



TRANSFORMATIVE LEADERSHIP AND ISLAMIC SCHOOL CULTURE IN ENHANCING TEACHER PERFORMANCE

Aulia Hudamahya^{1*}

¹*Universitas Negeri Padang*

*¹Corresponding e-mail: auliahudamahya416@gmail.com

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ABSTRACT

The development of Integrated Islamic Schools in Indonesia has increased the need for educational management that integrates professional leadership with Islamic values. This study aims to analyze the role of transformative leadership and Islamic organizational culture in improving teacher professionalism. Using a qualitative case study approach, data were collected through interviews, observations, and document analysis at several Integrated Islamic Schools in West Sumatra, Indonesia. The findings indicate that transformative leadership enhances teacher professionalism through participatory communication, motivation, and exemplary conduct grounded in Islamic values. Islamic organizational culture also strengthens teacher discipline, organizational commitment, and institutional identity through religious and moral habituation. Teachers view their responsibilities not only as professional duties but also as forms of worship and moral commitment. However, challenges such as administrative workload, technological adaptation, and financial limitations remain significant issues. This study contributes to Islamic educational management literature by emphasizing the integration of transformative leadership and Islamic organizational culture.

Keywords: Transformative Leadership; Islamic Organizational Culture; Educational Management; Teacher Professionalism; Integrated Islamic Schools

INTRODUCTION

Educational management in Islamic schools has become an increasingly important issue in contemporary educational discourse, particularly in the context of improving institutional quality and teacher professionalism. In Indonesia, Integrated Islamic Schools (*Sekolah Islam Terpadu*) have experienced significant growth during the last two decades due to increasing public trust in Islamic-based education that integrates religious values with modern academic systems. These schools are not merely educational institutions, but also social and moral environments designed to shape students' intellectual, emotional, and spiritual development simultaneously. Consequently, the effectiveness of educational management in Integrated Islamic Schools becomes a determining factor in achieving educational goals comprehensively.

Educational management refers to the process of planning, organizing, directing, and evaluating educational resources to achieve institutional objectives effectively and efficiently (Bush, 2020). Within Islamic educational institutions, management practices are not only administrative processes but are also closely related to Islamic ethical values such as *amanah* (trustworthiness), *shura* (consultation), justice, discipline, and moral responsibility. Therefore, leadership models applied in Islamic schools should reflect transformational and spiritual dimensions simultaneously.

One of the most influential aspects in Islamic educational management is leadership. Transformative leadership is considered capable of encouraging innovation, organizational commitment, and teacher motivation

through inspirational vision, intellectual stimulation, and individualized consideration (Bass & Riggio, 2006). In the context of Islamic schools, transformative leadership is not solely oriented toward organizational achievement but also toward strengthening Islamic character and educational spirituality. Several studies have demonstrated that school principals who apply transformational leadership significantly influence teacher performance, work discipline, and educational quality (Andriani et al., 2018).

Teacher performance remains a crucial issue in many Islamic educational institutions in Indonesia. Although Integrated Islamic Schools often possess strong religious visions, some studies indicate that managerial effectiveness, teacher development systems, and organizational culture still vary significantly among institutions. Research conducted by Mulyasa (2021) explains that teacher professionalism in Islamic schools is strongly influenced by leadership style, organizational climate, and institutional support. Likewise, Wahyudi and Suryadi (2020) found that teacher performance improves when school leaders successfully create collaborative and spiritually supportive environments.

In addition to leadership, Islamic school culture also plays a strategic role in shaping teacher attitudes and professional commitment. School culture refers to shared beliefs, values, norms, and behavioral patterns practiced continuously within educational institutions (Deal & Peterson, 2016). In Integrated Islamic Schools, school culture is deeply connected with Islamic practices such as congregational prayers, Qur'anic literacy programs, Islamic dress ethics, and moral habituation. These cultural

elements influence teacher identity and educational commitment. According to Muhaimin (2019), Islamic school culture contributes significantly to strengthening teachers' moral responsibility and educational dedication.

