



## MANAGEMENT PRACTICES AND ISLAMIC ENTREPRENEURIAL LEADERSHIP: ORGANIZATIONAL EFFECTIVENESS IN ISLAMIC HIGHER EDUCATION

Heru Setiawan<sup>1</sup>(✉), Mohd Kasturi Nor bin Abd Aziz<sup>2</sup>, Irwan Fathurrochman<sup>3</sup>,  
Zulhimma<sup>4</sup>, Mona Novita<sup>5</sup>

<sup>1</sup>Universitas Islam An Nadwah Kuala Tungkal, Jambi, Indonesia

<sup>2</sup> Universiti Malaysia Perlis, Malaysia

<sup>3</sup>Institut Agama Islam Negeri Curup, Bengkulu, Indonesia

<sup>4</sup>Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia

<sup>5</sup>Universitas Nurul Jadid, East Java, Indonesia

---

### Article History:

Received: January 2025

Accepted: October 2025

Published: April 2026

---

### Keywords:

Management Practices, Islamic Entrepreneurial Leadership, Organizational Effectiveness.

---

### (✉)Correspondence to:

heru61382@gmail.com

---

**Abstract:** This study aimed to investigate the role of management practices and Islamic Entrepreneurial Leadership in enhancing organizational effectiveness of Islamic educational institutions in Indonesia, with Islamic work ethic as an additional predictor variable. The research employed a quantitative approach using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the SEMinR package. Data were collected through structured questionnaires distributed to 250 lecturers at *Perguruan Tinggi Keagamaan Islam Swasta* (PTKIS) across Indonesia, yielding 218 valid responses. The measurement model demonstrated excellent reliability (Cronbach's Alpha > 0.86) and validity (AVE > 0.71) for all constructs. The structural model revealed that Islamic work ethic ( $\beta = 0.756$ ,  $t = 32.575$ ) and Islamic Entrepreneurial Leadership ( $\beta = 0.744$ ,  $t = 24.473$ ) significantly and positively influence organizational effectiveness, while management practices exhibited a significant negative effect ( $\beta = -0.508$ ,  $t = -24.082$ ). The model explained 99.25% of the variance in organizational effectiveness ( $R^2 = 0.9925$ ). These findings suggest that Islamic educational institutions should prioritize cultivating Islamic work ethic values and developing Islamic Entrepreneurial Leadership capacity, while critically re-evaluating existing management practices that may be overly bureaucratic or misaligned with institutional goals. This study contributes to the limited empirical evidence on organizational effectiveness in the unique context of Islamic higher education institutions in Indonesia

---

### Please cite this article in APA style as:

Setiawan, H., Aziz, M. K. N. B. A., Faturrochman, I., Zulhimma, Z., & Novita, M. (2026). Management Practices and Islamic Entrepreneurial Leadership: Organizational Effectiveness in Islamic Higher Education. *Edureligia: Jurnal Pendidikan Agama Islam*, 10(1), 243-258.

## INTRODUCTION

Islamic educational institutions, particularly *Perguruan Tinggi Keagamaan Islam Swasta* (PTKIS), occupy a pivotal position in Indonesia's higher education landscape, serving millions of students and shaping the intellectual and moral development of future Muslim scholars and professionals (Sánchez-García et al., 2025; Udhiyah et al., 2025). With over 700 private Islamic higher education institutions operating across the archipelago, these organizations face mounting pressure to demonstrate organizational effectiveness amidst intensifying competition, regulatory demands, and the global push toward educational quality assurance (Kusuma et al., 2025; Xu, 2025). In addition, PTKIS are expected to maintain their distinctive Islamic identity while simultaneously responding to rapid changes in technology, labor market demands, and international educational standards. This dual responsibility requires institutions to develop effective governance systems that balance academic excellence, organizational sustainability, and the integration of Islamic values (Hartatik & Siswanto, 2023; Hunsker, 2023). Consequently, understanding the factors that contribute to organizational effectiveness has become a critical concern for policymakers, institutional leaders, and stakeholders seeking to strengthen the competitiveness and long-term performance of Islamic higher education institutions (Karim et al., 2025; Kurniawan et al., 2025).

Data reported by Adhinugraha et al. (2024); Munifah & Purwaningrum (2023) and Zhao et al. (2024), drawing on Indonesia's Ministry of Religious Affairs records for 2022, indicate that only about 23% of PTKIS have attained a satisfactory institutional accreditation rating. Within the current BAN-PT framework (IAPT 3.0), a satisfactory rating refers to a status of *Baik Sekali* (Very Good) or *Unggul* (Excellent), equivalent to the former B or A grades, which signals that an institution meets or exceeds national higher-education quality standards. This low proportion underscores the urgent need to identify the factors that drive organizational effectiveness in these unique institutional settings. Bagis et al. (2024); Linando et al. (2023) and Zafar & Abu-Hussin (2025) stated that the challenge is further compounded by the dual mandate these organizations carry: maintaining Islamic scholarly traditions while simultaneously meeting contemporary standards of academic excellence and institutional governance.

