect.

Method

This study employed a descriptive qualitative design within a sociological-interpretive perspective to examine corporate-based Islamic education as a socio-religious and educational phenomenon within an industrial workplace. The qualitative approach was selected because the study sought to understand how workplace Islamic education is organized, experienced, and interpreted by actors directly involved in its implementation rather than to measure statistical relationships between religiosity and organizational outcomes. The sociological-interpretive perspective enabled the study to examine religious learning as a social practice situated within organizational structures, professional relationships, and the everyday realities of industrial work (Aspers & Corte, 2019).

The study was conducted in a manufacturing company in Purwakarta, West Java, Indonesia. The research setting was selected because the company regularly facilitated Islamic educational activities for its employees, including weekly religious study sessions conducted within the workplace. To protect institutional confidentiality, the name of the corporation is not disclosed. This setting provided an appropriate empirical context for examining how religious education develops within an institution whose primary function is industrial and economic rather than explicitly educational or religious.

Data were generated through two complementary sources: a theoretically oriented literature review and semi-structured in-depth interviews. The literature review was used to establish the conceptual framework and position the empirical phenomenon within scholarship on Islamic education, workplace spirituality, spiritual resilience, sociology of religion, new social movements, collective identity, and resource mobilization. Literature was selected according to its relevance to the research questions and its explanatory value for understanding the intersection of religious education, organizational life, collective participation, and spiritual meaning. The review was therefore used for theoretical framing and interpretive comparison rather than as a systematic literature review (Collins & Stockton, 2018).

Primary empirical data were obtained from seven informants, consisting of one human resource practitioner, one coordinator of the workplace Islamic study program, and five employees. Informants were selected

purposively on the basis of their direct experience with, knowledge of, or participation in the religious educational activities examined in this study. The HR practitioner was included because of their knowledge of organizational policies, workplace culture, institutional facilities, and forms of corporate support for religious activities. The program coordinator was selected because of their direct involvement in organizing study sessions, coordinating religious speakers, managing schedules and resources, and maintaining program continuity. The five employees were included to provide first-hand accounts of participation, learning experiences, perceptions of the religious teachers and educational environment, and the relevance of workplace religious learning to their professional and spiritual lives (Palinkas et al., 2015).

Data collection was conducted from November 2025 to May 2026. Interviews lasted approximately 30 minutes per session and were documented through detailed interview notes. Because the interviews were not used as verbatim recorded transcripts, informant accounts were treated as reported statements and interpretive data rather than reproduced as direct quotations. Participation was voluntary, and identifying information concerning both the corporation and individual participants was withheld in reporting the findings. Informants were assigned functional codes: HR-01 for the human resource practitioner, COORD-01 for the program coordinator, and EMP-01 to EMP-05 for employee participants.

The semi-structured interviews explored the development and organization of Islamic educational activities in the workplace, employee participation, forms of corporate support, the use of organizational resources, speaker selection, learning themes, pedagogical practices, and the perceived relevance of religious learning to employees' professional and spiritual lives. Questions directed to the HR practitioner and program coordinator examined how religious activities were accommodated within corporate routines, how speakers and resources were organized, and how participation was facilitated. Employee interviews focused more directly on experiences of participation, perceptions of the learning environment, the relevance of religious themes to everyday concerns, spiritual meaning-making, and the relationship between workplace conditions and the interpretation of professional responsibility (McIntosh & Morse, 2015).

The empirical material was analyzed through an iterative process of data organization, initial coding, categorization, comparison across informants, and theoretical interpretation. Initial codes remained close to the interview notes and included recurring themes such as voluntary participation, corporate support, use of prayer facilities, scheduling flexibility, speaker selection, financial support, dialogical learning, non-judgmental interaction, practical religious orientation, spiritual comfort, and professional meaning. Related codes were subsequently grouped into four broader analytical categories: collective religious identification, resource mobilization, pedagogical contextualization, and resources associated with spiritual resilience. Accounts from HR-01 and COORD-01 were compared with employee accounts where they addressed similar aspects of the program, allowing organizational perspectives to be examined alongside participants' experiences (Hsieh & Shannon, 2005).

Two complementary perspectives informed the theoretical interpretation: an identity-oriented approach to new social movements and resource mobilization theory. The identity-oriented perspective was used to examine indications of shared religious meaning, voluntary participation, belonging, and the negotiation of professional and religious identification. Resource mobilization theory was used to analyze how material and non-material resources—including the *mushalla* (workplace prayer facility), organizational time, financial support, institutional legitimacy, employee networks, program coordination, communication channels, and access to religious expertise—were mobilized to sustain workplace Islamic educational activities. These perspectives were not used to presume that corporate-based Islamic education constituted a new social movement. Rather, they provided analytical criteria for assessing the extent to which the phenomenon exhibited characteristics associated with contemporary new social movements (Collins & Stockton, 2018).

