

Organizational Culture as the Governance Architecture of Islamic Education Management: A Systematic Literature Review of Madrasah Studies (2017–2026)

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Abstract

Islamic education management in madrasahs is increasingly confronted with complex challenges, including quality assurance, public accountability, and the need for innovation and adaptation to social and technological change. Within the academic literature, studies on madrasah management predominantly emphasize leadership, performance, and innovation, while organizational culture is often positioned as a secondary supporting factor. This article aims to map, analyze, and synthesize the development of organizational culture-based Islamic education management studies through a Systematic Literature Review (SLR) employing a narrative PRISMA approach. Literature searches were conducted using Google Scholar and the Garuda database (Indonesia) covering publications from 2017 to 2026. The synthesis reveals that most studies continue to treat leadership, organizational culture, and innovation as separate constructs, resulting in fragmented understandings of madrasah governance. The findings affirm that organizational culture should be positioned as the core governance architecture that bridges Islamic values with modern managerial practices. This article contributes by reconstructing organizational culture as an integrative foundation of Islamic education management and by offering theoretical, practical, and policy implications for strengthening sustainable madrasah governance.

Keywords: Organizational culture; Islamic education management; Madrasah; Leadership; Systematic literature review

INTRODUCTION

Islamic education management in madrasahs has evolved within an increasingly complex landscape, characterized by demands for quality assurance, public accountability, and adaptation to social and technological change.¹ In this context, academic studies have predominantly focused on leadership, teacher performance, and managerial effectiveness, while organizational culture is often positioned as a secondary or supporting factor.² However, organizational culture constitutes the foundational system of values and meanings that shapes behavioral patterns, working relationships, and decision-making mechanisms within Islamic educational institutions.³ Without a strongly internalized organizational culture, madrasah management practices may function administratively but remain normatively fragile and unsustainable in the long term.⁴

Conceptually, organizational culture is understood as a shared system of meanings embraced by organizational members, functioning as an unwritten guide for action, interpretation of reality, and responses to environmental change.⁵ Within educational



institutions, organizational culture serves as a critical linkage between normative visions and everyday managerial practices, while also operating as a form of social control that maintains consistency of values and institutional goals.⁶ In Islamic educational institutions, organizational culture possesses a distinctive character, as it is rooted in Islamic values such as amanah (trustworthiness), sincerity, discipline, and ukhuwah (brotherhood), which function not merely as personal ethics but as principles of institutional governance.⁷

A growing body of research demonstrates that organizational culture significantly influences the effectiveness of madrasah management, including teacher performance, quality improvement, and organizational stability.⁸ Studies on organizational culture and conflict management in madrasahs indicate that institutional harmony and sustainability are largely determined by the consistent internalization of cultural values rather than reliance on formal regulations alone. Other findings suggest that organizational culture functions as a critical prerequisite for successful educational innovation and managerial transformation in madrasahs.⁹ These studies collectively indicate that organizational culture should be understood not merely as a social backdrop, but as a strategic managerial mechanism. Nevertheless, recent literature mapping reveals that the positioning of organizational culture within Islamic education management studies remains fragmented.¹⁰ Most research treats organizational culture as a supporting variable within studies of leadership, quality, or performance, without elaborating it as a systemic managerial framework. Even in studies addressing innovation and reform in madrasahs, organizational culture often appears implicitly and subordinately to other variables.¹¹ This condition constrains the development of a comprehensive conceptual synthesis regarding the role of organizational culture as the foundation of Islamic education governance.¹²

This conceptual gap becomes more apparent when the literature search is narrowed to officially indexed national journals. Compared to the extensive findings in Google Scholar, publications that explicitly position organizational culture as the central focus of madrasah management remain extremely limited.¹³ This disparity indicates that organizational culture has not yet been fully established as a core construct within the mainstream discourse of national Islamic education management studies. As a result, knowledge concerning organizational culture has developed in a fragmented manner and has not been integrated into a coherent, robust, and sustainable theoretical framework.¹⁴

Based on these conditions, the central issue addressed in this study concerns how organizational culture has been positioned, conceptualized, and operationalized within the literature on Islamic education management over the past decade. The research gap does not lie in the absence of studies, but rather in the lack of a systematic synthesis capable of mapping thematic and conceptual developments comprehensively. Accordingly, this article employs a systematic literature review of studies on organizational culture-based Islamic education management published between 2017 and 2026. The novelty of this research lies in its effort to reposition organizational culture from a mere supporting factor to a governance architecture of Islamic education management that bridges Islamic values with the demands of modern management and institutional sustainability.