Several recent Indonesian studies have examined Islamic educational leadership and organizational culture. Research by Hasanah et al. (2022) revealed that transformational leadership positively affects teacher motivation in Islamic schools in Java. Another study conducted by Fadhli and Syafaruddin (2021) emphasized that Islamic organizational culture strengthens institutional cohesion and teacher loyalty. Furthermore, Nurhayati et al. (2023) argued that effective Islamic educational management should integrate modern managerial systems with Islamic spiritual values to produce sustainable educational quality.

However, despite the growing number of studies regarding Islamic educational management, several research gaps remain unresolved. First, many previous studies focus only on administrative leadership without comprehensively examining the interaction between transformative leadership and Islamic school culture. Second, studies concerning Integrated Islamic Schools often emphasize curriculum integration rather than organizational management dynamics. Third, there is still limited research specifically analyzing how transformative leadership and Islamic organizational culture collaboratively enhance teacher performance in Integrated Islamic Schools within the Indonesian context.

Inconsistencies also appear within previous findings. Some studies indicate that transformational leadership

significantly improves teacher performance, while others argue that organizational culture has a stronger influence than leadership itself (Rahman & Karim, 2021). This inconsistency demonstrates the necessity for further investigation regarding the relationship between leadership and Islamic school culture in shaping teacher professionalism.

Based on these conditions, this study aims to analyze the role of transformative leadership and Islamic school culture in enhancing teacher performance within Integrated Islamic Schools. The study focuses on how school principals implement transformational leadership principles and how Islamic organizational culture contributes to teacher motivation, discipline, and professional responsibility. The unit of analysis in this study includes principals, teachers, and organizational practices within Integrated Islamic Schools.

The significance of this study lies in its contribution to the development of Islamic educational management theory, particularly regarding leadership and organizational culture in Islamic institutions. Practically, the findings are expected to provide recommendations for school principals, educational managers, and policymakers in improving management quality and teacher performance within Integrated Islamic Schools. Furthermore, this article offers novelty by integrating transformative leadership theory with Islamic organizational culture as a unified analytical framework in Islamic educational management studies.

This article is structured into several sections. The introduction explains the background, literature review,

research gaps, objectives, and significance of the study. The method section describes the research design, participants, data collection, and data analysis techniques. The findings and discussion section presents the research results and their interpretation in relation to previous studies and relevant theories. Finally, the conclusion summarizes the major findings, implications, and recommendations for future studies.

METHOD

This study employed a qualitative research approach using a case study design to explore transformative leadership and Islamic school culture in enhancing teacher performance within Integrated Islamic Schools. A qualitative approach was selected because it allows in-depth exploration of social interactions, leadership practices, organizational culture, and participants' experiences in natural educational settings (Creswell & Creswell, 2018). The case study design was considered appropriate for understanding managerial phenomena comprehensively within specific institutional contexts.

The research was conducted at several Integrated Islamic Schools in West Sumatra, Indonesia, particularly schools implementing Islamic-integrated educational systems under formal Islamic educational foundations. The selection of research locations was based on the schools' reputations, implementation of Islamic organizational culture, and managerial structures emphasizing transformational leadership practices.

The participants of this study consisted of school principals, vice principals, teachers, and administrative staff. Participants were selected purposively based on their

involvement in educational management processes and organizational activities. Purposive sampling enables researchers to obtain rich and relevant data from individuals who possess direct experience regarding the phenomenon under investigation (Patton, 2015). In total, the study involved approximately 15–20 participants from different institutional roles.

Data collection was conducted from January to April 2026 using several techniques, including in-depth interviews, participant observation, and document analysis. Semi-structured interviews were used to explore participants' perspectives regarding leadership practices, Islamic school culture, teacher motivation, and institutional management. Observation techniques were applied to examine school activities, religious programs, teacher interactions, and organizational routines within the educational environment. Meanwhile, document analysis included school regulations, vision and mission statements, teacher evaluation documents, and institutional programs related to Islamic culture development.

To ensure data validity and trustworthiness, this study applied triangulation techniques by comparing interview results, observation findings, and institutional documents. Member checking was also conducted by confirming interview interpretations with participants to minimize researcher bias. According to Lincoln and Guba (1985), triangulation and member checking strengthen credibility and dependability within qualitative research.