A further analytical category, pedagogical contextualization, emerged from the empirical material. This category was used to examine how organizational resources were translated into particular forms of religious learning. Attention was directed to the dialogical, interactive, non-judgmental, contextual, and solution-oriented characteristics of the study sessions and to how these pedagogical arrangements facilitated accessibility and voluntary engagement. Pedagogical contextualization was therefore treated as a mediating analytical mechanism between resource availability and meaningful educational experience rather than assuming that corporate support alone generated religious or spiritual outcomes.

Finally, spiritual resilience was employed as an interpretive category rather than a psychometric variable or experimentally measured outcome. In this study, it refers to resources through which workers may maintain religious meaning, ethical orientation, reflective capacity, and transcendental awareness when encountering professional demands. The analysis therefore did not seek to establish a causal relationship between participation in Islamic educational activities and reduced occupational stress. Instead, employee accounts concerning spiritual comfort, religious meaning-making, ethical reflection, social-spiritual support, sincerity in performing professional responsibilities, and the integration of Islamic values into working life were interpreted as resources potentially associated with spiritual resilience.

Interpretive credibility was strengthened through comparison across the three categories of informants.

Organizational information provided by HR-01 concerning participation and corporate facilitation was compared with COORD-01's account of program management and pedagogical arrangements, while the five employee accounts provided participant-level perspectives on the experience and perceived relevance of the activities. The theoretically oriented literature review was subsequently used to interpret these empirical patterns rather than substitute for primary data. Given the exploratory design, purposive sampling, and single-company setting, the study does not seek statistical generalization. Instead, it develops a contextually grounded interpretation of how corporate-based Islamic education is organized in a manufacturing environment and how voluntary participation, resource mobilization, and pedagogical contextualization may generate religious and social-spiritual resources relevant to workers' spiritual resilience (Tracy, 2010).

Results and Discussion

1. The Workplace as an Emerging Space of Islamic Education

The findings indicate that Islamic educational activities have developed into a regular component of religious life within the manufacturing company examined in this study. According to HR-01, a weekly Islamic study session is organized in the company's *mushalla* (workplace prayer facility), generally after the *Zuhur* (midday) prayer on one of the working days between Monday and Thursday. The precise day is adjusted to organizational conditions, and the session is kept relatively brief so that employees can participate without substantially interfering with their professional responsibilities. This arrangement illustrates how religious learning is adapted to the temporal structure of industrial work rather than organized separately from employees' occupational routines.

The use of the *mushalla* is particularly significant in this arrangement. Although primarily provided for ritual worship, the facility also functions as an educational space where employees can participate in religious learning and social interaction. Existing corporate infrastructure is therefore given an additional educational function without requiring the establishment of a separate religious institution. In this sense, the workplace provides an emerging space for Islamic education within an institution whose primary purpose remains industrial and economic.

Employee participation in the program was described as relatively high. HR-01 estimated that approximately 70 percent of employees were willing to participate in the weekly study sessions. Because this figure was based on the informant's practical observation rather than formal attendance records, it should be interpreted as an approximate indication of participation rather than a quantitative measure. HR-01 also described regular prayer as relatively common among employees, suggesting that the educational program operates within a workplace where religious practice is already socially visible.

A more analytically significant feature is the voluntary nature of participation. Employees are encouraged to attend the religious sessions, but attendance is neither compulsory nor incorporated into formal performance requirements. The corporation thus facilitates religious participation without formally imposing it. This distinction is important because it demonstrates that the existence of the program depends on an interaction between institutional opportunity and employee agency: the company makes religious learning accessible, while individual workers retain the decision to participate.

The employee interviews provide an additional perspective on this organizational account. Across EMP-01 to EMP-05, workplace religious learning was discussed as an activity encountered within the ordinary rhythm of professional life rather than as a formal corporate obligation. Their participation provides participant-level support for the observation that the program is sustained through voluntary engagement. At the same time, variation among employee experiences cautions against treating participation as evidence of a uniform level of religiosity across the workforce. The findings instead indicate the existence of an accessible religious educational space within which employees can engage according to their individual interests and circumstances.

These findings have implications for how contemporary Islamic education is conceptualized. Religious learning in industrial society is not necessarily confined to institutions whose primary identity is educational or religious, such as *pesantren* (Islamic boarding schools), madrasas, mosques, or Islamic educational organizations. Existing social institutions can acquire secondary educational functions when their spaces, schedules, and organizational arrangements are mobilized to facilitate learning. The corporation examined in this study does not become an Islamic educational institution in a formal sense; rather, its workplace infrastructure creates conditions under which Islamic educational practices can be embedded within everyday professional life.

This pattern also suggests a more nuanced relationship between religious practice and industrial rationality. The organization of work remains structured around productivity and professional responsibilities, while religious learning is accommodated through limited scheduling, existing facilities, and voluntary participation. Economic and religious orientations therefore do not simply replace or negate one another. In the setting examined here, they coexist through negotiated organizational arrangements that allow religious education to operate within, rather than outside, the routines of industrial work.

