Work Culture
In Increasing Organizational Productivity
Islamic Education Institute

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This study examines the role of work culture in enhancing organizational productivity within Islamic educational institutions. The primary focus is on how values and work culture practices, such as collaboration, effective communication, responsibility, integrity, and Islamic ethics, contribute to organizational efficiency and performance. Using the library research method, this article analyzes various relevant literature on the impact of work culture on organizational productivity, particularly in the context of Islamic education. Findings indicate that a strong work culture rooted in Islamic values creates a work environment that not only supports increased productivity but also fosters high-quality interpersonal relationships and a conducive organizational climate. A positive work culture strengthens commitment, loyalty, and a sense of ownership toward common goals while facilitating more effective coordination in achieving the vision and mission of Islamic educational institutions. This article provides in-depth insights into the importance of developing a work culture aligned with Islamic principles to optimize productivity and sustainability in Islamic educational institutions in the modern era.

Key words: *Work Culture, Productivity, Islamic Educational Institutions, Islamic Values*

INTRODUCTION

Work culture is a key element that determines the effectiveness and efficiency of an organization. [1] In the context of educational organizations, a good work culture not only plays a role in maintaining operational stability, but also in increasing productivity and the quality of the human resources involved. Work culture includes values, norms and behavior shared by all members of an organization that create a conducive work atmosphere. [2] In Islamic educational institutions, the work culture implemented must be in accordance with Islamic principles, which prioritize ethics, responsibility and commitment to educational goals. However, even though the

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[1] Erni Driyantini, Hanisa R Putri Pramukaningtiyas, and Yeni Khoirunnisa Agustiani, "Flexible Working Space, Budaya Kerja Baru Untuk Tingkatkan Produktivitas Dan Kinerja Organisasi," *Jurnal Ilmu Administrasi: Media Pengembangan Ilmu Dan Praktek Administrasi* 17, no. 2 (2020): 206–20, https://doi.org/10.31113/jia.v17i2.584.

[2] Kamarudin Konandi, Win and Sri Hidayati, "Kepuasan Kerja Serta Implikasinya Pada Kinerja Guru SD Di Kecamatan Bandar Baru Kabupaten Pidie Jaya," *Jurnal Ekonomi Dan Bisnis* 11, no. 3 (2022): 673–81.

importance of work culture is recognized, there is still a significant gap between theory and practice in implementing work culture in Islamic educational institutions. Many educational institutions have not fully integrated Islamic values into their daily work culture, resulting in low levels of productivity and less than optimal quality of education produced. Thus, an effective work culture is very necessary so that Islamic educational institutions can achieve optimal productivity in carrying out their duties.

Productivity is a crucial aspect in organizations, including Islamic educational institutions. [3] Productivity reflects the efficient use of resources to achieve predetermined goals. In Islamic educational institutions, productivity is not only related to the quantity of results, but also the quality of education provided to students. [4] With high productivity, educational institutions are able to provide optimal services, support quality learning processes, and realize the vision and mission of Islamic education. Therefore, increasing productivity through a good work culture is a strategic goal that needs to be achieved.

In Islam, work is not just an activity to earn a living, but is part of worship and responsibility to Allah SWT. This principle requires that all work activities be carried out honestly, disciplined and responsibly. Islamic values, such as honesty, patience and sincerity, are the foundation for the work culture implemented in Islamic educational institutions. [5] When these values become part of the work culture, organizational productivity can be increased, because all members of the organization work with balanced spiritual and professional motivation. This is one of the advantages of Islamic educational institutions in building a work culture that is not only results-oriented, but also a process that is approved by Allah.

Although Islamic work culture has many advantages, its implementation in Islamic educational institutions also faces its own challenges. The diverse backgrounds of human resources and differences in understanding of Islamic values sometimes affect consistency in the implementation of work culture. Apart from that, pressure from the external environment, such as changes in educational policies or demands of globalization, also requires Islamic educational institutions to continue to adapt while maintaining Islamic values. Therefore, it is important for Islamic educational institutions to have the right strategy so that Islamic work culture can be implemented consistently and adaptively.