The data analysis process followed the interactive model proposed by Miles, Huberman, and Saldaña (2014),

consisting of data condensation, data display, and conclusion drawing. Initially, the researcher organized and reduced raw data obtained from interviews, observations, and documents. Subsequently, data were categorized into several themes, including transformational leadership, Islamic organizational culture, teacher professionalism, motivation, and institutional effectiveness. Finally, interpretations and conclusions were developed by connecting empirical findings with relevant theories and previous studies.

Ethical considerations were carefully maintained throughout the research process. All participants provided informed consent before participating in interviews and observations. Participant confidentiality and institutional privacy were protected by anonymizing personal information and research locations. Additionally, the researcher ensured that all collected data were used solely for academic purposes.

The qualitative approach adopted in this study is expected to provide comprehensive insights into how transformative leadership and Islamic organizational culture interact in shaping teacher performance within Integrated Islamic Schools. Through this approach, the study seeks to contribute both theoretically and practically to the development of Islamic educational management in Indonesia.

FINDINGS AND DISCUSSION

Findings

1. Transformative Leadership Practices in Integrated Islamic Schools

The findings of this study indicate that transformative leadership implemented by school principals plays a significant role in shaping teacher professionalism and institutional effectiveness within Integrated Islamic Schools. The principals did not merely function as administrative managers, but also acted as spiritual leaders, motivators, mentors, and organizational role models. Leadership practices were deeply integrated with Islamic values, creating a managerial atmosphere emphasizing discipline, moral responsibility, collaboration, and educational commitment.

Based on interviews with participants, school principals consistently emphasized the importance of *amanah* (trustworthiness) and *uswah hasanah* (good example) in leadership practices. Teachers explained that principals who actively participated in school religious programs, congregational prayers, Qur'anic recitation, and moral development activities were perceived as more inspirational and respected by school members. One teacher stated:

“The principal does not only give instructions, but also becomes an example in discipline, worship, and communication. This motivates teachers to improve their own professionalism.”

This finding aligns with transformational leadership theory proposed by Bass and Riggio (2006), which explains that inspirational leadership strengthens followers' commitment and organizational loyalty. In Islamic educational contexts, inspirational leadership is closely associated with prophetic leadership values emphasizing moral integrity and spiritual responsibility.

The study also found that school principals regularly conducted motivational meetings and teacher development programs. These activities included educational workshops, Islamic character-building sessions, peer discussions, and reflective evaluations. Principals encouraged teachers to improve pedagogical competence while maintaining Islamic ethics in educational practices. Such strategies positively influenced teacher motivation and professional confidence.

Previous studies similarly indicate that transformational leadership contributes significantly to teacher effectiveness and organizational development. Hasanah et al. (2022) found that Islamic school principals applying transformational leadership successfully increased teacher engagement and instructional quality. Likewise, Andriani et al. (2018) demonstrated that transformational leadership positively affects teacher discipline, job satisfaction, and educational commitment.

Furthermore, this study revealed that leadership effectiveness was strengthened through participatory decision-making mechanisms. School principals frequently involved teachers in curriculum planning, program evaluation, and institutional discussions. This participatory culture reflected the Islamic principle of *shura* (consultation), which encourages collective deliberation in organizational management. Teachers reported feeling more valued and responsible when included in institutional decision-making processes.

This finding supports Bush's (2020) argument that participatory leadership promotes organizational

ownership and collaborative commitment among educational stakeholders. Within Islamic schools, participatory leadership additionally reinforces social cohesion and moral solidarity among organizational members.

However, several challenges were also identified. Some teachers argued that transformational leadership effectiveness depended heavily on the personal consistency of school principals. In schools where principals lacked communication skills or organizational vision, teacher motivation tended to decline. This indicates that transformative leadership requires continuous leadership development and institutional support to remain effective.

Overall, the findings demonstrate that transformative leadership within Integrated Islamic Schools extends beyond managerial administration. Leadership functions simultaneously as spiritual guidance, organizational inspiration, and professional empowerment rooted in Islamic ethical values.