Accordingly, the significance of corporate-based Islamic education at this stage of the analysis lies not in

establishing that the workplace constitutes a new religious institution or a new social movement in itself. Rather, the findings demonstrate the institutional adaptation of Islamic education to a corporate environment, characterized by accessible workplace space, temporal adjustment, organizational facilitation, and voluntary employee participation. These characteristics provide the empirical foundation for examining, in the following sections, how pedagogical practices, collective religious identification, and resource mobilization shape the broader social significance of the program.

2. Pedagogical Contextualization: Dialogical and Non-Judgmental Islamic Learning

The findings indicate that the distinctiveness of corporate-based Islamic education lies not only in the location of religious learning but also in the way the educational process is designed. According to COORD-01, the weekly study sessions are deliberately organized in an interactive and dialogical format rather than relying exclusively on one-way religious preaching. Participants are given opportunities to raise questions, discuss relevant concerns, and connect religious teachings with situations encountered in their professional and personal lives. This arrangement positions employees as active participants in the learning process rather than solely as recipients of religious messages.

The dialogical format gives the study session a function beyond the transmission of religious knowledge. Questions and discussion allow participants to bring everyday experiences into the educational process, while religious teachings provide interpretive resources through which those experiences can be reconsidered. Corporate-based Islamic education in this setting therefore involves a process of contextual interpretation in which religious knowledge is connected with the practical circumstances of working life.

A second characteristic identified by COORD-01 is the deliberate maintenance of a non-judgmental learning environment. The sessions are not intended to evaluate participants according to their level of religiosity or to stigmatize employees on the basis of differences in religious practice. This approach is relevant within a workplace where employees may differ in religious knowledge, personal experience, and degree of observance. Rather than requiring a particular level of piety as a condition for participation, the program provides an educational space that remains accessible to employees with varied religious backgrounds and experiences. The content of the program further reflects this pedagogical orientation. COORD-01 reported that study themes are primarily directed toward self-development and practical, solution-oriented religious discussion. Religious learning is connected to problems, responsibilities, and ethical questions encountered in everyday life. By contrast, topics regarded by the coordinator as overly rigid, excessively disputative, or predominantly political are not prioritized within the program. The emphasis is therefore placed on religious material perceived as constructive and applicable to participants' personal and professional circumstances.

This thematic orientation represents what this study conceptualizes as pedagogical contextualization: the translation of religious knowledge into forms of learning that correspond with the social and professional realities of participants. In a manufacturing environment structured by working schedules, occupational responsibilities, and limited discretionary time, accessibility depends not only on when and where religious education is provided but also on whether its content and mode of communication are perceived as relevant to employees' lived concerns. Contextualization therefore operates at both the organizational and pedagogical levels.

The decision not to prioritize overtly political or highly disputative themes is also analytically relevant. Rather than constructing participation around partisan affiliation or doctrinal contestation, the program emphasizes religious learning, ethical reflection, and personal development. The available data do not establish whether this orientation directly prevents disagreement among employees; however, it indicates that the program is intentionally organized around a relatively broad educational basis rather than political uniformity. This orientation is consistent with the voluntary and inclusive character of participation identified in the preceding findings.

Employee accounts provide participant-level support for the relevance of this pedagogical arrangement. The five employee informants generally encountered the program as part of their workplace religious experience rather than as a compulsory instructional activity. In particular, EMP-01 associated the selection and delivery of the religious speakers with a sense of spiritual calm, suggesting that the way religious material is communicated matters alongside the content itself. Because the interviews were documented through interview notes rather than verbatim transcripts, this account is treated as an interpretive report rather than a direct quotation.

Taken together, the findings identify three closely related pedagogical characteristics: dialogue, non-judgmental inclusion, and contextual relevance. These characteristics distinguish the educational process observed in this study from a purely transmissive model in which religious authority communicates normative prescriptions in a one-directional manner. Religious teachers retain an important role as sources of Islamic knowledge, but the learning arrangement creates space for questions, reflection, and the interpretation of practical concerns.

These findings also clarify why pedagogical contextualization is analytically important to the broader argument of this study. Corporate resources such as facilities, time allocation, financial support, and access to religious teachers make the program organizationally possible, but resource availability alone does not determine

the educational meaning experienced by participants. Those resources must be translated into a learning arrangement through decisions concerning speaker selection, modes of communication, thematic priorities, and interaction with participants.

Pedagogical contextualization can therefore be interpreted as a mediating mechanism between organizational resources and meaningful religious learning. Corporate facilitation provides the conditions under which the program can operate, while dialogical, non-judgmental, and solution-oriented pedagogy shapes how those conditions are experienced educationally. The findings do not establish that this mechanism directly produces spiritual resilience; rather, they indicate how corporate resources are transformed into religious learning experiences capable of providing reflection, meaning, and social-spiritual engagement. This distinction becomes important when examining the relationship between workplace Islamic education and spiritual resilience in the subsequent analysis.