METHOD

This study employs a Systematic Literature Review (SLR) method using a narrative PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach to map, analyze, and synthesize the development of Islamic education management studies with a specific focus on madrasah organizational culture. The SLR approach was selected

because it enables a comprehensive, systematic, and transparent overview of research patterns, thematic trends, and research gaps, particularly in fields characterized by diverse conceptual approaches and empirical contexts such as madrasah management.¹⁵ This method is not intended to conduct a quantitative meta-analysis, but rather to develop an in-depth conceptual synthesis and structured mapping of academic discourse.¹⁶

Table 1. PRISMA Stages in the Systematic Literature Review

| PRISMA Stage | Process Conducted | Description |
|----------------|--|---|
| Identification | Literature search through Google Scholar and Garuda (Kemendikbudristek) using the keywords <i>madrasah management</i> , <i>organizational culture</i> , <i>manajemen madrasah</i> , and <i>budaya organisasi</i> . | The publication period was limited to 2017–2026 to capture contemporary developments in Islamic education management studies. |
| Screening | Initial screening based on titles and abstracts to assess relevance to madrasah management and organizational culture themes. | Articles unrelated to management, organizational culture, or the Islamic education context were excluded. |
| Eligibility | Full-text reading of selected articles to assess academic rigor, methodological clarity, and conceptual contribution. | Articles that were purely descriptive, non-academic, duplicated, or lacking substantive contribution were excluded. |
| Included | Articles meeting all inclusion criteria were analyzed and synthesized using a narrative–thematic approach. | The synthesis results were used to map the state of the art, core issues, research gaps, and the novelty of the study. |

The literature identification stage was conducted through searches in two primary databases: Google Scholar and Garuda (*Garba Rujukan Digital*), managed by the Indonesian Ministry of Education, Culture, Research, and Technology. Google Scholar was selected due to its broad coverage of both international and national publications, including journals on Islamic education management, while Garuda was used to ensure the inclusion of officially indexed national journal publications.¹⁷ The search employed primary keywords and their combinations, including “madrasah management,” “organizational culture,” “*manajemen madrasah*,” and “*budaya organisasi*.”¹⁸ The publication period was limited to 2017–2026 in order to capture contemporary dynamics and transformations in Islamic education management over the past decade. The screening stage involved reviewing titles and abstracts to ensure relevance to the research focus. The inclusion criteria comprised: (1) peer-reviewed journal articles discussing madrasah management or Islamic education management; (2) studies that explicitly or implicitly position organizational culture as a variable, context, or analytical framework; (3) publications in national or international journals; and (4) articles published within the defined time frame.¹⁹ The exclusion criteria included: (1) non-journal publications such as popular proceedings, opinion pieces, or non-academic reports; (2) studies focusing solely on classroom pedagogy without linkage to management or organizational culture; and (3) duplicate articles across different databases.

The eligibility stage was conducted through full-text reading of selected articles to assess the depth of analysis, methodological clarity, and conceptual contribution. At this stage, articles were qualitatively examined by considering their research focus, methodological approach, key findings, and the positioning of organizational culture within the madrasah management framework.²⁰ This process revealed notable differences between databases, with Google Scholar yielding a large and diverse volume of publications, while Garuda recorded only a limited number of articles that explicitly addressed organizational culture management in madrasahs, particularly in periods before and after 2022.²¹ The final stage involved synthesis and reporting, conducted using a narrative–thematic approach. Selected articles were classified according to their primary focus, such as madrasah leadership, management innovation, digital transformation, conflict management, and the internalization of Islamic values within organizational culture.²² This synthesis was used to identify dominant research trends, methodological limitations, and underexplored areas, particularly concerning the interpretation of organizational culture as an integrative and sustainable governance architecture for madrasahs. Accordingly, this SLR method functions not only as a literature mapping exercise, but also as an argumentative foundation for articulating the state of the art, research gap, and novelty of the study.

RESULTS AND DISCUSSION

As part of the results of this Systematic Literature Review, Table 2 presents an overview of the studies selected based on the predefined inclusion and exclusion criteria. The table summarizes key information from each article, including the author(s) and year of publication, the primary focus of the study, and the main findings related to madrasah management and organizational culture. This descriptive mapping serves as an initial analytical step to illustrate the scope, thematic orientation, and chronological distribution of the literature reviewed.

