

MAINTAINING INTEGRITY AND PROFESSIONALISM: THE ROLE OF ISLAMIC ORGANIZATIONAL BEHAVIOR IN THE MANAGEMENT OF ISLAMIC EDUCATIONAL INSTITUTIONS

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Abstract

Keywords:

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Islamic educational institutions are increasingly required to maintain managerial professionalism while preserving Islamic spiritual and ethical values in institutional governance. This study aims to conceptualize Islamic Organizational Behavior (IOB) as a value-based management framework that strengthens integrity, professionalism, and organizational quality in Islamic educational institutions. Employing a qualitative library research design, this study analyzed 29 selected studies published between 2020 and 2025 through a PRISMA-based narrative literature review and thematic content analysis. The findings reveal that Islamic Organizational Behavior is constructed through the integration of Islamic ethical values, Islamic Work Ethics, prophetic leadership, collective synergy, and value-based organizational culture. These elements are further synthesized into four integrative dimensions: spiritual orientation, ethical conduct, collective synergy, and managerial performance. The study demonstrates that values such as *iman*, *ibadah*, *barakah*, *amanah*, *adl*, *ihsan*, *shura*, *ukhuwah*, and *ta'awun* function not only as normative religious principles but also as operational foundations for leadership, decision-making, collaboration, work ethics, and quality management. This study concludes that Islamic Organizational Behavior offers an integrative framework that bridges Islamic moral-spiritual values and modern organizational behavior theory. The implication of this study is that Islamic educational institutions should systematically translate Islamic values into governance policies, prophetic leadership development, ethical human resource management, and sustainable quality improvement.

INTRODUCTION

Islamic educational institutions in the era of globalization face a dual challenge: on the one hand, they are required to enhance professionalism, accountability, and adaptability to digital transformation; on the other hand, they must continue to uphold Islamic spiritual and moral values as the foundation of all institutional activities (Saepudin, 2022; Siti Rahmayanti et al., 2025; Zahra, 2025). This condition necessitates an organizational governance system capable of balancing managerial efficiency with the integrity of Islamic values. In this context, the study of Islamic organizational behavior becomes increasingly significant, as organizational behavior determines how Islamic principles are manifested in work culture, leadership, and governance within Islamic educational institutions (Abuznaid, 2016; Syahir et al., 2025; Tamsiyati et al., 2025).

According to Rivai & Mulyadi (2011), organizational behavior is the study of individual and group actions within organizations that influence work effectiveness; however, within the context of Islamic education, such behavior is directed not only toward efficiency but also toward achieving *barakah* (divine blessing) and *maslahah* (public good). This perspective reinforces the need to integrate modern management theories with Islamic values that constitute the identity of Islamic educational institutions (A. Hadi et al., 2024; Jaidin & Petra, 2026; Marno & Supriyatno, 2008).

Organizational behavior in Islamic education functions as a dynamic social system that requires conscious cooperation among individuals to achieve institutional goals (Eka Karmila et al., 2025; Khuseini et al., 2023; Tryana et al., 2025). Anistianingsih et al. (2024) further emphasize that effective organizational behavior in Islamic educational institutions must be grounded in values such as *amanah* (trustworthiness), justice, and *akhlakul karimah* (noble character) in order to foster integrity-based leadership and a harmonious work culture. Research by Romi & Al. (2020) demonstrates that the implementation of Islamic Work Ethics (IWE) in Islamic higher education institutions has been shown to strengthen Organizational Citizenship Behavior (OCB) and enhance educators' job satisfaction.

Nevertheless, the gap between religious values and professional managerial practices remains a major challenge in the governance of Islamic educational institutions. Many institutions position Islamic values merely as symbolic attributes rather than as operational principles internalized in organizational behavior. Previous studies have largely focused on the implementation of Islamic Work Ethics (IWE) and empirical

investigations of Organizational Citizenship Behavior (OCB), yet have not specifically examined or formulated a comprehensive conceptual framework of Islamic organizational behavior within the context of education management in Indonesia. Such studies are critically important for developing a paradigm of Islamic education management that is not only normative but also contextual and applicative. Indeed, Islamic organizational behavior offers a conceptual framework that integrates spirituality, morality, and organizational efficiency into a unified value system (Asutay et al., 2022; Ridiana et al., 2025; Syahir et al., 2025). From the perspective of Islamic education management, this aligns with the concept of *ta'dib*, which emphasizes the formation of individual and collective morality within organizational structures.