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[3] I Devi et al., "Upaya Kepala Sekolah Dalam Meningkatkan Produktivitas Kerja Guru Di Mtss Tigo Nagari, Kabupaten Pasaman," *Innovative: Journal Of …* 3 (2023): 11401–10.

[4] Mukhlison Effendi, "Pengembangan Sumber Daya Manusia Dalam Meningkatkan Citra Lembaga Di Lembaga Pendidikan Islam," *Southeast Asian Journal of Islamic Education Management* 2, no. 1 (2021): 39–51, https://doi.org/10.21154/sajiem.v2i1.40.

[5] Abdurahman Abdurahman, Diana Rahman, and Badrudin Badrudin, "Manajemen Pengembangan Karakter Pada Lembaga Pendidikan Islam," *Thawalib: Jurnal Kependidikan Islam* 5, no. 1 (2024): 133–46, https://doi.org/10.54150/thawalib.v5i1.332.

An effective work culture can have a significant impact on organizational productivity. [6] In various studies, a good work culture has been proven to be able to increase job satisfaction, organizational commitment and work quality. In Islamic educational institutions, a work culture based on Islamic values has the potential to create a work environment that supports increased productivity. [7] Through collaboration, effective communication, and a sense of shared responsibility, each member of the organization can contribute optimally in achieving educational goals. Therefore, understanding the relationship between work culture and productivity is an important step in efforts to improve the performance of Islamic educational institutions.

Previous studies have shown that a strong work culture can make a positive contribution to organizational productivity. However, research that specifically examines work culture in the context of Islamic educational institutions is still relatively limited. This research aims to enrich the literature regarding the role of work culture in Islamic educational institutions, especially regarding its influence on productivity. Using the library research method, this research analyzes relevant literature and case studies to understand how Islamic work culture can improve organizational performance and efficiency.

This research aims to describe and analyze the role of work culture in increasing the organizational productivity of Islamic educational institutions. By understanding this relationship, it is hoped that this research can provide practical recommendations for Islamic educational institutions in optimizing productivity through implementing a work culture that is in accordance with Islamic values. It is hoped that the findings of this research can become a reference for managers of Islamic educational institutions in building a work culture that is oriented towards improving performance and quality of education, so that they are able to answer challenges in the era of globalization without abandoning Islamic principles.

Methods

This research uses a qualitative approach with the library research method. This method was chosen because it allows researchers to explore and analyze various relevant literature regarding work culture and productivity in Islamic educational institutions. By using this approach, researchers can collect secondary data from various sources, including books, journals, articles and official documents, related to the research theme. This approach also provides an opportunity to

[6] Fadzil Hanafi Asnora, "Pengaruh Budaya Organisasi, Beban Kerja Dan Disiplin Kerja Terhadap Produktivitas Kerja Karyawan Pada Cv. Akademi Mandiri Medan," *Ecobisma (Jurnal Ekonomi, Bisnis Dan Manajemen)* 7, no. 2 (2020): 72–79, https://doi.org/10.36987/ecobi.v7i2.1551.

[7] Lulu Andiani et al., "Strategi Pengembangan Sumber Daya Manusia Berbasis Nilai-Nilai Islam Di MTsN 1 Pangandaran," *Jurnal Multidisiplin Indonesia (JOUMI)* 2, no. 3 (2024): 1–10.

examine diverse perspectives and discover the relationship between work culture and productivity in the context of Islamic education.

The data sources in this research come from literature related to work culture, organizational productivity, and the context of Islamic educational institutions. Researchers conducted a systematic search for scientific articles, books and research reports that were relevant to the topic under study. Apart from that, researchers also collected data from previous research results which can provide additional information regarding the relationship between work culture and productivity in educational institutions. By analyzing these various sources, researchers can dig up more in-depth and comprehensive information regarding aspects that influence increasing productivity through work culture.

Data analysis in this research was carried out by describing and interpreting information that had been collected from various sources. Researchers identified main themes that emerged from the analyzed literature, such as elements of work culture that contribute to productivity, challenges faced in implementing work culture, as well as best practices that can be adopted by Islamic educational institutions. Through this analysis, researchers can draw relevant conclusions and provide useful recommendations for managers of Islamic educational institutions in an effort to increase productivity through strengthening a work culture that is in accordance with Islamic values.

