



## Establishing an Organizational Culture Rooted in Islamic Values in Madrasah: A Pathway to Educational Excellence

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### Abstract

This study aims to analyse the organizational culture based on Islamic values and identify the challenges and strategies for its development. The problem addressed is the need to strengthen and optimize the implementation of Islamic-based organizational culture in madrasahs to improve the performance of educators and create a harmonious work environment. This research utilizes a qualitative descriptive method by case-study design through interviews, observations, and document analysis to provide a comprehensive picture of the institution's values, work practices, communication patterns, and policies. The research findings reveal that the organizational culture in this madrasah is founded on Islamic values such as *Shidiq*, *Amanah*, *Istiqamah*, *Tabligh*, and *Fathanah*, which are reflected in practices of transparency, discipline, cooperation, and teacher professionalism. However, challenges in implementing Islamic culture include resistance to change, differing interpretations of values among teachers, and ineffective internal communication. The study also indicates that the organizational culture has a positive influence on educator performance and the harmonization of the work environment. It was found that the integration of Islamic values into the school culture fosters a supportive atmosphere for collaboration and growth among the staff. Future research is recommended to explore the involvement of parents and the broader community as supporting factors in strengthening Islamic organizational culture in madrasah.

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## Introduction

Organizational culture is a fundamental element that determines the development direction, work effectiveness, and identity of Islamic educational institutions (Poškienė, 2006; Spicer, 2020). In the context of madrasahs, organizational culture serves not only as a guide for behaviour but also as an essential tool in internalizing Islamic values among all members of the madrasah community. This culture shapes the way individuals interact, make decisions, and uphold ethical standards based on moral and spiritual values. A well-established organizational culture helps in establishing a shared vision and goals, creating a sense of belonging, and ensuring that everyone in the institution is aligned with its mission (Smart & Hamm, 1993). In madrasahs, this alignment is crucial, as the educational environment is meant to nurture not only intellectual development but also the moral and spiritual growth of students, teachers, and staff.

In this regard, the values embedded in the organizational culture are the cornerstone of character formation within the madrasah community. The internalization of these values affects the daily interactions, attitudes, and behaviour of all members (Cronin, 2001). Through consistent practice and reinforcement, the culture nurtures discipline, responsibility, and ethical behaviour, fostering an atmosphere where individuals are encouraged to act with integrity and compassion (Caliskan & Zhu, 2020a). This organizational culture serves as a foundation for creating a harmonious environment, where students are not only equipped with academic knowledge but also imbued with the principles of Islam. Consequently, the organizational culture of a madrasah plays a significant role in shaping the overall educational experience, ensuring that it remains grounded in the values that guide the community both in the academic sphere and in daily life.

Previous studies have highlighted the significant importance of implementing Islamic organizational culture in educational settings, yet few have provided a comprehensive case study analysis at the madrasah level. Most existing research focuses on the theoretical aspects of Islamic values in educational institutions without offering in-depth, case-specific insights into their practical implementation. For example, a study by (Kalkan et al., 2020) emphasized the need for integrating Islamic values such as honesty, responsibility, and discipline into educational practices but lacked a contextual examination at the madrasah level. Similarly, research by (Tiittanen et al., 2021) explored the concept of organizational culture in Islamic schools, stressing the importance of shared values but did not delve into the operational practices at the institutional level. Other studies, such as those by (Halmaghi et al., 2023) and (Virgiawan et al., 2021), have found that while Islamic values influence teaching methods and student behaviour, they have not provided a detailed framework for understanding how these values are operationalized in everyday school activities. Studies by (Hariani, 2023) and (Cleary-Holdforth et al., 2022) suggested that organizational culture in madrasahs fosters collaboration and moral character development, yet they did not systematically explore the underlying values that shape this behaviour.