Classical organizational behavior literature remains largely dominated by Western theories rooted in philosophies of individualism and secularism. These models often prove inadequate for the context of Islamic educational institutions, which place transcendental values at the core of their activities. Therefore, an organizational behavior paradigm grounded in *iman* (faith), *ihsan* (excellence), and *amanah* is required to establish a balance between modern professionalism and Islamic spirituality (Abdullah et al., 2026; Hakim, 2016; Toumi & Su, 2023).

In recent years, trends in Islamic management research have highlighted the importance of Islamic Work Ethics (IWE), prophetic leadership, and Islamic organizational culture as determinants of Organizational Citizenship Behavior (OCB). Recent studies confirm that IWE values are positively correlated with commitment, loyalty, and institutional performance (Ding & Hong, 2025; Lo et al., 2024; Satrianto et al., 2023). These findings indicate that Islamic organizational behavior holds significant potential for strengthening both religious character and professionalism within Islamic educational environments.

However, the existing literature also reveals several critical gaps that need to be clarified. Romi & Al. (2020) and Hadi, Rokhman, Kirana, Andleeb, & Purnasari (2023) mainly examine the empirical relationship between Islamic Work Ethics, organizational justice, organizational commitment, and Organizational Citizenship Behavior, while Satrianto et al. (2023) extend the discussion of Islamic Work Ethics to organizational citizenship behavior and environmental performance in SME settings. These studies are valuable, yet they remain limited in explaining how Islamic values are operationalized as an integrated managerial system in Islamic educational institutions. There is also a

conceptual tension between studies that present Islamic values as universal ethical principles and studies showing that their organizational influence depends on contextual factors such as local culture, leadership style, and institutional structure (Alqhaiwi et al., 2023; M. S. Hadi, 2024; Muhammad & Sari, 2021). Furthermore, underexplored aspects remain in relation to how values such as amanah, ihsan, shura, and justice are transformed into leadership behavior, work culture, decision-making, supervision, and professional accountability in Islamic education management. Therefore, a conceptual model that is reflective of the realities of Islamic educational institutions in Indonesia is essential to ensure that Islamic values are not merely idealized narratives but are genuinely internalized in organizational behavior. This study seeks to address this gap by reformulating the conceptual foundations and proposing a theoretical model of Islamic organizational behavior that is relevant to the context of Islamic education management in Indonesia.

The novelty of this study lies in its effort to reconceptualize Islamic organizational behavior in alignment with the practical realities of Islamic education management in Indonesia. Through a library research approach, this study aims to provide both theoretical and practical foundations for the development of an Islamic education management model characterized by religiosity, professionalism, and relevance to the contemporary challenges faced by Islamic educational institutions.

METHODS

This study employed a library research method with a qualitative descriptive approach. This approach was selected because the study aimed to explore, interpret, and synthesize scholarly literature related to Islamic organizational behavior within the context of Islamic education management. The focus of this study was not to test statistical relationships among variables, but to construct a conceptual understanding of how Islamic values are internalized in organizational behavior, leadership, work culture, and institutional governance in Islamic educational institutions.

The literature search was conducted using academic databases, namely Google Scholar, ResearchGate, and the Directory of Open Access Journals (DOAJ). The search period was limited to publications from 2020 to 2025 in order to ensure that the selected literature reflected recent scholarly developments in Islamic organizational behavior, Islamic Work Ethics, organizational culture, and Islamic education management.

