



Organizational Culture Management in Building Educational Innovation of Private Madrasah Aliyah in Riau Province

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ABSTRACT

This study explores the concept and management of organizational culture in fostering innovation within Private Islamic Senior High Schools in Riau Province, Indonesia. Employing a qualitative descriptive approach, data were collected through observations, interviews, and document analysis, supported by relevant reference instruments. The findings reveal two key insights. First, the strength of an organizational concept extends beyond its formal structure to include its responsiveness to both internal and external demands. In the context of Private Islamic Senior High Schools in Riau, this is demonstrated by the ability to align national education policies with the local needs of students and communities. The organization's role as a facilitator of innovation is crucial to ensuring that learning programs are not only routine but also responsive to real-world educational challenges. Second, sustainable educational innovation requires an organizational culture rooted in creativity, risk-taking, and a commitment to continuous improvement. Such a culture can be cultivated through effective leadership, regular collective reflection, and strong collaboration among teachers. Furthermore, strategic management of organizational culture can help overcome structural and psychological barriers that often hinder meaningful change.

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INTRODUCTION

Educational institutions (at all levels) have an important task in preparing reliable human resources (Gamage et al., 2024; Ibrahim et al., 2024; Irianto, 2021). This position requires educational institutions to prepare themselves to be in line with the demands of development, because reliable human resources are in accordance with the demands of development (Ikhwan et al., 2023; Norman & Furnes, 2016). Some educational institutions are competing to build a school model that can accommodate the potential of students. The results show that some

schools have progressed and excelled, while others have stagnated and even threatened to go out of business (Curry & Lillis, 2010; Munastiwi, 2015).

The phenomenon of *lab schools* and *full-day schools* marks the rise of the community's desire to build better schools (Fathurrochman et al., 2021; Hanafi et al., 2021). However, there are still many schools that have not made significant progress, even though the pressure to change is great. The lab school or full day school phenomenon may be a city phenomenon that shows a better response to quality schools. Indonesia's predominantly rural areas are certainly in stark contrast to these city phenomena (Lessy et al., 2022).

Let alone talking about quality, even some areas in eastern Indonesia still have problems with low access to education. The above conditions certainly do not mean that there are no more good educational institutions in rural areas (Siregar et al., 2022; Snell et al., 2012). The existence of pesantren as a village phenomenon has answered various educational problems faced by the people of the archipelago, even before Indonesia was born. When colonialism separated indigenous and non-indigenous people in education, pesantren became the choice of the community to entrust their children. Even the struggle for Indonesian independence was fueled by santri and Kiai (Zuhriy, 2011).

Pesantren, which teaches religion, contains a very dimension, not only sacred but also profane issues, one of which is love for the country and upholding human dignity. Today's educational institutions are not only in the form of pesantren, but also in the form of madrasah or Islamic schools. The output of these institutions (Golshani, 2007). Islamic education has contributed greatly to national development. In addition, the condition of Indonesian society, which is dominated by the lower class, is bridged through Islamic educational institutions (Iskandar, 2019).

For example, Madrasah Aliyah produces graduates who are ready to continue their studies at university. This is certainly a major contribution to the vertical mobility of society. The above presentation shows that Islamic educational institutions show their existence in the struggle for education in the country. Even though some theses in the 20th century were pessimistic about religion and including religious educational institutions. It turns out that the latest developments show that religious-based education models are being magnetized, starting from Early Education, Elementary Schools, Junior High Schools, High Schools, and Universities. This is in line with the demands of building the nation's character promoted by the government. On that basis, this paper tries to discuss Islamic educational institutions in the perspective of organizational culture.

METHOD

Participants

This research is qualitative research using descriptive methods and library dominance. The population in this study were all academicians of the Head of Private Islamic Senior High Schools in Riau Province. Then teachers and staff were also involved in the technical interviews in the research that was built.

Procedures

This study uses a Qualitative approach with a descriptive approach. This research in descriptive literature study is a systematic process in collecting, evaluating, and synthesizing literature relevant to the research topic. Data collection techniques in this article use Observation, interviews and documentation. The author collects references in the form of books and journals related to the theme of this article, then the author analyzes them (Aditya et al., 2010). The data collection technique in this article uses documentation, where the author collects references in the form of books and journals related to the theme of this article, then the author analyzes them (Sugiyono, 2019). Data analysis techniques in this article use data reduction, which is the simplification of data that has been collected, then data presentation, which presents data that has been reduced previously, and verification or drawing conclusions from the data that has been obtained related to the research theme. The data analysis technique in this article uses data reduction, which is the simplification of the data that has been collected, then data presentation, which presents the data that has been reduced previously, and verification or drawing conclusions from the data that has been obtained relating to the theme of the article.



Figure 1. Research flow to be carried out

FINDINGS AND DISCUSSION

Organizational Concept in Building Innovation in Private Islamic Senior High School Education in Riau Province

Before we get to the definition of organizational culture. We must first know the meaning of the word organization (Devita, 2018; Sarmono et al., 2020). According to Robbins, an organization is a consciously coordinated social entity, consisting of two or more people with relatively identified boundaries, which functions on an ongoing basis to achieve a set of common goals. Organization is a system of roles, activity flows and processes (work relationship patterns) and involves several people as task implementers made to achieve common goals. Organizational culture is a habit that has been going on for a long time and is used and applied in the life of work activities as one of the drivers to improve the quality of work of company employees and managers (Cayrat & Boxall, 2023; Sarmono et al., 2020; Tschersich et al., 2023).

