



Strategies of Madrasah Principals in Fostering an Islamic Work Culture to Improve Teacher Performance

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ABSTRACT

Purpose - The performance of its educators greatly influences the quality of education at the Madrasah Ibtidaiyah (MI) level. This study analyzes the strategic measures taken by madrasah principals to instill a work culture grounded in Islamic values and their impact on teacher performance at MIN Lima Puluh Kota

Methodology - This study employs a qualitative approach with a field research design. Data were collected through in-depth interviews, direct observation, and archival analysis involving administrators and faculty members. Data validity was ensured through triangulation, while the analysis was based on the interactive framework developed by Miles, Huberman, and Saldaña.

Findings - The research findings indicate that madrasah principals implement management functions—including planning, organizing, executing, and supervising—in an integrated manner to foster an Islamic work culture. The implementation of this culture has a positive impact on improving discipline, responsibility, work motivation, self-development skills, and the creation of harmonious working relationships among madrasah members. Although there are several obstacles, such as differences in teachers' readiness to adapt and limited financial resources, the program continues to run smoothly thanks to effective leadership support and the involvement of various external parties.

Contribution - Based on the research findings, consistency in setting a good example and strengthening reward mechanisms is necessary for an Islamic work culture to continue developing and make a sustainable contribution to improving the quality of education. This study also highlights the importance of consistent managerial leadership and strengthening the incentive system—supported by regulations from the Ministry of Religious Affairs—to ensure the sustained quality of madrasah ibtidaiyah.

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INTRODUCTION

Improving the quality of education has become one of the top priorities in human resource development in various countries, including Indonesia. In Islamic educational institutions, quality improvement is not

limited to students' academic achievements but also encompasses character building and the reinforcement of Islamic values as part of the institutional identity. Nevertheless, various evaluation findings indicate that education in Indonesia still faces several significant challenges. The Global Education Monitoring Report, published by UNESCO, as cited in (Wahyudi et al., 2022) reveals that the quality of learning and educators' professionalism still require attention and continuous improvement. Similar challenges are also faced by several madrasahs in the areas of institutional management, organizational culture development, and the optimization of educational human resources (Hartono et al., 2023). In this context, teachers occupy a strategic position because the success of the educational process is closely tied to their professional performance in planning instruction, conducting learning activities, performing assessments, and continuously developing their competencies. Previous research indicates that teacher performance is influenced by internal factors – such as motivation, commitment, and work ethic – as well as external factors, including the leadership of the madrasah principal, organizational climate, and the work culture that develops within the educational environment (Aceh et al., 2024).

Issues regarding teacher performance and work culture are also relevant to the Lima Puluh Kota State Elementary Madrasah (MIN). Based on the researcher's initial observations and preliminary communication with the madrasah community, the development of a shared work culture grounded in Islamic values still requires ongoing reinforcement. The application of Islamic values in daily professional activities has not necessarily been uniformly internalized in teachers' work behavior. Several aspects – such as discipline, responsibility toward assigned tasks, consistency in implementing institutional programs, collaboration among educators, and initiative in professional development – still require further attention. This situation indicates that the presence of Islamic values as an institutional identity does not automatically guarantee the formation of a strong Islamic work culture in daily organizational practices. Therefore, the challenges faced by madrasahs are not merely about improving teacher performance, but also about transforming Islamic values from normative principles into tangible work behaviors.

One relevant concept for understanding this issue is Islamic work culture. Islamic work culture refers to a set of values, norms, beliefs, and work behaviors rooted in Islamic teachings and used as guidelines in carrying out professional responsibilities (Putra et al., 2025). From this perspective, work is not only an organizational obligation but also a form of worship that demands responsibility, honesty, professionalism, and concern for the common good. Values such as *itqan*, *amanah*, *shidq*, *istiqamah*, *tawadhu'*, and *ta'awun* serve as the ethical foundation for shaping professional behavior in Islamic educational institutions (Zulkarnain et al., 2024). However, the mere presence of these values in institutional regulations, religious activities, or organizational slogans does not automatically guarantee their application in daily work practices. From the perspective of Edgar H. Schein's organizational culture theory, culture develops through shared values and underlying assumptions that influence how organizational members think and act. Therefore, the main challenge in building an Islamic work culture is not merely introducing Islamic values, but ensuring that these values are internalized and consistently reflected in teachers' professional behavior.

