



The Model of Islamic Work Ethic Values in Strengthening Trust Culture in *Madrasahs*

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ABSTRACT

Madrasahs face challenges in building a sustainable culture of mutual trust amid policy volatility, administrative pressures, and short-term relationships. This study aims to develop a conceptual model of Islamic work ethic values as the foundation for strengthening trust culture in *madrasahs*, targeting the identification of core values, mapping their implementation, and explaining their role in promoting collaboration and improving institutional quality. Using a Systematic Literature Review (SLR) approach guided by PRISMA, data were collected from 12 accredited journal articles published between 2020 and 2025 through the Scopus, Web of Science, Google Scholar, DOAJ, and Garuda databases, using the keywords “Islamic work ethic,” “trust culture,” and “*madrasah*.” Thematic coding analysis and narrative synthesis revealed five interrelated pillars: integrity (moral trust), professionalism (competence trust), innovation (progressive trust), responsibility (reliability trust), and exemplary conduct (affective trust). These values enhance individual performance, synergy among *madrasah* community members, and organizational integrity. The model contributes theoretically by integrating a spiritual-religious perspective into organizational trust theory and practically provides a normative-operational framework for *madrasahs* to create a high-trust collaborative environment, thereby improving educational quality and public legitimacy.

Keywords: Islamic Work Ethic, Trust Culture, *Madrasah*, Organizational Trust, Educational Quality.

ABSTRAK

Madrasah menghadapi tantangan dalam membangun budaya saling percaya yang berkelanjutan di tengah volatilitas kebijakan, tekanan administratif, dan hubungan jangka pendek. Penelitian ini bertujuan mengembangkan model konseptual nilai etos kerja Islami sebagai fondasi penguatan trust culture di *madrasah*, dengan sasaran mengidentifikasi nilai inti, memetakan implementasinya, serta menjelaskan peran dalam mendorong kolaborasi dan peningkatan mutu kelembagaan. Menggunakan pendekatan Systematic Literature Review (SLR) berpedoman PRISMA, data dikumpulkan dari 12 artikel jurnal terakreditasi tahun 2020–2025 melalui database Scopus, Web of Science, Google Scholar, DOAJ, dan Garuda, dengan kata kunci “etos kerja Islami,” “trust culture,” dan “*madrasah*.” Analisis koding tematik dan sintesis naratif mengungkap lima pilar saling terkait: integritas (moral trust), profesionalitas (competence trust), inovasi (progressive trust), tanggung jawab (reliability trust), dan keteladanan (affective trust). Nilai-nilai ini meningkatkan kinerja individu, sinergi antarwarga *madrasah*, serta integritas organisasi. Model ini berkontribusi secara teoretis dengan mengintegrasikan perspektif spiritual-religius ke dalam teori kepercayaan organisasi, serta secara praktis menyediakan kerangka normatif-operasional bagi *madrasah* untuk menciptakan lingkungan kolaboratif berkepercayaan tinggi, sehingga meningkatkan mutu pendidikan dan legitimasi publik.

Kata Kunci: Etos Kerja Islami, Trust Culture, *Madrasah*, Kepercayaan Organisasi, Kualitas Pendidikan.

INTRODUCTION

In the context of Islamic educational institutions, madrasahs hold a strategic role not only as places for the transfer of knowledge but also as institutions for character and moral formation.¹ Education in a madrasah aims to guide students to develop a holistic personality—one that is not only intellectually bright but also morally and spiritually mature. Through a learning process grounded in Islamic values, students are directed to act, behave, and conduct themselves in a commendable manner, both in their relationships with fellow humans and with God.² One crucial aspect determining the quality of a madrasah is the teacher's work ethic, which encompasses professional attitudes and behaviors based on Islamic values such as sincerity (*ikhlas*), trustworthiness (*amanah*), responsibility, discipline, and hard work. An Islamic work ethic serves as the foundation for creating a healthy culture of integrity, which in turn builds a trust culture among teachers, leaders, students, and the community.

Conceptually, work ethic is a universal phenomenon found across various cultures, albeit with different value orientations. In the Western tradition, the Protestant Work Ethic (PWE) emphasizes hard work, discipline, and commitment as a means to achieve worldly success. Conversely, from an Islamic perspective, the Islamic Work Ethic (IWE) positions work as a form of worship and devotion to God, highlighting values of honesty, responsibility, and a balance between life in this world and the hereafter.³ Therefore, the Islamic work ethic in a madrasah is not solely oriented toward achieving results but also toward a spiritual dimension that fosters blessings and sincerity in every work activity.

In the modern educational world, improving institutional performance is no longer sufficient by relying solely on systems, curricula, or physical facilities. Sustainable educational success is born from the quality of strong social relationships among all school members—teachers, madrasah heads, students, and the community.⁴ Healthy, open, and respectful relationships become a source of moral energy that drives the creation of a productive and meaningful learning environment. Here, trust plays a central role as the primary foundation supporting the entire dynamic of educational work. Trust is not only the glue of social relationships but also a determinant of organizational effectiveness and the quality of educational services.⁵ In the madrasah context, trust holds a deeper meaning because it is rooted in spiritual values and Islamic ethics. A trust culture is a prerequisite for creating a

¹ Khofi, Mohammad Bilutfikal. "Pendidikan Karakter Pada Ekstrakurikuler Panahan Di Ma Atqia Bondowoso." *International Conference on Humanity Education and Society (ICHES)*. Vol. 3. No. 1. 2024. <https://proceedingsiches.com/index.php/ojs/article/view/186>

² Rahmadayani, Putri, Badarussyamsi Badarussyamsi, and Minnah el-Widdah. "Penanaman nilai-nilai pendidikan Islam dalam peningkatan karakter religius siswa." *Al-Miskawiah: Journal of Science Education* 1.2 (2022): 213-238. <https://doi.org/10.56436/mijose.v1i2.149>

³ Taghavi, Shiva, and Michael Segalla. "Is work an act of worship? The impact of implicit religious beliefs on work ethic in secular vs. religious cultures." *Journal of Business Ethics* 188.3 (2023): 509-531. <https://link.springer.com/article/10.1007/s10551-023-05325-z>

⁴ WK, Dedi Candira, Idi Warsah, and Jumira Warlijasusi. "Manajemen Pendidikan Terintegrasi untuk Mencapai Keberlanjutan dan Mutu Pendidikan Nasional." *Dirasah: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 8.1 (2025): 118-129. <https://doi.org/10.58401/dirasah.v8i1.1663>

⁵ Gallagher, Shaun, and Enrico Petracca. "Trust as the glue of cognitive institutions." *Philosophical Psychology* 37.1 (2024): 216-239. <https://doi.org/10.1080/09515089.2022.2134767>

work atmosphere that is harmonious, collaborative, and oriented toward improving performance and educational quality.