Result

Findings

a. Definition of Work Culture and Its Relevance

    1) Definition

        Work culture refers to the values, norms, and practices adopted by members of an organization in carrying out their duties and responsibilities. In the context of Islamic educational institutions, work culture reflects ways of thinking, attitudes and behavior that are integrated with Islamic principles in every operational aspect. Menurut [8], Work culture is "a system of values and norms that guide the behavior of individuals and groups within an organization." This definition shows that work culture not only influences individual behavior but also shapes interactions between organizational members in achieving common goals.

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[8] Ir H Djoko Setyo Widodo, *Membangun Budaya Kerja Pada Instansi Pemerintah* (Cipta Media Nusantara (CMN), 2020).

[9] States that "Organizational culture is a pattern of basic assumptions discovered, created, or developed by a particular group in learning how they deal with external problems and internal integration." In this case, the work culture in Islamic educational institutions must take into account the challenges and dynamics that exist in the educational environment while still adhering to Islamic teachings and values.

So, based on the two definitions above, the author defines work culture in Islamic educational institutions as "a set of values and practices internalized by members of the organization which are based on Islamic principles, which aim to create a productive and harmonious work environment." This definition emphasizes the importance of integrating Islamic values in every aspect of work culture.

2) The relevance of work culture in Islamic educational institutions

A positive work culture that is in line with Islamic values contributes to increasing the productivity of educational institutions. By internalizing values such as honesty, responsibility and collaboration, Islamic educational institutions can create an environment that supports the development of character and competence of educators and students. [10] This has implications for creating a harmonious work atmosphere, where each member feels valued and motivated to provide their best contribution. In addition, a strong work culture can also help educational institutions face external challenges and adapt to change, thereby increasing the competitiveness and sustainability of the organization in the long term. Thus, the relevance of work culture in the context of Islamic educational institutions lies not only in increasing productivity, but also in forming the character and identity of institutions that are in line with Islamic principles.

b. Work Culture Components Examined

The work culture components studied in Islamic educational institutions greatly influence organizational effectiveness and productivity. Elements such as effective communication, inspirational leadership, organizational values, and cooperation and collaboration are important foundations in creating a work environment that is conducive to educational development. [11]

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[9] Andi Agusfian Pranata, Murdjani Kamaluddin, and Yusuf, "Pengaruh Disiplin, Budaya Organisasi Dan Lingkungan Kerja Terhadap Kinerja Personil Pada Direktorat Reserse Narkoba Polda Sultra," *Jurnal Manajemen, Bisnis Dan Organisasi (JUMBO)* 7, no. 2 (2023): 327–33.

[10] Nilna Azizatus Shofiyyah, Tedy Sutandy Komarudin, and Miftahul Ulum, "Integrasi Nilai-Nilai Islami Dalam Praktik Kepemimpinan Pendidikan: Membangun Lingkungan Pembelajaran Yang Berdaya Saing," *El-Idare: Jurnal Manajemen Pendidikan Islam* 9, no. 2 (2023): 66–77, https://doi.org/10.19109/elidare.v9i2.19383.

[11] Fahmi, "Menyelaraskan Pemikiran Dan Komunikasi Dalam Organisasi Lembaga Pendidikan Pesantren," *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 11, no. 1 (2024): 45–58.

1) Effective Communication

Effective communication is the foundation of a healthy and productive work culture in Islamic educational institutions. In this context, communication includes all forms of interaction between organizational members, both formal and informal. Open and honest communication helps create an environment where every member feels valued and heard. For example, in staff meetings, members are expected to express their opinions and ideas without fear of judgment. When everyone feels free to contribute, innovation and collaboration can thrive.

Apart from that, good communication also includes conveying clear and timely information. In educational institutions, information regarding policies, curriculum changes and upcoming activities must be conveyed effectively so that all members can adapt quickly. [12] For example, the use of social media or online communication platforms can increase the speed of information delivery and make access easier for all members. Thus, effective communication not only strengthens relationships between members but also contributes to achieving the goals of the educational institution as a whole.

