

Organizational Culture in Islamic Education: An Analysis of Values, Structure, and Its Implications for Improving Educational Quality

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ABSTRACT: This study examines organizational culture in Islamic education through an integrative analysis of values, organizational structure, and their implications for improving educational quality. The study was motivated by the growing demand for Islamic educational institutions to strengthen institutional quality while maintaining Islamic values amid the challenges of globalization and digital transformation. This research employed a library research approach using an integrative literature review strategy to synthesize contemporary scientific studies related to organizational culture in Islamic education. Data sources were obtained from scholarly journals, books, and academic publications indexed in reputable databases published between 2021 and 2026. The analysis was conducted through thematic analysis and narrative synthesis to identify conceptual patterns concerning the relationship between values, organizational structures, and educational quality. The findings indicate that organizational culture in Islamic education is formed through the integration of spiritual, ethical, and social values institutionalized within organizational structures and educational practices. Islamic values such as tauhid, amanah, integrity, and ukhuwah function as normative foundations that shape collective behavior and institutional orientation. Furthermore, organizational structures based on participatory and value-oriented leadership strengthen the implementation of these values in educational management. The study also reveals that a strong organizational culture contributes significantly to improving educational quality through enhanced teacher performance, conducive learning environments, and holistic student character development. This study offers a conceptual contribution by formulating an integrative model of organizational culture in Islamic education that connects values, structure, organizational culture, and educational quality within a unified analytical framework.

Key words: Organizational Culture, Islamic Education, Educational Quality

INTRODUCTION

Organizational culture within the context of Islamic education constitutes a fundamental element that plays a significant role in shaping institutional values, norms, and practices oriented toward achieving educational quality. Globally, attention to organizational culture has continued to increase alongside the growing demand for improving the quality of educational institutions in the era of disruption and digital transformation, where educational institutions are required not only to be adaptive but also to possess a strong value-based identity (Siswandi et al., 2025).

In the Indonesian national context, Islamic educational institutions such as madrasahs and pesantren face complex challenges related to integrating Islamic values with modern educational quality standards, thereby necessitating the strengthening of organizational culture as the foundation for institutional transformation (Khoiri, N., 2026). A strong organizational culture is believed to foster a conducive learning environment, enhance educators' performance, and strengthen students' character holistically (Surwiti et al., 2025). Therefore, an in-depth analysis of organizational culture in Islamic education is highly relevant in addressing contemporary challenges related to educational quality.

Although numerous studies have examined the relationship between organizational culture and the performance of educational institutions, significant gaps remain in studies that specifically integrate Islamic values into the structure of organizational culture. Many previous studies tend to adopt Western management approaches without contextualizing them within Islamic principles, resulting in analytical frameworks that are insufficiently comprehensive in understanding the realities of Islamic education (Jaudi, J., 2024). In addition, studies simultaneously linking values, organizational structure, and their impact on educational quality remain limited, particularly within systematic and integrative literature-based approaches (Taktak, M., 2025). These gaps indicate the urgency of developing conceptual studies that are not merely descriptive but also analytical and synthetic in examining various relevant scientific findings. Accordingly, this study seeks to address these gaps through an in-depth and systematically structured library research approach.

From a theoretical perspective, organizational culture can be understood as a system of values, beliefs, and underlying assumptions that develop within an organization and influence the behavior of its members (Schein, E. H., 2010). In the context of Islamic education, this concept can be integrated with normative values derived from the Qur'an and Hadith, such as amanah (trustworthiness), ihsan (excellence), and ta'awun (mutual assistance), which serve as ethical foundations in the management of educational institutions (Usman et al., 2022). Furthermore, organizational culture may also be examined through structural and symbolic dimensions that reflect institutional identity, including leadership practices, organizational communication, and reward systems (Torres, L. L., 2022). The integration of modern organizational culture theory with Islamic educational values provides a more holistic conceptual framework for understanding the dynamics of educational quality. Therefore, this study employs a conceptual approach that combines organizational culture theory with the perspective of Islamic education as the primary analytical foundation.