Although Islamic Higher Education Institutions (PTKIS) play a strategic role in the development of Islamic-based higher education in Indonesia, various indicators indicate that the organizational effectiveness of some PTKIS still faces a number of challenges. These challenges include suboptimal institutional governance, low adaptability to changes in the educational environment, limited innovation in academic program development, and the consistent failure to achieve organizational performance targets. Furthermore, some PTKIS still face obstacles in improving the quality of educational services, human resource productivity, institutional competitiveness, and the sustainability of organizational management. These conditions indicate that the achievement of

organizational goals has not been fully effective, necessitating the strengthening of management and leadership practices that can encourage innovation, responsiveness, and better organizational performance. In this context, quality management practices and Islamic Entrepreneurial Leadership are important factors that need to be studied to understand how PTKIS organizational effectiveness can be continuously improved.

A growing body of literature has examined the determinants of organizational effectiveness in educational settings, with management practices and entrepreneurial leadership consistently identified as key predictors. In the specific context of *pesantren*-based institutions, H.M (2025) and Islamiyah et al. (2026) found that the role of school principals in improving teacher competence is fundamental to institutional quality, highlighting how leadership functions at the operational level directly impact educational outcomes. A distinctive leadership construct that integrates innovation-oriented behaviors with faith-based ethical commitments. Within Indonesian Islamic higher education specifically, recent evidence reinforces the centrality of value-based leadership. Hartnell et al. (2023) and Wu et al. (2025) showed how *kiai* leadership in *pesantren*-based universities shaped institutional direction and a culture of religious moderation. While Iskanto (2023) and Nawaz & Wenqi (2024) demonstrated that value-based digital leadership is decisive for sustainable institutional transformation in *pesantren*. However, much of the broader literature has been conducted in Western secular educational environments, with limited attention to the distinctive characteristics of Islamic educational institutions, where religious values, governance structures, and organizational cultures differ markedly from those of secular counterparts.

Effective management practices enable higher education institutions to optimize planning, organizing, implementation, and oversight, thereby achieving organizational goals more efficiently and sustainably. Islamic entrepreneurial leadership fosters innovation, adaptability, and decision-making oriented toward Islamic values, thereby enhancing the competitiveness and performance of higher education organizations. The synergy between sound management practices and Islamic entrepreneurial leadership can create more responsive, productive, and effective organizational governance in addressing the various challenges of higher education in an era of dynamic change. Furthermore, Gerald (2023) and Henrique et al. (2023) demonstrated in their study of *pesantren* alumni management and networking that institutional effectiveness in Islamic educational settings is deeply intertwined with community engagement and social capital, dimensions often neglected in conventional organizational effectiveness frameworks.

Despite the theoretical recognition of the importance of management and Islamic Entrepreneurial Leadership in educational organizations, significant gaps remain in the literature concerning Islamic higher education institutions. First, existing studies on PTKIS have predominantly employed qualitative methodologies, lacking robust quantitative evidence on the structural relationships between management practices, Islamic Entrepreneurial

Leadership, and organizational effectiveness. Second, the role of Islamic work ethic as a contextual variable that may independently predict organizational effectiveness has been largely overlooked, despite its theoretical relevance to organizations grounded in Islamic principles. Third, there is an inconsistency in the literature regarding the direction and magnitude of the relationship between management practices and organizational outcomes in Islamic institutions, with some studies reporting positive effects and others suggesting that rigid management structures may actually impede effectiveness. Fourth, although Islamic Entrepreneurial Leadership has been theorized in conceptual works, its empirical relationship with organizational effectiveness in Islamic higher education has rarely been examined using structural equation modeling. These gaps and inconsistencies call for a rigorous empirical investigation that simultaneously examines these variables within the specific context of Indonesian Islamic higher education.

This research aimed to fill the empirical gap in Islamic higher education studies by quantitatively examining the relationship between management practices, Islamic Entrepreneurial Leadership, Islamic work ethics, and organizational effectiveness in the context of PTKIS in Indonesia. The uniqueness of this research lied in the development of an integrated model that positions these three variables as simultaneous predictors of organizational effectiveness and tests it using a Structural Equation Modeling (SEM) approach, which is still rarely used in Islamic higher education research. This study aimed to fill these gaps by examining the influence of management practices, Islamic Entrepreneurial Leadership, and Islamic work ethic on PTKIS's organizational effectiveness in Indonesia. Specifically, the study seeks to: (1) determine the effect of Islamic work ethic on organizational effectiveness; (2) examine the influence of Islamic Entrepreneurial Leadership on organizational effectiveness; and (3) investigate the impact of management practices on organizational effectiveness. Drawing on the Competing Values Framework and Islamic management theory, this study hypothesizes that Islamic work ethic and Islamic Entrepreneurial Leadership positively influence organizational effectiveness, while the relationship between management practices and organizational effectiveness requires empirical verification, given the conflicting evidence in prior research.