2) Inspirational Leadership

Inspirational leadership is the key to building a positive and productive work culture. [13] Effective leaders not only lead with orders, but also provide examples of behavior that is in accordance with Islamic values. Leaders who demonstrate integrity, honesty and fairness in their every action will inspire members to follow in their footsteps. [14] In Islamic educational institutions, leaders must be able to explain the vision and mission of the institution in a motivating way, so that each member feels they have an important role in achieving common goals.

Apart from that, leaders must also create an environment that supports members' self-development. Through training, mentoring, and coaching programs, leaders can help staff and faculty improve their skills and knowledge. [15] Leadership that supports and provides opportunities for members to develop will create higher loyalty and

[12] Dinar Saharani, "Multidisciplinary Science Implementasi Competitive Strategy Meningkatkan," *Nusantara Journal of Multidisciplinary Science* 1, no. 5 (2023): 1011–22.

[13] Ira Septa Waryanti, "Analisis Etos Kerja Kepala Sekolah Menengah Atas (SMA) Negeri 1 Indralaya Selatan," *Unisan Journal: Jurnal Manajemen Dan Pendidikan* 3, no. 3 (2024): 524–32.

[14] Hendra Kurniawan, "Kepemimpinan Dalam Pendidikan Islam: Mengkritik Gaya Kepemimpinan Klasik Di Era Informasi," in *Proceedings of Internasional Conference on Islamic Studies*, vol. 1, 2022, 5.

[15] Ahmad Muktamar et al., "Penerapan Strategi Kepemimpinan Transformasional Dalam Meningkatkan Kinerja Organisasi Pendidikan," *Journal Of International Multidisciplinary Research* 1, no. 2 (2023): 105–19, https://doi.org/10.37304/jikt.v14i2.259.

commitment to the institution. Thus, inspirational leadership not only strengthens work culture, but also increases the productivity of Islamic educational institutions as a whole.

3) Organizational Values

Organizational values that are in line with Islamic principles are very important in shaping work culture in educational institutions. [16] Values such as justice, responsibility and compassion must guide each member in carrying out their duties. When members have a clear understanding of these values, they will be more motivated to work together and support each other. For example, in decision making, the principle of fairness must be applied so that each member feels valued and has a voice in the process.

The implementation of these values can also be realized in various organizational activities, such as community service programs and social activities. By involving members in activities that reflect Islamic values, they will be more connected to the goals of the institution and feel proud to be part of it. [17] In addition, strengthening these values through training and discussions will help members understand the importance of implementing them in everyday life, both inside and outside the educational institution environment. Thus, strong organizational values will support the formation of a productive and harmonious work culture.

4) Cooperation and Collaboration

Cooperation and collaboration are important components in the work culture in Islamic educational institutions. When organizational members work together, they can leverage each other's strengths to achieve common goals. Good cooperation involves mutual respect, effective communication, and understanding between members. [18] In an educational context, collaboration between teachers and administrative staff is very important to create an effective and enjoyable learning environment for students. For example, educators who collaborate with administrative staff in planning extracurricular activities can ensure that these activities align with the institution's educational goals.

Apart from that, collaboration can also involve student participation in the learning process. By encouraging students to collaborate on group projects or class discussions, they will learn to respect others' opinions and work as a team. In Islamic educational

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[16] Nurul Hidayati Murtafiah and Ismun Ali, "Implementasi Teori Organisasi Berbasis Nilai Spiritual Islami Dalam Praktik Pendidikan," *Journal on Education* 5, no. 4 (2023): 11012–20, https://doi.org/10.31004/joe.v5i4.2024.

[17] Subai Subai et al., "Menggali Kearifan Lokal Untuk Meningkatkan Kualitas Pendidikan: Studi Etno-Pedagogi Di Suku Baduy," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 4 (2023): 2886–2906, https://doi.org/10.35931/aq.v17i4.2323.