3. Collective Religious Identification and Voluntary Participation

The voluntary character of employee participation provides an important basis for examining corporate-based Islamic education through an identity-oriented approach to new social movements. Within the formal organizational structure, employees primarily encounter one another through occupational roles, functional responsibilities, and professional relationships. Religious activities create an additional social setting in which participants can interact through shared religious practices and meanings. The findings therefore point to an emerging layer of collective identification that exists alongside, rather than replaces, employees' professional identities (Polletta & Jasper, 2001).

Regular prayer, weekly Islamic study sessions, and repeated interaction in the *mushalla* provide opportunities for employees to recognize one another beyond their immediate occupational functions. Accounts from EMP-01 to EMP-05 indicate that participation in religious activities forms part of their workplace experience and provides opportunities to engage with colleagues in a religious setting. The available data do not establish that all participants experience an identical or fully developed collective spiritual identity; rather, they suggest the presence of shared religious identification generated through recurring practices, common educational experiences, and voluntary interaction.

The voluntary nature of participation is particularly significant in this process. As reported by HR-01 and supported by the employee accounts, attendance at the weekly study sessions is encouraged but not imposed as a formal organizational obligation. Employees therefore retain agency in deciding whether to participate. From an identity-oriented perspective, this distinction matters because collective identification is analytically different from administrative membership. Employees participate as individuals responding to an available religious space rather than simply fulfilling a corporate requirement.

The pedagogical characteristics identified by COORD-01 further shape the conditions under which such identification may develop. Dialogical interaction and a non-judgmental learning environment allow employees with different levels of religious knowledge and observance to enter the educational space without being required to demonstrate a uniform degree of piety. Similarly, the emphasis on self-development and practical religious concerns provides a relatively broad basis for participation. The findings therefore suggest that collective religious identification in this setting is organized around shared learning and ethical reflection rather than strict ideological or political uniformity.

This process also creates opportunities for employees to connect professional and religious meanings. Islamic concepts provide a moral vocabulary through which working life can be interpreted in terms of responsibility, trust (*amanah*), sincerity (*ikhlas*), integrity, discipline, and ethical relationships with others. These concepts do not remove employees from their professional roles; instead, they offer an additional interpretive framework through which occupational responsibilities may acquire religious and ethical significance.

One employee account is particularly illustrative of this connection. EMP-01 associated competitive compensation with a stronger sense of sincerity (*ikhlas*) in performing professional responsibilities. This observation should not be interpreted as evidence that salary directly produces religious sincerity. Rather, it suggests a possible interaction between perceived material recognition and the religious interpretation of work. Appropriate compensation may be understood as organizational recognition of professional contribution, while *ikhlas* provides a spiritual vocabulary through which the employee interprets the performance of work. This finding illustrates how professional and religious meanings can coexist within the same occupational experience.

The interaction between religious and professional identification is analytically relevant to industrial working life. Corporate organizations necessarily structure employees through positions, responsibilities, performance expectations, and functional relationships. Workplace Islamic education introduces an additional interpretive dimension by providing spaces in which participants can relate these professional experiences to religious values and transcendental meanings. The resulting identification is therefore neither exclusively occupational nor detached from working life; it develops through the negotiation of both dimensions.

The findings can consequently be understood in terms of a shared spiritual space within a professional institution. This space has interconnected physical, relational, and symbolic dimensions. Physically, it is

facilitated by the *mushalla* and the organizational time allocated for religious activity. Relationally, it emerges through recurring voluntary interaction among participants. Symbolically, it is supported by shared religious language, ethical concerns, and Islamic interpretations of professional responsibility. These dimensions provide conditions under which collective religious identification may develop without requiring formal religious membership.

From the perspective of new social movement scholarship, these findings are relevant because they point to several identity-related characteristics associated with contemporary forms of collective action: voluntary participation, shared meaning, recurring interaction, and collective identification beyond formal organizational roles. However, these characteristics alone are insufficient to classify the workplace Islamic study program as a new social movement. They establish the identity-related dimension of the phenomenon, which must be considered alongside organizational continuity, relative autonomy, networks, and the mobilization of resources (Polletta & Jasper, 2001).

The identity-oriented approach therefore helps explain one component of corporate-based Islamic education: the program provides a social and educational environment in which employees can voluntarily engage with shared religious meanings and negotiate the relationship between professional and Islamic identification. Whether these processes collectively constitute characteristics of a new social movement depends on their interaction with the organizational and resource-mobilization mechanisms examined in the following section.

4. Mobilizing Corporate Resources for Islamic Education

The continuity of corporate-based Islamic education cannot be explained by voluntary participation and shared religious identification alone. The findings indicate that the program also depends on the mobilization of material and non-material resources embedded within the corporate environment. From the perspective of resource mobilization theory, the relevant question is therefore not simply whether resources are available, but how organizational actors coordinate and transform them into a sustainable educational activity (McCarthy & Zald, 1977).

The company's *mushalla* represents the most visible material resource. As reported by HR-01, the facility serves not only as a space for daily prayer but also as the principal location for weekly Islamic study sessions. This dual function allows existing corporate infrastructure to acquire an additional educational role without requiring the establishment of a separate facility. The use of the *mushalla* thus illustrates how resources originally provided for religious observance can be reorganized to support recurring educational activities.