## **RESEARCH METHOD**

This study employed a quantitative, cross-sectional survey design to examine the structural relationships among management practices, Islamic Entrepreneurial Leadership, Islamic work ethic, and organizational effectiveness in Islamic educational institutions. The quantitative approach was selected because it enables testing hypothesized relationships through statistical analysis and yields generalizable findings that can inform policy and practice by Creswell (Heriyanto & Nurislaminingsih, 2025; Ragin, 2024), consistent with the positivist paradigm appropriate for hypothesis testing. The population comprised lecturers at *Perguruan Tinggi Keagamaan Islam Swasta* (PTKIS) across Indonesia

with sampling combined purposive and proportional random sampling across six major regions: Sumatra, Java, Kalimantan, Sulawesi, Bali-Nusa Tenggara, and Papua-Maluku. A total of 250 questionnaires were distributed to lecturers at 35 PTKIS, including institutions within integrated *pesantren* systems such as Universitas Darunnajah Jakarta, a model of *pesantren*-university integration. After screening for completeness and response consistency, 218 valid responses were retained, yielding a response rate of 87.2%. This sample exceeds the minimum requirement of ten times the maximum number of structural paths directed at any construct, as recommended for PLS-SEM).

Data were collected using a structured self-administered questionnaire consisting of four constructs. Organizational Effectiveness was measured using five indicators adapted from the Competing Values Framework, covering academic quality, governance, stakeholder satisfaction, Islamic values integration, and resource management. Management Practices were assessed through four indicators related to strategic planning, human resource management, financial management, and quality assurance. Islamic Entrepreneurial Leadership was measured using four indicators reflecting entrepreneurial vision, proactiveness, ethical decision-making based on *shura* and *adalah*, and accountable conduct (*amanah*) and Islamic leadership literature. Islamic Work Ethic was measured using five indicators encompassing effort, dedication, cooperation, responsibility, and accountability. All items were rated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) through the SEMinR package in R. PLS-SEM was chosen over covariance-based SEM (CB-SEM) because it is particularly suitable for theory development and prediction-oriented research, accommodates non-normal data distributions, and performs well with smaller sample sizes. The analysis followed the two-stage approach recommended by Pilcher & Cortazzi (2024) and Tracy (2024): first, the measurement model was evaluated for reliability and validity; second, the structural model was assessed for explanatory power and hypothesis testing. The measurement model evaluation included internal consistency reliability (Cronbach's Alpha and composite reliability), convergent validity (outer loadings and Average Variance Extracted), and discriminant validity (Fornell-Larcker criterion). The structural model evaluation involved assessing the coefficient of determination ( $R^2$ , interpreted using the categories proposed by Libarkin & Kurdziel (2023) and Pilcher & Cortazzi (2024), path coefficients ( $\beta$ ), and statistical significance through bootstrapping with 1,000 iterations at a 95% confidence level ( $t$ -value > 1.96). Additionally, Common Method Bias (CMB) was assessed using Full Collinearity Variance Inflation Factors (FCVIFs) with a threshold of 3.3.

## RESULT AND DISCUSSION

### Result

#### Measurement Model Evaluation

The first stage of analysis involved evaluating the measurement model to ensure the reliability and validity of the constructs. Table 1 presents the results of internal consistency reliability testing.

**Table 1. Internal Consistency Reliability**

Variable	Cronbach's Alpha	Status
Islamic Work Ethic	0.9222	Excellent
Islamic Entrepreneurial Leadership	0.8772	Excellent
Management Practices	0.8676	Excellent
Organizational Effectiveness	0.9173	Excellent

As shown in Table 1, all four constructs demonstrated excellent internal consistency reliability, with Cronbach's Alpha values ranging from 0.8676 to 0.9222, well above the commonly recommended threshold of 0.70. Organizational Effectiveness and Islamic Work Ethic exhibited the highest reliability scores at 0.9173 and 0.9222, respectively, indicating strong internal coherence among their respective indicators.

**Table 2. Convergent Validity**

Variable	Indicator	Factor Loading	Composite Reliability	AVE
Islamic Work Ethic	IWE1	0.9497	0.9420	0.7651
	IWE2	0.8913		
	IWE3	0.7952		
	IWE4	0.8382		
	IWE5	0.8913		
Islamic Entrepreneurial Leadership	IEL1	0.9023	0.9165	0.7338
	IEL2	0.7511		
	IEL3	0.9023		
	IEL4	0.8619		
Management Practices	MP1	0.8586	0.9099	0.7165
	MP2	0.8748		
	MP3	0.7955		
	MP4	0.8548		
Organizational Effectiveness	OE1	0.8971	0.9385	0.7538
	OE2	0.7707		
	OE3	0.8451		
	OE4	0.9207		
	OE5	0.8991		

Table 2 presents the results of the convergent validity analysis. All factor loadings exceeded the 0.70 threshold, ranging from 0.7511 to 0.9497, indicating strong indicator reliability. Composite reliability values for all constructs surpassed 0.90, demonstrating excellent construct reliability. Furthermore, Average Variance Extracted (AVE) values ranged from 0.7165 to 0.7651, well

above the minimum threshold of 0.50, confirming that each construct captures more than 50% of the variance in its indicators.

**Table 3. Discriminant Validity (Fornell-Larcker Criterion)**

Variable	1	2	3	4
Islamic Work Ethic	0.8747			
Islamic Entrepreneurial Leadership	0.9916	0.8566		
Management Practices	0.9883	0.9885	0.8465	
Organizational Effectiveness	0.9918	0.9916	0.9747	0.8682

Table 3 displays the discriminant validity results using the Fornell-Larcker criterion. The diagonal values represent the square root of AVE for each construct, and these values are higher than the off-diagonal inter-construct correlations in the respective rows and columns, confirming that each construct is empirically distinct from the others.