The process of internalizing Islamic values into organizational practices is closely linked to the strategic role of the madrasah principal. As the leader of the institution, the principal is responsible not only for managerial and administrative functions but also for guiding organizational behavior and fostering a work environment that supports value-based professional performance. From a transformational leadership perspective, leaders act as agents of change capable of inspiring, building motivation, and strengthening the organization's commitment to achieving shared goals (Maymuri et al., 2025). In the context of madrasahs, this role also includes the principal's ability to serve as a role model in practicing Islamic values. Through exemplary conduct, professional development, strengthening discipline, religious activities, communication, supervision, and teacher development, the madrasah principal can facilitate the transformation of Islamic values into shared work practices. This type of leadership is expected to create an organizational environment that supports the continuous improvement of teachers' professional performance (Hakim et al., 2026).

Previous research has examined the relationships among school principals' or madrasah heads' leadership, organizational culture, and teacher performance. Most of these studies have focused on academic supervision, work motivation, transformational leadership, or organizational culture as variables related to teacher performance. Research on Islamic work culture has also expanded, particularly regarding Islamic work ethics and the role of religious values in shaping professional behavior. However, most of the existing

literature still tends to view leadership, organizational culture, and teacher performance as independent variables or as statistical relationships between variables. Consequently, attention to the managerial processes and concrete strategies used by madrasah principals to foster an Islamic work culture and to transform Islamic values into shared professional practices remains relatively limited. Thus, the research gap does not lie solely in the number of studies on Islamic work culture but in the need to explore how leadership strategies, exemplary behavior, habit formation, coaching, supervision, and the internalization of values function as an integrated process in shaping teachers' work behavior. The novelty of this study lies in its focus on the strategies and processes used by madrasah principals to foster an Islamic work culture within the empirical context of MIN Lima Puluh Kota, rather than merely examining the relationship between leadership, organizational culture, and teacher performance.

Based on the empirical issues and research gaps outlined above, this study aims to examine the strategies used by madrasah principals to foster an Islamic work culture and their contribution to improving teacher performance at MIN Lima Puluh Kota. Theoretically, this study is expected to contribute to research on Islamic educational management, particularly by providing a deeper understanding of the relationship among madrasah principals' leadership, the process of internalizing Islamic work values, and teacher performance. In practical terms, the results of this study are expected to inform madrasah principals and Islamic education policymakers in developing human resource management strategies that integrate professional development with the systematic and sustainable internalization of Islamic values within the organizational context.

METHODOLOGY

Research Design

This is a field study employing a qualitative approach, specifically descriptive qualitative research. This approach was chosen because the study does not focus on measuring numerical data but rather on gaining an in-depth understanding of madrasah principals' strategies for fostering an Islamic work culture and their impact on teacher performance. Descriptive qualitative research is used to describe and interpret phenomena systematically based on the actual conditions found in the field, without manipulating the research setting or variables (Furidha, 2024). Through this approach, the researcher seeks to understand phenomena as they occur naturally, drawing on the experiences, perceptions, and perspectives of informants directly involved in madrasah activities. Data are obtained through observation, interviews, and documentation to provide comprehensive information on the strategies implemented by the madrasah principal, the implementation of Islamic work culture, and their contribution to improving teacher performance.

Participant

The research subjects consisted of the madrasah principal, the vice principal, and several teachers deemed to possess information on the implementation of an Islamic work culture. Informants were selected through purposive sampling, taking into account their level of involvement in the study's activities. The madrasah principal was identified as the primary data source because of their role in designing policies and guiding the implementation of the work culture within the madrasah.

Table 1. Characteristics of the Informants

Informant	Position	Number of Participants	Role
Madrasah Principal	MIN Principal	1 person	Primary informant on work culture strategy
Madrasah Vice Principal	Vice Principal	1 person	Execution and evaluation
Teacher	Teacher	2 persons	Implementation of work culture

Data Collection

Data collection in this study was conducted through semi-structured interviews, non-participant observation, and documentation. These techniques were selected to obtain comprehensive information on the strategies implemented by the madrasah principal to foster an Islamic work culture and their contribution to improving teacher performance.