Furthermore, research by (Lasrado & Kassem, 2021) and (Tadesse Bogale & Debela, 2024) concluded that the establishment of Islamic values contributes to a positive learning environment but did not analyse the cultural dynamics in-depth at different levels of the madrasah. More recently, studies by (Hindman & Walker, 2020) and (Aboramadan et al., 2020) explored the influence of Islamic organizational culture on academic performance and teacher professionalism but did not employ a case study methodology to dissect the nuances of cultural practices at the institutional level. These gaps in previous research make this study particularly valuable, as it not only supports prior findings but also expands the discussion by mapping the organizational culture practices across the three cultural levels proposed by Schein: artefacts, espoused values, and basic assumptions. The novelty of this research lies in its deep, case-specific analysis of the implementation of values such as *Shidiq*, *Amanah*, *Istiqamah*, *Fathanah*, and *Tabligh* within the operational practices of madrasahs, utilizing interview data, observations, and institutional documents to provide a comprehensive understanding of how these values manifest in everyday activities.

The urgency of this research is further amplified by various studies that emphasize the ongoing challenges faced by Islamic educational institutions in establishing a consistent and sustainable organizational culture. Some research identifies critical obstacles, such as limitations in human resources, weak communication patterns, and resistance to change, all of which hinder the effective implementation of organizational culture in Islamic schools and madrasahs. Despite the substantial body of research that offers in-depth conceptualizations of Islamic organizational culture, much of the previous literature fails to investigate the practical, real-world application of Islamic values in everyday work practices, communication patterns, and decision-making processes at the madrasah level.

For instance, while many studies outline the importance of values like honesty, responsibility, and integrity, it often fall short of demonstrating how these values are concretely integrated into the daily operations of madrasahs, particularly in terms of leadership, teaching, and staff interactions. Furthermore, the dynamic nature of organizational culture in educational settings means that the implementation of these values must be adaptable to the changing needs of the institution. This creates a gap in research, as many studies have not sufficiently explored how these cultural practices can be institutionalized and maintained over time. As a result, this research aims to bridge this gap by providing a detailed analysis of how Islamic values are practically applied in the operational functions of madrasahs, taking into account the institutional challenges that hinder their consistent application. By addressing these gaps, this study not only deepens the understanding of how Islamic organizational culture is formed and sustained but also offers valuable insights into overcoming the barriers that prevent its effective implementation at the madrasah level.

## Methods

This research adopts a qualitative case study approach to gain an in-depth understanding of the dynamics of an Islamic values-based organizational culture. The case study design is chosen because it allows the researcher to explore organizational phenomena within its real-life context, providing a holistic and contextual examination (Schunk, 2012). Qualitative case studies are particularly valuable when studying processes and experiences that unfold naturally within an organization, allowing the researcher to delve deeply into the meanings, practices, and perspectives of those involved (Cohen et al., 2007). According to Creswell, qualitative case studies enable the researcher to develop an interpretative understanding of the participants' perspectives, making it an ideal method for capturing the nuances of culture in a specific setting (Creswell, 2007). The flexibility of this approach supports the exploration of complex, context-dependent factors that influence organizational behaviour, making it particularly well-suited to examining the multifaceted culture of a madrasah.

The research was conducted at MTs As-Sakinah Cirinu Garut, a madrasa in the Garut region known for its commitment to fostering an educational environment grounded in Islamic values. This location was chosen for its unique context—an institution that actively integrates Islamic principles into its organizational culture. The choice of that place is informed by the institution's reputation for striving to implement an Islamic-based organizational culture, making it an ideal case for this study. The school's commitment to aligning its values with Islamic teachings and its diverse range of activities provided an excellent opportunity to explore the practical application of Islamic values within a madrasah setting. By choosing this specific madrasah, the study aims to contribute to the understanding of how organizational culture can be cultivated in educational institutions that emphasize moral and spiritual growth.

Data collection for this research involved three primary techniques: interviews, observations, and document analysis (Ary et al., 2009). Semi-structured interviews were conducted with key stakeholders, including teachers, school leaders, and administrative staff, to gather personal insights into their experiences and perspectives on the institutional culture. These interviews allowed for an open-ended exploration of participants' views on how Islamic values are practiced within the school environment. Observations were carried out within the madrasah to identify cultural practices, behavioural patterns, and interactions that reflect the organizational culture. This method provided a first-hand look at the daily operations and practices that embody Islamic values. Additionally, document analysis was employed to examine institutional policies, teaching materials, and other relevant documents that highlight the formal and informal elements of the madrasah's culture. This combination of methods ensured a comprehensive understanding of the cultural dynamics at play within the institution.