The selected studies span the period from 2017 to 2025, reflecting the evolving discourse on Islamic education management over nearly a decade. As shown in Table 2, the literature covers a range of interrelated themes, such as leadership rooted in pesantren culture, organizational culture and managerial performance, conflict management, quality assurance, and innovation in madrasah governance. Although the thematic focus varies, organizational culture consistently appears either as an explicit analytical variable or as an implicit structural context shaping managerial practices.

Table 2. Summary of Literature on Islamic Education Management and Organizational Culture (2017–2026)

| Year | NoP | Dominant Focus | Position of Organizational Culture | Approach Characteristics |
|------|-----|-----------------------------------|---|---|
| 2017 | 1 | Pesantren-based leadership | Leadership architecture and quality management foundation | Conceptual–qualitative, integrative (culture–ISO) |
| 2018 | 1 | Parental perceptions of madrasahs | Work ethos and institutional image (external orientation) | Sociological, stakeholder-oriented |

| | | | | |
|------|-----|--|--|---|
| 2019 | 2 | Benchmarking and pesantren culture | Value foundation and strategic context | Contextual–normative |
| 2020 | 10 | Leadership performance, benchmarking, character education | Performance factor and enabling condition | Quantitative–correlational, operational |
| 2021 | 10 | Performance, discipline, motivation, school-based management | Behavioral variable | Predominantly quantitative |
| 2022 | 25 | Human resources, quality assurance, character education, accreditation, post-pandemic management | Supporting condition of management systems | Balanced qualitative and quantitative |
| 2023 | 26 | Total Quality Management (TQM), Madrasah-Based Management (MBM), early digitalization | Prerequisite for organizational change | Qualitative–thematic |
| 2024 | 36 | Leadership and quality culture (IASP-based) | Quality and leadership mechanism | Qualitative, governance-oriented |
| 2025 | 111 | Islamic values, digital leadership, human resources, organizational citizenship behavior (OCB) | Value system and digital transformation | Multi-thematic, exploratory |
| 2026 | ±20 | Digital services, trust culture, performance-based budgeting | Institutionalized operational governance | Implementative–consolidative |

Importantly, the overview indicates that while organizational culture is widely acknowledged as influential in enhancing leadership effectiveness, educational quality, and innovation, it is predominantly positioned as a supporting or mediating factor rather than as the central architecture of madrasah management. This pattern provides an empirical basis for the subsequent thematic synthesis and justifies the analytical emphasis of this study on repositioning organizational culture as a core governance framework in Islamic education management.

Table 3. Summary of Selected Articles in the Systematic Literature Review

| Author(s) & Year | Research Focus | Key Findings |
|-----------------------------|-------------------------------------|--|
| Khoiri et al. (2017) | Pesantren-based leadership | Pesantren-based organizational culture strengthens the effectiveness of madrasah management and ensures institutional quality consistency. |
| Fauzi et al. (2018) | Public preferences toward madrasahs | Madrasah management quality and work ethos are key factors in shaping public image and trust. |
| Mukhtar & Anwar (2019) | Madrasah management benchmarking | Organizational culture plays a significant role in the success of managerial transformation and adaptation in madrasahs. |

| | | |
|-------------------------------|--|--|
| Amiruddin & Situmorang (2020) | Organizational culture and principal performance | Organizational culture has a direct influence on leadership effectiveness and managerial performance of madrasah principals. |
| Rofifah et al. (2021) | Organizational culture and teacher performance | Organizational culture and work motivation contribute significantly to teacher performance in madrasahs. |
| Nujulah (2022) | Research-based madrasah management | Strengthening a research culture requires the integration of strategic management and organizational culture readiness. |
| Almahdi & Abdurrahman (2022) | Conflict management and organizational culture | Effective conflict management reinforces organizational culture and enhances the stability of madrasah management. |
| Hasnawati & Waled (2022) | Actualization of madrasah organizational culture | Organizational culture functions as an instrument for strengthening the learning environment and institutional governance. |
| Asykur & Muthmainnah (2024) | Leadership and organizational culture | Islamic leadership styles have a direct impact on the formation of madrasah organizational culture. |
| Anwar & Nugraha (2024) | Madrasah culture and educational quality | The implementation of IASP-based madrasah culture improves management quality and educational service delivery. |
| Halimah & Syafruddin (2024) | Innovative leadership | An adaptive organizational culture is a prerequisite for the transformation of Islamic education management. |
| Junaidi et al. (2025) | Organizational culture management and innovation | Systematically managed organizational culture fosters innovation and enhances madrasah competitiveness. |