Semi-structured interviews were conducted with the madrasah principal, vice principal, and selected teachers. This type of interview used a prepared interview guide containing questions related to the planning,

implementation, supervision, and evaluation of the Islamic work culture, while allowing the researcher to ask follow-up questions based on the participants' responses. The interview with the madrasah principal focused primarily on the strategies and policies for developing an Islamic work culture. The interview with the vice principal focused on the implementation, coordination, and evaluation of the programs. In contrast, interviews with teachers explored their experiences, perceptions, and changes in their work behavior following the implementation of the Islamic work culture.

In addition to interviews, the researcher conducted non-participant observations, in which the researcher observed activities in the madrasah without directly participating. An observation was conducted to obtain empirical evidence of how Islamic work culture was implemented in daily madrasah activities. The observed aspects included teacher discipline, punctuality, completion of administrative responsibilities, cooperation among teachers, participation in religious activities, communication and interpersonal relationships, and the principal's exemplary behavior and supervision.

Documentation was also used as supporting data to complement information obtained through interviews and observations. Relevant documents included madrasah programs, work plans, attendance records, documentation of religious activities, teacher development activities, and other documents related to the implementation of the Islamic work culture.

The use of these three data collection techniques enabled the researcher to compare information obtained from different sources and methods. This process supported data triangulation and strengthened the credibility of the findings regarding the strategies of madrasah principals in fostering an Islamic work culture and improving teacher performance (Malik et al., 2025).

Data Analysis

The collected data were analyzed using the Miles, Huberman, and Saldaña interactive model, which was applied continuously throughout the research process. The stages of analysis included simplifying the data, organizing it into an easily understandable format, and interpreting it to conclude consistent with the research focus. The analysis was conducted from the start of data collection through the study's completion, enabling the researcher to identify patterns relevant to the study's objectives.

Data Validity

To ensure the validity of the data, this study employed a triangulation approach. Verification was conducted by comparing information obtained from various sources and cross-checking it using more than one data collection technique. Through this approach, the data collected is expected to be highly credible and to objectively describe the madrasah principals' strategies for developing an Islamic work culture to improve teacher performance (Fadli, 2021).

FINDINGS

An Overview of the Work Culture of Elementary Madrasah Teachers

According to (Mukhtar S et al., 2026) The work ethic in Islam reflects a person's character and outlook on life, as manifested in how they understand, internalize, and carry out their work as a form of devotion to Allah SWT. Work is viewed not merely as a means of meeting one's basic needs, but also as a form of worship and charitable deeds that encourage individuals to perform at their best. Therefore, the Islamic work ethic is measured not only by levels of productivity and work achievements, but also by the spiritual values, moral integrity, and ethical conduct that accompany the fulfillment of every professional duty and responsibility (Inayah et al., 2026).

The research findings indicate that the work culture of teachers at the Lima Puluh Kota State Elementary Madrasah is generally in the "fairly good" category. This finding was obtained primarily through non-participant observations of teachers' daily activities in the madrasah. It was supported by information obtained through interviews with the madrasah principal, vice principal, and teachers. The observations showed that most teachers had fulfilled their professional responsibilities in accordance with applicable regulations. This was reflected in their relatively punctual attendance, preparation of teaching materials before lessons, and active participation in various activities organized by the madrasah. In addition to carrying out their roles as instructors, teachers were also observed to provide guidance and contribute to students' character development.

The observation findings were reinforced by interviews with the madrasah principal, who explained that teachers generally demonstrated responsibility in carrying out their duties and participating in madrasah

programs. One teacher also explained that teaching was viewed not merely as a professional obligation but as a form of worship, which encouraged greater responsibility in carrying out teaching duties. These findings indicate that the madrasah's work culture has been shaped by both professional practices and the internalization of Islamic values in teachers' daily activities.

Nevertheless, this study still identified several areas requiring attention. Levels of discipline and work ethic are not yet consistent among all teachers. Some teachers remain less active in participating in competency-building activities and ongoing professional development. In addition, an individualistic work style remains evident among some teachers, indicating that collaboration in implementing madrasah programs has not yet been optimized. If these issues are not addressed, the effectiveness of educational program implementation may be compromised.

Based on the analysis results, the work culture of teachers is influenced by various interrelated factors. Internally, motivation, competence, professional commitment, and religious understanding influence teachers' work behavior. Externally, the leadership of the madrasah principal, the organizational climate, the reward system, the availability of facilities, and support from various parties also contribute to the formation of work culture. These findings are consistent with (Setyoningrum et al., 2023) who state that improvements in teacher performance depend not only on personal abilities but also on a work environment that fosters a positive organizational culture.