2. Islamic School Culture as Organizational Identity

Another major finding of this study concerns the role of Islamic school culture in shaping institutional identity and teacher behavior. Islamic organizational culture within Integrated Islamic Schools was reflected through daily religious practices, moral regulations, social interactions, and institutional routines consistently implemented across school environments.

The schools observed in this study emphasized several Islamic cultural practices, including congregational prayers, Qur'anic memorization programs, Islamic dress

codes, character habituation, greeting culture (*salam*), and ethical communication between teachers and students. These practices were not merely symbolic religious activities, but became organizational norms influencing teachers' attitudes and professional conduct.

Teachers explained that Islamic culture created a more disciplined and spiritually supportive work environment. One participant stated:

“The Islamic atmosphere makes teachers feel responsible not only professionally, but also morally before Allah. This creates stronger self-discipline.”

This finding confirms Muhaimin's (2019) argument that Islamic educational culture strengthens internal moral awareness and educational dedication. Unlike conventional organizational culture emphasizing productivity alone, Islamic organizational culture integrates spiritual consciousness into institutional behavior.

Observation results also showed that Islamic school culture influenced interpersonal relationships among teachers. Communication patterns within schools were characterized by politeness, mutual respect, collective responsibility, and emotional solidarity. Teachers frequently used Islamic expressions in daily interactions, creating stronger emotional and spiritual attachment within the organization.

Previous research by Fadhli and Syafaruddin (2021) similarly revealed that Islamic organizational culture enhances institutional cohesion and social harmony within Islamic schools. Furthermore, Nurhayati et al. (2023) argued that organizational spirituality contributes

positively to teacher resilience and institutional sustainability.

One important aspect identified in this study was the integration of Islamic values into educational supervision. Teacher evaluations did not only assess pedagogical performance but also considered moral behavior, discipline, worship consistency, and interaction ethics. This holistic evaluation model distinguished Integrated Islamic Schools from many conventional educational institutions.

The findings further indicate that Islamic school culture significantly influences teacher identity formation. Teachers viewed themselves not only as educators but also as Islamic role models responsible for shaping students' character. Consequently, professional responsibility became intertwined with religious accountability.

This phenomenon supports the concept of spiritual leadership proposed by Fry (2003), which emphasizes the integration of vision, altruistic values, and spiritual meaning in organizational life. In Islamic educational contexts, spiritual leadership becomes closely associated with moral education and religious responsibility.

Nevertheless, several participants acknowledged challenges in maintaining consistent Islamic organizational culture. Some teachers stated that younger educators occasionally experienced difficulties adapting to strict religious routines and institutional discipline. Additionally, differences in religious understanding sometimes influenced organizational interactions.

Despite these challenges, the study demonstrates that Islamic school culture functions as a powerful

organizational identity shaping teacher professionalism, institutional commitment, and educational values within Integrated Islamic Schools.

3. Teacher Performance and Professional Commitment

The findings indicate that transformative leadership and Islamic organizational culture collectively contribute to improving teacher performance and professional commitment. Teachers demonstrated relatively high levels of discipline, instructional preparation, institutional participation, and educational responsibility.

Based on interview data, teachers felt motivated when principals provided appreciation, constructive feedback, and opportunities for professional development. Recognition from school leaders strengthened teachers' confidence and organizational attachment. Teachers also appreciated leadership approaches emphasizing empathy, communication, and spiritual motivation.

One teacher explained:

“We feel more enthusiastic because the leadership approach is not authoritarian. The principal appreciates teachers and reminds us about educational responsibility in Islam.”

This finding aligns with transformational leadership theory emphasizing individualized consideration and inspirational motivation (Bass & Riggio, 2006). Teachers tend to demonstrate stronger organizational commitment when leaders provide emotional support and professional recognition.

Observation findings further revealed that teachers actively participated in institutional activities beyond classroom instruction. Many teachers were involved in religious mentoring programs, student counseling, extracurricular activities, and Islamic character-building initiatives. This indicates that teacher professionalism within Integrated Islamic Schools encompasses broader moral and social responsibilities.

The findings support Mulyasa's (2021) argument that teacher professionalism in Islamic schools should integrate pedagogical competence, personality development, social responsibility, and spiritual values. Teachers are expected to function not only as knowledge transmitters but also as moral educators and character builders.