The data analysis followed a structured process of condensation, reduction, and verification, as outlined in qualitative research methods (Mousavinasab et al., 2021). Initially, data condensation involved selecting and organizing key themes and patterns that emerged from the interviews, observations, and documents.

This allowed for the distillation of large volumes of data into manageable and meaningful insights. Data reduction further refined these themes by focusing on the most relevant information that answered the research questions, eliminating unnecessary details while preserving the richness of the data. The display of data involved organizing the findings into categories and subcategories that could be easily compared and contrasted, providing a clear visual representation of the key themes. Finally, data verification was performed to ensure the credibility and reliability of the findings. This involved triangulating the data from multiple sources to cross-check for consistency and confirming the validity of the conclusions drawn from the data.

To ensure the validity and reliability of the data, several strategies were implemented. First, member checking was used, where the participants were invited to review the findings and provide feedback on the accuracy of the interpretations. This helped to confirm that the findings truly reflected the participants' perspectives. Additionally, triangulation was employed by comparing data from interviews, observations, and document analysis, ensuring that the results were consistent across different data sources. Peer debriefing was also conducted with colleagues familiar with qualitative research methods, who reviewed the data analysis process and provided critical feedback. This helped to minimize bias and ensure that the interpretations were grounded in the data. Finally, an audit trail was maintained, documenting each step of the research process to ensure transparency and traceability of decisions made during data collection and analysis. These methods collectively enhanced the credibility and trustworthiness of the study's findings.

Figure 1. Qualitative Research Validation Strategies Cycle



## Finding and Discussion

### Finding

The research on organizational culture based on Islamic values highlights the significant role of organizational culture in guiding the dynamics of the institution, shaping the interactions among members of the madrasah, and forming the character of students and educators. Operationally, organizational

culture is defined by a set of values rooted in Islam that guide both behaviour and institutional practices. These values, such as *Shidiq* (honesty), *Amanah* (trustworthiness), *Istiqamah* (steadfastness), *Fathanah* (wisdom), and *Tabligh* (communication), are foundational principles that influence the day-to-day operations of the school. They are reflected not only in the formal activities such as prayers, Quran recitations, and religious sermons, but also in the professional conduct of teachers, student discipline, and the communication patterns that emphasize deliberation and consensus-building. These values serve as the bedrock for the behaviours, policies, and working ethos within the madrasah.

In interviews with key informants, the head of the madrasah emphasized that these Islamic values play a central role in shaping the educational environment and guiding the actions of both teachers and students. According to the headmaster, "We strive to create a learning atmosphere that reflects Islamic teachings not only in our lessons but in our daily practices, from how we engage with each other to how we handle challenges." This statement underscores the importance of cultural integration in all aspects of the madrasah's operations. Similarly, one of the senior teachers explained that the madrasah's commitment to Islamic values helps to maintain a harmonious and productive atmosphere. "Discipline among students is not just about rules but also about instilling an understanding of why these values matter to their personal and academic growth," the teacher noted. This sentiment illustrates how the organizational culture influences both personal development and academic success, forming a unique identity for the madrasah that sets it apart from other educational institutions.

In line with these statements, the researcher observed that the daily routine at the madrasah consistently reflects these Islamic values. During morning assemblies, students engage in group recitations of the Quran, and teachers often begin classes with short religious lectures. Such practices serve not only as spiritual enrichment but also reinforce the institutional values that permeate the academic and social environment. Furthermore, in class interactions, students exhibit respect for their teachers, and mutual cooperation is emphasized in group work, demonstrating the influence of *Shidiq*, *Amanah*, and *Fathanah* in shaping behaviour. The emphasis on transparency, honesty, and trustworthiness among both teachers and students creates a collaborative and respectful atmosphere that directly impacts the institution's effectiveness.