Strategies of Madrasah Principals for Developing an Islamic Work Culture

In an effort to foster an Islamic work culture at the Lima Puluh Kota State Elementary Madrasah, the principal has implemented various managerial strategies based on the POAC management functions (Planning, Organizing, Actuating, and Controlling) (Istikomah et al., 2026). This approach is applied systematically to ensure that Islamic values are internalized in all work activities of the madrasah community. The POAC model is viewed as aligned with the concept of idarah from an Islamic perspective, which emphasizes the importance of targeted planning, the proportional distribution of tasks and authority, the execution of work grounded in trust and responsibility, and continuous oversight to ensure that organizational goals are achieved effectively and in accordance with the principles of Sharia (Anugrah et al., 2025). A summary of the interview results with the madrasah principal, vice principal, and teachers indicates that the strategies implemented focus on the internalization of Islamic values through exemplary behavior, habit formation, supervision, competency development, and rewards. A summary of these findings is presented in Table 2.

Table 2. Summary of Interview Results

Informant	Focus	Key Findings	Conclusion
Principal	POAC Strategy	An Islamic work culture is fostered through role modeling, discipline, trustworthiness (amanah), supervision, training, and recognition.	The POAC approach supports the internalization of an Islamic work culture.
Vice Principal	Impact of Implementation	Improvements were observed in discipline, administrative practices, religious activities, and teacher collaboration.	An Islamic work culture enhances professionalism.
Teacher	Experience	Teaching is regarded as an act of worship, leading to greater responsibility and commitment.	Spiritual values strengthen work ethic.

Planning Stage

The development of an Islamic work culture at the Lima Puluh Kota State Elementary Madrasah began with a focused planning process. In line with this (Shobri, 2025)The madrasah principal first integrated Islamic values into the institution's vision and mission, establishing them as the foundation for implementing various educational programs. Values such as trustworthiness, discipline, honesty, responsibility, and professionalism were adopted as the primary guidelines for formulating madrasah policies (Amalia & Syaifuddin, 2025). In line with this vision and mission, the madrasah principal has developed various programs that support the establishment of an Islamic work culture. These programs are designed to address both short-term and long-term needs. Routine activities aim to foster religious practices and improve work discipline. At the same time, long-term programs focus on building an organizational culture grounded in Islamic values and oriented toward improving the quality of education.

Organizing Stage

During the organizational phase, the madrasah principal assigns roles and responsibilities to all parties involved in implementing the program. To support the successful implementation of an Islamic work culture, a team was formed comprising the deputy principal, senior teachers, religious advisors, and other parties capable of supporting organizational cultural change. Each individual was assigned tasks based on their competencies and areas of expertise. This step is taken to ensure that the program runs more effectively and efficiently. In addition, coordination among departments is strengthened by a clear division of labor, enabling communication and the focused implementation of activities.

Implementation Phase

The success of implementing an Islamic work culture is greatly influenced by the madrasah principal's role as a role model for the entire school community. Therefore, the principal strives to demonstrate behavior that reflects Islamic values through discipline, integrity, responsibility, and commitment in carrying out their duties. This exemplary behavior serves as an effective strategy for fostering a positive work culture within the madrasah. This finding is reinforced by the results of interviews with madrasah principals who stated:

"We strive to make an Islamic work culture a part of our daily routine, not just a formal program. Teachers must serve as role models in discipline, trustworthiness, and responsibility."

This statement aligns with (Muspawi, 2021) who notes that madrasah principals not only formulate policies but also strive to instill Islamic values through consistent practice and leading by example in daily activities, so that an Islamic work culture can develop as part of the organization's character. In an effort to improve the quality of human resources, teachers are also given opportunities to participate in various competency-building activities, such as training, seminars, workshops, and other academic forums. In addition to enhancing competencies, the madrasah principal also provides motivation and recognition to teachers who demonstrate outstanding achievements or performance as a form of appreciation for their dedication.

Controlling Phase

Monitoring of the implementation of Islamic work culture is conducted on an ongoing basis through academic and managerial supervision. These activities aim to ensure that all planned programs are carried out in accordance with the established objectives. The principle of itqan—working optimally and to a high standard—serves as the foundation for this monitoring process.