Organizational time constitutes a second important resource. The sessions are generally scheduled shortly after the *Zuhur* prayer on a working day between Monday and Thursday, with the precise day adjusted to workplace conditions. This arrangement reduces the additional time employees must allocate for participation while allowing religious activities to remain compatible with professional responsibilities. Temporal flexibility is therefore not merely a scheduling detail but part of the organizational infrastructure that makes workplace religious learning practically accessible.

Financial support provides another significant dimension of resource mobilization. HR-01 reported that the corporation provides financial support for invited religious teachers, while COORD-01 described the operational arrangement in greater detail. According to the coordinator, invited speakers receive what is locally referred to as *kafa'ah*, meaning an honorarium for their educational contribution, together with transportation and accommodation when required. The convergence of these accounts indicates that corporate involvement extends beyond granting permission for religious activities to include the allocation of financial resources necessary for program implementation.

Such support is particularly important because access to religious expertise represents a resource in its own right. The program uses a rotating schedule of invited *ustadz* (Islamic religious teachers) rather than depending exclusively on a single speaker. This arrangement provides participants with access to different religious educators while reducing organizational dependence on one individual. Employee accounts also indicate that the selection and delivery of speakers are relevant to participants' experience of the program. As noted previously, EMP-01 associated the religious speakers with a sense of spiritual calm, providing an example of how the mobilization of religious expertise can acquire educational and experiential significance for participants.

The findings therefore suggest that religious expertise functions as a knowledge resource within the program. Financial support makes this expertise accessible, but funding alone does not transform it into an educational activity. COORD-01 plays a central coordinating role by connecting speaker selection, scheduling, logistical arrangements, educational themes, and participant needs. Resource mobilization in this setting consequently involves not only the possession of resources but also the organizational capacity to combine them into a recurring program.

Non-material resources are equally significant. Institutional permission and managerial legitimacy allow the activity to operate within the corporate environment, while internal communication and employee networks facilitate participation. Voluntary employee engagement contributes a human resource dimension, and coordination between organizational and religious actors helps maintain continuity. These resources are less

visible than facilities or funding but are essential because material support cannot be effectively utilized without organizational legitimacy, communication, and human coordination.

The relationship between corporate facilitation and internal program coordination also reveals a degree of operational autonomy, although this autonomy should not be overstated. The corporation provides facilities, time, funding, and institutional permission, while the coordinator manages important aspects of program implementation, including communication with religious teachers and the organization of learning activities. The available data therefore suggest a hybrid arrangement rather than either complete corporate control or complete independence. Religious activity develops within the organizational structure of the company while retaining some space for internal coordination and pedagogical decision-making.

This hybrid arrangement is analytically relevant to the new social movement framework. Resource mobilization does not occur outside the corporation or in opposition to it; instead, actors utilize opportunities and resources available within the institution. The corporation provides an organizational opportunity structure, while internal actors translate those opportunities into recurring Islamic educational practices. This configuration distinguishes the program from both an entirely top-down corporate initiative and an independent religious organization operating externally to the workplace.

From the perspective of resource mobilization theory, the findings therefore identify several interconnected resources that sustain corporate-based Islamic education: physical space, organizational time, financial support, religious expertise, institutional legitimacy, communication networks, employee participation, and program coordination. Their significance lies not in their independent availability but in the way they are assembled into an operational educational structure.

Combined with the findings on voluntary participation and collective religious identification, resource mobilization adds another set of characteristics relevant to assessing the phenomenon through new social movement theory. At this stage, the empirical evidence indicates recurring collective activity, mobilized resources, organizational networks, internal coordination, and limited operational autonomy. These characteristics strengthen the basis for a new social movement interpretation, but they do not by themselves establish that the program constitutes a social movement. That assessment requires consideration of how identity, resources, pedagogical practice, and spiritual meaning interact across the phenomenon as a whole.

5. Religious Learning as a Resource for Spiritual Resilience

The findings indicate that corporate-based Islamic education provides interpretive and social-spiritual resources that may be relevant to employees' spiritual resilience. As defined in this study, spiritual resilience is not treated as a quantitatively measured psychological outcome but as an interpretive category referring to the capacity to maintain religious meaning, ethical orientation, reflective awareness, and transcendental reference when encountering professional demands. The analysis therefore focuses on how employees experience and interpret the religious learning available within the workplace rather than on whether participation produces measurable reductions in occupational stress.

Employee accounts suggest that the weekly study sessions can provide opportunities for spiritual reflection within the working day. EMP-01 associated the selection and delivery of the invited *ustadz* with a sense of spiritual calm, indicating that the program was experienced as more than an occasion for receiving religious information. The account suggests that the manner in which religious knowledge is communicated can acquire affective and spiritual significance for participants. This finding is consistent with COORD-01's description of the sessions as dialogical, non-judgmental, and oriented toward practical concerns.