The interpretive analysis of the data reveals a strong alignment between the formal practices within the madrasah and the underlying values that inform them. The activities observed, such as group prayers and Quran recitation, do not serve only as religious rituals but are deeply embedded in the larger framework of Islamic values that guide both personal and professional conduct. These practices are integral to reinforcing the organizational culture, ensuring that both teachers and students are consistently reminded of their shared commitment to the values of honesty, trustworthiness, steadfastness, wisdom, and communication.

This pattern of behaviour shows that the values of Islamic culture are operationalized not only through formal religious activities but also through daily practices and interpersonal interactions. The consistency in implementing these values across different levels—whether in the classroom, during school-wide activities, or in individual behaviour—demonstrates the depth of the institutional commitment to an Islamic-based organizational culture. The alignment between values and actions highlights the positive impact such a culture has on both academic achievement and the moral development of students, providing a clear example of how an institution’s culture can shape its educational outcomes.

Table 1. Organizational Culture Based On Islamic Values

Source of Data	Description	Indicators
Interviews with Educators	Interviews with school leaders and teachers about their perceptions of Islamic values.	Clear emphasis on values such as honesty, responsibility, discipline, and teamwork.
Observations in Daily Routine	Observing daily activities such as Quran recitation, prayers, and classroom interactions.	Regular practices like collective prayers, Quran recitation, and discipline during classes.
Institutional Documents	Review of madrasah policies and teaching materials that reflect Islamic values.	Integration of Islamic teachings into curricula, policies emphasizing values like <i>shidiq</i> and <i>amanah</i> .
Classroom Interactions	Observing how students and teachers interact in a learning environment.	Respectful communication, collaboration, and students adhering to the ethical standards.
Schoolwide Assemblies and Events	Examining cultural events, assemblies, and gatherings within the school.	Events that emphasize Islamic teachings, such as motivational talks ( <i>kultum</i> ) and Quran recitation.
Teacher Training Programs	Teacher professional development focused on enhancing Islamic values in teaching.	Workshops focusing on Islamic ethics, classroom discipline, and the integration of values in education.
Student Behavior	Analysing how students exhibit the values in their behaviour and performance.	Discipline in behaviour, academic integrity, and collaborative efforts in group tasks.

### Implementation of Islamic Organizational Culture in Daily Practices

The research reveals that the implementation of Islamic organizational culture is not limited to formal activities but is deeply embedded in the daily practices of the madrasah community. This aligns with the broader understanding of organizational culture, which emphasizes that culture is more than just formalized processes; it is reflected in the everyday actions and attitudes of an

institution's members (Jahangiri et al., 2021). In this case, the headmaster, teachers, and staff play a significant role as role models, exemplifying core values such as integrity, responsibility, and cooperation. These values are not merely theoretical but are actively practiced and modelled by the leadership, highlighting the importance of leadership in shaping the organizational culture, as suggested by (Belay et al., 2023), which stresses the pivotal role of leaders in embedding organizational values.

Routine religious activities, such as Quran recitation, congregational prayers, and religious lectures, are central to the daily life. These practices are not just ceremonial but serve as daily reminders of the values that guide the madrasah's operations. This finding mirrors the concept of cultural artefacts, as defined by (Belay et al., 2023), which refers to visible and tangible manifestations of an organization's culture. In many Islamic educational institutions, religious practices serve as key cultural artefacts that communicate the values and norms of the organization. Similarly, research by (Munifah et al., 2025) highlights the importance of religious activities as a tool for reinforcing shared values, demonstrating a direct correlation between religious rituals and the development of an Islamic organizational culture.

The organizational culture is also explicitly reflected in institutional documents such as the school's vision and mission, regulations, slogans, and managerial policies (Sarpong et al., 2021). These formal documents provide a blueprint for the cultural and educational objectives of the institution and ensure that the values of integrity, discipline, and cooperation are embedded at the strategic level. The alignment between formal documents and everyday practices is essential, as it ensures that the institution's culture is not merely symbolic but actively practiced and operationalized. This approach aligns with the work of (Handri et al., 2024), who asserts that the successful implementation of organizational culture in Islamic institutions requires clear documentation and consistency across all levels of the institution. The presence of such documentation supports the argument that cultural alignment must be rooted in both formal and informal practices for maximum effectiveness.