Table 3. Summary of Observation Results

Observed Aspect		Observation Indicators	Observation Results
Program Planning		Preparation of the Islamic work culture program during the annual work meeting	The Islamic work culture program is jointly developed with teachers through the annual work meeting and incorporated into the madrasah's annual program.
Teacher Discipline		Attendance, punctuality in teaching, and completion of administrative tasks	Most teachers arrive on time, teach according to schedule, and prepare instructional documents as required.
Principal's Supervision		Academic supervision and regular program evaluation	The principal conducts classroom supervision and regularly evaluates program implementation.
Islamic Work Environment		Relationships among teachers, communication, and workplace atmosphere	Relationships among teachers are harmonious, characterized by mutual respect and adherence to Islamic ethics.
Implementation Challenges		Obstacles in implementing the Islamic work culture	Some teachers still require further professional guidance, and limited funding remains a constraint for human resource development.

Through continuous monitoring and evaluation, obstacles that arise can be identified early, enabling appropriate solutions to be provided promptly. Thus, the Islamic work culture is not merely an administrative program but evolves into values and practices deeply embedded in madrasah life, supporting the continuous

improvement of teacher performance (Faruqi et al., 2008). The results of field observations reinforce the interview data, indicating that an Islamic work culture is evident across various madrasah activities. A summary of the observation results is presented in Table 3.

The Influence of an Islamic Work Culture on Teacher Performance

According to Toto Tasmara (2002), the Islamic work ethic stems from a strong understanding of tawhid and serves as the primary foundation for a Muslim's work behavior. Therefore, work is not perceived merely as an activity oriented toward material gain, but rather as part of the practice of worship that reflects the quality of one's faith. This perspective positions work as an activity with a spiritual dimension, so that every effort carried out professionally and responsibly not only yields worldly benefits but also earns divine reward from Allah SWT (Ningsih & Irkhami, 2025). The research findings indicate that implementing an Islamic work culture at the Lima Puluh Kota State Elementary *Madrasah* has significantly improved the quality of teachers' performance. This impact is evident not only in the performance of professional duties but also in the development of spiritual attitudes and social relationships characteristic of an Islamic educational environment.

Improving Discipline and Responsibility at Work

One of the changes observed after the implementation of an Islamic work culture is an increase in teachers' discipline in carrying out their duties. Values such as trustworthiness, sincerity, and steadfastness encourage teachers to take greater responsibility for the work entrusted to them. This is reflected in their punctuality, their diligence in preparing teaching materials, and their commitment to conducting the learning process to the best of their ability. This finding is reinforced by the results of an interview with one of the teachers, who stated:

" We feel a greater sense of responsibility in teaching because this work is viewed as a form of worship, not merely as fulfilling an administrative duty."

This statement indicates that teachers view their profession not merely as a formal job, but also as a form of devotion to Allah SWT. This spiritual awareness motivates teachers to carry out their duties with a sense of responsibility, discipline, and commitment to improving the quality of learning. The results of an interview with the Deputy Principal of the madrasah further reinforce these findings. He stated:

"Since the Islamic work culture has been consistently implemented, we have observed positive changes among the teachers. Discipline has improved, classroom management has become more organized, teachers are more actively participating in religious activities, and cooperation among teachers has also improved compared to before."

This statement aligns with (Sari & Munthe, 2025), who note that implementing an Islamic work culture not only enhances individual teachers' discipline but also improves the quality of their collaboration and professionalism in carrying out their duties within the madrasah environment. More than just an administrative obligation, the teaching profession is understood as a form of service that holds the value of worship. This awareness fosters a stronger sense of responsibility, leading teachers to strive to perform their work earnestly and with full dedication. Ultimately, this improves the quality of educational services provided to students.

Promoting the Development of Teacher Competencies

An Islamic work culture also plays a role in fostering a spirit of learning and self-development. In Islamic teachings, the pursuit of knowledge is highly valued and serves as an incentive for teachers to continually improve their professional capabilities. As a result, teachers are more motivated to participate in various professional development activities, such as training sessions, seminars, workshops, and other academic forums.

