

EVALUATION OF THE MORAL AGREEMENT MODEL TO IMPROVE PERFORMANCE AND WORK CULTURE AT THE AL-BAHJAH CIREBON FOUNDATION

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Diterima: 10/8/2026; Direvisi: 20/8/2026; Diterbitkan: 7/9/2026

ABSTRAK

Penelitian ini menelaah pelaksanaan *moral agreement* di Yayasan Al-Bahjah Cirebon dengan menempatkan nilai moral sebagai bagian dari praktik organisasi, bukan sekadar aturan tertulis. Evaluasi diarahkan untuk melihat bagaimana kebutuhan organisasi, dukungan sumber daya, pelaksanaan, dan hasilnya saling terhubung melalui model CIPP (*Context, Input, Process, Product*). Pendekatan yang digunakan adalah kualitatif dengan studi kasus, melibatkan lima informan kunci yang dipilih secara *purposive* berdasarkan keterlibatan mereka dalam implementasi dan pengelolaan organisasi. Data diperoleh melalui wawancara mendalam, *Focus Group Discussion* (FGD), observasi partisipatif, dan telaah dokumen organisasi, kemudian dianalisis secara tematik dan dipetakan ke dalam empat dimensi CIPP. Temuan memperlihatkan bahwa implementasi didukung oleh kebutuhan akan pedoman perilaku bersama, keberadaan *Manhajiah Pejuang*, pedoman personalia, serta dukungan sumber daya organisasi. Pada tahap proses, pedoman telah digunakan dalam aktivitas dan interaksi kerja, meskipun konsistensi penerapan dan keterlibatan anggota masih beragam. Pada tahap produk, ditemukan laporan mengenai perbaikan kinerja individu, perubahan budaya kerja, perilaku kerja yang lebih terarah, dan lingkungan kerja yang lebih kondusif. Temuan ini menempatkan *moral agreement* sebagai instrumen evaluatif dan organisatoris yang keberlanjutannya bergantung pada konsistensi penerapan serta keterlibatan anggota.

Kata Kunci: Budaya Kerja, Kinerja Organisasi, Manajemen, Moral Agreement

ABSTRACT

This study examines the implementation of the *moral agreement* at Yayasan Al-Bahjah Cirebon by positioning moral values as part of organizational practice rather than merely as written rules. The evaluation was directed at examining how organizational needs, resource support, implementation, and outcomes are interconnected through the CIPP (*Context, Input, Process, Product*) model. A qualitative approach with a case study design was employed, involving five key informants selected through *purposive* sampling based on their involvement in organizational implementation and management. Data were collected through in-depth interviews, *Focus Group Discussions* (FGDs), participatory observation, and organizational document review, and were subsequently analyzed thematically and mapped onto the four dimensions of CIPP. The findings indicate that implementation was supported by the need for shared behavioral guidelines, the presence of the *Manhajiah Pejuang*, personnel guidelines, and organizational resources. At the process stage, the guidelines were applied in work activities and interactions, although consistency of implementation and member involvement varied. At the product stage, reported improvements were identified in individual performance, changes in work culture, more directed work behavior, and a more conducive work environment. These



findings position the *moral agreement* as an evaluative and organizational instrument whose sustainability depends on consistent implementation and member involvement.

Keywords: *Work Culture, Organizational Performance, Management, Moral Agreement*

INTRODUCTION

Organizational values become meaningful when they can be recognized in the decisions, relationships, and routines that constitute everyday work. In this sense, performance in a value-oriented organization cannot be separated entirely from the behavioral standards through which members carry out their responsibilities. Ethical principles may shape such behavior by encouraging responsibility, discipline, and appropriate conduct in the workplace, which in turn are associated with employee performance (Randio et al., 2023). Organizational culture provides a broader setting in which these principles are interpreted collectively, allowing formal expectations to acquire practical meaning through repeated patterns of interaction. The question, therefore, is less about whether an organization possesses a set of values and more about whether those values become sufficiently embedded to guide conduct and support the way work is performed.