However, several classical and methodological references were also used as theoretical foundations when necessary. The keywords used in the search process included “Islamic organizational behavior,” “Islamic Work Ethics,” “Islamic education management,” “Islamic organizational culture,” “prophetic leadership,” “organizational citizenship behavior in Islamic institutions,” and “governance in Islamic educational institutions.” Boolean operators such as “AND” and “OR” were used to refine the search results.

The inclusion criteria were: (1) scholarly articles published between 2020 and 2025; (2) articles written in Indonesian or English; (3) articles discussing Islamic organizational behavior, Islamic Work Ethics, Islamic leadership, organizational culture, organizational citizenship behavior, or Islamic education management; (4) publications from peer-reviewed journals or reputable academic sources; and (5) studies that provided conceptual, empirical, or theoretical contributions relevant to Islamic educational institutions. The exclusion criteria were: (1) non-academic sources, such as blogs, opinion articles, and unsourced online materials; (2) duplicated articles; (3) articles that were not directly related to Islamic organizational behavior or Islamic education management; (4) inaccessible full-text articles; and (5) publications that lacked substantive relevance to the study focus.

The literature selection process followed the PRISMA Narrative Flow approach, consisting of four stages: identification, screening, eligibility, and inclusion. In the identification stage, 127 records were identified through database searching, consisting of Google Scholar ($n = 72$), ResearchGate ($n = 31$), and DOAJ ($n = 24$). After removing duplicate records ($n = 18$), 109 records were screened based on their titles and abstracts. In the screening stage, 63 records were excluded because they were not relevant, non-academic, or outside the focus of Islamic organizational behavior and Islamic education management. In the eligibility stage, 46 full-text articles were assessed. From these, 17 articles were excluded because they did not meet the inclusion criteria or lacked substantive relevance. Finally, 29 studies were included in the final analysis.

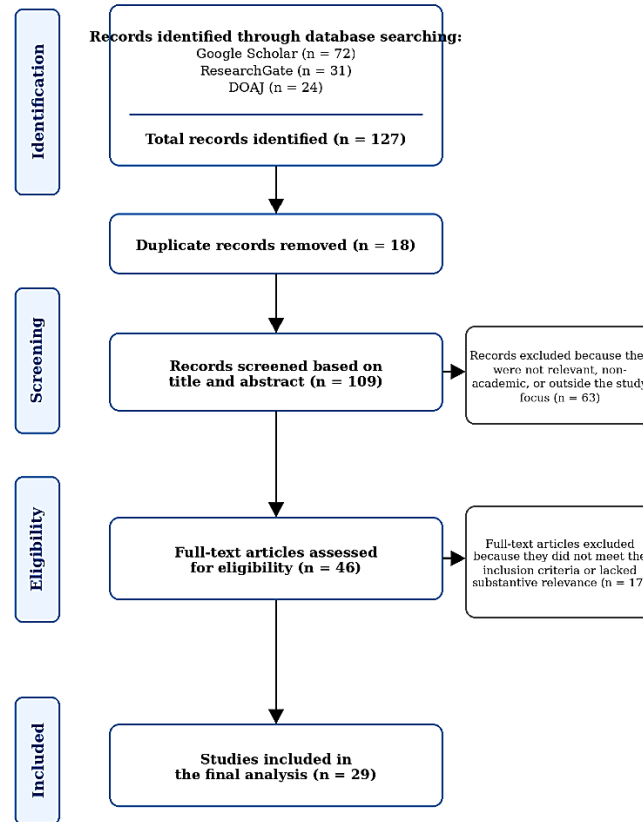


Figure 1. PRISMA Narrative Flow Diagram

Data validation was conducted through source credibility checking, relevance assessment, and literature consistency review. Source credibility was ensured by prioritizing peer-reviewed journal articles, academic books, and reputable scholarly publications. Relevance assessment was conducted by examining whether each selected source directly addressed Islamic organizational behavior, Islamic Work Ethics, Islamic leadership, organizational culture, or Islamic education management. Literature consistency review was carried out by comparing the arguments, findings, and conceptual positions across the selected sources in order to avoid reliance on a single perspective.