The support provided by the madrasah principal further strengthens these efforts. A positive work environment encourages teachers to innovate in their teaching, utilize more creative teaching materials, and improve their ability to manage the teaching and learning process. Thus, an Islamic work culture not only strengthens religious character but also enhances teachers' academic and professional competencies.

Fostering a Work Ethic Rooted in Religious Values

Research findings indicate that an Islamic work culture fosters a stronger work ethic. Teachers have an internal drive to perform at their best because their work is viewed as a trust for which they must be accountable. Motivation stemming from religious awareness tends to be stronger and more enduring than motivation driven solely by material factors or rewards.

Values such as honesty, hard work, professionalism, and responsibility serve as guidelines in carrying out daily activities. These conditions encourage teachers to consistently give their best to their students while continuously improving their own quality as educators.

Fostering Harmonious Working Relationships

In addition to affecting individual teachers, an Islamic work culture also influences the madrasah's work environment. Instilling the value of *Ukhuwah Islamiyah* helps build closer relationships among teachers, educational staff, and madrasah administrators. Attitudes of mutual respect, mutual assistance, and cooperation become part of the culture that develops within the organization.

A harmonious work environment provides comfort for all members of the madrasah community as they carry out their duties. Good relationships among staff also strengthen solidarity and facilitate the resolution of various issues that arise in the implementation of educational programs. Thus, a work climate is created that more effectively supports the achievement of the madrasah's goals.

Factors Supporting and Hindering the Implementation of an Islamic Work Culture

The sustainability of an Islamic work culture in madrasahs is influenced by several factors originating both within and outside the institution. These factors can serve as both strengths and challenges in the implementation process.

Internal Factors

(Utami et al., 2025) explains that the behavior and example set by the school principal play a crucial role in shaping and transforming organizational culture within the educational environment. According to him, the influence of a leader's concrete example is far more effective than the mere implementation of rules or administrative policies in driving changes in school culture. Leadership characterized by a clear vision, high integrity, and the ability to manage an organization is a vital asset in steering changes in work culture. The madrasah principal serves as the primary driving force in ensuring that Islamic values are internalized within the organization. Although various programs have been implemented, obstacles persist within the organization. One of the most common challenges is the varying levels of readiness among teachers to embrace change. Some teachers require more time to adjust to the new work habits and culture implemented by the madrasah. Additionally, an imperfect reward system sometimes leads to a decline in motivation among some teachers. This situation can affect the consistency of maintaining the established work culture.

External Factors

(Nur et al., 2026) explains that the involvement of various parties outside the madrasah also supports the program's success. Support from the madrasah committee, students' parents, the community, and government policies through the Ministry of Religious Affairs has contributed positively to the implementation of various work culture programs. This support can take the form of legitimacy, resource assistance, or participation in madrasah-organized activities. Budget constraints remain a challenge in implementing various programs aimed at developing a work culture and enhancing teacher competencies. In addition, a social environment that does not always align with religious values can also affect the successful implementation of an Islamic work culture. Therefore, sustained efforts are needed to ensure that the values instilled in madrasahs can be maintained.

DISCUSSION

Research findings indicate that the development of an Islamic work culture at MIN Lima Puluh Kota does not depend solely on formal programs or the structural implementation of management functions. Rather, the process emphasizes efforts to instill Islamic values into daily work practices. Values such as trustworthiness, discipline, responsibility, cooperation, and professional commitment are developed through leadership by example, habit formation, guidance, communication, and supervision. This indicates that the madrasah's status as an Islamic educational institution does not automatically result in work behavior grounded in Islamic values. A continuous process of internalization is necessary for these values to truly become part of the organization's habits and culture.

In this process, in line with Mukhlisin et al. (2025), the madrasah principal plays a crucial role not only as the institution's administrator but also as the guide for a value-oriented organizational culture. The functions of planning, organizing, executing, and supervising are used to create a work environment that supports the application of Islamic values. However, the success of this strategy is determined not only by the existing systems and rules but also by the principal's consistency in leading by example. Through exemplary conduct,

mentoring, motivation, competency development, and the strengthening of religious activities, the principal plays a role in integrating Islamic values with the demands of teacher professionalism.

The implementation of an Islamic work culture in this study is also linked to positive changes in teachers' behavior and performance. These changes are evident in increased discipline, a sense of responsibility, work motivation, professional commitment, competence, and the ability to collaborate. These conditions demonstrate that viewing work as a trust (*amanah*) and part of worship can foster an internal sense of purpose in carrying out one's duties. Thus, an Islamic work culture not only influences individual behavior but also contributes to building more harmonious and collaborative working relationships within the madrasah environment (Holili & Shafa MF, 2025).