Table 2 presents an overview of the selected studies included in this SLR. The mapping shows a clear chronological and thematic progression in madrasah management research. Early studies (2017–2019) predominantly focused on leadership and cultural foundations rooted in pesantren traditions, highlighting organizational culture as a stabilizing force for managerial effectiveness. Subsequent studies (2020–2022) expanded the focus toward performance, conflict management, and research-based governance, indicating a growing recognition of organizational culture as an operational mechanism rather than a symbolic attribute. More recent studies (2024–2025) increasingly link organizational culture with innovation and competitiveness, suggesting a shift toward adaptive and future-oriented madrasah management models. Despite this progression, the majority of studies continue to position organizational culture as a supporting variable, rather than as the core architecture of Islamic education management – thus reinforcing the relevance of the present study’s integrative SLR approach.

Madrasah Leadership as a Driver of Organizational Culture

The results of the Systematic Literature Review (SLR) consistently indicate that madrasah leadership, particularly the role of the principal, constitutes the most dominant factor in the formation and strengthening of madrasah organizational culture. Across the reviewed studies, leadership is not merely described as a managerial function concerned

with planning, organizing, and supervising, but rather as a central mechanism through which institutional values, norms, and shared meanings are translated into daily management practices. In this sense, the principal acts as a value carrier, embedding vision, work ethos, and normative commitments into organizational routines, decision-making processes, and interpersonal relations within the madrasah.²³

Most empirical studies emphasize that effective madrasah leadership shapes organizational culture through consistent role modeling, symbolic actions, and value-based communication. Leadership behaviors such as fairness, discipline, and commitment to institutional goals are repeatedly identified as critical drivers of cultural internalization among teachers and staff.²⁴ In the context of Islamic education, leadership effectiveness is further reinforced by the integration of Islamic values into governance practices. Islamic leadership characterized by *amanah* (trustworthiness), exemplary conduct (*uswah ḥasanah*), responsibility, and *shūrā* (consultative decision-making) has been shown to foster a stable, cohesive, and quality-oriented organizational culture in madrasahs²⁵. These values function not only as moral ideals but as operational principles that guide managerial conduct and institutional interaction.

However, despite the acknowledged importance of leadership, the SLR reveals a persistent conceptual limitation in the existing literature. The majority of studies continue to position leadership as an independent variable that directly influences performance, quality, or innovation, while organizational culture is treated as either an outcome or, at most, a mediating variable.²⁶ Such linear modeling tends to oversimplify the complex relationship between leadership and culture, reducing organizational culture to a passive consequence rather than recognizing it as an active system of shared meanings that shapes how leadership itself is exercised. This approach inadequately explains how leadership influence is sustained beyond individual leaders or leadership tenures. From a theoretical perspective, this limitation suggests that leadership in madrasahs has often been conceptualized in a person-centered manner, focusing on individual traits, styles, or competencies of the principal. While this perspective offers valuable insights, it fails to capture how leadership becomes embedded within organizational structures, norms, and routines. The SLR findings therefore point to the need for a paradigm shift – from understanding leadership as the authority and behavior of a single actor toward conceptualizing leadership as an institutionalized cultural process²⁷. In this view, leadership operates through organizational culture, not merely over it.

When leadership is institutionalized culturally, values promoted by the principal are no longer dependent on personal charisma or authority but are reproduced through shared practices, collective expectations, and organizational norms. Such a perspective aligns with contemporary organizational culture theory, which views culture as both a product and a producer of leadership practices²⁸. In the madrasah context, this means that leadership effectiveness should be evaluated not only by immediate managerial outcomes but by the extent to which Islamic values and governance principles are embedded sustainably within the organizational culture. Accordingly, leadership succession, innovation continuity, and institutional resilience become cultural issues rather than solely managerial challenges.²⁹

In summary, the SLR findings underscore that while leadership remains a central driver of organizational culture in madrasahs, future research and practice must move beyond linear and individualistic models. Reframing leadership as a culturally embedded and institutionalized process provides a more robust explanatory framework for

understanding sustainable madrasah governance and the long-term internalization of Islamic values in education management.

Madrasah Organizational Culture as the Architecture of Islamic Education Management

The second major theme emerging from the Systematic Literature Review (SLR) concerns the positioning of organizational culture as the structural foundation of madrasah management. A growing number of studies affirm that organizational culture in madrasahs should not be understood merely as a normative reflection of Islamic values, but rather as a regulatory mechanism that governs behavior, decision-making processes, communication patterns, and conflict resolution within the institution.³⁰ In this sense, organizational culture functions as an internal governance system that shapes how formal policies are interpreted and enacted in everyday educational practice.