Another important finding of the research is that the internalization of Islamic values is evident at all levels of organizational culture, from artefacts of visible practices to espoused values (principles and guidelines) and underlying assumptions by deeply held beliefs. (Poškienė, 2006) on organizational culture suggests that culture operates at three levels: artefacts, espoused values, and basic assumptions. This framework is clearly operationalized, as the visible practices of daily religious activities align with the espoused values in institutional documents and policies. Furthermore, the deeply held beliefs regarding Islamic ethics and values, such as *Shidiq* (honesty), *Amanah* (trustworthiness), and *Fathanah* (wisdom), are ingrained in the attitudes and behaviour of the madrasah's members. This finding is consistent with previous research by Hidayat (2020), which emphasizes the alignment between organizational practices and the underlying values in educational institutions.

However, a comparison with the broader literature reveals that some madrasahs may struggle to effectively integrate Islamic values into their daily practices. Studies by (Dumay, 2009) and (Toytok & Kapusuzoglu, 2016) indicate that while Islamic values are often emphasized in the vision and mission of educational institutions, there can be a disconnect between these formal statements and actual practices. This discrepancy may be due to a lack of consistent leadership, unclear policies, or insufficient communication. In contrast, the research highlights the institution's ability to effectively integrate Islamic values at all levels, from daily practices to formal policies, showcasing a successful model of Islamic organizational culture. The strong leadership and clear documentation may be key factors contributing to this success, as they ensure consistency and alignment across various aspects of the institution.

In conclusion, the findings of this research support existing literature that emphasizes the importance of embedding organizational culture through both formal and informal practices. The alignment between visible practices, espoused values, and underlying assumptions demonstrates a comprehensive and holistic approach to implementing an Islamic organizational culture. This integrated approach is consistent with (Van der Westhuizen et al., 2005) of organizational culture and aligns with the findings of other studies, such as those by (Bates, 1987), who emphasize the role of leadership, religious practices, and formal documentation in establishing a strong organizational culture in educational institutions. Thus, the research highlights a model for successfully integrating Islamic values into every aspect of its organizational culture, creating a cohesive and values-driven educational environment.

### **Challenges in Establishing Islamic Organizational Culture**

The process of internalizing an organizational culture based on Islamic values faces several complex and multidimensional challenges. One of the main challenges is the emergence of resistance to change among certain members of the madrasah community, including teachers, staff, and students (Caliskan & Zhu, 2020b). When the school leadership tries to introduce new programs emphasizing discipline, moral strengthening, and increased participation in religious activities, not everyone can immediately adapt to these changes. This reluctance to change often stems from deeply rooted old habits, a comfort with existing routines, or a lack of deep understanding of the urgency of cultural renewal.

Differences in the interpretation of Islamic values among educators also affect the consistency of implementing the organizational culture (Khan et al., 2020). Some teachers interpret Islamic values with a strict and normative approach, while others prefer a more moderate and contextual approach. This difference in perspectives results in inconsistency in cultural practices, meaning that values such as discipline, responsibility, and work ethics are not always uniformly applied. Another challenge arises from the aspect of internal communication. Information or policies conveyed by the leadership are not always received clearly or comprehensively by teachers and staff, leading to misapplication or inefficiency in implementing the organizational culture

programs. This communication barrier affects coordination, the understanding of instructions, and the effectiveness of policy implementation.

The organizational culture that has been established significantly impacts the quality of teacher performance and the dynamics of the work climate at the madrasah (Ferede et al., 2024). The values of discipline, honesty, and responsibility upheld within the institutional culture have proven to enhance teacher professionalism in planning lessons, managing classes, and consistently guiding students. The culture of togetherness, deliberation, and cooperation in madrasah activities also strengthens interpersonal relationships among school members, creating a harmonious, respectful, and productive work environment.