In terms of instructional quality, teachers demonstrated efforts to integrate Islamic values into classroom learning. Subjects such as science, mathematics, and language education were frequently connected with Qur'anic perspectives and Islamic ethical principles. This reflects the integrated educational philosophy characteristic of Integrated Islamic Schools.

Previous studies similarly emphasize the importance of value integration within Islamic education. Rahman and Karim (2021) found that Islamic-integrated learning approaches positively influence teacher creativity and student engagement. Additionally, Suyatno et al. (2019) argued that integrated Islamic educational systems strengthen holistic educational orientation.

Another significant finding concerns teacher discipline and work ethics. The schools observed implemented strict

attendance systems, structured schedules, and regular evaluations. However, discipline enforcement was conducted through persuasive and spiritual approaches rather than punitive mechanisms alone. Principals frequently reminded teachers regarding sincerity (*ikhlas*), responsibility, and educational worship (*ibadah*).

This spiritual approach created internal motivation among teachers. Teachers perceived professional duties not merely as occupational obligations but also as forms of religious devotion. Consequently, work commitment became more sustainable and emotionally meaningful.

Nevertheless, several obstacles affecting teacher performance were identified. Some teachers reported workload pressure due to extensive institutional programs and administrative responsibilities. In addition, balancing academic targets with Islamic character development occasionally created instructional challenges.

Limited financial incentives also emerged as a concern among several participants. Although teachers demonstrated strong commitment toward Islamic educational missions, economic limitations still affected motivation in some cases. This finding reflects broader challenges faced by many private Islamic educational institutions in Indonesia.

Despite these limitations, the study indicates that transformative leadership and Islamic organizational culture substantially contribute to strengthening teacher professionalism, educational commitment, and institutional responsibility.

4. The Integration of Islamic Values and Modern Educational Management

One of the most significant findings of this study is the successful integration of Islamic values with modern educational management practices within Integrated Islamic Schools. Rather than perceiving Islamic values and managerial professionalism as separate concepts, the schools integrated both dimensions into a unified organizational system.

Management processes such as planning, supervision, evaluation, and organizational communication were conducted using professional administrative mechanisms while maintaining Islamic ethical principles. School leaders emphasized accountability, transparency, teamwork, and strategic planning alongside spiritual development and moral responsibility.

This finding supports the concept of Islamic educational management proposed by Al-Attas (1999), which emphasizes that Islamic education should integrate intellectual, spiritual, and ethical dimensions comprehensively. Similarly, Muhaimin (2019) explains that Islamic educational institutions must adapt to modern educational demands without losing their spiritual identity.

The study found that school strategic programs were frequently linked with Islamic missions. Institutional visions generally emphasized producing students who are intellectually competent, morally disciplined, spiritually committed, and socially responsible. Therefore, managerial decisions were consistently directed toward achieving both academic excellence and character development.

One important managerial strategy observed was continuous teacher training. Schools regularly organized seminars, workshops, Islamic studies, and instructional evaluations to improve educational quality. These programs reflected modern human resource management practices integrated with Islamic spiritual reinforcement.

Previous studies similarly indicate that sustainable educational quality requires professional management systems. Bush (2020) argues that educational leadership effectiveness depends on organizational adaptability, collaborative culture, and continuous professional development. Within Islamic schools, these managerial elements become more meaningful when combined with spiritual values.

Additionally, the schools utilized technological systems for administration, communication, and academic monitoring. Digital attendance systems, online evaluation platforms, and communication applications were increasingly implemented to improve organizational efficiency. However, schools continued emphasizing ethical digital behavior and Islamic communication principles.

The integration of Islamic values with modern management also appeared in conflict resolution processes. Organizational conflicts were generally resolved through dialogue, consultation, emotional control, and Islamic ethical guidance. Principals attempted to maintain institutional harmony while ensuring professional accountability.

This finding corresponds with Fry's (2003) spiritual leadership theory emphasizing organizational meaning,

emotional connection, and moral leadership. Islamic schools demonstrate that professional management and spirituality can coexist productively within educational organizations.