This study also applied literature triangulation to strengthen the validity of the analysis. Literature triangulation was conducted by comparing findings from different types of literature, including empirical studies, conceptual articles, literature reviews, and theoretical works. In addition, the study compared literature from different but related thematic areas, such as Islamic Work Ethics, organizational citizenship behavior, prophetic leadership, Islamic organizational culture, and Islamic education management. This triangulation process enabled the researcher to identify recurring patterns, confirm conceptual consistency, and recognize theoretical gaps in previous studies.

Data analysis was conducted using a descriptive-analytical method through systematic coding and thematic synthesis. The analysis involved five stages: close reading, data reduction, thematic categorization, interpretation, and conceptual synthesis. First, the selected literature was read repeatedly to identify key concepts related to Islamic organizational behavior. Second, relevant information from each source was extracted into a data matrix covering author, year, research context, methodological orientation, main concepts, Islamic values discussed, organizational dimensions, and relevance to Islamic education management. Third, an initial coding process was conducted deductively and inductively. Deductive codes were derived from the research focus and theoretical constructs, including Islamic ethical values, Islamic Work Ethics, prophetic leadership, organizational culture, governance, commitment, and organizational citizenship behavior. Inductive codes were generated from recurring concepts found in the literature, such as spiritual accountability, value-based decision-making, collective responsibility, institutional integrity, and professional accountability.

Fourth, similar codes were grouped into broader analytical categories, compared across sources, and refined by examining conceptual similarity, frequency of appearance, and relevance to Islamic educational institutions. Finally, these categories were synthesized into four major themes: Islamic ethical values, Islamic Work Ethics, prophetic and moral leadership, and value-based organizational culture. A theme was retained when it appeared consistently across several sources, was theoretically connected to Islamic organizational behavior, and contributed to explaining institutional management in Islamic education. This coding and theme-development process was conducted iteratively so that the final synthesis remained transparent, traceable, and aligned with the study objectives.

Ethical considerations were maintained by ensuring accurate citation, avoiding plagiarism, respecting intellectual property rights, and presenting previous studies fairly and objectively. All sources used in the analysis were acknowledged properly to maintain academic integrity.

RESULT AND DISCUSSION

Literature Selection and Analytical Scope

The literature selection process resulted in 29 studies published between 2020 and 2025 that met the inclusion criteria and were included in the final synthesis. These

studies were relevant because they addressed Islamic organizational behavior, Islamic Work Ethics, organizational citizenship behavior, prophetic leadership, Islamic organizational culture, and Islamic education management. The reviewed literature indicates that Islamic organizational behavior is not only a normative religious concept but also a managerial framework that shapes institutional culture, leadership practices, work ethics, and organizational effectiveness in Islamic educational institutions.

The analytical scope of this study was directed toward identifying how Islamic values operate within organizational life. The synthesis shows that Islamic organizational behavior functions through the interaction between spiritual orientation, ethical conduct, collective synergy, and managerial performance. Therefore, the results are presented in two levels of analysis: first, the thematic findings that emerged from the reviewed literature; and second, the integrative dimensions that form the conceptual model of Islamic organizational behavior in Islamic education management.

Thematic Findings of Islamic Organizational Behavior

The thematic analysis produced four dominant themes: Islamic ethical values, Islamic Work Ethics, prophetic and moral leadership, and value-based organizational culture. These themes demonstrate that organizational behavior in Islamic educational institutions is shaped by a combination of religious values and managerial practices. Table 1 summarizes the thematic findings, the focus of each theme, and the representative sources used in the synthesis.