This issue takes a particular form at Yayasan Al-Bahjah Cirebon through the use of a *moral agreement*. In the context of this study, the term refers not simply to a written declaration of moral commitments, but to an organizational mechanism intended to establish a shared behavioral orientation among members. Its operational expression is found in the *manhajiah pejuang* and personnel guidelines that provide references for how members are expected to conduct themselves and perform their responsibilities. The mechanism is also situated within a religious and moral environment in which Buya Yahya occupies a central position in reinforcing organizational values and work ethics. Such an arrangement creates a practical question concerning the distance between normative commitment and organizational practice: whether the agreed values are understood similarly, incorporated into daily activities, and reflected in the performance and work culture experienced by organizational members.

The organizational relevance of this mechanism can be understood from the way religious values have been connected with institutional and workplace practices in earlier studies. Amalia and Subiyantoro (2025), for example, associated Islamic-value-based organizational culture with improvements in institutional quality, while Pratiwi (2026) positioned religious values as a foundation for developing a professional work culture. Lestari et al. (2025) likewise found that Islamic values can enter the practical life of a foundation through their incorporation into everyday work culture. These findings provide a basis for viewing values as part of the organizational infrastructure rather than as symbolic statements detached from operational activity. Yet they do not, by themselves, explain how a formally established agreement becomes a working mechanism through which values are organized, enacted, monitored, and reflected in organizational outcomes.

The transmission of such values also cannot be separated from the organizational actors who give them direction and legitimacy. Suraji (2023) discussed religious values as part of leadership and management practices, while Rusli et al. (2023) linked religious leadership, service-oriented leadership, and work ethic with organizational performance within an organizational culture. Nabilatuzaman and Maulidizen (2024) similarly identified a relationship between *spiritual leadership*, organizational culture, and employee performance, whereas Nurhazirah and Triastuti (2026) associated organizational culture and *servant leadership* with employee organizational commitment. Yusuf and Jannah (2025) further described the integration of spiritual values into human resource management as an alternative basis for



managing organizational members. Taken together, these perspectives suggest that the operation of a *moral agreement* cannot be reduced to the content of its rules; its practical meaning emerges through the interaction of leadership, organizational resources, member involvement, cultural expectations, and actual workplace behavior.

What remains insufficiently addressed is the evaluation of the *moral agreement* itself as an organizational mechanism. Much of the available discussion concentrates on relationships between individual variables such as religious values, leadership, culture, commitment, or performance or on the implementation of Islamic values in particular organizational settings. Such approaches offer useful explanations of individual dimensions but provide limited insight into what happens when a formally established value framework is followed from its organizational rationale through the resources prepared for it, the manner in which members enact it, and the outcomes associated with its implementation. This distinction matters because the existence of guidelines does not establish that their meaning has been internalized uniformly or that their application produces comparable patterns of behavior across organizational roles. An evaluation consequently needs to examine not only the presence of the *moral agreement*, but also the conditions that support it, the resources that make it workable, the consistency of its implementation, and the changes associated with its application.

The CIPP (*Context, Input, Process, Product*) model provides a way to make these dimensions visible within a single evaluative structure. Rather than treating organizational performance as an isolated endpoint, CIPP allows an initiative to be traced through the circumstances that generate its need, the resources and arrangements prepared to address that need, the implementation that takes place in practice, and the outcomes that emerge from it. Wilsa et al. (2023) demonstrated the use of CIPP for systematic program evaluation across these interconnected dimensions, while Zahro (2026) applied an integrated CIPP perspective with *Maqāṣid al-Sharī'ah* to examine substantive quality in Islamic education policy management. Their work supports the adaptability of the framework to settings in which institutional initiatives are closely tied to normative and value-based considerations. In the present study, CIPP is consequently positioned not merely as a general evaluation technique, but as an analytical lens for examining whether the *moral agreement* functions coherently from its contextual rationale and organizational inputs to its implementation and its contribution to performance and work culture.