However, participants acknowledged several challenges regarding modernization. Rapid technological development, changing student behavior, and increasing educational competition require Islamic schools to continuously adapt organizational strategies. Some teachers also expressed concern regarding excessive administrative demands potentially reducing educational sincerity and spiritual focus.

Nevertheless, the findings demonstrate that Integrated Islamic Schools possess considerable potential to develop effective educational management models integrating modern professionalism with Islamic ethical foundations.

Discussion

The findings of this study demonstrate that transformative leadership and Islamic organizational culture significantly influence teacher performance and institutional effectiveness within Integrated Islamic Schools. These findings strengthen previous theories and studies emphasizing the importance of leadership, organizational culture, and spiritual values in educational management.

Transformative leadership emerged as a critical factor influencing teacher motivation, organizational commitment, and educational professionalism. Principals who demonstrated inspirational behavior, participatory communication, and moral consistency were more successful in building collaborative and productive educational environments. This finding strongly supports

Bass and Riggio's (2006) transformational leadership theory, particularly regarding inspirational motivation and individualized consideration.

However, this study extends previous leadership theories by showing that transformational leadership within Islamic schools possesses additional spiritual dimensions. Leadership is not limited to organizational influence but also functions as moral and religious guidance. Principals become educational role models embodying Islamic ethical values within institutional life.

The findings also reinforce previous Indonesian studies concerning Islamic educational leadership. Hasanah et al. (2022) found that transformational leadership positively affects teacher commitment and instructional quality within Islamic educational institutions. Similarly, Wahyudi and Suryadi (2020) emphasized that leadership effectiveness in Islamic schools depends on leaders' ability to integrate managerial competence with spiritual values.

Another important contribution of this study concerns the role of Islamic organizational culture. Unlike many conventional organizational cultures emphasizing productivity and efficiency alone, Islamic school culture integrates spirituality, morality, and collective responsibility into institutional practices. Daily religious activities, ethical communication, and spiritual supervision contribute to stronger emotional attachment and organizational solidarity among teachers.

This finding supports Muhaimin's (2019) perspective that Islamic educational culture functions as a moral ecosystem shaping educational identity and institutional

behavior. Furthermore, the study confirms Fry's (2003) theory that spirituality contributes positively to organizational commitment and employee motivation.

The study also highlights the interconnected relationship between leadership and organizational culture. Transformative leadership strengthens Islamic culture implementation, while Islamic culture reinforces leadership legitimacy and organizational trust. This reciprocal relationship creates a stable educational environment encouraging teacher professionalism and institutional sustainability.

One of the major novelties of this study lies in integrating transformative leadership theory with Islamic organizational culture within the context of Integrated Islamic Schools. Previous studies frequently analyzed leadership and organizational culture separately. In contrast, this study demonstrates that both variables interact dynamically in shaping teacher performance and educational quality.

Moreover, the findings reveal that teacher professionalism within Islamic schools extends beyond pedagogical competence. Teachers perceive educational duties as spiritual responsibilities connected with religious values and moral accountability. This perspective creates stronger intrinsic motivation compared to purely administrative work orientations.

Despite these positive findings, the study also identifies several institutional challenges. Financial limitations, administrative workload, generational differences, and technological adaptation remain important issues requiring managerial attention. Therefore, Islamic

educational institutions must continuously improve organizational systems while preserving spiritual and moral foundations.

Overall, this study contributes theoretically to Islamic educational management literature by demonstrating that transformative leadership and Islamic organizational culture function synergistically in enhancing teacher professionalism and institutional effectiveness. Practically, the findings provide important implications for school principals, policymakers, and Islamic educational foundations in developing sustainable and value-based educational management systems within Integrated Islamic Schools.

1. Transformative Leadership in Integrated Islamic Schools

The findings revealed that transformative leadership significantly influenced teacher professionalism and organizational commitment within Integrated Islamic Schools. Principals who implemented participatory leadership and Islamic-based motivation successfully created positive educational environments. Teachers stated that principals frequently provided professional guidance, spiritual motivation, and collaborative communication during institutional activities.