Main Theme	Focus of Findings	Representative Sources
Islamic ethical values	Internalization of <i>amanah</i> , <i>'adl</i> , <i>ihsan</i> , <i>shura</i> , <i>ukhuwah</i> , and <i>ta'awun</i> as moral foundations of organizational behavior	(Abuznaid, 2016; Hakim, 2016; Hartono et al., 2023)
Islamic Work Ethics	Islamic work values strengthen responsibility, job satisfaction, organizational commitment, and organizational citizenship behavior	(Astuti, 2024; S. Hadi et al., 2023; Romi & Al., 2020)
Prophetic and moral leadership	Leadership is understood as moral responsibility, role modeling, and value-based decision-making	(Hartono et al., 2023; Muslihah et al., 2025)
Value-based organizational culture	Organizational culture supports collaboration, shared commitment, quality improvement, and institutional integrity	(Fitriani & Wulandari, 2021; Hasbi et al., 2025)

Table 1. Thematic Findings of Islamic Organizational Behavior in Islamic Education Management

As shown in Table 1, Islamic ethical values form the foundational layer of Islamic organizational behavior. The values of *amanah*, *'adl*, and *ihsan* direct members of Islamic educational institutions to work honestly, fairly, and excellently. In this sense, work is not

reduced to administrative obligation or institutional routine; rather, it becomes a form of moral responsibility and worship. This finding clarifies that the ethical basis of Islamic organizational behavior is more comprehensive than conventional organizational behavior because it links individual conduct to institutional accountability and spiritual responsibility.

The second theme highlights Islamic Work Ethics as a practical expression of Islamic values in institutional life. The reviewed studies show that Islamic Work Ethics strengthens discipline, sincerity, cooperation, organizational commitment, job satisfaction, and organizational citizenship behavior. This finding suggests that Islamic values become organizational resources when they are translated into work discipline, responsibility, service orientation, and professional commitment. In Islamic educational institutions, such values are important because teachers, lecturers, staff, and leaders are expected to combine professional competence with moral integrity.

The third theme concerns prophetic and moral leadership. Leadership in Islamic educational institutions is not merely a formal position, but a moral mandate to guide, protect, empower, and provide ethical direction. Prophetic leadership emphasizes honesty, trustworthiness, wisdom, consultation, and concern for collective welfare. The literature indicates that leaders who embody these values are more capable of shaping institutional culture, encouraging professional development, and strengthening organizational trust.

The fourth theme relates to value-based organizational culture. Organizational culture becomes the medium through which Islamic values are institutionalized in daily practices, including communication, decision-making, collaboration, conflict resolution, performance evaluation, and quality improvement. Therefore, Islamic organizational behavior requires more than individual piety; it requires institutional systems that consistently support ethical behavior, collective responsibility, and continuous improvement.

Integrative Dimensions of Islamic Organizational Behavior

The second level of synthesis shows that the four thematic findings can be organized into four integrative dimensions: spiritual orientation, ethical conduct, collective synergy, and managerial performance. These dimensions explain how Islamic values are transformed into organizational behavior and institutional outcomes. Table 2

presents the integrative dimensions, their core values, organizational expressions, and expected outcomes.

Dimension	Core Values	Organizational Expression	Expected Outcome
Spiritual orientation	<i>Iman, ibadah, barakah</i>	Work is understood as worship and moral responsibility	Sincerity, commitment, and spiritual accountability
Ethical conduct	<i>Amanah, 'adl, ihsan</i>	Honest leadership, fair policy, and responsible work behavior	Integrity and institutional trust
Collective synergy	<i>Shura, ukhuwah, ta'awun</i>	Consultation, cooperation, and participatory decision-making	Collaboration and organizational harmony
Managerial performance	Professionalism, efficiency, accountability	Quality management, evaluation, and institutional innovation	Effective and sustainable Islamic education management

Table 2. Integrative Dimensions of Islamic Organizational Behavior

Table 2 shows that Islamic organizational behavior begins with spiritual orientation. Iman, ibadah, and barakah provide the inner foundation for work behavior by positioning organizational activities as part of religious accountability. This orientation shapes sincerity, commitment, and moral awareness among organizational members. Ethical conduct then translates spiritual orientation into concrete behavior through amanah, 'adl, and ihsan. These values appear in honest leadership, fair institutional policy, transparent task distribution, and responsible work behavior.