The study thus occupies a more specific position at the intersection of value internalization, organizational practice, and systematic evaluation. Its distinctive contribution lies in treating the *moral agreement* as an operational organizational mechanism rather than only as a statement of religious or ethical commitment, while examining the reinforcement of those commitments through the leadership context associated with Yayasan Al-Bahjah Cirebon and evaluating the implementation through CIPP. The focus is consequently directed to four connected questions: the organizational circumstances that give rise to the agreement, the resources and guidelines that support its operation, the way members enact it in everyday work, and the outcomes associated with its implementation for performance and work culture. This study therefore aims to qualitatively evaluate the implementation of the *moral agreement* at Yayasan Al-Bahjah Cirebon using the CIPP model. Through this approach, the study seeks to identify not only the extent to which the agreement operates as intended, but also the points at which implementation can be strengthened so that ethical, moral, and spiritual commitments are translated more consistently into organizational practice.

RESEARCH METHOD

The implementation of the *Moral Agreement* was examined through an evaluative qualitative inquiry conducted at Yayasan Al-Bahjah Cirebon between 25 January and 11 November 2025. The research followed the organizational activities in their ordinary setting, allowing the evaluation to remain connected to the conditions, interactions, and practices in which the agreement was actually applied. The CIPP (*Context, Input, Process, Product*) framework guided the inquiry by directing attention to the circumstances that shaped the agreement, the organizational resources and arrangements supporting it, the way implementation unfolded, and the outcomes associated with its application. The research site was Yayasan Al-Bahjah on Jl. Pangeran Cakrabuana, Blok Pesantren No. 179, Sendang, Sumber District, Cirebon Regency, West Java, where differences in the internalization of moral values among employees and educational personnel had been observed. This setting enabled the researchers to examine the *Moral Agreement* as an organizational practice rather than as a detached set of written provisions.

The empirical account was developed from five key informants who were selected through *purposive sampling* because of their direct involvement in the planning, implementation, and evaluation of the *Moral Agreement*. They consisted of the General Chair of Yayasan Al-Bahjah, the Foundation Secretary, a representative of human-resources staff, a representative of administrative staff, and the caregiver of the Al-Bahjah Islamic boarding school. Information was gathered through semi-structured in-depth interviews, participatory observation, FGD activities, and documentary examination, with the interview process engaging management, administrative personnel, field implementers, supervisory representatives, and management in follow-up discussions. The interviews were conducted according to an established schedule, including two-hour sessions with management, administrative staff, field personnel, the supervisory board, and subsequent management follow-up, while additional employee interviews were used to explore constraints in implementation. Participatory observation extended over two months and covered coordination meetings, decision-making, educational activities, workplace interactions, organizational culture, and the enactment of the *Moral Agreement*; focused observations were also undertaken on 5–7 March, 19–21 March, and 26 March 2025. Organizational documents, including regulations, planning materials, implementation guidelines, meeting records, activity reports, monitoring records, performance evaluations, and other internal documents, were examined alongside participants' accounts. FGD activities and subsequent *member checking* were used to revisit emerging interpretations with relevant participants, while the available documentary evidence provided an additional basis for comparing formal organizational expectations with accounts and practices observed in the field.

Interpretation was developed gradually as information from interviews, FGD discussions, observations, and documents was reviewed and compared. Relevant statements and field records were first reduced and assigned initial codes according to the issues emerging from participants' accounts and observed practices; related codes were then brought together into categories and broader themes through repeated comparison of the data. These themes were subsequently organized within the CIPP framework, with evidence concerning organizational needs and the foundations of the *Moral Agreement* considered under *Context*; personnel, policies, guidelines, and supporting resources under *Input*; implementation practices, participation, monitoring, interaction, and value enactment under *Process*; and evidence related to performance, work behavior, and organizational culture under *Product*. An analytical matrix was used to maintain the connection between the original evidence, the developing themes, and

their position within the four evaluative dimensions, while divergent information and *negative cases* were reconsidered before the conclusions were established. Credibility was strengthened through source, method, and time triangulation by comparing accounts from different organizational actors with evidence from interviews, observations, and documents collected at different stages of the research. *Member checking*, peer discussion, prolonged observation, and *negative case analysis* were further used to challenge and refine interpretations, so that the final evaluation rested on converging evidence rather than on a single source or isolated statement.