The organizational placement of the study session is also relevant. Conducted within the workplace and generally following the *Zuhur* prayer, the activity creates a temporary reflective interval within the ordinary rhythm of professional work. Employees move from task-oriented activities into an educational setting where religious, ethical, and personal concerns can be considered. The significance of this interval lies not in its duration alone but in the different interpretive orientation it introduces into the working day.

Such an educational space can facilitate religious meaning-making by providing concepts through which professional experiences are interpreted beyond purely instrumental categories. Responsibilities, difficulties, interpersonal relationships, and professional obligations can be considered in relation to religious values and transcendental meanings. Islamic concepts such as responsibility, *amanah* (trust or entrusted responsibility), and *ikhlas* (sincerity) provide a moral vocabulary through which work may be understood not only as economic activity but also as an ethically meaningful practice (Milliman et al., 2003).

The pedagogical design identified in the preceding section is particularly relevant to this process. Dialogical learning allows participants to relate religious teachings to questions arising from everyday experience, while a non-judgmental environment creates room for reflection without requiring employees to demonstrate a uniform degree of religiosity. The emphasis on practical and solution-oriented themes further connects religious knowledge with situations encountered in professional and personal life. These characteristics suggest that pedagogical contextualization helps translate religious knowledge into interpretive resources that participants can relate to their own circumstances.

The employee accounts should nevertheless be interpreted cautiously. The available evidence does not establish that participation in the weekly study sessions directly reduces occupational stress, improves psychological well-being, or produces spiritual resilience as a measurable outcome. Establishing such relationships would require a different research design, including systematic psychological measurement and a broader participant sample. The present findings instead indicate that workplace Islamic education provides opportunities for reflection, religious meaning-making, ethical interpretation, and social-spiritual engagement that may function as resources when employees encounter the demands of professional life.

A social dimension is also present in these resources. Religious learning occurs collectively rather than exclusively through individual spiritual practice. Participation places employees within a recurring setting where religious concerns can be discussed and shared with colleagues. When considered alongside the findings on voluntary participation and collective religious identification, this pattern suggests that spiritual resources are generated not only through the content of religious teaching but also through the social environment in which learning occurs.

Spiritual resilience in this context is therefore better understood as potentially supported by an interconnected set of resources rather than a single religious intervention. Corporate facilities and scheduling provide institutional accessibility; resource mobilization secures religious expertise and program continuity; pedagogical contextualization creates opportunities for relevant and reflective learning; and voluntary collective participation provides a social-spiritual environment in which religious meanings can be shared. The contribution of workplace Islamic education lies in the interaction among these dimensions rather than in any one component considered independently.

This interpretation clarifies the proposed relationship between the principal analytical categories of the study. Corporate resources make religious education organizationally possible; pedagogical contextualization transforms those resources into meaningful learning experiences; voluntary participation and shared religious identification provide a social context for engagement; and these educational and relational processes generate interpretive and social-spiritual resources potentially relevant to spiritual resilience. The relationship should be understood as an interpretive mechanism emerging from the qualitative data rather than as a causal model established through statistical testing.

Corporate-based Islamic education can thus be understood as creating a limited but meaningful space within industrial working life in which employees are approached not only through their productive and professional functions but also through ethical, relational, and transcendental dimensions of experience. Its significance for spiritual resilience lies primarily in providing resources through which workers may interpret professional life, reflect on religious values, and participate in a shared spiritual environment while remaining embedded within the organizational realities of industrial work.

6. Interpreting Corporate-Based Islamic Education through New Social Movement Theory

When the findings are considered collectively, corporate-based Islamic education in the setting examined here exhibits several characteristics associated with contemporary new social movements. The collective activity is not primarily organized around economic redistribution, class conflict, political confrontation, or formal ideological membership. Instead, participation centers on religious learning, shared ethical concerns, personal development, spiritual meaning, and voluntary interaction. These characteristics make an identity-oriented new social movement perspective relevant, while the organizational continuity of the program makes resource mobilization theory equally important for explaining how collective religious interests are translated into recurring educational practices (Melucci, 1980).

The first relevant characteristic is voluntary collective participation. Employees are provided with institutional opportunities to participate in weekly Islamic learning, but attendance is not formally required. This distinguishes participation from compulsory organizational membership and allows employee agency to remain central. The relatively high participation estimated by HR-01, together with the experiences reported by employee informants, indicates that the program attracts recurring voluntary engagement within the workplace.

A second characteristic is the presence of shared religious meaning and emerging collective identification. Regular interaction through prayer and Islamic study creates opportunities for employees to encounter one another through religious as well as professional roles. The findings do not establish a homogeneous or fully developed collective spiritual identity across the workforce. They nevertheless indicate that shared religious practices, ethical language, and recurring educational experiences provide a basis for collective religious identification among participating employees (Polletta & Jasper, 2001).

Third, the program demonstrates organizational continuity supported by resource mobilization. Corporate facilities, organizational time, financial support, religious expertise, communication networks, institutional legitimacy, and internal coordination are assembled into a recurring educational structure. Resource mobilization therefore explains how religious interest is converted into an activity capable of operating within the constraints of industrial working life. Importantly, these resources are not simply possessed by the corporation; they are coordinated by organizational and religious actors who translate available opportunities into educational practices

(McCarthy & Zald, 1977).