However, the organizational culture faces several obstacles that impact teacher performance. The level of commitment among some educators in applying the Islamic work culture has not yet been fully optimized, which leads to variations in the quality of teaching and inconsistency in applying moral values and discipline. Furthermore, the work environment does not fully support the emergence of creativity and innovation in teaching. Some teachers feel limited by the resources, facilities, or management patterns that do not fully encourage the renewal of teaching methods. Therefore, the strengthening of the organizational culture needs to be directed not only at moral and spiritual aspects but also at creating an adaptive, creative, and responsive environment that meets the evolving needs of education.

The development of an organizational culture based on Islamic values requires a comprehensive, systematic, and sustainable strategy (Zhu & Engels, 2014). The integration of values such as integrity, cooperation, discipline, and social responsibility into the daily practices of the institution is a key step that needs to be continuously reinforced. This can be achieved through the formulation of regulations that emphasize the character of noble character, the enforcement of discipline fairly based on the principle of *Amar Ma'ruf Nahi Munkar*, and the strengthening of the role of teachers as moral exemplars for students. Teachers should not only serve as instructors but also as inspirational figures who demonstrate integrity, responsibility, and social concern within the school environment.

The role of leadership in managing organizational culture is crucial in determining the direction and quality of the culture that develops. The headmaster and leadership team need to demonstrate excellent leadership, which is leadership that is not only based on administrative authority but also relies on exemplary behaviour in ethics, decision-making, and interaction (Naqshbandi et al., 2024). The school leadership must be able to communicate the vision and direction of cultural development clearly, openly, and persuasively, so that all members of the madrasah have a shared understanding of the cultural objectives to be achieved (Kim & Jung, 2022). Inspirational and transformative leadership will foster internal motivation among teachers and a stronger sense of ownership of the organizational culture.

The development of organizational culture programs is also a crucial part of strengthening the internalization of Islamic values (Srisathan et al., 2020). The

madrasah can organize workshops, training sessions, and professional mentoring for teachers and staff to deepen their understanding of Islamic culture in the context of education. Routine programs such as congregational prayers, regular studies, social activities, and extracurricular activities can enrich students' experiences in applying Islamic values concretely. These programs not only support the spiritual and moral aspects but also encourage the development of teamwork, creativity, and social awareness among students.

The success of building an organizational culture is inseparable from the active involvement of all madrasah members, especially teachers and staff (Ryu, 2022). This involvement can be strengthened through participatory mechanisms such as regular deliberation forums to discuss cultural evaluations, open dialogues that facilitate communication between leadership and educators, and a reward system for members of the madrasah who exemplify the application of Islamic values (Zeb et al., 2021). This participatory approach will enhance the sense of ownership of the organizational culture and create a collective commitment to developing it.

The implementation of organizational culture begins with strategic planning carefully developed by the headmaster and a special team consisting of senior teachers and administrative staff. At this stage, the madrasah establishes clear success indicators, such as improvements in discipline, moral strengthening, and the creation of harmonious cooperation. Subsequently, comprehensive socialization is carried out for all madrasah members through official meetings, training activities, and informal communication. This socialization is essential to ensure that all teachers, staff, and students understand the cultural direction to be built and are aware of their roles in the process (Torres, 2022).

The process of internalizing Islamic values is carried out through the habituation of daily activities (Zhen et al., 2021). Religious activities such as congregational prayers, regular studies, short lectures, and Quranic studies serve as vehicles for creating habits in line with Islamic values. These values are also integrated into teaching, regulations, administrative processes, and extracurricular activities. The madrasah also applies a reward system for teachers, staff, and students who demonstrate consistency in Islamic behaviour, accompanied by the enforcement of rules that are fair to all members of the madrasah. This implementation of culture is carried out through short, medium, and long-term plans with the support of human resources, facilities, and community participation.

At the monitoring and evaluation stage, the madrasah continuously monitors the quality of organizational culture implementation through observations of daily interactions, records of discipline, and participation levels in religious and social activities. Evaluation is carried out using a quantitative approach through satisfaction surveys and involvement of madrasah members, as well as a qualitative approach through interviews, discussion forums, and collective reflection. With consistent monitoring and evaluation, the Islamic culture developed is not merely formal and ceremonial, but substantively

develops and is sustainable in accordance with the institution's vision of forming a generation of Muslims with excellent character.