Trust creates a collaborative environment where every individual feels brave enough to share ideas, receive feedback, and work toward common goals.⁶ A madrasah head who trusts their teachers provides space for innovation in teaching; teachers who trust one another are able to cooperate in lesson planning; and students who trust their teachers are more motivated to learn. Thus, trust becomes the social energy that drives the collective performance of the institution. However, building trust in educational institutions is not easy. Challenges arise from the volatility of educational policies, rapid curriculum changes, and administrative pressures that often make work relationships rigid. On the other hand, the "shadow-of-the-future" in the school context is often short: teachers transfer, principals change, and programs frequently shift direction. Consequently, relationships between parties find it difficult to take deep root, causing cooperation to cease easily before producing a real impact.

When trust weakens, madrasah performance declines: teachers work individually, communication decreases, and innovation is stifled. Therefore, strategies are needed to build "swift trust" through open communication, policy transparency, and consistent leadership by example.⁷ The madrasah head must act as a "bridge of trust" capable of connecting various parties, fostering a sense of security, and strengthening collaboration.

Various previous studies show that the Islamic work ethic plays a significant role in shaping ethical and professional work behavior. Caniago et al. (2023)⁸ assert that a high Islamic work ethic encourages individuals to work with spirit, responsibility, and honesty based on the drive of faith, rather than solely for worldly gain. The spiritual awareness that every action is monitored by Allah SWT fosters integrity, justice, and moral accountability. In line with these findings, Purnama et al. (2021)⁹ prove that Islamic work ethic has a positive and significant effect on teacher performance in pesantren. Values of honesty, responsibility, and professionalism are proven to increase dedication and the quality of work results. The research by Pratama et al. (2023)¹⁰ expands this perspective by showing that Islamic work ethic contributes to employee welfare, both economically and psychologically. The stronger the internalized values of honesty, discipline, and hard work, the higher the level of job satisfaction and welfare. Murtyaningsih (2021)¹¹ emphasizes that lecturers who view work as

⁶ Khofi, Mohammad Bilutfikal. "Collaborative leadership in education: Increasing Teacher participation in decision making." *Journal of Loomingulus ja Innovatsioon* 1.2 (2024): 82-90. <https://doi.org/10.70177/innovatsioon.v1i2.1247>

⁷ Kroeger, Frens, Girts Racko, and Brendan Burchell. "How to create trust quickly: A comparative empirical investigation of the bases of swift trust." *Cambridge Journal of Economics* 45.1 (2021): 129-150. <https://doi.org/10.1093/cje/beaa041>

⁸ Caniago, Indra, et al. "Islamic work ethic in behavioral accounting." *Journal of Islamic Accounting and Business Research* 14.8 (2023): 1281-1299. <https://doi.org/10.1108/JIABR-05-2021-0152>

⁹ Purnama, Chamdan, et al. "Leadership style as moderating variable influence between Islamic work ethic with performance." *Kasetsart Journal of Social Sciences* 42.2 (2021): 233-238. <https://so04.tci-thaijo.org/index.php/kjss/article/view/250886>

¹⁰ Pratama, Fidy Arie, et al. "The Influence of Islamic Work Ethic on the Welfare of Tempe Business Employees in Kedawung-Cirebon District." *IJOBBA: International Journal of Bunga Bangsa Cirebon* 2.2 (2023): 106-112. <https://jurnal.uibbc.ac.id/index.php/ijobba/article/view/1699>

¹¹ Murtyaningsih, Rina. "Kontribusi Etos Kerja Islami Terhadap Kinerja Dosen." *JURNAL PEDAGOGY* 14.1

a form of worship tend to be more diligent, disciplined, and responsible, thus demonstrating superior professionalism. In the entrepreneurship sector, Niswah and Panorama (2022)¹² found that the values of trustworthiness, sincerity, and social responsibility are pillars of success and sustainability for Malay women entrepreneurs in Palembang. Meanwhile, Susanto (2023)¹³ highlights the importance of balance between revelation and reason in understanding work ethic so that its practice remains fair, proportional, and aligned with Islamic principles. In general, the results of these studies confirm that Islamic work ethic has a positive impact on behavior, performance, and individual welfare. However, most of these studies still focus on the personal level and have not reached the organizational cultural dimension, specifically in the context of strengthening a trust culture in madrasahs. Studies linking Islamic work ethic with the formation of a collective trust system that drives collaboration and synergy among Islamic educational institutions, particularly madrasahs, are still very limited. This research offers a new perspective by viewing Islamic work ethic as the basis for forming a trust culture in madrasahs. The approach is empirical, tracing how work ethic values are internalized in teacher work behavior to form a reinforcing mechanism for organizational trust. This study then develops a conceptual model explaining the relationship between strengthening Islamic work ethic, increasing teacher collaboration and institutional synergy, and the sustainable improvement of madrasah educational quality.

METHOD

This research utilizes a Systematic Literature Review (SLR) approach, following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines to systematically identify, evaluate, and synthesize scientific evidence related to Islamic work ethics, trust culture, and organizational culture management in madrasahs. The literature search was conducted across several databases, including Scopus, Web of Science, Google Scholar, DOAJ, and Garuda, using keywords such as (“Islamic work ethics” OR “etos kerja Islami”) AND (“trust culture” OR “organizational trust” OR “budaya saling percaya”) AND (“madrasah” OR “Islamic school” OR “educational institution”). The search was limited to publications from 2020–2025, consisting of scientific journal articles or accredited proceedings in Indonesian and English, with a focus on the context of Islamic education.