Based on the background and research gaps outlined above, this study aims to comprehensively analyze organizational culture in Islamic education through an integrative approach encompassing conceptual aspects, values, organizational structure, and their implications for educational quality. More specifically, the research questions are formulated as follows: (1) how is organizational culture conceptualized from the perspective of Islamic education; (2) how do value dimensions shape organizational culture within Islamic educational institutions; (3) how does organizational structure from the perspective of Islamic education contribute to the implementation of values; (4) how do values and organizational structure interact in shaping the organizational culture of Islamic education; (5) how does organizational culture influence the quality of Islamic education; and (6) how can an integrative conceptual model of organizational culture for improving the quality of Islamic education be formulated? These research questions are systematically structured to guide the analysis in alignment with the conceptual framework developed throughout the discussion.

The scientific contribution of this study lies in its integrative effort to examine organizational culture in Islamic education through a conceptual approach grounded in contemporary literature. Unlike previous studies that tend to be partial in nature, this study offers a comprehensive synthesis connecting the dimensions of values, organizational structure, organizational culture, and educational quality within a unified analytical framework. In addition, this study contributes to the development of organizational culture theory by incorporating Islamic values as significant variables in improving educational quality. Practically, the findings of this study are expected to serve as a reference for managers of Islamic educational institutions in designing organizational culture strengthening strategies oriented toward quality improvement. Thus, this article offers novelty through the integration of modern management theory and Islamic educational values within the context of organizational culture.

METHOD

This study employed a library research approach using an integrative literature review strategy to systematically and comprehensively examine, critique, and synthesize various scientific findings related to organizational culture in Islamic education. This approach enables the integration of theoretical perspectives and empirical findings within a unified analytical framework, thereby generating a more in-depth conceptual understanding (Creswell, J. W., 2016). In this study, the integrative strategy was utilized to connect the dimensions of values, organizational structure, and

their implications for educational quality, while simultaneously addressing the tendency of previous studies to remain partial in nature.

The data sources in this study consisted of secondary data derived from scientific literature, including journal articles, conference proceedings, and academic books relevant to the research topic. The data were obtained from reputable databases such as Google Scholar, DOAJ, and SINTA-indexed journals. All references were limited to publications from the last five years (2021–2026) to ensure the novelty, relevance, and contemporaneity of the study, thereby allowing the synthesis results to reflect the most recent developments in the field under investigation.

The data collection technique was conducted through a systematic literature search involving several stages: determining the primary keywords, searching academic databases, conducting an initial screening based on titles and abstracts, and performing a final selection based on the relevance and quality of the publications. In addition, a snowballing technique was employed to identify additional references from selected articles. The collected data were subsequently documented using an extraction sheet to identify essential information, including research objectives, methods, findings, and theoretical contributions.

The literature selection process was conducted by applying inclusion and exclusion criteria. The inclusion criteria encompassed articles relevant to organizational culture in Islamic education, published in reputable journals, open-access in nature, written in either Indonesian or English, and published during the period of 2021–2026. Meanwhile, the exclusion criteria included irrelevant articles, publications outside the specified timeframe (except for foundational theoretical works), and studies lacking methodological clarity or not subjected to a peer-review process.

The unit of analysis in this study comprised concepts, theories, and empirical findings related to organizational culture in Islamic education, particularly those associated with the dimensions of values, organizational structure, and educational quality. The data were analyzed by categorizing the major themes emerging from the literature, thereby enabling the systematic and in-depth identification of conceptual patterns.

The data analysis technique employed thematic analysis and narrative synthesis through several stages, including coding, theme categorization, analysis of relationships among themes, and the development of a conceptual synthesis. Thematic analysis functioned to identify recurring patterns, whereas narrative synthesis integrated the findings into coherent and argumentative explanations (Braun, V., & Clarke, V., 2021). This process was further supported by the use of reference management software such as Mendeley to maintain citation consistency and accuracy.

RESULT AND DISCUSSION

A. Conceptualization of Organizational Culture in Islamic Education

Organizational culture in management studies is generally understood as a system of values, norms, beliefs, and underlying assumptions collectively embraced by organizational members, which influence behavioral patterns and institutional performance (Schein, E. H., 2010). Within the context of Islamic education, this concept expands by incorporating transcendental dimensions derived from Islamic teachings, thereby positioning organizational culture not merely as rational-instrumental but also as normative-spiritual in nature (Oktaviani et al., 2026). Consequently, organizational culture in Islamic education reflects the integration of divine values and institutional practices internalized within daily educational activities (Jabbar et al., 2025).