[18] Ihsan Maolana, Astuti Darmiyanti, and Jaenal Abidin, "Strategi Kepemimpinan Kepala Sekolah Yang Efektif Dalam Meningkatkan Kualitas Guru Di Lembaga Pendidikan Islam," *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 83–94.

institutions, the principle of mutual assistance and assistance must be the basis for cooperation between members. By building a strong culture of collaboration, educational institutions can create an atmosphere that is conducive to innovation and improving the quality of education, as well as increasing the sense of ownership and responsibility among all members of the organization.

c. The Relationship between Work Culture and Productivity

The relationship between work culture and organizational productivity is very important, especially in the context of Islamic educational institutions. Work culture includes the norms, values, and beliefs shared by members of an organization, which influence their behavior and performance. A positive work culture functions as an incentive for members to contribute optimally. [19] When organizational members have a good work culture, they feel more involved in the educational process and are more motivated to give their best in their tasks.

One way work culture influences productivity is through increasing member motivation. A supportive work culture can make individuals feel valued, encouraging them to contribute better. In Islamic educational institutions, when faculty and staff feel that their contributions are valued, they tend to be more motivated to work hard, which in turn creates an atmosphere conducive to development and innovation. [20]

Effective communication is a key element in work culture that has a direct impact on productivity. When communication is open and clear, organizational members can collaborate better, minimizing misunderstandings that can hinder performance. [21] In educational institutions, good communication between teachers, students, and administrative staff enables the rapid and accurate exchange of information, speeding up decision making and policy implementation.

Good leadership also plays an important role in establishing a productive work culture. Leaders who are able to motivate their members can create a better work atmosphere. In Islamic educational institutions, leaders who apply Islamic principles in their leadership not only improve individual performance, but also build strong social bonds between members, so that productivity increases.

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[19] Adinda Evriyaza Putri et al., "Pengaruh, Budaya, Organisasi, Kinerja, Karyawan," *Liberoris: Jurnal Psikologi Dan Bimbingan Konseling* 3, no. 3 (2024): 1–8.

[20] Siti Khalijah Simanjuntak, Yusuf Hadijaya, and Neliwati Neliwati, "Manajemen Kepala Sekolah Dalam Meningkatkan Etos Kerja Guru Di Sekolah Menengah Kejuruan Swasta," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 1 (2024): 362–75, https://doi.org/10.29210/1202424232.

[21] Kanti Mustika Alanny, Nurhattati Fuad, and Matin, "Peran Supervisi Akademik, Komunikasi Interpersonal, Disiplin Kerja, Dan Motivasi Kerja Dalam Meningkatkan Kinerja Guru," in *Prosiding Seminar Nasional Pendidikan FKIP Universitas Lampung*, 2024, 611–18.

The values espoused by the organization serve as guidelines for member behavior. When organizational members feel the relevance of these values in their work, they will be more engaged and motivated to achieve institutional goals. In Islamic educational institutions, the application of Islamic values, such as justice and responsibility, can improve individual and group performance.

Cooperation and collaboration between organizational members contribute significantly to productivity. When teams have good cooperation, they can achieve better results compared to teams that don't. In Islamic educational institutions, collaboration between teachers and students in learning activities strengthens the teaching and learning process and produces better output.

A positive work culture also allows an organization to adapt more easily to change. When Islamic educational institutions support innovation and provide space for members to experiment, they can find new ways to increase productivity. The ability to adapt to technological developments and new teaching methods is very important in the ever-evolving world of education. [22]

Overall, a positive work culture contributes directly to productivity in Islamic educational institutions. By understanding and managing these components of work culture, educational institutions can create an environment that is not only productive but also empowers each member to achieve their best potential. Therefore, investment in developing a good work culture must be a priority for Islamic educational institutions to ensure long-term sustainability and success.

d. Contribution to Islamic Education Institutions

In the context of Islamic educational institutions, work culture has a significant contribution to achieving educational goals. One of the main challenges faced is differences in understanding and interpretation of Islamic values between organizational members. Individuals may have different educational backgrounds and experiences, so they may have different views about how these values should be applied in practice. [23] This can result in misalignment in the implementation of the expected work culture, so joint efforts are needed to unify an understanding of work culture that is in accordance with Islamic principles.