The literature selection process was carried out in stages based on PRISMA procedures. At the identification stage, a total of 58 articles were found through relevant keyword combinations across various databases. Next, at the screening stage, duplicates were removed and filtering was conducted based on titles and abstracts, leaving 26 potential articles. The subsequent stage, eligibility, involved a full-text evaluation of 32 articles to ensure compliance with the pre-established inclusion criteria. Finally, at the inclusion stage, 12 articles met all requirements and were declared eligible for in-depth analysis. Below is a

(2021): 139-156. <https://doi.org/10.63889/pedagogy.v14i1.108>

¹² Niswah, Choirun, and Maya Panorama. "Etos kerja islami perempuan melayu pengusaha kerupuk kemplang legendaris Palembang." *Ekonomika Sharia: Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah* 8.1 (2022): 101-124. <https://ejournal.stebisigm.ac.id/esha/article/view/496>

¹³ Susanto, Ari. "Etos Kerja Islami Dalam Perspektif Ahmad Janan Asifudin." *JURNAL PENDIDIKAN YAYASAN PENDIDIKAN AGAMA ISLAM RENGAT* 2.1 (2023). https://ypair.net/ojsypair/index.php/JP_YPAIR/article/view/10

recapitulation of the 12 articles that passed the inclusion stage in the literature selection process. These articles are considered to meet all criteria for relevance and research quality, serving as the analytical foundation for this study. The details of each article are presented in the table 1.

Table 1. Recapitulation of Research Articles

No	Author	Title	Method	Year
1.	Hermawan, et al. ¹⁴	Konsep Amanah dalam Perspektif Pendidikan Islam	Qualitative	2020
2.	Purnama et al. ¹⁵	Leadership style as moderating variable influence between Islamic work ethic with performance	Quantitative	2021
3.	Karsono et al. ¹⁶	Strategi branding dalam meningkatkan kepercayaan masyarakat terhadap madrasah tsanawiyah negeri	Qualitative	2021
4.	Kroegeer et al. ¹⁷	How to create trust quickly: A comparative empirical investigation of the bases of swift trust	Quantitative	2021
5.	Setyosari et al. ¹⁸	<i>Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia.</i>	Qualitative	2021
6.	Niswah et al. ¹⁹	Etos kerja islami perempuan melayu pengusaha kerupuk kemplang legendaris Palembang.	Qualitative	2022
7.	Rahmadayani et al. ²⁰	Penanaman nilai-nilai pendidikan Islam dalam peningkatan karakter religius siswa	Qualitative	2022

¹⁴ Hermawan, Iwan, Nurwadjah Ahmad, and Andewi Suhartini. "Konsep Amanah dalam Perspektif Pendidikan Islam." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12.2 (2020): 141-152. <https://doi.org/10.37680/qalamuna.v12i2.389>

¹⁵ Purnama, Chamdan, et al. "Leadership style as moderating variable influence between Islamic work ethic with performance." *Kasetsart Journal of Social Sciences* 42.2 (2021): 233-238. <https://so04.tci-thaijo.org/index.php/kjss/article/view/250886>

¹⁶ Karsono, Karsono, Purwanto Purwanto, and Abdul Matin Bin Salman. "Strategi branding dalam meningkatkan kepercayaan masyarakat terhadap madrasah tsanawiyah negeri." *Jurnal Ilmiah Ekonomi Islam* 7.2 (2021): 869-880. <https://doi.org/10.29040/jiei.v7i2.2649>

¹⁷ Kroegeer, Frens, Girts Racko, and Brendan Burchell. "How to create trust quickly: A comparative empirical investigation of the bases of swift trust." *Cambridge Journal of Economics* 45.1 (2021): 129-150. <https://doi.org/10.1093/cje/beaa041>

¹⁸ Setyosari, Punaji, and Waras Kamdi. "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia." *International Journal of Instruction* 14.4 (2021): 753-774. <https://eric.ed.gov/?id=EJ1319050>

¹⁹ Niswah, Choirun, and Maya Panorama. "Etos kerja islami perempuan melayu pengusaha kerupuk kemplang legendaris Palembang." *Ekonomika Sharia: Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah* 8.1 (2022): 101-124. <https://ejournal.stebisigm.ac.id/esha/article/view/496>

²⁰ Rahmadayani, Putri, Badarussyamsi Badarussyamsi, and Minnah el-Widdah. "Penanaman nilai-nilai pendidikan Islam dalam peningkatan karakter religius siswa." *Al-Miskawiah: Journal of Science Education* 1.2 (2022): 213-238. <https://doi.org/10.56436/mijose.v1i2.149>

8.	Pratama et al. ²¹	The Influence of Islamic Work Ethic on the Welfare of Tempe Business Employees in Kedawung-Cirebon District.	Quantitative	2023
9.	Khofi ²²	Collaborative leadership in education: Increasing Teacher participation in decision making.	Qualitative	2024
10.	Taghavi et al. ²³	Is work an act of worship? The impact of implicit religious beliefs on work ethic in secular vs. religious cultures	Quantitative	2023
11.	Habibani et al. ²⁴	Inovasi Budaya Organisasi Publik Dalam Era Digital: Peluang Dan Strategi Implementasi	Qualitative	2025
12.	Saputra et al. ²⁵	Implementasi Prinsip-Prinsip Manajemen Islam dalam Pengelolaan Lembaga Pendidikan: Studi pada Madrasah Aliyah di Indonesia.	Qualitative	2025

Based on the recapitulation results in Table 1, it can be concluded that among the 12 articles analyzed, 8 articles used a qualitative approach, while the other 4 used a quantitative approach. These articles were published between 2020 and 2025 in various national and international journals, indicating that the topics of Islamic work ethics and the reinforcement of trust culture in madrasahs remain a relevant focus of academic attention and have experienced significant development within modern Islamic education studies.