**Structural Model Evaluation**

Following the satisfactory evaluation of the measurement model, the structural model was assessed to test the hypothesized relationships. The bootstrapping procedure with 1,000 iterations was performed using SEMinR to determine the significance of path coefficients. Figure 1 presents the structural model results.

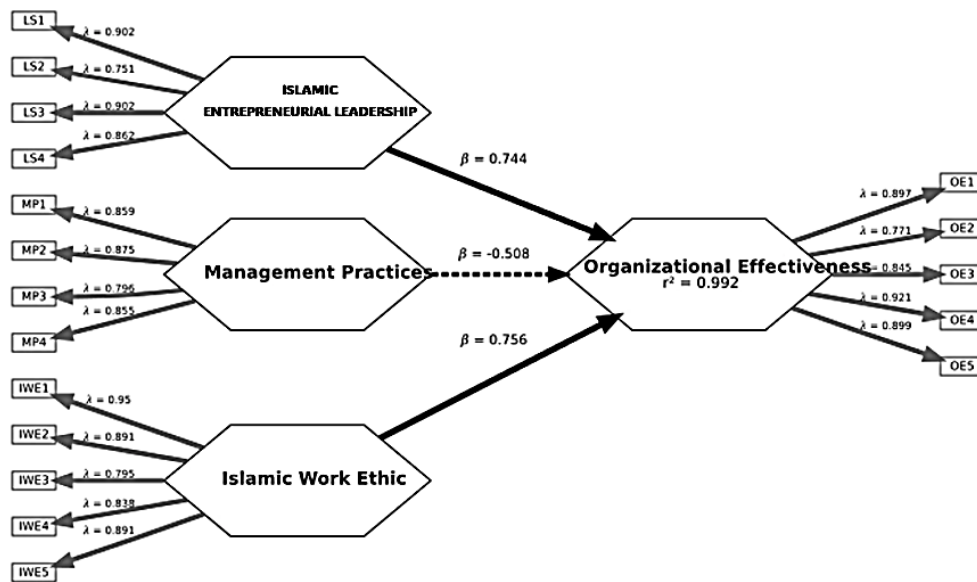


Figure 1. Structural Model Testing

As illustrated in Figure 1, the structural model maps the three exogenous constructs, namely Islamic work ethic, Islamic Entrepreneurial Leadership, and management practices, onto the single endogenous construct of organizational effectiveness. The values on the paths indicate the strength and direction of each relationship: the coefficients for Islamic work ethic (0.756) and Islamic Entrepreneurial Leadership (0.744) are positive, whereas the coefficient for management practices (-0.508) is negative. The outer loadings of the indicators

on their respective constructs, all exceeding 0.75, are displayed alongside each measurement path, and the model accounts for an  $R^2$  of 0.9925 for organizational effectiveness.

**Table 4. R-Square Results**

Dependent Variable	$R^2$	Adjusted $R^2$	Category
Organizational Effectiveness	0.9925	0.9924	Substantial

Table 4 presents the R-square values for the endogenous variable. The model demonstrates substantial explanatory power with an  $R^2$  value of 0.9925 and an adjusted  $R^2$  of 0.9924, indicating that the three predictor variables collectively explain 99.25% of the variance in organizational effectiveness. This value falls within the substantial category ( $R^2 > 0.67$ ). The Full Collinearity Variance Inflation Factor (FCVIF) of 133.333 was assessed for common method bias, though this exceptionally high value warrants cautious interpretation and is discussed further in the Discussion section.

### Hypothesis Testing

**Table 5. Hypothesis Testing Results**

Hypothesis	$\beta$	SD	T-Value	Decision
IWE $\rightarrow$ OE	0.7561	0.0232	32.5746	Supported
IEL $\rightarrow$ OE	0.7438	0.0304	24.4733	Supported
MP $\rightarrow$ OE	-0.5079	0.0211	-24.0821	Supported

Note: IWE = Islamic Work Ethic; OE = Organizational Effectiveness; IEL = Islamic Entrepreneurial Leadership; MP = Management Practices. Significance level:  $t > 1.96$  ( $p < 0.05$ ).

The hypothesis testing results presented in Table 5 reveal three significant findings. First, the Islamic work ethic demonstrates the strongest positive influence on organizational effectiveness ( $\beta = 0.7561$ ,  $t = 32.5746$ ,  $p < 0.05$ ), indicating that for every one-unit increase in Islamic work ethic, organizational effectiveness increases by 0.756 units. Second, Islamic Entrepreneurial Leadership exerts a significant positive effect on organizational effectiveness ( $\beta = 0.7438$ ,  $t = 24.4733$ ,  $p < 0.05$ ), suggesting that the integrated entrepreneurial-Islamic leadership approach substantially enhances institutional performance. Third, management practices show a significant but negative relationship with organizational effectiveness ( $\beta = -0.5079$ ,  $t = -24.0821$ ,  $p < 0.05$ ), indicating that, as currently practiced, management approaches in PTKIS may be counterproductive to organizational effectiveness.