The characteristics of organizational culture in Islamic educational institutions are marked by the dominance of religious values, moral orientation, and strong adherence to sharia principles in organizational management. This culture is reflected in learning practices, social interactions, and leadership systems grounded in exemplary conduct. Unlike conventional organizational culture, which tends to emphasize efficiency and productivity alone, organizational culture based on Islamic values prioritizes a balance between worldly and spiritual achievements (Saepudin, A., 2022). Furthermore, the sources of values in the organizational culture of Islamic education originate from the Qur'an, Hadith, and institutional practices historically and contextually developed within Islamic educational environments (Mujahid et al., 2025).

Based on the synthesis of the literature, organizational culture in Islamic education can be formulated as a system of transcendental values institutionalized within organizational structures and practices, which simultaneously shapes collective behavior and directs the achievement of holistic educational quality. This definition demonstrates that organizational culture is not merely a symbolic phenomenon but rather a dynamic construct integrating values, structure, and educational objectives into a unified systemic entity.

B. Value Dimensions in the Organizational Culture of Islamic Education

The value dimensions within the organizational culture of Islamic education encompass three primary categories: spiritual values, ethical values, and social values. Spiritual values such as tauhid (monotheism), sincerity, and amanah (trustworthiness) serve as the principal foundation in shaping work orientation and dedication within Islamic educational institutions. These values function not only as internal beliefs but

also as intrinsic motivations that foster commitment and integrity in carrying out educational responsibilities (Mukarromah, B., 2024). Such spiritual values strengthen the transcendental dimension of organizational culture, which is not predominantly found in conventional organizations.

In addition, ethical values such as integrity, discipline, and responsibility play a crucial role in shaping the professionalism of educators and educational staff. These values become behavioral standards regulating work relations and the consistent implementation of duties (Soleha, N., 2022). In practice, ethical values are internalized through organizational regulations, codes of ethics, and continuous supervision mechanisms. These ethical values bridge normative principles and operational practices within the organization.

Social values such as *ukhuwah* (brotherhood), collaboration, and justice also constitute integral components of the organizational culture of Islamic education. These values create a harmonious working environment and support effective cooperation among organizational members. The internalization of these values is carried out through various mechanisms, including collective activities, character development programs, and participatory leadership practices. Thus, values within the organizational culture of Islamic education are not merely normative but also operational and implemented throughout all institutional activities.

C. Organizational Structure from the Perspective of Islamic Education

In modern management, organizational structure is understood as a formal framework regulating the division of tasks, authority, and responsibilities within an organization. This structure functions to ensure effectiveness and efficiency in achieving organizational goals (Saga, J. G., 2025). Within the context of Islamic education, organizational structure functions not only as an administrative system but also as a medium for implementing Islamic values within institutional practices (Tamsiyati et al., 2025).

Organizational structures in Islamic educational institutions generally adopt hierarchical patterns combined with participatory approaches. This can be observed in leadership patterns that are not solely top-down but also involve the active participation of organizational members (Rahman et al., 2026). Leadership in Islamic education frequently adopts transformational, spiritual, and prophetic models emphasizing exemplary conduct, vision, and moral values in organizational management (Jaswadi et al., 2025). Such leadership patterns become key elements in integrating values into organizational structures.

The relationship between organizational structure and culture indicates that formal structures cannot be separated from the values underlying them. An effective

structure is one capable of accommodating and reinforcing organizational values within everyday practices. Accordingly, organizational structure in Islamic education functions as a tool for transforming values into concrete actions that influence educational quality.

D. Interaction Between Values and Structure in Shaping Organizational Culture

Organizational culture in Islamic education is formed through the interaction between values and organizational structure as two complementary elements. Values function as the normative foundation providing direction and organizational identity, whereas structure serves as the mechanism for implementing values within institutional practices. In this regard, organizational culture is not merely symbolic but also operational because it is shaped through the process of internalizing values institutionalized within organizational systems (Hestiana, R., & Labaso, S., 2024). Therefore, organizational culture may be understood as a social construct emerging from the integration of normative and structural aspects within Islamic educational organizations.