A fourth characteristic concerns limited operational autonomy. The program does not operate independently of the corporation because it relies on corporate facilities, scheduling accommodation, funding, and institutional permission. At the same time, it is not reducible to a purely top-down managerial program. Internal coordination, speaker arrangements, pedagogical decisions, and voluntary employee participation provide some space for religious agency within the organizational structure. The resulting configuration is therefore hybrid: corporate facilitation and employee religious agency coexist rather than operating as mutually exclusive forces.

This hybrid configuration is important because new social movement characteristics do not necessarily require collective action to develop entirely outside established institutions. In the present case, collective religious activity emerges within an economic institution by repurposing organizational opportunities for educational and spiritual purposes. The findings therefore direct attention to a form of institutionally embedded collective action in which participants do not confront the corporation but utilize resources available within it to sustain shared religious practices and meanings.

The analysis also reveals a reciprocal relationship between collective religious identification and resource mobilization. Shared religious interests provide a motivational basis for voluntary engagement, while organizational resources make recurring participation practically possible. Repeated participation, in turn, creates further opportunities for interaction and shared meaning. The relationship is therefore better understood as recursive rather than as a linear sequence in which identity necessarily precedes resources or resources necessarily precede identity.

Within this reciprocal relationship, the findings identify pedagogical contextualization as a crucial mediating mechanism. Corporate resources make the program organizationally possible, but facilities, funding, time allocation, and access to religious teachers do not automatically produce meaningful Islamic education. These resources acquire educational significance through decisions concerning speaker selection, dialogical interaction, a non-judgmental learning environment, and themes oriented toward self-development and practical concerns. Pedagogical contextualization thus explains how mobilized resources are translated into religious learning that participants can connect with their professional and personal circumstances.

The interpretive relationship among the principal analytical categories can therefore be represented as follows:

Corporate Resources and Religious Agency ↔ Voluntary Participation and Collective Religious Identification → Pedagogical Contextualization → Meaningful Religious Learning
→ Interpretive and Social-Spiritual Resources Potentially Relevant to Spiritual Resilience.

This representation should not be understood as a statistically tested causal model. The reciprocal relationship between resources, agency, participation, and identification means that several processes may develop simultaneously and reinforce one another. The model instead summarizes the interpretive mechanism emerging from the qualitative findings: organizational resources and religious agency create conditions for participation; recurring participation provides opportunities for collective identification; pedagogical contextualization translates available resources into meaningful learning; and these educational experiences generate interpretive and social-spiritual resources that may be relevant to spiritual resilience.

This synthesis clarifies the complementary roles of the two theoretical perspectives employed in the study. The identity-oriented approach helps explain how voluntary participation, shared religious meanings, and recurring interaction create conditions for collective identification. Resource mobilization theory explains how facilities, time, funding, legitimacy, networks, coordination, and religious expertise enable these collective interests to acquire organizational continuity (McCarthy & Zald, 1977). Neither perspective, however, fully explains the educational process through which available resources and religious motivations become meaningful learning experiences. Pedagogical contextualization addresses this analytical gap by identifying the educational mechanism connecting organizational capacity with participants' lived religious experience.

The findings therefore support a qualified rather than categorical interpretation of corporate-based Islamic education as a new social movement. The phenomenon examined in this study exhibits several characteristics associated with contemporary new social movements: voluntary collective participation, shared meaning, emerging collective identification, recurring activity, mobilized resources, organizational networks, and limited operational autonomy. At the same time, its dependence on corporate facilitation and its absence of overt contentious action distinguish it from more conventional forms of social movement organization.

Rather than defining corporate-based Islamic education as a fully constituted social movement, the evidence supports understanding it as an institutionally embedded educational form of collective religious action that can be productively interpreted through new social movement theory. Its significance lies in demonstrating how religious agency can develop within an economic institution through the interaction of voluntary participation, shared meanings, organizational resources, and contextual pedagogy. This interpretation preserves the explanatory value of new social movement theory without extending the empirical evidence beyond what the present study can support.

7. Broader Implications for Islamic Education and Associational Life

Beyond its immediate organizational setting, the findings have implications for understanding the diversification of spaces in which contemporary Islamic education can develop. The case examined in this study demonstrates that an institution primarily organized for industrial and economic purposes can acquire a secondary educational function when organizational resources, employee religious agency, and contextual pedagogical practices intersect. The significance of the workplace therefore lies not in replacing established Islamic educational institutions but in extending opportunities for religious learning into the everyday environments of professional life.

This institutional development also creates a form of voluntary association within the workplace. Employees participate in recurring religious activities through shared interests and religious meanings rather than formal occupational requirements. Such interaction provides opportunities for relationships that are not defined exclusively by organizational hierarchy or functional responsibilities. In this limited sense, workplace Islamic learning can generate micro-level associational spaces characterized by voluntary participation, shared ethical concerns, and recurring social interaction.