Taken together, the data indicate that organizational effectiveness in PTKIS is driven primarily by value-based factors rather than by formal management mechanisms. In the authors' reading, Islamic work ethic and Islamic Entrepreneurial Leadership move in the same direction and account for the largest share of the explained variance, while the negative coefficient for management practices is the most distinctive pattern in the model. The very high  $R^2$  (0.9925) and the elevated full-collinearity VIF together show that the three predictors are strongly intertwined within these institutions. The negative sign for management practices is therefore best read as the unique residual

contribution of formal management once the value-based constructs are held constant, rather than as evidence that management is intrinsically harmful. This pattern is examined further in the Discussion.

## **Discussion**

### **The Influence of Islamic Work Ethic on Organizational Effectiveness**

Islamic work ethic (IWE) emerged as the strongest positive predictor of organizational effectiveness in this study, confirming that faith-based values are a powerful driver of performance in Islamic higher education institutions. This finding is consistent with prior evidence that IWE enhances organizational commitment, job satisfaction, and work quality outcomes across various Islamic organizational settings (Alvesson & Sveningsson, 2024; Maheshwari & Kha, 2023; Shaked & Hallinger, 2026). Recent studies also indicated that IWE strengthens organizational citizenship behavior and reduces turnover intention, suggesting that employees who internalized Islamic ethical values are more loyal, more willing to contribute beyond formal role requirements, and less likely to leave the organization (Milosevic & Bass, 2024; Zul et al., 2026). The mechanism through which IWE contributes to organizational effectiveness can be understood through the lens of person-organization fit theory, which posits that congruence between individual and organizational values enhances motivation, satisfaction, and performance.

In PTKIS, lecturers who embody IWE principles such as diligence, responsibility, sincerity, and accountability tend to experience a stronger value alignment with institutional missions, thereby amplifying their commitment and willingness to support institutional change initiatives. Empirical findings showed that IWE not only predicts positive attitudinal outcomes but also mitigated negative phenomena such as perceived organizational politics, deviant behavior, and unethical conduct, which in turn creates a more just, trustworthy, and change-ready organizational climate. These results underscored that strengthening IWE among lecturers and staff is not merely a moral imperative but also a strategic lever for enhancing effectiveness. When IWE is systematically cultivated through organizational culture, role modeling by leaders, and continuous professional development, it complements transformational and Islamic leadership practices and compensates for the limitations of rigid, bureaucratic management systems that may undermine performance. Therefore, integrating IWE into institutional policies, human resource management, and performance evaluation frameworks can help PTKIS achieve a more sustainable balance between formal governance requirements and the distinct religious-ethical identity that characterizes Islamic higher education.

### **The Influence of Islamic Entrepreneurial Leadership on Organizational Effectiveness**

The substantially larger effect size in our study suggests that leadership may be even more consequential in Islamic educational settings, particularly when it embodies the entrepreneurial-Islamic combination, since leaders serve

not only as administrative heads but also as spiritual and moral exemplars demonstrated this dual leadership function in their study of school principals, showing that effective leadership in *pesantren* settings requires simultaneous competence in both academic management and spiritual guidance. Giles et al. (2023); Stekelenburg & Maria (2024) and Zafar & Abu-Hussin (2025) similarly argued that in faith-based educational institutions, leadership operates through both instrumental and symbolic dimensions, and our findings provide quantitative support for this proposition while extending it by showing that an entrepreneurial orientation infused with Islamic ethics generates substantially stronger effects than generic leadership styles.

The strong influence of Islamic Entrepreneurial Leadership on organizational effectiveness in PTKIS stems from the unique leadership demands of Islamic educational institutions. Rectors in these institutions must simultaneously act as entrepreneurs identifying opportunities, pursuing innovation, mobilizing scarce resources, and championing institutional change and as Islamic role models who navigated the intersection of academic administration, Islamic governance (*syura*), and community engagement. Fajar (2024) and Thien & Liu (2024) found that principal leadership management significantly improves the emotional intelligence of Islamic secondary school students, demonstrating the far-reaching impact of leadership quality beyond mere administrative outcomes. The implication is that leadership development programs for PTKIS administrators should adopt holistic frameworks that integrate entrepreneurial competencies (vision, innovativeness, opportunity recognition, calculated risk-taking) with classical Islamic leadership principles, including *shura* (consultation), *adalah* (justice), and *amanah* (trustworthiness). Such an integrated approach enables PTKIS rectors to drive institutional transformation without compromising the religious identity and ethical commitments that define Islamic higher education.

### **The Influence of Management Practices on Organizational Effectiveness**

Perhaps the most striking finding of this study is the significant negative relationship between management practices and organizational effectiveness ( $\beta = -0.508$ ). This counterintuitive result challenges the conventional assumption that better management practices invariably lead to improved organizational outcomes, and it demands careful theoretical interpretation. While this finding appears to contradict studies reporting positive effects of management practices in higher education. It is consistent with a growing body of critical scholarship suggesting that the adoption of New Public Management (NPM) and corporate management practices in educational institutions can be counterproductive. It suggests that PTKIS leaders should critically re-examine their management approaches, potentially moving away from rigid, formalized management systems toward more adaptive, values-driven management frameworks that are congruent with Islamic organizational principles of flexibility (*murunah*), consultation (*shura*), and continuous improvement (*tajdid*). Bingham (2023); H.M (2025) and Xu (2025) demonstrated in their analysis of inclusive education policy

in Indonesia that institutional effectiveness requires not merely policy compliance but genuine integration of educational values into management practice. Recent research by Dwikurnaningsih (2026); Mukhsin & Alfani (2024); Rohman et al. (2024) further supports this interpretation, finding that Islamic educational institutions that adopted contextualized management approaches outperformed those that uncritically adopted Western management models.