RESULT AND DISCUSSION

Result

Context Evaluation

The context evaluation identified the organizational conditions surrounding the implementation of the *Moral Agreement* at Yayasan Al-Bahjah Cirebon. Interview data, observations, and organizational documents identified the *Manhajiah Pejuang* and personnel guidelines as the two main references associated with the implementation. The documents examined included the foundation's vision and mission, internal regulations, work guidelines, and other policy-related materials. Observations also covered organizational activities, interactions, decision-making, and work behavior, while information from key personnel identified Buya Yahya as a central figure associated with the reinforcement of moral and ethical values. These findings describe the organizational setting in which the *Moral Agreement* was implemented.

Table 1. Results of the *Context Evaluation of the Moral Agreement Implementation*

Aspect	Empirical Findings
Organizational need	Interview and observation data identified the need for a shared reference to guide work behavior and organizational activities.
Value orientation	The foundation's vision, mission, internal regulations, and work guidelines documented the moral and organizational values underlying implementation.
Main guideline	The <i>Manhajiah Pejuang</i> was identified as a principal reference associated with the moral orientation of the organization.
Personnel guideline	Personnel guidelines provided references concerning conduct, responsibilities, and expectations for organizational members.
Central figure	Information from organizational actors identified Buya Yahya as a central figure associated with the reinforcement of moral and ethical values.

The *Context* findings therefore consisted of the organizational need for a shared behavioral reference, the existing value orientation, the *Manhajiah Pejuang*, personnel guidelines, and the role of Buya Yahya. These findings were obtained from interviews, observations, and documentary materials collected during the evaluation.

Input Evaluation

The *Input* evaluation examined the personnel and organizational resources available for implementing the *Moral Agreement*. The five key informants represented managerial, administrative, human-resources, and educational roles, while the wider data collection involved management, administrative personnel, field implementers, and supervisory

representatives. Documentary evidence included internal regulations, work guidelines, planning materials, meeting records, socialization materials, and other organizational documents related to implementation. These sources identified human resources, implementation guidelines, and organizational materials as the principal inputs recorded during the evaluation.

Table 2. Results of the *Input* Evaluation of the *Moral Agreement* Implementation

Aspect	Empirical Findings
Human resources	Foundation members, management, administrative personnel, staff, field implementers, and supervisory personnel were involved in organizational activities related to implementation.
Personnel availability	Personnel occupying managerial, administrative, supervisory, and operational roles were available within the organization.
Implementation guidelines	The <i>Manhajiah Pejuang</i> and personnel guidelines were available as references for implementation.
Value reinforcement	Organizational activities and supporting materials were used to communicate and reinforce moral and organizational values.
Organizational support	Internal regulations, planning records, meeting documents, work guidelines, and related materials supported the implementation activities.

The *Input* findings cover the available personnel, formal guidelines, value-reinforcement materials, and organizational documents identified through the data collection process. The findings were obtained by comparing information from organizational actors with the available documentary evidence.

Process Evaluation

The *Process* evaluation documented how the *Moral Agreement* was applied in organizational activities. Interviews with management, administrative staff, field personnel, supervisory representatives, and employees were combined with participatory observation of meetings, decision-making, educational activities, workplace interactions, and implementation activities. Structured observations examined the alignment of *Manhajiah Pejuang* values with the foundation's vision and mission, the work and social environment, and challenges encountered during implementation. The collected evidence identified the use of organizational guidelines as behavioral references, differences in implementation consistency, and variations in member involvement.

Table 3. Results of the *Process* Evaluation of the *Moral Agreement* Implementation

Aspect	Empirical Findings
Guideline implementation	The <i>Manhajiah Pejuang</i> and personnel guidelines were used as references in organizational activities.
Value application	Observations recorded moral values in communication, interaction, decision-making, and work-related activities.
Behavioral reference	The established guidelines were used as references for expected conduct among organizational members.