Data analysis was conducted through three stages: (1) thematic coding to identify Islamic work ethic values and dimensions of trust culture; (2) narrative synthesis by comparing and integrating findings to discover patterns and research gaps; and (3) the development of a conceptual model portraying Islamic work ethics as the foundation for strengthening trust culture in madrasahs. Data validity was maintained through an audit trail documenting the entire process transparently and source triangulation to minimize interpretive bias. This research produces a mapping of dominant themes, a theoretical synthesis of relationships between variables, and a new conceptual model that can serve as a

²¹ Pratama, Fidya Arie, et al. "The Influence of Islamic Work Ethic on the Welfare of Tempe Business Employees in Kedawung-Cirebon District." *IJOBBA: International Journal of Bunga Bangsa Cirebon* 2.2 (2023): 106-112. <https://jurnal.uibbc.ac.id/index.php/ijobba/article/view/1699>

²² Khofi, Mohammad Bilutfikal. "Collaborative leadership in education: Increasing Teacher participation in decision making." *Journal of Loomingulusus ja Innovatsioon* 1.2 (2024): 82-90. <https://doi.org/10.70177/innovatsioon.v1i2.1247>

²³ Taghavi, Shiva, and Michael Segalla. "Is work an act of worship? The impact of implicit religious beliefs on work ethic in secular vs. religious cultures." *Journal of Business Ethics* 188.3 (2023): 509-531. <https://link.springer.com/article/10.1007/s10551-023-05325-z>

²⁴ Habibani, Rhaysya Admami, and Aldri Frinaldi. "Inovasi Budaya Organisasi Publik Dalam Era Digital: Peluang Dan Strategi Implementasi." *SOCIAL: Jurnal Inovasi Pendidikan IPS* 5.2 (2025): 407-421. <https://doi.org/10.51878/social.v5i2.5365>

²⁵ Saputra, Muh Aril Widi, Mohammad Djamil M. Nur, and Ahmad Syahid. "Implementasi Prinsip-Prinsip Manajemen Islam dalam Pengelolaan Lembaga Pendidikan: Studi pada Madrasah Aliyah di Indonesia." *Jurnal Integrasi Manajemen Pendidikan* 4.1 (2025): 13-22. <https://doi.org/10.24239/jimpe.v4i1.3891>

theoretical and practical reference for strengthening integrity and collaboration in madrasah management.

RESULTS AND DISCUSSION

Integrity

Integrity serves as the moral bedrock for the formation of moral trust within the madrasah environment. It is not merely about honesty but represents self-wholeness where speech, actions, values, and commitments are aligned. An individual with integrity consistently does the right thing even without supervision, recognizing that the ultimate oversight comes from Allah SWT.²⁶ Integrity is a fundamental value taught in Islam and stands as a primary pillar in individual character building. This value encompasses honesty, responsibility, and consistency between words, beliefs, and deeds. Integrity is reflected through empathy, respect, and moral courage in every action. These values align with the *akhlak* (character) of Prophet Muhammad SAW: *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Fathonah* (intelligence), and *Tabligh* (conveying the truth).²⁷

In the Islamic view, integrity must be applied across three main dimensions: the relationship with Allah, the relationship with fellow humans, and the relationship with oneself.²⁸ These three form a complete moral unity—one cannot be said to possess integrity if they are honest with others but neglect obedience to Allah or remain inconsistent with their personal principles.²⁹ Muhammad Abduh, a Muslim reformer, emphasized that moral integrity is the key to renewing Islamic society. According to him, the progress of the *Ummah* cannot be achieved without a foundation of honesty, responsibility, and solid character. Meanwhile, Ali Shariati, an Iranian intellectual and reformer, viewed integrity as a commitment to high moral principles. He asserted that integrity is not just about speaking the truth, but also about the moral courage to uphold social and spiritual justice. Thus, integrity becomes the path toward forming an authentic, fair, and responsible individual before God and fellow humans.³⁰

The views of these two figures affirm that integrity is not just a moral concept, but a transformative force capable of changing individuals and society. In the context of Islamic education, especially in madrasahs, integrity becomes the spirit that animates all educational activities. The essence of integrity in a madrasah lies in moral consistency in fulfilling the

²⁶ Sugiharto, Bambang, and Muhammad Syaifullah. "Pengawasan dalam perspektif Islam dan manajemen." *ILTIZAM Journal of Shariah Economics Research* 7.1 (2023): 124-132. <https://doi.org/10.30631/iltizam.v7i1.1878>

²⁷ Setyosari, Punaji, and Waras Kamdi. "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia." *International Journal of Instruction* 14.4 (2021): 753-774. <https://eric.ed.gov/?id=EJ1319050>

²⁸ Wahib, Abd. "Integrasi Pendidikan Karakter Berbasis Intelectual, Emotional and Spiritual Quotient dalam Bingkai Pendidikan Islam." *TADRIIS: Jurnal Pendidikan Islam* 16.2 (2021): 479-494. <https://doi.org/10.19105/tjpi.v16i2.4758>

²⁹ Sumiati, Sumiati, and Muntahanah Muntahanah. "Konsep Integrasi Pilar-Pilar Ajaran Islam Dalam Kurikulum Pendidikan Agama Islam." *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 15.2 (2025): 370-386. <https://doi.org/10.22373/es2y6k70>

³⁰ Ramadani, Suci, and Ainur Rofiq Sofa. "Kejujuran dalam perspektif pendidikan Islam: Nilai fundamental, strategi implementasi, dan dampaknya terhadap pembentukan karakter santri di pesantren." *Jurnal Manajemen Dan Pendidikan Agama Islam* 3.1 (2025): 193-210. <https://doi.org/10.61132/jmpai.v3i1.848>

educational mandate (*amanah*). A teacher with integrity does not only teach the value of honesty to students but also serves as a living representation of that honesty. In every professional decision, whether in the learning process or social life, Islamic values act as a moral compass guiding behavior and policy.