Several explanations may account for the negative relationship between management practices and organizational effectiveness in PTKIS. First, management practices may emphasize bureaucratic procedures, standardization, and compliance, which can conflict with the community-based and value-oriented governance traditions of Islamic educational institutions. Second, excessive formalization may create a gap between official policies and actual practices, leading to organizational inefficiencies rather than improved effectiveness. Third, management reforms perceived as externally imposed may reduce the intrinsic motivation, collegial trust, and commitment of lecturers and staff who strongly identify with Islamic work ethics and pesantren values. Finally, the negative coefficient may also be influenced by statistical multicollinearity, suggesting that the unique variance of management practices, after controlling for Islamic Work Ethic and Islamic Entrepreneurial Leadership, reflects administrative burdens rather than value-adding contributions to organizational performance.

This study contributes to educational management theory by providing empirical evidence that organizational effectiveness in Islamic higher education is influenced more strongly by value-based factors, namely Islamic Work Ethic and Islamic Entrepreneurial Leadership, than by process-based management practices. The findings extend the Competing Values Framework by incorporating a religious-cultural dimension that is highly relevant to the context of PTKIS. Furthermore, the study strengthens Islamic management theory by demonstrating that Islamic Work Ethic serves as an independent predictor of organizational effectiveness beyond leadership and management factors. The results also advance the concept of Islamic Entrepreneurial Leadership by showing that the integration of entrepreneurial competencies and Islamic values significantly enhances organizational effectiveness. Finally, the negative effect of management practices challenges conventional assumptions regarding the management-effectiveness relationship and highlights the need for context-sensitive approaches in faith-based educational organizations.

## CONCLUSION

The central finding of this study is that organizational effectiveness in Indonesian Islamic higher education is driven primarily by value-based foundations rather than formal management mechanisms. Specifically, the results demonstrate that the religious-ethical identity of *Perguruan Tinggi Keagamaan Islam Swasta* (PTKIS) functions as a strategic asset rather than a constraint, as organizational effectiveness is enhanced when employees embody Islamic work ethics and leaders practice Islamic Entrepreneurial Leadership by

integrating entrepreneurial vision, innovativeness, and proactiveness with *shura*-based decision-making, *adalah* (justice), and *amanah* (trustworthiness). In contrast, management systems adopted without cultural and religious alignment may undermine organizational performance. These findings contribute theoretically by extending value-based organizational effectiveness literature within Islamic higher education and practically by emphasizing that institutional leaders should prioritize strengthening Islamic work ethics, cultivating entrepreneurial yet faith-grounded leadership, and recalibrating management systems from bureaucratic, compliance-oriented approaches toward adaptive frameworks that are congruent with Islamic organizational values. Nevertheless, this study has several limitations. Its cross-sectional design restricts causal inference, while the very high  $R^2$  value, strong inter-construct correlations, and elevated FCVIF indicate potential common method bias and multicollinearity that warrant further investigation. Moreover, the purposive sampling approach limits the generalizability of the findings across all PTKIS institutions. Future studies should therefore adopt longitudinal and mixed-methods designs, incorporate mediating and moderating variables such as organizational culture and employee engagement, further refine the Islamic Entrepreneurial Leadership construct by distinguishing its entrepreneurial and Islamic-ethical dimensions, and extend the analysis to other Islamic educational institutions, including *pesantren* and *madrasah*.

## ACKNOWLEDGMENT

The author wishes to express profound gratitude to the authors who contributed to this research. It is hoped that this collaboration will continue and yield benefits for the advancement of knowledge and education, particularly within The author wishes to express profound gratitude to the authors who contributed to this research. It is hoped that this collaboration will continue and yield benefits for the advancement of knowledge and education, particularly within Private Islamic Religious Higher Education Institutions (PTKIS).

## REFERENCES

- Adhinugraha, R. B. A., Hardhienata, S., Sunaryo, W., & Zaini, A. W. (2024). Transformative Strategies to Enhance Teacher Innovativeness: Addressing Challenges Through Strengthening Organizational Culture, Transformational Leadership, Self-Efficacy, and Achievement Motivation. *Managere: Indonesian Journal of Educational Management*, 6(2), 219–232. <https://doi.org/10.60036/1q2rm780>
- Alvesson, M., & Sveningsson, S. (2024). *Changing Organizational Culture*. Routledge.
- Bagis, F., Adawiyah, W. R., Purnomo, R., & Sudjadi, A. (2024). Exploring Islamic Spiritual Well-Being: Conceptualization and Validation of a Measurement Scale. *Islamic Guidance and Counseling Journal*, 7(2), 1–20. <https://doi.org/10.25217/0020247473500>
- Bingham, A. J. (2023). From Data Management to Actionable Findings: A Five-