Implementation consistency	Differences were identified in the consistency of implementation among organizational members.
Member involvement	Participation and involvement were not consistently observed among all organizational members.

The *Process* findings were obtained by comparing interview accounts with observations of organizational activities and the available implementation-related records. The evidence recorded both the application of the guidelines and differences in consistency and participation among members.

Product Evaluation

The *Product* evaluation recorded outcomes associated with the implementation of the *Moral Agreement* in individual performance, work behavior, organizational culture, and the workplace environment. Interview accounts and observations were considered together with documentary materials such as performance evaluations, monitoring records, staff behavior records, and records of violations and follow-up actions. The collected evidence reported improvements in individual work performance and changes in organizational work culture. It also recorded the continued use of organizational guidelines as behavioral references and a more conducive description of the work environment.

Table 4. Results of the *Product* Evaluation of the *Moral Agreement* Implementation

Aspect	Empirical Findings
Individual performance	Improvements in individual work performance were reported in the evaluation data.
Organizational work culture	Changes in organizational work culture were reported following implementation.
Work behavior	The <i>Moral Agreement</i> and related guidelines continued to serve as references for expected behavior.
Work environment	The workplace environment was described as more conducive in the collected findings.
Organizational outcomes	Outcomes were identified in individual performance, work behavior, and organizational culture.

The *Product* findings were obtained from participant accounts, observations, and organizational records concerning performance, behavior, monitoring, and workplace activities. The recorded outcomes covered individual performance, work behavior, organizational culture, and the work environment.

Discussion

The implementation of the *Moral Agreement* can be understood as a process in which organizational values are gradually translated into everyday expectations rather than simply applied through formal rules. At Yayasan Al-Bahjah, the *Manhajiah Pejuang* and personnel guidelines provided the normative references for this translation, while the organizational setting supplied the social and managerial context in which they were enacted. Interview materials and institutional documents placed these guidelines alongside the foundation's broader values, while observations followed their expression in meetings, decision-making, communication, and routine work activities. This configuration is consistent with Ningtyas et al. (2025), who associated Islamic management values with organizational behavior and

employee performance, and with Lazuardi et al. (2024), who viewed religious values, morality, ethics, and tradition as interconnected elements of organizational management. The finding at Al-Bahjah extends this perspective by locating value implementation within the interaction between formal guidance and the behavior through which organizational members encounter those values.

The resources supporting the implementation also help explain why the *Moral Agreement* could be incorporated into organizational practice. The presence of management, administrative personnel, staff, field implementers, and supervisory actors created different points through which the guidelines could be communicated and enacted, while internal regulations, work guidelines, meeting records, and other organizational materials supplied formal references. Hikmah et al. (2025) similarly related Islamic value-based human resource management to organizational capacity and work practices, whereas Fahreza (2025) positioned value-based work culture as part of human resource management. In the present case, however, the availability of personnel and documents did not eliminate differences in implementation. The process evidence suggests that organizational resources provided the structure for implementation, while their practical effect depended on how members occupying different roles engaged with and applied the established guidance.

The variation observed during implementation is particularly relevant when interpreting the outcomes reported at the *Product* stage. The process data recorded differences in consistency and member involvement, while observations examined communication, interaction, decision-making, and work behavior in several organizational settings. Such variation may arise because the agreement was encountered through different responsibilities, work situations, and levels of participation, meaning that the same normative guidance was not necessarily experienced in identical ways by every member. Mutthohharoh (2026) associated productive and religious work culture with the interaction of motivation and leadership, while Asy'ari et al. (2026) connected organizational culture with work discipline. Taken together with the present findings, these studies provide a useful basis for viewing consistency as something sustained through organizational practice rather than secured solely by establishing a shared set of values.