Integrity in the madrasah can be understood through three main dimensions: honesty, consistency, and steadfastness.³¹ First, honesty is the primary basis for fostering trust. Teachers, staff, and students must speak and act based on the truth, including in assessments, reporting, and communication. Second, consistency reflects the harmony between words and deeds. Madrasah heads and teachers need to demonstrate a commitment to promises and moral principles that do not change regardless of the situation. This consistency fosters respect and credibility among the madrasah community. Third, steadfastness reflects the ability to maintain moral values when facing pressure, temptation, or ethical dilemmas, such as in ensuring fairness toward students, managing funds, and making institutional policies.

The relationship between integrity and moral trust in the madrasah is reciprocal and self-reinforcing. Trust grows from the conviction that others will act with good intentions, honesty, and responsibility. Teachers who demonstrate consistency between their words and actions build moral credibility, which serves as a source of trust for students, colleagues, and the community. Conversely, a single act of dishonesty, such as manipulating academic data or violating a commitment, can dismantle trust that took a long time to build. Therefore, integrity acts as the seed that grows a trust culture in the madrasah—a culture of mutual trust that creates a learning environment that is healthy, safe, and characterized by Islamic values. Integrity becomes the pillar for forming a healthy and collaborative work culture. When all madrasah members are committed to honesty and responsibility, an atmosphere of mutual trust and security is created, strengthening synergy between individuals. This culture is a reflection of Islamic values emphasizing sincerity, justice, and trustworthiness (*amanah*). Thus, integrity is not merely an individual moral attribute but a value system that sustains the existence of the madrasah as a character-driven, credible educational institution oriented toward the formation of the *Insan Kamil* (the perfect human).

Professionalism

Professionalism is the primary key in efforts to improve the quality of education in madrasahs. As educational institutions grounded in Islamic values, madrasahs do not only focus on academic achievement but also play a role in instilling moral, spiritual, and social values in students.³² Professionalism enhances the credibility of the madrasah in the eyes of the public. Professional management reflects effective governance, fair assessment systems, and a work culture that values performance.³³ This builds institutional trust, which is the

³¹ Widayani, Wilda. *Komunikasi Guru Sebagai Komunikator Etis Dalam Pembentukan Nilai Akhlak Siswa Di Ma Al-Aryad Dungkait Kab. Mamuju*. Diss. IAIN PAREPARE, 2025. <https://repository.iainpare.ac.id/id/eprint/11386/>

³² Saputra, Muh Aril Widi, Mohammad Djamil M. Nur, and Ahmad Syahid. "Implementasi Prinsip-Prinsip Manajemen Islam dalam Pengelolaan Lembaga Pendidikan: Studi pada Madrasah Aliyah di Indonesia." *Jurnal Integrasi Manajemen Pendidikan* 4.1 (2025): 13-22. <https://doi.org/10.24239/jimpe.v4i1.3891>

³³ Fakhruddin, Dede. "Peningkatan Mutu Madrasah Dan Guru Madrasah Tantangan Dan Solusi." *Singularity in Islamic Education Journal* 1.1 (2024). https://jurnalsingularitas.org/index.php/jurnalsi_1/article/view/1

community's confidence in the integrity and quality of the madrasah as a trusted Islamic educational institution. Internally, professionalism strengthens team trust because teachers respect each other's abilities and commitments, making communication and collaboration more open and productive. In the long term, professionalism gives birth to a high-trust culture, where every individual feels valued, trusted, and motivated to give their best.

Madrasah professionalism can be simply understood as the institution's ability to manage the educational process effectively to create a quality learning environment, foster public trust, and provide a real contribution to the progress of national education. Professionalism in the madrasah encompasses three main aspects: technical expertise, responsibility for the quality of work results, and work ethics.³⁴

First, technical expertise represents the mastery of knowledge and skills relevant to one's field of duty. Professional teachers constantly update their knowledge, develop innovative learning strategies, and integrate Islamic values into every educational process.³⁵ The trust of students and colleagues increases when they witness consistent quality and accuracy in a teacher's work. Second, responsibility for quality indicates that teachers and madrasah heads do not just complete tasks but also ensure the standard and reliability of their work. This responsibility is reflected in a commitment to punctuality, openness, and continuous improvement efforts so that resource management can run efficiently and effectively in achieving the madrasah's vision and mission.³⁶ Third, work ethics reflect a dedicated, objective, and proactive attitude toward work. Professional teachers demonstrate perseverance, fairness in assessment, and the initiative to find solutions to educational problems without relying entirely on instructions from superiors.³⁷

Professionalism plays a vital role in building a trust culture in the madrasah because it serves as the foundation for creating a transparent, accountable, and quality-oriented work environment. When teachers and madrasah heads demonstrate high competence and consistency in performing their duties, trust grows among the madrasah community that every individual is capable of carrying out their responsibilities well. This state creates a sense of security, reduces potential conflict, and strengthens cooperation in achieving the madrasah's educational goals.

The formation of a trust culture in the madrasah demands a balance between moral integrity and professional competence. The synergy of both is the key to fostering comprehensive trust within the madrasah environment. Moral trust is born from integrity, honesty, and the good intentions of educators and staff, while competence trust grows from confidence in their professional ability to carry out tasks effectively and consistently. Integrity

³⁴ Hidayat, Hendi, Ahmad Sukandar, and Marwan Setiawan. "Managemen Supervisi Kepala Madrasah untuk Meningkatkan Profesionalisme Guru Pendidikan Agama Islam." *Edukasi: Journal of Educational Research* 2.2 (2022): 194-213. <https://doi.org/10.57032/edukasi.v2i2.135>

³⁵ Nasution, Nurhalimah. *Kompetensi profesional guru dalam pengembangan bahan ajar pendidikan agama Islam di Sekolah Menengah Pertama Negeri (SMP) 1 Kota Padangsidimpuan*. Diss. UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, 2024. <https://etd.uinsyahada.ac.id/11488/>