- Phase Process of Qualitative Data Analysis. *International Journal of Qualitative Methods*, 22(2), 160-172. <https://doi.org/10.1177/16094069231183620>
- Dwikurnaningsih, Y. (2026). Developing an Islamic Emotional Spiritual Quotient (ESQ) Digital Module for Enhancing Leadership Competencies in Madrasah. *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 10(01), 208–218. <http://doi.org/10.33650/al-tanzim.v10i1.12543>
- Fajar, M. S. M. (2024). Kyai's Leadership in Building Religious Moderation in Pesantren-Based Universities : A Multicultural Perspective. *Edureligia : Jurnal Pendidikan Agama Islam*, 08(01), 1–16. <http://doi.org/10.33650/edureligia.v8i1.8395>
- Gerald, W. L. (2023). *Organizational Culture in Action*. Routledge.
- Giles, M. R., Nash, T., Greenhaw, L. L., Rampold, S. D., Hurdle, J. C., & Rampold, S. (2023). Examining Ethical Typologies of Agriculture and Natural Resources Leaders : A Q Study. *Journal of Agricultural Education*, 63(3), 266–282. <https://doi.org/10.5032/jae.2022.03266>
- H.M, M. (2025). Islamic Institution Management: How Transformational Leadership Affects Employee Creativity and Its Implications on Entrepreneurial Behaviour. *Journal of Chinese Human Resources Management*, 7(1), 1–12. <https://doi.org/10.47297/WSPCHRMWSP2040-800505.20251603>
- Hartatik, D., & Siswanto, R. (2023). School Organizational Culture; Formal Institutions Ceremonial in Forming Student Character Education. *Edureligia : Jurnal Pendidikan Agama Islam*, 07(01), 16–24. <https://doi.org/10.33650/edureligia.v7i1.5769>
- Hartnell, C. A., Ou, A. Y., Kinicki, A. J., Choi, D., & Karam, E. P. (2023). A Meta-Analytic Test of Organizational Culture's Association with Elements of an Organization's System and its Relative Predictive Validity on Organizational Outcomes. *Journal of Applied Psychology*, 9(1), 832–850. <https://doi.org/https://psycnet.apa.org/doi/10.1037/apl0000380>
- Henrique, B., Marcelo, L., Cortimiglia, N., & Ghezzi, A. (2023). The Contribution of Organizational Culture, Structure, and Leadership Factors in the Digital Transformation of SMES : A Mixed-Methods Approach. *Cognition, Technology & Work*, 25(1), 151–179. <https://doi.org/10.1007/s10111-022-00714-2>
- Heriyanto, H., & Nurislaminingsih, R. (2025). From Code to Theme: Coding Technique for Qualitative Researchers. *Anuva: Jurnal Kajian Budaya, Perpustakaan, dan Informasi*, 9(2). <https://doi.org/10.14710/anuva.9.2.295-303>
- Hunsker, W. (2023). Spiritual Leadership and Organizational Citizenship Behavior: Relationship with Confucian Values. *Journal of Management, Spirituality and Religion*, 13(3), 206–225. <https://doi.org/10.1080/14766086.2016.1159974>
- Iskamto, D. (2023). Organizational Culture and Its Impact on Employee Performance. *International Journal of Management and Digital Business*, 2(1), 47–55. <https://doi.org/https://doi.org/10.54099/ijmdb.v2i1.584>
- Islamiyah, Z. T., Rahayu, A., Disman, D., & Wibowo, L. A. (2026). The Moderating Role of Organizational Culture in The Relationship Between

- Shariah Governance, Islamic Leadership and Organizational Performance. *Journal of Islamic Accounting and Business Research*, 4(1), 1-17. <https://doi.org/10.1108/JIABR-07-2024-0258>
- Karim, A., Fathurohman, O., Sulaiman, Marliani, Kurniawan, L., Nugraha, F. F., Muaripin, F., Meliani, Ridwan, F., & R, M. S. (2025). Islamic Spiritual Leadership of Kyai in Fostering Santris' Entrepreneurial Spirit and Independence in Boarding School. *Social Sciences & Humanities*, 12(1), 338-346. <https://doi.org/10.1016/J.SSAHO.2025.101817>
- Kurniawan, M., Hasnur, J., & Siska, S. Y. (2025). Character Building in University Students: Comprehension of Islamic Value & Discipline. *Edureligia : Jurnal Pendidikan Agama Islam*, 09(01), 48-67. <http://dx.doi.org/10.33650/edureligia.v9i1.11342>
- Kusuma, M. T. A., Muharom, F., & Jandra, M. (2025). Transformation of Pesantren Education Management in the Digital Era (Analysis of Tradition Adaptation Through Educational Innovation Theory). *Educational Studies and Research Journal*, 2(1), 48-56. <https://doi.org/10.60036/1q2rm780>
- Libarkin, J. C., & Kurdziel, J. P. (2023). Research Methodologies in Science Education: The Qualitative-Quantitative Debate. *Journal of Geoscience Education*, 50(1), 78-86. <https://doi.org/10.1080/10899995.2002.12028053>
- Linando, J. A., Tumewang, Y. K., Nahda, K., & Nurfauziah. (2023). The Dynamic Effects of Religion: an Exploration of Religiosity Influences on Islamic Work Ethic Over Time. *Cogent Business and Management*, 10(1). <https://doi.org/10.1080/23311975.2023.2181127>
- Maheshwari, G., & Kha, K. L. (2023). A Bibliometric Analysis of Influence of Leadership Styles on Employees and Organization in Higher Education Sector from 2007 to 2022. *International Journal of Leadership in Education*, 09(01), 1-45. <https://doi.org/10.1080/13603124.2023.2236968>
- Milosevic, I., & Bass, A. (2024). Laying the Groundwork for Corporate Social Responsibility: Behavioral Ethics in High-Hazard Organizations. *Journal of Organizational Behavior*, 14(2), 34-49. <https://doi.org/https://doi.org/10.1002/job.2772>
- Mukhsin, M., & Alfani, I. H. D. (2024). Imam Shafi'i's Educational Thought and Its Implications for Contemporary Islamic Education. *Oasis : Jurnal Ilmiah Kajian Islam*, 9(1), 34. <https://doi.org/10.24235/oasis.v9i1.18405>
- Munifah, M., & Purwaningrum, S. (2023). Leadership strategy : Developing school culture through digital Turats learning. *Cypriot Journal of Educational Sciences*, 17(1), 68-80. <https://eric.ed.gov/?id=EJ1332431>
- Nawaz, A., & Wenqi, J. (2024). Entrepreneurial leadership and Organizational Performance: Employee Creativity and Behavior. *Management Decision*, 12(2), 1-25. <https://doi.org/10.1108/MD-02-2024-0317>
- Pilcher, N., & Cortazzi, M. (2024). "Qualitative" and "Quantitative" Methods and Approaches Across Subject Fields: Implications for Research Values, Assumptions, and Practices. In *Quality and Quantity* (Vol. 58, Issue 3). Springer Netherlands. <https://doi.org/10.1007/s11135-023-01734-4>
- Ragin, C. C. (2024). *The Comparative Method: Moving beyond Qualitative and*