S Apart from challenges in understanding values, Islamic educational institutions are also

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[22] Ihsan Ainurrofiq and Muhammad Taufiq Amir, "Penerapan Hybrid Working Model Terhadap Perubahan Budaya Kerja Dan Nilai Organisasi," *Fair Value: Jurnal Ilmiah Akuntansi Dan Keuangan* 4, no. 8 (2022): 3355–68.

[23] Imam Wahyudin et al., "Pemahaman Mendalam Dalam Toleransi Keberagaman Nilai Untuk Menciptakan Masyarakat Yang Harmonis Dan Inklusif," *Jupetra: Jurnal Pendidikan Transformatif (JPT)* 02, no. 03 (2023): 491–505.

often faced with the problem of lack of resources, both in terms of finances and facilities. These limited resources can limit an institution's ability to develop a positive work culture. [24] For example, if an institution does not have sufficient funds to provide training or professional development for teachers, it will be difficult to build a work culture that supports innovation and collaboration. Therefore, Islamic educational institutions need to find creative solutions to optimize existing resources and utilize the potential of members to create a productive work culture.

However, behind these challenges, there are also opportunities that Islamic educational institutions can take advantage of. One opportunity is increasing awareness of the importance of value-based education in society. [25] In recent years, society has become increasingly aware of the need for education that does not only focus on academic aspects, but also on building character and moral values. Islamic educational institutions that are able to integrate Islamic values into their work culture have the potential to attract the interest of parents and students, thereby increasing enrollment and participation numbers.

Apart from that, technological developments also provide opportunities for Islamic educational institutions to improve work culture. By utilizing information and communication technology, institutions can develop learning platforms that are more interactive and collaborative. [26] For example, the use of learning management applications can facilitate better communication between teachers and students, as well as enable wider access to learning materials. Thus, technology can be an effective tool to support the development of a more dynamic and responsive work culture.

Islamic educational institutions also have the opportunity to strengthen collaborative networks with other institutions, both in local and international contexts. Collaboration with other educational institutions can open up opportunities to share experiences, best practices and resources. This not only improves the quality of education provided, but also enriches the work culture at the institution. By building collaborative networks, Islamic educational institutions can create a more innovative and productive environment.

Furthermore, another challenge that Islamic educational institutions need to face is resistance to change. The existing work culture may have become an established norm among

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[24] Adri Lundeto and Kata Kunci, "The Development of Islamic Education in the Era of Globalization: Challenges and Opportunities Info Artikel Abstrak," *Journal of Scientech Research and Development* 5, no. 2 (2023): 15–29.

[25] Sholihan Sholihan and Arofatul Muawanah, "Konsep Pendidikan Karakter Berbasis Masyarakat Dalam Perspektif Hadis Nabi," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 4, no. 1 (2024): 305–16, https://doi.org/10.53299/jppi.v4i1.475.

[26] Ali Mustopa Yakub Simbolon Mustopa and Iswantir Iswantir, "Pengembangan Manajemen Lembaga Pendidikan Islam Di Era Disrupsi," *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 15, no. 1 (2023): 1–12, https://doi.org/10.47435/al-qalam.v15i1.1565.

members, so there is a tendency to maintain old ways. [27] To overcome this, it is important for institutional leaders to play an active role in promoting positive cultural change. By providing a clear explanation of the benefits of the change and involving members in the change process, institutions can reduce resistance and build a more progressive work culture.   Another opportunity that can be exploited is strengthening the role of Islamic educational institutions in community development. By positioning themselves as agents of change, Islamic educational institutions can develop programs that are not only beneficial for students, but also for the wider community. For example, through community service or training programs for adults, institutions can contribute to community development while strengthening Islamic values. [28] This will not only improve the image of the institution, but also make a positive contribution to the formation of a service-oriented work culture.

In facing challenges and taking advantage of these opportunities, Islamic educational institutions need to continue to adapt and innovate in their work culture. Developing a work culture that is in accordance with Islamic principles and responsive to current needs will help institutions achieve educational goals effectively. Therefore, it is important to involve all members of the organization in the process of developing work culture, so that they feel ownership and responsibility for the success of the institution.