Leadership provides another layer for understanding this process without reducing the findings to the influence of a single individual. Buya Yahya occupies a central position in the moral orientation of the foundation, and his role is reflected in the organizational emphasis on ethical and spiritual values. Kasmawati (2023) found that *spiritual leadership* and competence can contribute to performance improvement, while Alkhadra et al. (2023) identified relationships among ethical leadership, organizational culture, and organizational performance. At Al-Bahjah, the continued variation in member participation suggests that leadership-based value reinforcement operates alongside day-to-day organizational mechanisms such as communication, monitoring, interaction, and the use of work guidelines. The process findings therefore provide a more grounded explanation of why a shared moral framework can coexist with differences in how consistently members enact it.

The reported outcomes should likewise be read through the concrete indicators used to document organizational performance and behavior. The research materials included performance evaluation records, staff behavior records, monitoring notes, and records of violations and follow-up actions, with behavioral indicators including integrity, discipline, and cooperation. Observations of the work environment also examined interaction and communication among members, while the evaluation identified individual performance, work behavior, work culture, and the workplace environment as relevant product areas. Rizqy et al.

(2026) associated organizational culture with employee performance through Islamic work ethics and job satisfaction, while Ningtyas et al. (2025) connected Islamic management values with organizational behavior and employee performance. Accordingly, the reported improvement in performance and changes in work culture should be understood in relation to these documented domains rather than as evidence of a quantified causal effect.

The relationship between process and product becomes clearer when the two dimensions are considered together. More consistent application of the guidelines provides a behavioral basis through which organizational values can appear in routine conduct, whereas uneven participation creates differences in how strongly those expectations are enacted across members. The reported improvements in individual performance and the more conducive work environment therefore coexist with the process finding that implementation was not fully uniform. This pattern is compatible with the leadership and organizational culture literature cited above, particularly Kasmawati (2023), Alkhadra et al. (2023), and Asy'ari et al. (2026), but the present study contributes a different emphasis by tracing the connection through the implementation process of a specific value-based organizational instrument. The product findings consequently cannot be separated from the quality and consistency of the preceding organizational process.

The CIPP framework makes this relationship visible because it places outcomes within the conditions and activities that precede them rather than treating *Product* as an isolated endpoint. Senjaya et al. (2025) demonstrated the use of CIPP to examine the connected dimensions of *Context*, *Input*, *Process*, and *Product*, while Aristya (2026) highlighted its applicability to value-oriented settings in Islamic education. In the present study, the framework allows the organizational need for shared values, the availability of personnel and guidelines, the variations found during implementation, and the reported changes in performance and work culture to be read as parts of one evaluative sequence. The distinctive contribution is therefore not the claim that moral values automatically produce better performance, but the identification of the conditions under which a *Moral Agreement* is translated into organizational practice and the points at which consistency may weaken. This perspective also complements the broader relationships among values, leadership, culture, human resource management, and performance discussed by the studies cited in this research, while retaining the specific organizational context of Yayasan Al-Bahjah.

CONCLUSION

The evaluation positions the *moral agreement* at Yayasan Al-Bahjah Cirebon as an organizational mechanism through which shared moral values are translated into expectations of conduct and work practices. Its implementation was supported by organizational needs, available guidelines, and supporting personnel, while its outcomes were reflected in reported changes in individual performance and work culture. At the same time, differences in member involvement and consistency of application remained part of the implementation reality. The CIPP perspective consequently clarifies that the value of such an agreement rests not only in the principles it contains, but in how steadily those principles are carried into organizational practice.

For the organization, the findings point toward the need to maintain the agreement through clearer implementation arrangements, regular monitoring, sustained value reinforcement, and broader participation across organizational levels. The CIPP model can provide a practical basis for periodically reviewing whether organizational values remain aligned with actual practices and emerging organizational needs. Future studies could examine the implementation across different value-oriented organizations or over longer periods to capture changes that may not be visible within a single evaluation period. Such work may further clarify how moral commitments are maintained, adapted, and translated into enduring patterns of organizational behavior.

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 <https://doi.org/10.51878/educator.v6i3.15029>



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