Empirical evidence consistently indicates that madrasahs with strong organizational cultures tend to exhibit higher levels of policy consistency, more stable working relationships among staff, and greater institutional resilience in responding to change.³¹ Organizational culture provides a shared framework of meaning that reduces uncertainty, aligns individual behavior with institutional goals, and reinforces collective commitment to educational missions grounded in Islamic values. In Islamic education settings, values such as *amanah* (trustworthiness), discipline, integrity, and mutual respect are not only ethical ideals but also operational principles that structure institutional life.³² When these values are embedded culturally, they function as informal controls that complement formal management systems.

Despite this recognition, the SLR reveals a significant conceptual limitation in much of the existing literature. Many studies continue to conceptualize organizational culture in a descriptive and symbolic manner, focusing on visible artifacts such as slogans, ritual practices, dress codes, or individual work ethics.³³ While these elements are important expressions of culture, they often remain disconnected from the deeper layers of management design and institutional structure. As a result, organizational culture is frequently reduced to a moral or symbolic attribute, rather than being analyzed as a managerial architecture that frames planning, implementation, and evaluation processes in Islamic education. This reductionist approach limits the explanatory power of organizational culture in understanding madrasah governance. Without linking culture to structural mechanisms such as strategic planning, organizational roles, accountability systems, and decision-making hierarchies culture risks being treated as an abstract value system with limited managerial relevance.³⁴ The SLR findings suggest that this gap has led to fragmented understandings of how Islamic values are translated into sustainable governance practices within madrasahs.

From a theoretical standpoint, organizational culture should be understood as a connective system that links Islamic normative values with modern management practices.³⁵ Culture operates as an intermediary layer between abstract values and concrete managerial actions, shaping how policies are interpreted, how authority is exercised, and how institutional goals are pursued. In the madrasah context, this implies that Islamic values are not simply taught or declared, but are institutionalized through shared norms, routines, and organizational expectations that guide everyday behavior. Conceptualizing organizational culture as managerial architecture also has important implications for sustainability. Madrasahs often face challenges related to leadership

transitions, policy reforms, and external pressures from regulatory bodies. When organizational culture is weak or poorly institutionalized, management practices tend to be highly dependent on individual leaders, making institutions vulnerable to disruption.³⁶ Conversely, a strong organizational culture provides continuity by embedding values and governance principles within the institution itself, rather than relying solely on personal leadership authority.

In light of these findings, the SLR underscores a critical research gap: the need to move beyond symbolic and descriptive accounts of madrasah culture toward a structural and systemic conceptualization of organizational culture as the architecture of Islamic education management. Such a perspective enables a more robust understanding of how madrasahs can integrate Islamic values with contemporary management demands in a sustainable and coherent manner.³⁷ By positioning organizational culture as a core governance framework, future research and practice can better address the challenges of quality assurance, innovation, and institutional resilience in Islamic education.

Organizational Culture and Innovation in Madrasah Management

The third thematic finding of this Systematic Literature Review (SLR) concerns the relationship between organizational culture and innovation in madrasah management. Recent literature consistently suggests that innovation – whether manifested through digital transformation, quality improvement initiatives, or governance reform – cannot be effectively sustained without the support of an adaptive and participatory organizational culture.³⁸ Innovation in educational institutions is not merely a technical or procedural endeavor; rather, it represents a process of change that directly interacts with institutional values, norms, and shared meanings. In the context of madrasahs, where Islamic values form the normative foundation of governance, organizational culture plays a decisive role in determining how innovation is perceived, accepted, and institutionalized.

Contemporary studies indicate that failures in madrasah innovation are often attributable not to limited financial resources, inadequate infrastructure, or weak regulatory frameworks, but to cultural resistance and the weak internalization of change-oriented values among organizational members.³⁹ Resistance frequently emerges when innovation is perceived as externally imposed, misaligned with institutional identity, or disruptive to established norms and routines. In such cases, innovation initiatives may be formally implemented but fail to achieve substantive or sustainable impact. This finding underscores the importance of aligning innovation strategies with the cultural context of madrasahs, particularly with values such as *amanah*, collective responsibility, and commitment to educational missions.