- Quantitative Strategies*. Univ of California Press.
- Rohman, A., Meraj, G., Isna, A., Taruna, M. M., Rachmadhani, A., Atmanto, N. E., & Nasikhin. (2024). Challenges in Islamic Education Curriculum Development: A Comparative Study of Indonesia, Pakistan, and India. *International Journal of Learning, Teaching and Educational Research*, 23(6), 504–523. <https://doi.org/10.26803/ijlter.23.6.23>
- Sánchez-García, E., Martínez-Falcó, J., Marco-Lajara, B., & Zakimova, A. (2025). Achieving Environmentally Responsible Production Through Green Managerial Awareness, Human Resource Management and Employee Behavior. *Journal of Environmental Management*, 373. <https://doi.org/10.1016/j.jenvman.2024.123739>
- Shaked, H., & Hallinger, P. (2026). Instructional Leadership in A 21 Century Global Context: A Conceptual Review. *International Journal of Leadership in Education*, 09(02), 1–24. <https://doi.org/10.1080/13603124.2026.2665114>
- Stekelenburg, V., & Maria, M. H. (2024). *Navigating on The Ethical Compass*. Vrije Universiteit Amsterdam. <https://doi.org/10.5463/thesis.782>
- Thien, L. M., & Liu, P. (2024). Linear and Nonlinear Relationships Between Instructional Leadership and Teacher Professional Learning Through Teacher Self-Efficacy as a Mediator: A Partial Least Squares Analysis. *Humanities and Social Sciences Communications*, 11(1), 1–14. <https://doi.org/10.1057/s41599-023-02500-5>
- Tracy, S. J. (2024). *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. John Wiley & Sons.
- Udhiyah, N. A., Munif, M., & Jali, H. (2025). Integration of Gestalt Counseling in Pesantren Counseling Management System: A Strategy to Improve the Psychological Well-Being of Students'. *MUMTAZ: Jurnal Pendidikan Agama Islam*, 5(3), 606–624. <https://doi.org/10.69552/mumtaz.v5i3.3280>
- Wu, M.-C., Majd, M., Tiao, W.-J., & Shahmirzadi, D. (2025). A Study on the Major Factors of Successful Entrepreneurial Leadership: Taking Perspectives of Islamic Culture. *Small Interprise Research*, 8(3), 1–18. <https://doi.org/10.1080/13215906.2025.2492013>
- Xu, J. (2025). Online Homework Time, Time Management, and Procrastination: A Person-Centered Approach. *Computers and Education*, 234(April), 105341. <https://doi.org/10.1016/j.compedu.2025.105341>
- Zafar, M. B., & Abu-Hussin, M. F. (2025). Religiosity and Islamic Work Ethic: A Cross-Cultural Comparison in Majority and Non-Majority Muslim Countries. *International Journal of Intercultural Relations*, 105(December), 1–18, 102115. <https://doi.org/10.1016/j.ijintrel.2024.102115>
- Zhao, X., Wider, W., Jiang, L., Fauzi, M. A., Tanucan, J. C. M., Lin, J., & Udang, L. N. (2024). Transforming Higher Education Institutions Through EDI Leadership: A Bibliometric Exploration. *Heliyon*, 10(4), e26241. <https://doi.org/10.1016/j.heliyon.2024.e26241>
- Zul, Z., Najihul Huda, M., Fuad, Z., & Abdullah, M. (2026). Integration of Islamic Ethics in Modern Education Curriculum: Challenges and Opportunities-A Systematic Literature Review. *British Journal of Religious Education*, 1–24.

<https://doi.org/10.1080/01416200.2026.2621177>