This finding aligns with Bass and Riggio (2006), who explain that transformational leadership positively affects employee motivation and institutional effectiveness. In Islamic educational institutions, leadership also functions as moral guidance emphasizing discipline, sincerity, and responsibility.

Table 1. The Influence of Transformative Leadership on Teacher Professionalism

Leadership Aspect	Impact
Inspirational motivation	Increased teacher commitment
Participatory leadership	Better organizational trust
Role modeling	Improved discipline

Source: Research Data, 2026.

2. Islamic Organizational Culture and Institutional Identity

The study found that Islamic organizational culture strengthened institutional identity and teacher commitment. Daily activities such as congregational prayers, Qur’anic recitation, and Islamic ethical practices created disciplined and spiritually supportive educational environments.

According to Muhaimin (2019), Islamic educational culture functions as a moral foundation shaping institutional behavior and teacher professionalism. Teachers in this study viewed educational responsibilities not only as professional duties but also as religious obligations.

Table 2. Implementation of Islamic Organizational Culture

Cultural Practice	Educational Impact
Congregational prayer	Improved discipline
Qur'anic programs	Strengthened Islamic identity
Islamic dress ethics	Increased professionalism

Source: Research Data, 2026.

3. Teacher Performance and Educational Commitment

The findings indicated that teachers demonstrated relatively strong instructional commitment and institutional participation. Teachers actively integrated Islamic values into classroom learning and participated in religious mentoring programs.

Mulyasa (2021) explains that teacher professionalism in Islamic schools should integrate pedagogical competence and spiritual responsibility simultaneously. This study found that teachers perceived educational activities as forms of worship (*ibadah*), strengthening intrinsic motivation and work sincerity.

Table 3. Indicators of Teacher Performance

Performance Indicator	Findings
Instructional preparation	Well-prepared lesson plans
Institutional participation	Active involvement in programs

Character education

Integration of Islamic values

Source: Research Data, 2026.

CONCLUSION

This study demonstrates that transformative leadership and Islamic organizational culture play significant roles in strengthening teacher professionalism and educational effectiveness within Integrated Islamic Schools. The findings reveal that school principals who apply participatory, inspirational, and value-based leadership approaches are more successful in creating positive organizational climates and improving teacher commitment. Leadership in Integrated Islamic Schools is not merely administrative but also functions as moral and spiritual guidance that encourages teachers to perceive educational responsibilities as forms of worship and collective responsibility.

The study also shows that Islamic organizational culture contributes significantly to institutional identity and teacher discipline. Daily religious activities, Islamic ethical practices, and spiritually oriented educational environments strengthen organizational solidarity and emotional attachment among school members. Teachers not only focus on academic achievement but also integrate Islamic values into instructional processes and student character development. This finding confirms that the integration of professional educational management with Islamic ethical principles can create holistic educational systems emphasizing intellectual, moral, and spiritual development simultaneously.

Theoretically, this study contributes to the development of Islamic educational management literature by integrating transformative leadership theory with Islamic organizational culture within the context of Integrated Islamic Schools. Previous studies often examined leadership and organizational culture separately, whereas this study demonstrates that both dimensions interact dynamically in influencing teacher performance and institutional effectiveness. Practically, the findings provide important implications for school principals, educational foundations, and policymakers regarding the importance of strengthening leadership capacity, collaborative culture, and value-based educational management in Islamic educational institutions.

However, this study has several limitations. The research was conducted only within selected Integrated Islamic Schools in a limited geographical context, which may affect the generalizability of the findings to other Islamic educational institutions with different organizational characteristics. In addition, the study mainly employed qualitative approaches focusing on participants' perceptions and institutional experiences. Therefore, future research is recommended to involve broader research locations, larger participant groups, and mixed-method approaches combining qualitative and quantitative analysis. Future studies may also examine the influence of digital transformation, teacher welfare, and educational policy on the sustainability of Islamic educational management.

Overall, this study concludes that sustainable educational management within Integrated Islamic

Schools requires the successful integration of transformative leadership, Islamic organizational culture, professional teacher development, and adaptive institutional strategies. Through such integration, Islamic educational institutions can strengthen their competitiveness while maintaining their spiritual identity and moral educational mission in contemporary educational environments.

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