³⁶ Hidayat, Hidayat, and Ibrahim Ibrahim. "Kepemimpinan Kepala Madrasah Dalam Mengembangkan Mutu Sumber Daya Tenaga Pendidik." *Jambura Journal of Educational Management* (2023): 312-325. <https://doi.org/10.37411/jjem.v4i2.2698>

³⁷ Fauziah, Fira Ifah. *Peran Kepala Madrasah Sebagai Motivator Dalam Meningkatkan Etos Kerja Guru Di MTsN 5 Ngawi*. Diss. IAIN Ponorogo, 2022.

fosters belief in someone's good intentions and honesty, while professionalism confirms their capability and effectiveness in working. Without professionalism, integrity loses its practical power; conversely, without integrity, professionalism loses its moral foundation. Therefore, moral trust and competence trust must be viewed as two complementary sides in building a culture of mutual trust in the madrasah.

Innovation

Educational innovation is a deliberate renewal or change carried out within the field of education to improve and enhance the quality of learning so that it aligns with the needs and developments of the times.³⁸ In the context of Islamic education, particularly in madrasahs, innovation carries a much deeper meaning than just updating learning methods or technology. Innovation represents a moral and professional commitment to continuous change oriented toward educational quality improvement, social relevance, and the strengthening of Islamic spirituality.³⁹ Once a madrasah has cultivated integrity to build moral trust and strengthened professionalism as the basis for competence trust, these two aspects alone are insufficient to guarantee the sustainability of public trust. Therefore, innovation is required as the third pillar to strengthen progressive trust—the confidence in the madrasah's ability to adapt, evolve, and continue growing alongside the dynamics of the era.

Progressive trust within the madrasah environment is the conviction that all members—from the madrasah head, teachers, and staff to the students—are not only capable of fulfilling their current responsibilities but also possess the vision and readiness to innovate and face future challenges. This trust grows when the madrasah demonstrates consistency in managing change without sacrificing basic Islamic principles and values. Thus, innovation in the madrasah context is not merely a response to the disruptions of modernity, but a manifestation of the spirit of *islah* (continuous improvement) and *tajdid* (renewal) rooted in the Islamic scholarly tradition.

Adaptability becomes the first dimension of progressive trust built through innovation. An adaptive madrasah shows flexibility in adjusting to social, cultural, and educational technology changes without losing its Islamic identity.⁴⁰ Innovative teachers do not remain stuck in conventional methods but dare to explore new approaches that are more contextual, collaborative, and relevant to the students' needs.⁴¹ This adaptability assures the community that the madrasah is a dynamic institution capable of maintaining its relevance within the ever-changing global educational landscape.

Innovation within the madrasah environment often creates uncertainty because it leads members into new situations with unfamiliar characteristics. This condition can trigger

³⁸ Syar'iyah, Syar'iyah. "Makna Pembaharuan Pendidikan, Usaha-Usaha Dan Bentuk Inovasi/Pembaharuan Pendidikan Era Milenial." *Jurnal Literasiologi* 7.3 (2022): 556605. 10.47783/literasiologi.v7i3.321

³⁹ Kurma, Muhammad Nur. "Model Kepemimpinan Spiritual-Transformasional dalam Penguatan Budaya Mutu di Lembaga Pendidikan Islam." *IslamicEdu Management Journal* 1.2 (2024): 173-184. <https://doi.org/10.71259/ha7cr224>

⁴⁰ Ridho, Akhsin, and Muhammad Uzaer Damairi. "Resistensi Pendidikan Madrasah Di Yasinat Jember (Studi Kasus Pada Madrasah Berbasis Pesantren Salaf)." *Linuhung: Jurnal Manajemen dan Pendidikan Islam* 1.2 (2024): 154-172. DOI: <https://doi.org/10.52496/linuhung.v1i2.253>

⁴¹ Natasya, Meila, Muhammad Imam Firdaus, and Fatimah Khairani. "Kompetensi Pendidik Dan Konvensionalisme Guru: Antara Inovasi Dan Tradisi." *Journal of Sustainable Education* 2.2 (2025): 160-172. <https://doi.org/10.63477/jose.v2i2.182>

concerns that change will negatively impact individuals or the environment, causing innovative ideas to often face initial resistance. However, innovation remains a vital necessity for the progress of the madrasah. Every renewal effort—whether in curriculum implementation, technology utilization, or the management of flagship programs—is a strategic step to improve educational quality and relevance amidst the dynamics of the times.⁴²

The courage of madrasah heads and teachers to take calculated risks reflects managerial maturity and a visionary outlook toward the institution's future. Public trust in the madrasah will grow when changes are understood as a form of commitment to quality improvement, rather than merely following trends.⁴³ An open attitude toward risk shows that the madrasah has the capacity to remain strong and flexible when facing challenges. This means the madrasah does not easily give up when facing change but is instead able to learn, adapt, and continue to thrive while staying grounded in moral values and intelligent thinking.

True innovation cannot be individual or temporary; it must become a culture embedded within the system and organizational behavior.⁴⁴ A visionary madrasah head will create a collaborative ecosystem where teachers, students, and staff are given space to propose ideas, experiment, and take part in the transformation process. This empowerment creates a sense of ownership over change and ensures the sustainability of innovation, as every individual feels they are part of a collective effort to improve and advance the madrasah.

The success of innovation in a madrasah is not solely determined by the birth of new ideas, but by the courage of the madrasah head and teachers in taking calculated risks, managing change strategically, and maintaining consistency with moral and spiritual principles throughout the transformation process. When innovation is driven by the spirit of *islah* (continuous improvement) and *tajdid* (renewal), the madrasah has the potential to evolve into a dynamic, adaptive, and contextual institution meeting the needs of modern society. Consequently, innovation functions not only as a technical strategy for updating learning systems but also as a collective culture reflecting managerial maturity, institutional synergy, and a shared commitment to realizing the sustainable and future-oriented improvement of Islamic educational quality.