These characteristics suggest a potential connection with broader processes of civil society formation, but the implications should be interpreted cautiously. The present study did not examine employees' civic participation, community engagement, philanthropic activities, external religious networks, or social action beyond the corporation. It therefore cannot establish that the workplace Islamic study community functions as a civil society organization or produces measurable civic outcomes. At most, the findings indicate that voluntary religious learning within the workplace may cultivate some of the relational conditions commonly associated with associational life, including interpersonal interaction, shared values, and collective responsibility.

The broader significance of corporate-based Islamic education is therefore most clearly located within the changing institutional landscape of Islamic education itself. The findings show that religious education can become embedded in professional environments through the interaction of organizational facilitation, voluntary employee participation, collective religious identification, resource mobilization, and pedagogical contextualization. This configuration expands the social settings in which Islamic learning can occur while preserving the corporation's primary identity as an economic institution.

At the individual and relational levels, these educational practices provide opportunities for religious meaning-making, ethical reflection, and social-spiritual engagement. At the organizational level, they demonstrate how existing corporate resources can be repurposed to support voluntary religious learning. At the pedagogical level, the findings highlight that organizational support becomes educationally meaningful only when translated into learning practices that are accessible, dialogical, non-judgmental, and relevant to participants' lived concerns. Any implications for civil society should therefore be understood as a possible extension of these micro-level associational processes rather than as an empirically established outcome of the present study.

Taken as a whole, the findings position corporate-based Islamic education at the intersection of religious agency, organizational resources, and contextual pedagogy. Its principal significance is not that the workplace becomes a religious institution or that the study group can categorically be defined as a social movement. Rather, the case demonstrates how an industrial workplace can accommodate an institutionally embedded form of collective religious education that exhibits several characteristics associated with new social movements while generating interpretive and social-spiritual resources potentially relevant to workers' spiritual resilience.

Conclusion

This study shows that corporate-based Islamic education can develop as an institutionally embedded form of collective religious education within industrial working life. In the manufacturing company examined in Purwakarta, Islamic learning is accommodated through workplace facilities, organizational time, corporate support, and voluntary employee participation. The findings indicate that the phenomenon exhibits several characteristics associated with contemporary new social movements, including voluntary collective participation, shared religious meaning, emerging collective identification, recurring activity, resource mobilization, organizational networks, and limited operational autonomy. Rather than categorically defining the program as a fully constituted social movement, the study demonstrates that corporate-based Islamic education can be productively interpreted through new social movement theory as a form of collective religious action embedded within an economic institution. Its relevance to spiritual resilience lies in providing opportunities for religious meaning-making, ethical reflection, and social-spiritual engagement that may serve as resources for workers confronting the demands of professional life.

Theoretically, the study demonstrates the complementary value of an identity-oriented approach to new social movements and resource mobilization theory. The identity-oriented perspective explains how voluntary participation, recurring religious interaction, and shared ethical meanings create conditions for collective religious identification, while resource mobilization theory explains how physical space, organizational time, financial support, institutional legitimacy, communication networks, program coordination, and religious expertise enable

workplace Islamic education to acquire organizational continuity. The findings further show that these dimensions operate reciprocally rather than independently: organizational resources create opportunities for religious participation, while recurring participation and shared meanings provide a social basis through which those resources acquire collective significance.

The principal novelty of the study lies in identifying pedagogical contextualization as a mediating mechanism between organizational resources and meaningful workplace Islamic learning. Corporate facilities, funding, time allocation, and access to religious teachers do not automatically generate meaningful religious education. Their educational significance emerges when they are translated into dialogical, non-judgmental, contextual, and solution-oriented

learning practices that respond to participants' professional and personal concerns. This mechanism helps explain how corporate resources and religious agency can generate educational experiences that provide interpretive and social-spiritual resources potentially relevant to spiritual resilience. The study therefore extends the institutional landscape of contemporary Islamic education beyond conventional educational and religious settings while showing how professional identity, religious meaning, organizational resources, and transcendental orientation can be negotiated within everyday industrial working life.

Several limitations qualify these conclusions. The study is based on a qualitative, interpretive investigation of a single manufacturing company in Purwakarta involving seven purposively selected informants, and its findings are therefore context-specific rather than statistically generalizable. Interview data were documented through detailed notes rather than verbatim audio-recorded transcripts, which limits the extent to which participants' precise language can be examined. The estimated level of employee participation was also based on the HR informant's observation rather than formal attendance records, while spiritual resilience was treated as an interpretive category rather than a psychometrically measured outcome. Future research should therefore examine corporate-based Islamic education across different companies, industrial sectors, organizational cultures, and geographical settings; include more diverse participants, including employees with different levels of participation or non-participation; and investigate spiritual resilience through complementary qualitative and quantitative approaches. Comparative and longitudinal studies would be particularly valuable for testing the transferability of the proposed framework and examining whether the interaction among resource mobilization, collective religious identification, and pedagogical contextualization represents a sustainable pattern of Islamic education within contemporary industrial society.

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