Discusion

Discussions regarding work culture in Islamic educational institutions cannot be separated from the organizational culture theory put forward by [29]. Schein explains that organizational culture consists of three levels, namely artifacts, espoused values, and basic assumptions. In the context of Islamic educational institutions, artifacts can be visible Islamic symbols, such as the use of Arabic terms in daily communication and the implementation of collective worship. The values espoused by Islamic educational institutions include Islamic principles, such as justice, cooperation and commitment to education. The basic assumption that is rooted in this institution is the belief that education is not only aimed at achieving academic achievement, but also at forming character in accordance with Islamic teachings.

[27] Ami Latifah, "Transformasi Manajemen Pendidikan Islam Di Era Digital," *AN NAJAH: Jurnal Pengembangan Dan Sosiologi Keagamaan* 03, no. 02 (2024): 46–51.

[28] Samsul Rani, "Transformasi Komunikasi Dakwah Dalam Era Digital: Peluang Dan Tantangan Dalam Pendidikan Islam Kontemporer," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora* 4, no. 1 (2023): 207–16, https://doi.org/10.37680/almikraj.v4i1.3513.

[29] Edgar H Schein, "Culture: The Missing Concept in Organization Studies," *Administrative Science Quarterly*, 1996, 229–40.

In addition, research by [30] about cultural dimensions is also relevant to discuss how work culture in Islamic educational institutions affects productivity. Hofstede put forward several cultural dimensions, including collectivism versus individualism. In Islamic educational institutions, collectivist orientation is often more prominent, where organizational members prioritize collective interests over individual interests. This contributes to building strong collaboration among members, thereby increasing overall productivity. When each individual feels part of a larger community, motivation to contribute to collective progress becomes higher.

Furthermore, the motivation theory put forward by [31] also provides insight into how work culture influences productivity. Herzberg differentiates between motivator factors and hygiene factors in the context of job satisfaction. In Islamic educational institutions, a good work culture functions as a motivating factor, which encourages members to achieve higher achievements. For example, implementing Islamic values in work culture, such as mutual respect and providing positive feedback, can increase member satisfaction and trigger them to contribute more optimally. When members feel satisfied and appreciated, they tend to have higher productivity. Lastly, a view by [32] regarding the importance of results-based management is very relevant in this context. Rini emphasized that the effectiveness of an organization is greatly influenced by the work culture within it. In Islamic educational institutions, implementing a results-oriented work culture and achieving educational goals will have a direct impact on productivity. The use of a transparent and participatory evaluation system can create a work culture that supports the growth and development of individuals and the institution as a whole. Therefore, the combination of these theories shows that good work culture management will lead Islamic educational institutions to a significant increase in productivity.

Conclusion

Also provides insight into how work culture influences productivity. Herzberg differentiates between motivator factors and hygiene factors in the context of job satisfaction. In Islamic educational institutions, a good work culture functions as a motivating factor, which encourages members to achieve higher achievements. For example, implementing Islamic values in work culture, such as mutual respect and providing positive feedback, can increase member satisfaction

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[30] Walter J Lonner, John W Berry, and Geert H Hofstede, "Culture's Consequences: International Differences in Work-Related Values," *University of Illinois at Urbana-Champaign's Academy for Entrepreneurial Leadership Historical Research Reference in Entrepreneurship*, 1980.

[31] Frederick Herzberg, "Work and the Nature of Man," *World*, 1966.

[32] Esti Sapto Rini, "Pengaruh Efektifitas Kepemimpinan, Budaya Kerja Dan Karakter Individu Terhadap Produktivitas Kerja Aparatur Sipil Negara (Asn) Di Lingkungan Kantor Camat Se-Kabupaten Tapin," *Kindai* 17, no. 3 (2021): 347–61, https://doi.org/10.35972/kindai.v17i3.619.

and trigger them to contribute more optimally. When members feel satisfied and appreciated, they tend to have higher productivity.

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Ahmad Muktamar, Faisal, Joaquim Pinto, and Hartini. "Penerapan Strategi Kepemimpinan Transformasional Dalam Meningkatkan Kinerja Organisasi Pendidikan." *Journal Of International Multidisciplinary Research* 1, no. 2 (2023): 105–19. https://doi.org/10.37304/jikt.v14i2.259.

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