Responsibility

Responsibility is a vital pillar in building and maintaining trust within the madrasah environment. In the Islamic perspective, responsibility (*amanah*) is not merely a professional obligation but also a form of moral and spiritual commitment that will be accounted for in this world and the hereafter.⁴⁵ Within the perspective of Islamic education, a madrasah is

⁴² Basori, Ruchman, et al. *Inovasi Manajemen Perubahan Pada Sistem Pendidikan Pondok Pesantren Asrama Perguruan Islam Tegalrejo Magelang Di Era Modern*. Diss. Universitas Negeri Semarang, 2023.

⁴³ Karsono, Karsono, Purwanto Purwanto, and Abdul Matin Bin Salman. "Strategi branding dalam meningkatkan kepercayaan masyarakat terhadap madrasah tsanawiyah negeri." *Jurnal Ilmiah Ekonomi Islam* 7.2 (2021): 869-880. <https://doi.org/10.29040/jiei.v7i2.2649>

⁴⁴ Habibani, Rhaysya Admmi, and Aldri Frinaldi. "Inovasi Budaya Organisasi Publik Dalam Era Digital: Peluang Dan Strategi Implementasi." *SOCIAL: Jurnal Inovasi Pendidikan IPS* 5.2 (2025): 407-421. <https://doi.org/10.51878/social.v5i2.5365>

⁴⁵ Hermawan, Iwan, Nurwadjah Ahmad, and Andewi Suhartini. "Konsep Amanah dalam Perspektif Pendidikan Islam." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12.2 (2020): 141-152.

positioned not simply as a learning institution, but as a system that bears moral and spiritual responsibility in the process of transmitting and preserving knowledge.⁴⁶ Responsibility reflects an attitude of full ownership over tasks and work results. A responsible individual is not only ready to receive praise for success but also has the courage to admit mistakes and immediately rectify them. This open, honest, and proactive attitude fosters trust because it demonstrates maturity and earnestness in work.

Education in a madrasah is understood as a mandate (*amanah*) that demands execution with high honesty, seriousness, and integrity.⁴⁷ As an Islamic education system, the madrasah integrates values, coaching processes, and the results of forming individuals who are knowledgeable, faithful, and possess noble character. The principle of *amanah* serves as the foundation for educational management oriented toward moral and spiritual accountability, allowing the madrasah to hold a strategic role in building public trust. Every element in the madrasah—from the headmaster, teachers, and education staff to the students—has responsibilities according to their respective roles.⁴⁸ When all parties carry out these responsibilities with honesty, discipline, and consistency, a culture of mutual trust will grow, forming the basis for a quality and high-integrity educational environment. However, in a madrasah, responsibility does not only mean completing tasks but also demonstrating a commitment to quality, consistency, and professional work. Every member of the madrasah carries the mandate to maintain and improve educational quality through disciplined, honest actions oriented toward continuous improvement. Through this collective commitment, reliability trust grows among students, parents, and the community. This trust is born from the tangible evidence that the madrasah is an institution that can always be relied upon.

Public trust in the madrasah is heavily determined by three main indicators: transparency, accountability, and the quality of graduates. The community will place its trust when a madrasah demonstrates openness in management, integrity in assessment, and success in producing a generation with good character and competence. Conversely, a betrayal of institutional responsibility—for instance, through grade manipulation, dishonest administrative practices, or a mismatch between moral vision and operational practice—will erode public legitimacy toward the institution. A madrasah that loses public trust not only experiences a reputational crisis but also loses its substantial meaning as an institution of mandate carrying the mission of knowledge and faith.

Responsibility is the primary foundation for building trust and integrity in the madrasah environment. In the Islamic perspective, responsibility (*amanah*) encompasses not only professional obligations but also moral and spiritual dimensions that will eventually be held accountable before Allah SWT. Therefore, every element of the madrasah should carry

<https://doi.org/10.37680/qalamuna.v12i2.389>

⁴⁶ Bakar, M. Yunus Abu. "Rekonstruksi falsafah madrasah sebagai lembaga pendidikan Islam yang unggul." *Journal Sains Student Research* 2.6 (2024): 228-240. <https://doi.org/10.61722/jssr.v2i6.2957>

⁴⁷ Huda, Khoirul. "Model Supervisi Akademik Berbasis Nilai Qur'ani dalam Pengembangan Profesionalisme Guru PAI." *MODELING: Jurnal Program Studi PGMI* 11.1 (2024): 1411-1432. <https://doi.org/10.69896/modeling.v11i1.2985>

⁴⁸ Rizal Ilhamsyah, "Pengembangan Sumber Daya Manusia Dalam Manajemen Pendidikan Islam Berbasis Nilai-Nilai Qur'ani," *Nidhomiyah: Jurnal Manajemen Pendidikan Islam* 5, no. 2 (2024): 155-65, <https://doi.org/10.38073/nidhomiyah.v5i2.1950>.

out their roles and duties with full honesty, discipline, and consistency as a manifestation of their commitment to quality and professional work. When these values of *amanah* are realized concretely in every aspect of educational implementation, a culture of mutual trust will flourish between the madrasah, students, parents, and the community.

Exemplarity (*Keteladanan*)

In the context of strengthening a trust culture in the madrasah, exemplarity is the most essential pillar because it touches the emotional dimension of trust (affective trust). While integrity fosters moral trust, professionalism upholds competence trust, innovation nurtures progressive trust, and responsibility ensures reliability, exemplarity presents a trust based on human connections—the trust that grows from empathy, concern, and interpersonal warmth.

Affective trust in the madrasah is formed when teachers, the headmaster, and all members of the community establish relationships based on mutual respect and sincere care.⁴⁹ In this context, exemplarity serves as the primary medium because it does not only convey Islamic values conceptually but also demonstrates them tangibly through daily behavior.⁵⁰

A madrasah leader who shows empathy toward teachers, listens actively, and attends to their welfare creates a safe and supportive emotional environment.⁵¹ This condition helps teachers understand the importance of maintaining harmonious working relationships, thereby creating a healthier and more productive work environment.⁵² This approach also enhances loyalty, engagement, and a sense of belonging among all madrasah members, which in turn strengthens a trust culture.