### **Strategies for Strengthening Islamic Organizational Culture**

As an Islamic educational institution at the junior high school level that is committed to shaping students into knowledgeable, virtuous, skilled, creative, and responsible Muslim individuals who are capable of facing the challenges of the modern world (Tierney, 1988). The institution has a complete and effective organizational structure, consisting of the headmaster, vice headmaster, educators, education staff, and other supporting staff who work synergistically to support the educational process. The institution's vision, The formation of a Muslim generation that is knowledgeable, virtuous, of noble character, skilled, creative, independent, and responsible in religion, nation, and state, serves as the main direction for all educational activities at the madrasah. To realize this vision, the madrasah has established several missions that emphasize the strengthening of both academic and religious knowledge (IPTEK and IMTAQ), the development of noble character in daily life, fostering creativity and student skills, improving discipline and responsibility, and applying a madrasah-based management system as the foundation for the institution's governance.

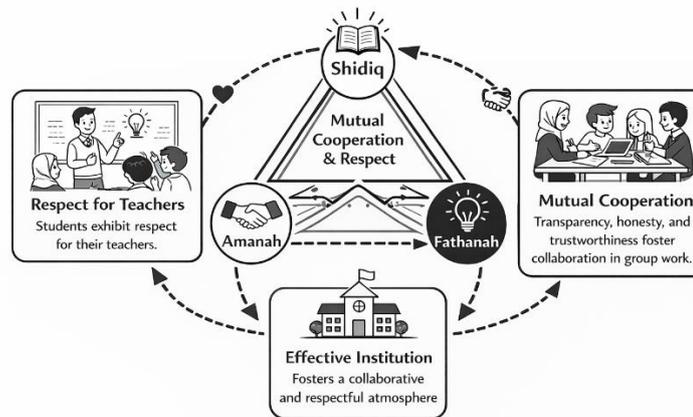
The institution's strategy focuses on developing students who are faithful and devoted to God, physically and mentally healthy, and equipped with the basic skills to continue their education to higher levels (Lumby, 2012). Additionally, the madrasah strives to cultivate students' love for their country and culture while encouraging creativity and independence through activities aimed at continuous self-development. These efforts show that the madrasa does not only focus on academic aspects but also on character formation and holistic competence that are relevant to the demands of modern society.

The organizational culture is reflected in various educational practices and interaction patterns that take place daily at the madrasah. In general, the institution's culture is heavily influenced by Islamic values that form the basis for the behaviour of all madrasah members (Masland, 1985). Values such as discipline, adherence to rules, cooperation, consultation, and Islamic ethics are integral parts of the institution's work ethos. The communication pattern is hierarchical, yet it still upholds the principle of cooperation, where decision-making is done by considering the perspectives of all related parties. The relationship between staff, teachers, and management is harmonious, grounded in a spirit of family and a commitment to achieving the institution's vision.

The core values of the Islamic organizational culture at the madrasah consist of *Shidiq* (truthfulness), *Istiqamah* (steadfastness), *Fathanah* (wisdom), *Amanah* (trustworthiness), and *Tabligh* (communication). *Shidiq* is reflected in the emphasis on honesty in both speech and actions, including in the objective and transparent evaluation of students' academic performance. *Istiqamah* is shown in the consistent practice of religious activities such as congregational prayers, Quran recitation, and morning lectures, as well as a commitment to uphold Islamic values in various educational decisions. *Fathanah* is demonstrated through the

professional development of teachers via training, workshops, and participation in teacher groups (MGMP), as well as the use of digital media to support learning processes.

Figure 2. Mutual Cooperation and Respect in Education



*Amanah* is a key principle in the execution of the duties of teachers and staff, where each individual is entrusted with responsibilities according to their roles and is expected to carry them out with integrity. Transparency in financial and administrative management is also a clear manifestation of this value. *Tabligh* is embodied in respectful, open, and educational communication, both between leadership and teachers, as well as between teachers and students. Activities such as student lectures and regular study sessions become a medium for internalizing the value of *Tabligh* as part of the madrasah's culture.