The dimension of collective synergy emphasizes that Islamic organizational behavior is not individualistic. Values such as shura, ukhuwah, and ta'awun encourage consultation, cooperation, and participatory decision-making. These values are essential for building organizational harmony in Islamic educational institutions because institutional goals cannot be achieved only through formal authority. Finally, managerial performance shows that Islamic organizational behavior remains connected to professionalism, efficiency, accountability, quality management, evaluation, and innovation. Thus, Islamic values do not weaken managerial rationality; instead, they provide an ethical foundation for effective and sustainable Islamic education management.

Based on the synthesis, this study formulates an Integrative Model of Islamic Organizational Behavior in Islamic Education Management. The model explains that Islamic organizational behavior begins with spiritual internalization, develops into ethical conduct, strengthens collective synergy, and is realized in managerial

performance. These elements influence organizational culture and leadership practices, which ultimately contribute to institutional integrity, professionalism, and educational quality. Therefore, Islamic organizational behavior can be understood as both a moral framework and a strategic managerial approach for maintaining the quality of Islamic educational institutions.

DISCUSSION

The findings of this study indicate that Islamic Organizational Behavior (IOB) in Islamic educational institutions is constructed through the integration of Islamic ethical values, Islamic Work Ethics, prophetic leadership, collective synergy, and value-based organizational culture. The thematic synthesis presented in Table 1 shows that values such as *amanah*, *'adl*, *ihsan*, *shura*, *ukhuwah*, and *ta'awun* are not merely normative religious ideals, but function as ethical foundations that shape institutional behavior, leadership practices, work commitment, and organizational culture. Meanwhile, the integrative dimensions presented in Table 2 demonstrate that Islamic organizational behavior operates through four interconnected dimensions: spiritual orientation, ethical conduct, collective synergy, and managerial performance. This finding confirms that Islamic educational institutions require a model of organizational behavior that does not separate managerial professionalism from spiritual accountability. In this regard, Islamic organizational behavior can be understood as a value-based management framework that transforms Islamic teachings into institutional practices, including decision-making, work ethics, leadership, collaboration, quality assurance, and organizational evaluation.

These findings are in line with Hassi et al. (2021), who found that spirituality, intrinsic religiosity, and Islamic Work Ethics contribute to employee performance through intrinsic motivation. The present study supports this argument by showing that spiritual values in Islamic educational institutions do not merely influence personal religiosity, but also shape professional responsibility, sincerity, discipline, and institutional commitment. However, this study extends Hassi et al.'s findings by positioning spirituality not only as an individual motivational factor, but also as an organizational principle embedded in institutional governance. In Islamic education management, spiritual orientation is expressed through the belief that work is part of *ibadah*, accountability before Allah, and contribution to institutional *maslahah*. Therefore, the integration of spirituality into organizational behavior is not limited to

improving employee performance, but also strengthens institutional integrity and value-based professionalism.

The findings also correspond with Göçen & Şen (2021), meta-analysis, which showed a significant relationship between spiritual leadership and Organizational Citizenship Behavior. Their study emphasizes that spiritual leadership can foster voluntary, constructive, and prosocial behavior within organizations. This study strengthens that argument in the specific context of Islamic educational institutions by showing that prophetic and moral leadership becomes a key mechanism for translating Islamic values into organizational culture. Leaders in Islamic educational institutions are not merely administrators, but moral exemplars who are responsible for shaping ethical behavior through *amanah*, justice, consultation, compassion, and consistency. Thus, while Göçen and Şen discuss spiritual leadership in a broader organizational context, this study contextualizes it within Islamic education management, where leadership is inseparable from religious responsibility, moral modeling, and the cultivation of collective institutional values.

The result is further supported by Romi et al. (2020), Islamic Work Ethics-Based Organizational Citizenship Behavior to Improve the Job Satisfaction and Organizational Commitment of Higher Education Lecturers in Indonesia, who demonstrated that Islamic Work Ethics strengthens Organizational Citizenship Behavior, job satisfaction, and organizational commitment among lecturers in Indonesian higher education. The present study confirms that Islamic Work Ethics is one of the central components of Islamic organizational behavior because it encourages dedication, responsibility, sincerity, cooperation, and loyalty among organizational members. Nevertheless, this study differs from Romi et al. because it does not only examine Islamic Work Ethics as a single determinant of organizational behavior, but integrates it with ethical values, prophetic leadership, collective synergy, and institutional culture. Therefore, the contribution of this study lies in its broader conceptualization of Islamic organizational behavior as an integrative framework rather than a partial construct limited to work ethics or citizenship behavior.