The synergy between values and structure becomes a key factor in establishing an effective organizational culture. When organizational values are integrated into formal structures—such as work regulations, leadership systems, and evaluation mechanisms—a cohesive and goal-oriented organization is formed. Conversely, inconsistencies between values and structure may trigger organizational dysfunctions, including weak policy implementation and low member commitment (Pangestuti, A. D., & Syahfadi, I., 2024). This demonstrates that alignment between values and structure constitutes a primary prerequisite for the effectiveness of organizational culture in Islamic education.

The interaction between values and structure is also dynamic and transformative in nature. Islamic values such as amanah (trustworthiness) and justice are not only implemented through organizational structures but are also reproduced through organizational social practices. In this context, structures are not static but adaptive to the evolving values embedded within the organization (Akbar, F. M. A., & Sularno, 2024). Therefore, organizational culture represents the outcome of a continuous dialectical process between values and structure.

Based on the synthesis of the literature, an integrative model of organizational culture in Islamic education can be formulated by positioning values and structure as the primary components shaping organizational culture. This model emphasizes that organizational culture results simultaneously from value internalization and structural implementation, both of which collectively determine the direction and quality of education. Thus, the integration of these two dimensions serves as the foundation for

developing a strong organizational culture oriented toward improving the quality of Islamic education.

E. Impact of Organizational Culture on Educational Quality

Organizational culture plays a strategic role in determining educational quality, particularly within the context of Islamic education, which emphasizes balance between academic and moral-spiritual dimensions. Educational quality from the Islamic perspective is not solely measured through cognitive achievement but also encompasses character formation and the development of students' religious values. In this regard, organizational culture constitutes the environment shaping interaction patterns, habits, and educational orientations comprehensively (Arifiyanto, A., & Aimah, S., 2025). Therefore, the existence of a strong organizational culture serves as the foundation for creating a high-quality educational system.

Conceptually, educational quality may be examined through indicators of input, process, output, and outcome. Organizational culture influences each of these aspects, ranging from the quality of human resources (input), the effectiveness of learning processes (process), academic achievement (output), to the long-term impact on students' character development (outcome) (Azzahra, A. B., & Chotimah, 2026). According to Alfiyah, N. (2025), research indicates that educational institutions possessing positive organizational cultures tend to have more structured and outcome-oriented learning systems. This demonstrates that organizational culture functions as a primary driving force in enhancing the overall quality of educational systems.

Furthermore, organizational culture directly affects teachers' performance as the primary actors in the educational process. Values internalized within the organization, such as discipline, responsibility, and professionalism, encourage teachers to perform optimally and demonstrate strong commitment to their responsibilities. In addition, a conducive organizational culture creates a positive learning environment, which contributes to increased student motivation and achievement (Saputra, M. R., 2022). Thus, organizational culture influences not only managerial aspects but also directly affects the quality of learning processes and outcomes.

Based on the explanation above, it can be concluded that organizational culture plays a highly significant role in improving the quality of Islamic education. The integration of organizational values within institutional systems has proven capable of influencing all aspects of education, ranging from educational processes to learning outcomes. Therefore, strengthening organizational culture becomes a key strategy in creating high-quality, sustainable Islamic education oriented toward balanced character formation and academic achievement.

F. Conceptual Model of Organizational Culture in Improving the Quality of Islamic Education

Based on the findings of the previously analyzed literature review, a conceptual model was identified that positions the organizational culture of Islamic education as the result of the integration between value dimensions and organizational structure, which systematically influences educational quality. Through this approach, the relationships among variables are not understood partially but rather as an interconnected system forming a continuous causal pathway. This model emphasizes that organizational culture is not a single variable but a construct resulting from the interaction between values and structure within the context of Islamic education. The schematic representation of the model is presented in the following figure:

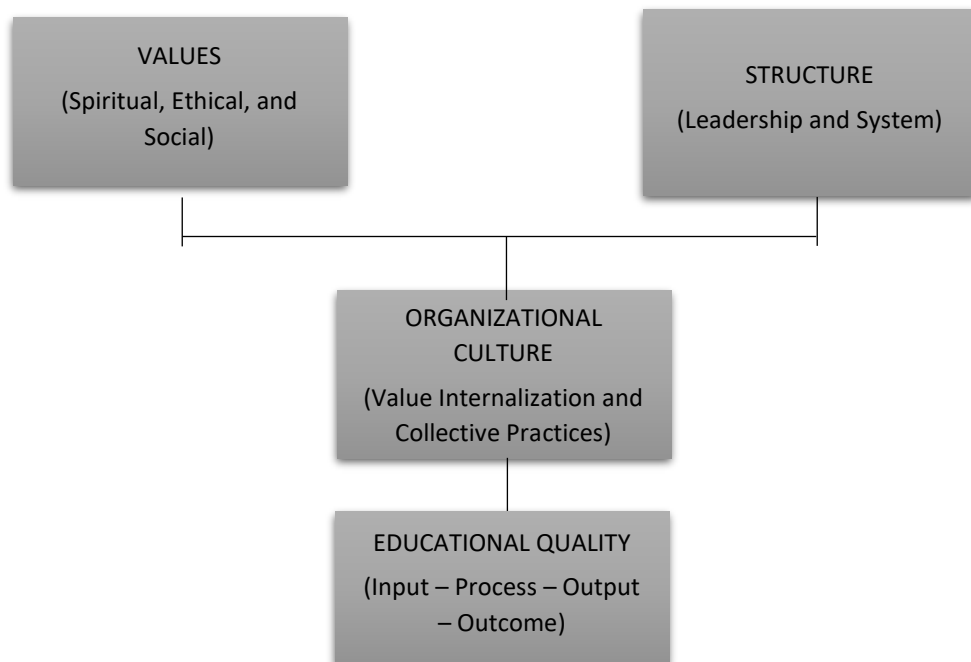


Figure 1. Conceptual Model of Organizational Culture in Improving Educational Quality

The model above demonstrates that values constitute the primary foundation in developing the organizational culture of Islamic education. Values such as tauhid (monotheism), amanah (trustworthiness), and integrity function as normative sources that guide both individual and collective behavior within the organization. According to Salamah, S. (2024), these values are not merely abstract concepts but serve as guiding principles in every institutional activity, thereby shaping a work orientation grounded in

spirituality and ethics. Accordingly, values become the starting point in the process of establishing a sustainable organizational culture.

Furthermore, values are implemented through organizational structures encompassing leadership systems, work regulations, and coordination mechanisms. Structure functions as an operational medium that enables values to be translated into concrete organizational practices. Research indicates that adaptive and value-based organizational structures are capable of strengthening the effectiveness of educational management and enhancing overall organizational performance (Hajita, M., 2024). Therefore, the successful implementation of values largely depends on the quality of the supporting organizational structure.

The interaction between values and structure generates organizational culture, which subsequently influences educational quality. A strong organizational culture creates a conducive learning environment, improves teachers' performance, and promotes the optimal achievement of student learning outcomes. Thus, educational quality is influenced not only by technical factors but also by the strength of the organizational culture developed within educational institutions (Kamariah, S., 2025). This model emphasizes that the integration of values and structure constitutes the primary key to establishing an effective organizational culture oriented toward improving the quality of Islamic education.

Based on the explanation above, it can be synthesized that organizational culture in Islamic education represents the simultaneous integration of values and organizational structure, both of which mutually reinforce one another in shaping an effective institutional system. Values function as the normative foundation directing organizational orientation, while structure serves as the operational mechanism ensuring the consistent implementation of values. The interaction between these two dimensions generates a living and dynamic organizational culture, which subsequently becomes a primary determinant in improving educational quality.

CONCLUSION

This study emphasizes that strengthening organizational culture in Islamic education requires an integrative approach that positions values and organizational structure as strategic elements in the management of educational institutions. The conceptual findings generated indicate that the success of educational organizations is not merely determined by the existence of values or systems independently, but rather by the institution's ability to harmoniously orchestrate both within actual institutional practices.

The implications of this study highlight the importance of formulating policies and managerial strategies oriented toward value internalization alongside the strengthening of organizational systems. Managers of Islamic educational institutions need to ensure that Islamic values are not merely treated as normative symbols but are systematically integrated into organizational structure design, leadership practices, and operational mechanisms. In this way, institutional transformation can proceed consistently and sustainably in addressing educational challenges in the modern era.

Furthermore, this study opens opportunities for further empirical research to examine the conceptual model that has been formulated, whether through quantitative, qualitative, or mixed methods approaches. Future studies are expected to enrich the understanding of organizational culture dynamics across various contexts of Islamic educational institutions, thereby producing models that are more applicable and contextual in improving educational quality sustainably.

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