Discipline is highly valued, both in terms of punctuality and in the completion of administrative and academic tasks (Pavlidou & Efstathiades, 2021). The culture of cooperation is also evident through collective efforts in madrasah activities, maintaining cleanliness, and preparing for religious events. The integration of Islamic values is seen in every activity, such as habituation of prayer before starting activities and instilling values like sincerity, patience, and honesty as ethical principles in work (Smith & Fredricks-Lowman, 2020). Teachers are also encouraged to improve professionalism through training and competency development in line with technological advancements and modern learning needs (Lee & Jang, 2020). Additionally, values of sincerity and service are emphasized, where teachers and staff perform their roles as educators and mentors with a sense of worship and empathy towards students.

The communication pattern is hierarchical but remains open and participatory. The headmaster serves as the central of coordination, but the principle of cooperation is always used in planning and implementing programs (Sarpong et al., 2021). Formal communication occurs through meetings and official letters, while informal communication happens in a family-like atmosphere, creating a warm and productive work environment. The relationship between staff, teachers, and management reflects the value of brotherhood, where everyone supports, collaborates, and helps one another to complete tasks.

This attitude strengthens a conducive working atmosphere that aligns with the institution's vision of education based on Islamic values.

The organizational culture is influenced by three main factors. First, leadership plays a significant role in shaping and internalizing Islamic values into the madrasah's activities. The headmaster serves as a role model in behaviour, making wise decisions, and encouraging all members of the madrasah to uphold moral and ethical values. Second, institutional traditions such as regular religious activities, Islamic holiday celebrations, and Quran recitation become concrete efforts to reinforce the madrasah's Islamic identity. These traditions not only form positive habits but also strengthen social cohesion among members. Third, internal policies such as regulations, task assignments, and the integration of general and religious education reinforce values of discipline, responsibility, and adherence to rules. These policies serve as a reference for both teachers and students to carry out academic and non-academic activities in an orderly and directed manner.

The organizational culture is aligned with Islamic values, particularly in strengthening noble character, discipline, social responsibility, and character development. The work culture, which emphasizes honesty, trustworthiness, professionalism, and kindness, reflects the implementation of the basic Islamic values that are the goals of madrasah education. However, there are several challenges that need attention, such as improving consistency in implementing disciplinary values among all madrasah members, strengthening two-way communication between leadership and educators, and enhancing creativity among teachers and students to become more adaptive to technological developments and the needs of modern learning. Nevertheless, overall, the organizational culture at the madrasah has developed positively and sustainably, in line with the institution's vision of shaping a Muslim generation with excellent character.

To strengthen the Islamic organizational culture, this institution must implement strategies that involve clear and consistent leadership, fostering an environment that supports the growth of creativity, collaboration, and innovation. These strategies can include the development of a more robust training program for educators, improving communication channels to ensure transparency, and implementing more participatory decision-making processes. Additionally, integrating Islamic values into both academic and extracurricular activities will ensure the continued growth of an environment that is not only spiritually enriching but also conducive to modern educational practices. Through these strategies, the madrasah will be able to align its vision with the challenges of the modern era while staying true to its foundational Islamic principles.

## Conclusion

The key finding of this research is that the successful internalization of Islamic organizational culture is not only reflected in formal practices but deeply embedded in daily interactions and behaviors across the institution. The lessons

learned highlight the importance of strong leadership, clear communication, and the integration of Islamic values into both academic and non-academic activities to create a cohesive and disciplined environment. The strength of this study lies in its contribution to the academic understanding of how Islamic values can shape organizational culture in educational settings, providing a practical framework for other madrasahs seeking to enhance their cultural alignment. However, this research also has limitations, such as its focus on a single madrasah and the potential for context-specific factors to influence the findings. Future research could expand to include multiple madrasahs across different regions to explore how these practices vary and adapt in diverse educational settings, offering broader insights into the application of Islamic organizational culture in schools.

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