From an Islamic perspective, a teacher's exemplarity (*uswah hasanah*) is a key factor in fostering affective trust among madrasah members. Teachers who demonstrate consistent behavior and real moral examples model Islamic values such as honesty, patience, trustworthiness, and care.⁵³ By observing their teachers, students emulate these habits, morals, and positive values, in accordance with the principles of Islamic education that emphasize learning through practice and example rather than mere verbal instruction.⁵⁴ Teacher exemplarity not only builds emotional trust but also serves as a strategic foundation for building a culture of mutual trust in the madrasah. By consistently implementing

⁴⁹ Yumni, Auffah. "Keteladanan Nilai Pendidikan Islam Yang Teraplikasikan." *NIZHAMIYAH* 9.1 (2019). <http://dx.doi.org/10.30821/niz.v9i1.424>

⁵⁰ Mustofa, Ali. "Metode keteladanan perspektif pendidikan islam." *CENDEKIA: Jurnal Studi Keislaman* 5.1 (2019): 23-42. <https://doi.org/10.37348/cendekia.v5i1.63>

⁵¹ Khofi, Mohammad Bilutfikal, Anisaturrahmi Anisaturrahmi, and Riska Saputri. "Retorika Kepala Madrasah dalam Mengatasi Konflik Antar Guru." *LITERATUR: Jurnal Bahasa dan Sastra* 6.2 (2024): 22-42. <https://doi.org/10.47766/literatur.v6i2.4633>

⁵² Mayasari, Indah, Dini Shaleha, and Afwan Syahril Manurung. "Peran Komunikasi Interpersonal dalam Menciptakan Keharmonisan Antar Guru dalam Lingkungan Kerja." *ALFIHRIS: Jurnal Inspirasi Pendidikan* 3.1 (2025): 76-84. <https://doi.org/10.59246/alfihris.v3i1.1158>

⁵³ Rahmawati, Riski, and Shobihus Surur. "Implementasi Metode Keteladanan Guru Dalam Meningkatkan Akhlak Peserta Didik di Madrasah Aliyah Al-Munawaroh Diwrek Jombang." *Jurnal Ilmiah Penelitian Mahasiswa* 2.4 (2024): 634-645. <https://doi.org/10.61722/jipm.v2i4.330>

⁵⁴ Devi, Sri, Siti Nurul Qomariah, and Yohana Syabilla. "Peran Guru dalam Membimbing Siswa Mengamalkan Nilai Islam Mendidik dengan Keteladanan." *Fatih: Journal of Contemporary Research* 2.1 (2025): 362-374. <https://doi.org/10.61253/8mp6qw38>

exemplarity, the madrasah focuses not only on academic development but also on shaping students' character to be noble, responsible, and capable of contributing positively to society.

Exemplarity is also manifested through openness and the courage to show a human side. Leaders who do not project a perfect image but are honest about difficulties and limitations actually build authentic emotional closeness.⁵⁵ In the madrasah context, this means the headmaster or senior teachers dare to share experiences, learn from mistakes, and open spaces for warm dialogue. This open attitude eliminates hierarchical distance and builds deeper mutual trust. Furthermore, exemplarity emphasizes the importance of character consistency. Teachers or leaders who consistently practice the values they teach—such as honesty, discipline, and responsibility—become living moral models for students and colleagues. When a leader's behavior aligns with the values they advocate, the madrasah gains a strong moral anchor. This consistency strengthens affective trust because members are convinced that their leader not only speaks the truth but also lives truthfully.

In the effort to strengthen a trust culture, exemplarity occupies a strategic position as the pinnacle of all trust pillars. Through the practice of exemplarity, values like honesty, competence, responsibility, and innovation are embodied with warmth, sincerity, and genuine attention. Thus, the madrasah not only builds a reputation as a competent and high-integrity institution but also as a human community—a place where trust grows, is valued, and is passed on to the next generation.

The following table explains the model of Islamic work ethic values in the context of strengthening trust culture in the madrasah. This table was developed by the researcher to provide a concrete overview of the application of each Islamic work ethic value and its impact on building trust.

Table 3. Model of Islamic Work Ethic Values in Strengthening Trust Culture in Madrasah

Work Ethic Value	Role in Trust Culture	Form of Trust Produced
Integrity	Moral foundation of trust	Moral trust
Professionalism	Fostering belief in capability	Competence trust
Innovation	Showing commitment to change	Progressive trust
Responsibility	Maintaining consistency and reliability	Reliability trust
Exemplarity	Strengthening emotional trust	Affective trust

CONCLUSION

This research concludes that Islamic work ethic values—integrity, professionalism, innovation, responsibility, and exemplarity—serve as the essential foundation for strengthening the trust culture in madrasahs. Integrity fosters moral trust through honesty and consistency; professionalism strengthens competence trust through expertise and work ethics; innovation builds progressive trust through the ability to adapt and self-renew; responsibility creates reliability trust through accountability; and exemplarity brings forth affective trust through empathy and being a role model (*uswah hasanah*).

⁵⁵ Setiadi, Indra Agus, M. Rasyid Abdillah, and Fathurahman Fathurahman. "Pengaruh Humble Leadership Terhadap Organizational Citizenship Behavior: Mekanisme Kepercayaan Kepada Pemimpin." *Amnesia (Jurnal Manajemen Sumber Daya Manusia)* 3.2 (2025): 123-133. <https://doi.org/10.61167/amnesia.v3i2.169>

The research findings demonstrate that these five pillars are interrelated and mutually reinforcing, such that an Islamic work ethic not only enhances individual performance but also creates a harmonious, collaborative, and quality-oriented culture of mutual trust. The contribution of this research lies in the development of organizational trust theory through a spiritual-religious perspective, specifically regarding how Islamic values can shape a positive psychological climate in educational institutions, thereby expanding the application of organizational psychology within the context of faith-based institutions.

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