The findings also reinforce S. Hadi et al. (2023), who found that Islamic Work Ethics and organizational justice influence Organizational Citizenship Behavior through organizational commitment. This is particularly relevant to the present study because justice (*'adl*) is identified as one of the core values of Islamic organizational behavior. In

Islamic educational institutions, justice is not only related to fair treatment of employees, but also to transparent decision-making, proportional task distribution, ethical leadership, and accountable institutional policy. The present study extends Hadi et al.'s argument by showing that justice must be integrated with other Islamic values such as *amanah*, *ihsan*, *shura*, and *ta'awun* in order to create a more holistic organizational culture. Thus, organizational commitment in Islamic education is not produced only by procedural fairness, but also by the internalization of spiritual and moral values across institutional systems.

In addition, the findings are consistent with Hartono et al. (2023), who introduced the Theo-management model and showed that Islamic corporate culture can shape organizational behavior through the interaction between theological values and institutional practices. The present study supports this perspective by arguing that Islamic organizational behavior must be institutionalized through culture, leadership, governance, and quality management. However, while Hartono et al. focus on Islamic corporate culture within a specific institutional setting, this study develops a broader conceptual model for Islamic educational institutions. It shows that theological values need to be translated into operational mechanisms, such as ethical human resource management, consultative decision-making, performance evaluation, and institutional quality improvement. In this sense, Islamic organizational behavior becomes a bridge between normative Islamic teachings and professional educational management.

The findings also resonate with Fitriani & Wulandari (2021), who emphasized that Organizational Citizenship Behavior in Islamic boarding schools is shaped by organizational values, collective commitment, and institutional relations. This comparison is important because Islamic educational institutions, especially pesantren-based institutions, rely heavily on communal values, obedience to moral authority, cooperation, and shared responsibility. The present study supports this view by identifying *ukhuwah*, *ta'awun*, and *shura* as key elements of collective synergy. However, this study goes further by positioning collective synergy as only one part of a broader Islamic organizational behavior model that also includes spiritual orientation, ethical conduct, and managerial performance. Therefore, the model proposed in this study is not limited to explaining voluntary organizational behavior, but also explains how Islamic values contribute to institutional professionalism and sustainable educational management.

The results are also strengthened by Hasbi et al. (2025), who found that organizational culture and integrated quality management contribute to the transformation of educational quality in Islamic higher education institutions. This supports the present study's finding that value-based organizational culture is essential for maintaining integrity and professionalism. Islamic values will not significantly influence institutional quality if they remain at the symbolic level; they must be embedded in organizational systems, leadership practices, evaluation mechanisms, and continuous improvement processes. The present study therefore expands Hasbi et al.'s findings by emphasizing that quality management in Islamic educational institutions should not be understood only through administrative efficiency, but also through spiritual accountability, ethical governance, and value-based institutional performance.

Furthermore, the findings are relevant to Muslihah et al. (2025), who showed that prophetic leadership contributes to teacher competence in Islamic and public secondary schools. This study confirms that prophetic leadership is a strategic element in Islamic organizational behavior because leaders function as ethical role models, motivators, and guardians of institutional values. In Islamic educational management, professionalism is not built only through technical competence, but also through exemplary leadership that cultivates sincerity, responsibility, justice, and service orientation. Therefore, prophetic leadership strengthens both the moral and professional dimensions of Islamic educational institutions.