However, despite this recognition, the SLR reveals a persistent limitation in the existing body of research. Studies on madrasah innovation tend to prioritize outcomes and technical implementation, such as the adoption of digital systems, curriculum reform, or administrative modernization, while the role of organizational culture is often treated as a secondary contextual variable.⁴⁰ This instrumental focus obscures the deeper processes through which innovation becomes embedded or resisted within institutional life. As a result, innovation is frequently conceptualized as a discrete project rather than as an ongoing organizational transformation. From a managerial perspective, this approach is problematic. Organizational culture serves as a prerequisite for innovation sustainability, particularly in maintaining consistency after policy interventions or program initiatives have concluded.⁴¹ When innovation is supported by a culture that

values learning, openness, collaboration, and shared responsibility, organizational members are more likely to internalize new practices and sustain change over time. Conversely, in madrasahs where organizational culture remains hierarchical, rigid, or resistant to experimentation, innovation initiatives tend to dissipate once external supervision or funding ends.

The SLR findings further suggest that innovation in madrasah management should be understood as a cultural process rather than merely a structural or technological project. Innovation requires shifts in mindset, behavior, and institutional norms, all of which are mediated through organizational culture.⁴² This perspective aligns with broader organizational theory, which emphasizes that innovation is socially constructed through interaction, meaning-making, and shared interpretation among organizational actors. In madrasahs, such processes are inseparable from the interpretation of Islamic values and educational missions. Conceptualizing innovation as a cultural process also has important implications for leadership and governance. Madrasah leaders are not only responsible for introducing new systems or policies but also for cultivating cultural conditions that legitimize and sustain innovation. This includes fostering trust, encouraging participation, and framing innovation as consistent with Islamic educational values rather than as a threat to tradition.⁴³ When organizational culture functions as an enabling environment, innovation becomes an extension of institutional identity rather than an external disruption.

In summary, the SLR affirms that organizational culture constitutes a critical determinant of innovation sustainability in madrasah management. The persistent tendency in the literature to marginalize culture as a secondary variable represents a significant conceptual gap. Addressing this gap requires a shift toward understanding innovation in Islamic education management as a culturally embedded process, shaped by shared values, collective commitment, and institutional meaning-making.⁴⁴ Such a perspective provides a more robust framework for explaining why some madrasahs succeed in sustaining innovation while others struggle despite similar structural conditions.

Thematic Implications and the Position Studies

Based on the thematic synthesis of the Systematic Literature Review (SLR), it can be asserted that the state of the art in Islamic education management studies remains dominated by partial and fragmented approaches. The majority of existing research continues to treat leadership, organizational culture, and innovation as discrete analytical variables, often linked through linear or causal relationships. While this approach has generated valuable empirical insights, it has also produced a conceptual limitation by failing to explain how these elements operate as an integrated system within madrasah governance.⁴⁵ In particular, organizational culture is frequently positioned as a mediating or dependent variable rather than as a foundational structure that shapes leadership practices and conditions the sustainability of innovation.

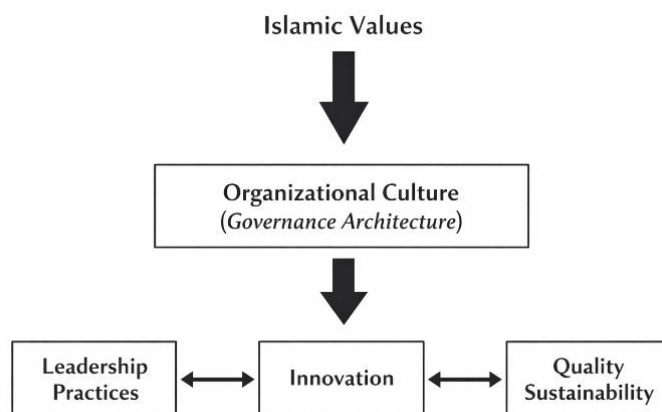
The thematic findings indicate that leadership is commonly examined as the primary driver of organizational outcomes, innovation is framed as a managerial response to external change, and organizational culture is reduced to a contextual background or symbolic attribute. Such a configuration reflects a functional-instrumental paradigm, in which culture is treated as an outcome of managerial action rather than as a constitutive force that organizes meaning, behavior, and institutional coherence.⁴⁶ This paradigm is especially problematic in the context of madrasah education, where

governance is inseparable from Islamic values that are embedded not only in formal regulations but also in everyday organizational life. From a theoretical standpoint, the failure to position organizational culture as an integrative axis results in an incomplete understanding of how Islamic values are institutionalized in madrasah management. Leadership may articulate vision, and innovation may introduce new systems, but without a shared cultural framework, such initiatives remain fragile and dependent on individual actors or short-term interventions.⁴⁷ The SLR demonstrates that studies rarely conceptualize organizational culture as the governance architecture through which leadership authority is legitimized, innovation is normalized, and institutional continuity is maintained.