On the other hand, the process of developing an Islamic work culture still faces several obstacles, particularly differences in teachers' readiness to adapt to change, limited recognition of performance, and resource constraints. These findings underscore that organizational cultural change takes time and cannot rely solely on the madrasah principal's role. The sustainability of an Islamic work culture requires the active involvement of teachers, organizational support, consistent coaching, adequate reward, and human resource development systems. Therefore, an Islamic work culture can be understood as an ongoing process that connects religious values with managerial practices and professional behavior to support improvements in teacher performance.

CONCLUSION

Based on the research findings, the development of an Islamic work culture at the Lima Puluh Kota State Elementary Madrasah is achieved not only through the application of general management functions but also through the ongoing integration of Islamic values into daily managerial practices and teachers' professional activities. The research findings indicate that the school principal plays a strategic role in transforming values such as discipline, responsibility, trustworthiness, cooperation, and professional commitment from mere norms into shared work practices. This process is carried out through interrelated strategies, including values-based planning, exemplary leadership, professional development, fostering religious practices, communication, supervision, and the continuous reinforcement of teachers' sense of responsibility.

A key finding of this study is that the development of an Islamic work culture does not operate as a standalone program within the madrasah environment but is instead integrated into the organization's routine activities and the principal's leadership practices. The effectiveness of these strategies depends not only on formal regulations or institutional programs but also on the consistency of madrasah principals in setting a good example and establishing mechanisms that enable teachers to continuously practice and internalize Islamic values. In this context, an Islamic work culture functions as a managerial process that links religious values to professional behavior, rather than merely serving as a symbolic identity for the institution.

The research findings also indicate that the internalization of an Islamic work culture contributes to improvements in several aspects of teacher performance, particularly discipline, responsibility, work motivation, professional commitment, cooperation, and social relationships within the madrasah community. However, the implementation process is not without its challenges. Differences in teachers' readiness to accept organizational change, limited forms of performance recognition, and resource constraints remain factors that can affect the sustainability and effectiveness of efforts to develop an Islamic work culture. These findings indicate that strengthening an Islamic work culture requires not only value-oriented leadership but also organizational support, teacher participation, and adequate management mechanisms.

Theoretically, this study contributes to the development of Islamic educational management by providing a contextual understanding of how leadership can facilitate the transformation of Islamic values into organizational practices and teachers' work behaviors. The study's findings expand the discussion on organizational culture by demonstrating that the effectiveness of a values-based culture depends on the processes of leadership, habituation, internalization, and continuous reinforcement. Practically, this study provides insights for madrasah principals and education policymakers regarding the importance of systematically and sustainably integrating Islamic values into human resource management, leadership practices, teacher development, and organizational culture.

This study has limitations because it was conducted at a single research site, MIN Lima Puluh Kota, so its findings cannot be generalized to all madrasahs, which have different organizational, cultural, and geographic characteristics. Furthermore, the nature of qualitative research places greater emphasis on gaining an in-depth understanding of participants' experiences and perspectives rather than measuring the statistical strength of the relationship between Islamic work culture and teacher performance. Future research could involve multiple madrasahs in different regions, compare leadership strategies across various Islamic educational institutions, or use mixed-methods or quantitative approaches to more broadly examine the

effectiveness of Islamic work culture in improving teacher performance. Future research could also specifically explore dimensions of Islamic work culture, such as exemplary leadership, the internalization of values, professional recognition, and organizational support.

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Based on the research findings, several recommendations are worth considering. First, madrasah principals need to consistently lead by example and strengthen the implementation of Islamic values within the organizational culture. Second, madrasah supervisors are expected to be more active in providing guidance and support for implementing an Islamic work culture. Third, the Ministry of Religious Affairs needs to expand its support through training programs, mentoring, and financial assistance relevant to the needs of madrasahs. Fourth, teachers need to continue improving their professionalism by treating their educational duties as a trust that must be carried out to the best of their ability. Finally, future research could be conducted using a quantitative approach or through comparative studies across several madrasahs to obtain a broader picture of the influence of Islamic work culture on teacher performance.

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