The novelty of this study lies in the formulation of Islamic organizational behavior as an integrative framework that combines spiritual orientation, ethical conduct, collective synergy, and managerial performance. Previous studies generally examined Islamic Work Ethics, spiritual leadership, Organizational Citizenship Behavior, Islamic corporate culture, or quality management separately. This study synthesizes these elements into a unified conceptual model that explains how Islamic values shape organizational behavior and institutional management in Islamic educational institutions. Conceptually, this study challenges the assumption that religiosity and professionalism are separate domains. Instead, it argues that professionalism in Islamic educational institutions can be strengthened when institutional governance is grounded in Islamic moral values. The model developed in this study also contributes to Islamic education management by adding a transcendental dimension to conventional

organizational behavior theory, particularly through the concepts of *iman*, *ibadah*, *barakah*, *amanah*, *'adl*, *ihsan*, *shura*, *ukhuwah*, and *ta'awun*.

The theoretical implication of this study is that Islamic organizational behavior can expand conventional organizational behavior theory by integrating spiritual accountability and moral responsibility into the analysis of institutional performance. In Western organizational behavior literature, effectiveness is often explained through motivation, leadership, communication, organizational culture, and productivity. While these elements remain important, this study shows that Islamic educational institutions require an additional framework that connects organizational behavior with divine accountability, ethical work, and collective moral responsibility. Practically, the findings imply that Islamic educational institutions should operationalize Islamic values in human resource management, leadership development, organizational culture, quality assurance, staff evaluation, and institutional policy. Leaders of Islamic educational institutions need to ensure that Islamic values are not treated merely as slogans, but are translated into concrete governance practices such as transparent decision-making, fair workload distribution, consultative leadership, ethical performance appraisal, and collaborative institutional development.

Despite these contributions, this study has several limitations. Since it is based on library research, the findings are conceptual and literature-based rather than derived from direct empirical investigation. Consequently, the proposed integrative model of Islamic organizational behavior has not yet been statistically tested or empirically validated in Islamic schools, *madrasahs*, *pesantren*, or Islamic higher education institutions. The literature selection was also limited to publications in Indonesian and English from 2020 to 2025, which may exclude relevant studies published in Arabic or other languages. In addition, although the use of a PRISMA-based narrative review improves the transparency of the literature selection process, the interpretation of themes remains influenced by researcher judgment. Future studies should test this model through quantitative approaches such as structural equation modeling, or through qualitative case studies in specific Islamic educational institutions. Comparative studies across *pesantren*, *madrasahs*, Islamic universities, and non-educational Islamic organizations are also needed to examine whether the model is context-specific or broadly applicable across different Islamic institutional settings.

CONCLUSION

This study concludes that Islamic Organizational Behavior (IOB) constitutes a strategic conceptual framework for strengthening integrity, professionalism, and institutional quality in Islamic educational institutions. Through a library-based synthesis of selected studies, the findings demonstrate that Islamic organizational behavior is constructed through the integration of spiritual orientation, ethical conduct, collective synergy, and managerial performance, as reflected in the values of *iman*, *ibadah*, *barakah*, *amanah*, *'adl*, *ihsan*, *shura*, *ukhuwah*, and *ta'awun*. These values do not function merely as normative religious principles, but as operational foundations for leadership, work ethics, organizational culture, decision-making, collaboration, and quality management. The novelty of this study lies in its formulation of an integrative Islamic organizational behavior model that bridges Islamic moral-spiritual values with modern organizational behavior and Islamic education management, thereby challenging the separation between religiosity and professionalism in institutional governance.

Theoretically, this study contributes to the development of organizational behavior theory by incorporating transcendental accountability and Islamic ethical responsibility as key dimensions of institutional performance. Practically, the findings imply that Islamic educational institutions should translate Islamic values into concrete governance systems, including prophetic leadership development, ethical human resource management, participatory decision-making, value-based organizational culture, and continuous quality improvement. However, this study is limited by its library research design, which relies on conceptual and literature-based synthesis rather than direct empirical testing. Therefore, future research should validate the proposed model through quantitative, qualitative, or mixed-method studies across Islamic schools, madrasahs, pesantren, and Islamic higher education institutions to examine its applicability, effectiveness, and contextual relevance in diverse Islamic educational settings.

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