This study therefore occupies a distinct position within the literature by advancing a reconstructive perspective. Rather than introducing a new variable or testing a novel causal relationship, the novelty of this research lies in reframing organizational culture as the core architecture of Islamic education management. In this framework, culture is understood as normative because it institutionalizes Islamic ethical values; structural because it organizes decision-making, coordination, and accountability; and sustainable because it ensures continuity beyond individual leadership tenures or policy cycles.⁴⁸ The implications of this positioning are significant. First, it challenges the dominance of leadership-centric models by arguing that leadership effectiveness in madrasahs is mediated through cultural institutionalization rather than personal authority alone. Second, it redefines innovation not as a technical intervention but as a culturally embedded process that depends on shared meanings and collective commitment. Third, it offers a conceptual bridge between Islamic normative values (such as amanah, shūrā, and integrity) and modern management principles, thereby addressing a longstanding tension in Islamic education management scholarship.⁴⁹

By synthesizing literature published over the past decade (2017–2026), this study contributes to the field in two ways. Empirically, it maps dominant trends and recurring limitations in madrasah management research⁵⁰. Conceptually, it proposes a unifying lens that integrates leadership, culture, and innovation into a coherent governance model. In doing so, the study responds directly to calls for more integrative and theory-building research in Islamic education management, moving beyond descriptive and variable-based studies toward a more systemic and sustainable understanding of madrasah governance.

Islamic Values–Organizational Culture–Governance Nexus in Madrasah Management



The figure illustrates an integrative conceptual framework derived from the thematic synthesis of the Systematic Literature Review (SLR), positioning organizational culture as the core governance architecture in Islamic education management at madrasahs. The model visualizes how Islamic values, organizational culture, leadership practices, innovation, and quality sustainability are interconnected within a coherent management system. At the top of the framework are Islamic Values, which function as the primary normative foundation of madrasah governance. Values such as amanah (trustworthiness), shūrā (consultative decision-making), integrity, discipline, and collective responsibility are not treated merely as individual ethical orientations, but as institutional principles that guide organizational direction, legitimacy, and accountability. These values provide the moral and epistemic basis upon which management practices are justified and sustained.

The middle layer presents Organizational Culture as Governance Architecture, emphasizing its role as the institutional space where Islamic values are internalized and translated into shared meanings, norms, routines, and decision-making mechanisms. In this position, organizational culture operates as a mediating structure that connects normative ideals with day-to-day managerial practices. Rather than functioning as a secondary or supportive variable, culture is conceptualized as the structural backbone of madrasah governance that shapes how leadership is exercised, how innovation is accepted, and how quality is maintained over time.

The lower layer depicts Leadership Practices, Innovation, and Quality Sustainability as dynamically interconnected domains. The bidirectional relationships indicate that leadership practices both influence and are constrained by organizational culture, innovation emerges as a culturally embedded process rather than a purely technical intervention, and quality sustainability is achieved through the continuous interaction between leadership and innovation within a stable yet adaptive cultural framework. This interaction underscores that sustainable quality in Islamic education cannot be attained through leadership or innovation alone, but requires a coherent organizational culture that legitimizes change and ensures continuity.

Overall, the figure reinforces the central argument of this study that organizational culture should be understood as the integrative axis of Islamic education management. It frames culture as the mechanism through which Islamic values are institutionalized and through which leadership effectiveness, innovation processes, and long-term quality sustainability are realized in madrasah governance. Regarding placement, this figure is most appropriately located in the Discussion section, particularly within a subsection addressing theoretical contribution or conceptual synthesis. Since the model represents an outcome of the SLR rather than an a priori assumption or methodological tool, it should not be placed in the introduction or methodology sections. Positioned within the discussion, the figure serves to visually consolidate the study's novelty and to clarify its contribution to both Islamic education management and global organizational theory.

To strengthen its theoretical positioning, this study situates the findings of the Systematic Literature Review (SLR) within broader global theories of organizational culture and educational management. The synthesis aligns with classical organizational culture theory, which conceptualizes culture as a system of shared meanings, values, and assumptions that shape organizational behavior and decision-making processes beyond formal structures. In this sense, the role of organizational culture in madrasah manage-

ment corresponds closely with Schein's view of culture as an institutionalized mechanism that governs how organizations adapt, integrate, and sustain themselves over time.

Furthermore, the findings resonate with governance-oriented perspectives in educational management, which emphasize that effective leadership and innovation are contingent upon the existence of a coherent organizational culture that legitimizes authority and stabilizes change. Global leadership theories increasingly move away from leader-centric models toward process-based and institutional perspectives, where leadership is embedded within organizational routines, norms, and cultural practices. This study extends such perspectives by demonstrating that, in the context of Islamic education, organizational culture serves not only managerial functions but also normative and ethical ones, grounded in Islamic values such as *amanah* (trustworthiness), *shūrā* (consultation), integrity, and collective responsibility.

From an institutional theory standpoint, the findings support the argument that organizations achieve sustainability when formal rules and managerial innovations are aligned with deeply rooted cultural norms. Madrasahs that successfully integrate organizational culture into governance structures exhibit characteristics of institutional resilience, where change is internalized rather than imposed. This parallels global discussions on sustainable organizational change, which highlight culture as a prerequisite for long-term effectiveness rather than a by-product of reform initiatives.

By embedding Islamic education management within these global theoretical frameworks, this study contributes to the international discourse by offering a context-sensitive yet theoretically robust perspective. It demonstrates that madrasah organizational culture can be analytically understood using established organizational and governance theories, while simultaneously enriching those theories with normative insights derived from Islamic educational traditions. In doing so, the study bridges local Islamic education practices with global management theory, reinforcing the relevance and transferability of its conceptual contributions.

Limitations of the Study

Despite its contributions, this Systematic Literature Review (SLR) has several limitations that should be acknowledged. First, the literature selection was confined to two primary databases, namely Google Scholar and Garuda (Indonesian Digital Reference System). While Google Scholar provides broad coverage of both international and national publications, and Garuda ensures representation of officially indexed national journals, this scope may have excluded relevant studies indexed in other international databases such as Scopus or Web of Science. Consequently, the findings of this review should be interpreted as representative of the dominant discourse in accessible and nationally indexed literature rather than as an exhaustive mapping of all global research on Islamic education management. Second, the review adopted a PRISMA-based narrative synthesis approach rather than a quantitative meta-analysis. This methodological choice was intentional, given the conceptual diversity, methodological heterogeneity, and contextual specificity of madrasah management studies. However, the narrative approach limits the ability to statistically measure effect sizes or to compare the relative strength of relationships among variables across studies. As a result, the conclusions emphasize conceptual patterns and thematic convergence rather than causal generalizations.

Third, the majority of the reviewed studies are context-specific, predominantly situated within Indonesian madrasah settings. While this contextual concentration

strengthens the relevance of the findings for national Islamic education governance, it also restricts the generalizability of the conclusions to other countries or Islamic education systems with different institutional, regulatory, and cultural frameworks. Comparative cross-national perspectives on madrasah organizational culture remain limited in the existing literature and could not be fully addressed in this review. Fourth, the review is subject to publication bias, as it relies primarily on peer-reviewed journal articles. Relevant insights from policy documents, institutional reports, or unpublished studies may not be adequately represented. In addition, the reliance on keyword-based searches may have resulted in the exclusion of studies that discuss organizational culture implicitly without using explicit terminology related to culture or management.

Finally, although this SLR provides a systematic synthesis of literature published between 2017 and 2026, the rapidly evolving landscape of digital transformation and educational governance means that some recent developments – particularly in relation to artificial intelligence, advanced digital governance, and post-pandemic institutional reforms may not yet be fully captured. Future research is therefore encouraged to update and extend this synthesis as new empirical and theoretical studies emerge.

CONCLUSION

Based on the results of the Systematic Literature Review (SLR) employing a narrative PRISMA approach on publications from 2017 to 2026, this study affirms that organizational culture constitutes a key element in Islamic education management within madrasahs. The synthesis of the literature indicates that madrasah leadership, quality enhancement, and managerial innovation cannot be understood in isolation from organizational culture as a system of collective values and meanings that regulates behavior, decision-making processes, and the sustainability of institutional governance. Nevertheless, the majority of previous studies continue to position organizational culture as a supporting variable or as a consequence of leadership, rather than as the core architecture of madrasah management.

This study contributes by reconstructing madrasah organizational culture as an integrative foundation that bridges Islamic values with modern managerial practices. The SLR findings demonstrate that madrasah innovation and transformation are more sustainable when supported by an adaptive, participatory, and institutionalized organizational culture, rather than relying solely on structural policies or technical interventions. Accordingly, strengthening Islamic education management requires policy and practical approaches that consciously manage organizational culture as a central instrument of governance. Future empirical research is needed to further examine organizational culture-based madrasah management models across diverse institutional contexts of Islamic education.

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