According to Jones, defining organizational culture as a set of shared values and norms that control the interaction of organizational members with each other and people outside the organization. Allah SWT says in the Qur'an letter Al-Hujurat verse 13 which reads: Meaning: O mankind, We created you from a man and a woman and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the one who is the most honorable. taqwa among you. Verily, Allah knows best. (Qs. Al-Hujurat, 13) (Indonesia, 2015).

Important things that can be considered in the elements of organizational culture, namely patterns of beliefs, values and ways that have been learned based on the historical experience of the organization. These beliefs, values and ways tend to be manifested in the material and behavioral arrangements of organizational members. Organizational culture is the soul of the organization which contains a set of assumptions, values, norms as a belief system that grows and develops in the organization as a view, guidelines, basis of behavior for its members so that the organization is able to carry out external and internal adaptation for the existence of the organization (Avença et al., 2024; Bisaso, 2011; Dimmock. & Walker., 2002).

Characteristics of Organizational Culture From various concepts of organizational culture, a description is found. Organizational culture as a pattern and model consisting of beliefs, and values that give meaning to members of an organization and rules for members to behave in the organization. According to Davis, each organization has its own meaning for the word culture itself, including identity, ideology, ethos, pattern of existence, rules, center of interests, philosophy of purpose, spirit, source of information, style, vision, and way (Yeleliere et al., 2022; Zien et al., 2024).

This study reveals that management in building an educational culture in Private Islamic Senior High Schools (MAS) in Riau Province is greatly influenced by the leadership of the visionary and participatory head of the madrasah. The heads of the madrasah who are able to move all components of the madrasah towards the established vision show significant results in forming a conducive work culture. The culture that is formed is not only oriented towards academic values, but also on the formation of strong Islamic character and discipline (Interview with the Head of Madrasah Aliyah In Riau Province on March 12, 2025).

The results of interviews with teachers and education personnel show that the success of madrasah management is highly dependent on the extent to which the madrasah principal is able to internalize the values of the madrasah to all members of the school. This is done through repeated habits, such as tadarus before studying, praying in congregation, and strengthening good morals in the madrasah environment. This culture does not grow instantly, but is formed through a consistent and ongoing managerial process.

One of the main strategies used in the management of educational culture in MAS in Riau is a collaborative approach. Successful madrasah principals usually build strong partnerships with teachers, madrasah committees, and parents. This collaboration allows for a sense of ownership of the madrasah, which then becomes the foundation for maintaining and developing the culture that has been formed. In addition, the existence of routine forums such as monthly evaluation meetings also strengthens communication between madrasah residents.

This study also found that the implementation of a good work culture cannot be separated from the support of a transparent and accountable madrasah administration and governance system. Several madrasahs that were the location of the study have implemented a measurable teacher performance assessment system and an open report-based financial management system. This increases internal and external trust in the institution, so that a culture of integrity and

responsibility grows naturally. In the learning dimension, the academic culture that is built emphasizes an active, participatory, and contextual learning approach. Teachers are trained not only to transfer knowledge, but also to shape character through inspiring learning methods. The culture of reflection in learning, such as weekly “muhaasabah” activities, is a characteristic in several madrasahs, as an effort to instill self-awareness and responsibility for the learning process.

The religiosity factor is very dominant in shaping the culture of madrasahs. Madrasahs in Riau generally make Islamic values the basis of all managerial and learning activities. A strong Islamic identity is the main differentiator between madrasahs and public schools, and this is what makes it attractive to the community. Religious symbols are not only visible in attributes, but also in the daily attitudes and behavior of madrasah residents (Interview with the Head of Madrasah Aliyah In Riau Province on March 12, 2025). However, this study also found challenges in the implementation of cultural management. Some madrasahs face obstacles in terms of human resources, especially the lack of teachers who have adequate managerial and pedagogical competencies. This causes the process of forming a culture to sometimes not run in balance between plans and practices. Therefore, there needs to be ongoing cultural management training for teachers and education personnel.

Budget constraints are also an obstacle in forming and developing madrasah culture. Private madrasahs in Riau generally rely on BOS funds and student fees, which are relatively limited. This has implications for the lack of supporting facilities such as libraries, laboratories, and student activity rooms. In fact, the existence of these facilities is very important in strengthening academic culture and quality learning (Interview with the Head of Madrasah Aliyah In Riau Province on March 12, 2025). Student development through extracurricular activities is also an important part of cultural management. Madrasahs that are able to manage activities such as scouts, Islamic arts, sports, and student organizations consistently tend to have more active and responsible students. A culture of leadership, teamwork, and sportsmanship grows from these activities. This proves that educational culture is not only built in the classroom, but also outside the classroom.

Communication management is a very strategic aspect in forming a madrasah culture. The head of the madrasah who is able to build two-way communication with teachers and students, is easier in conveying the vision and values of the madrasah. In fact, in some madrasahs, the culture of deliberation in decision-making has become a positive habit that strengthens the relationship between elements of the madrasah. The existence of awards for student and teacher achievements is also a strong driver in building an appreciative culture. Madrasahs that provide awards routinely and openly to their citizens tend to have high motivation to learn and work. The awards are not always material, but can be in the form of certificates, announcements on the wall magazine, or appreciation in the morning assembly.

Overall, the results of this study indicate that management in building a madrasah education culture requires a holistic and contextual approach. It is not enough to just have formal policies from the head of the madrasah, but also requires exemplary behavior, effective communication, and strengthening the system as a whole. The success of building a strong education culture will be the main foundation for improving the quality and competitiveness of private madrasahs in Riau Province. Thus, the formation of an effective educational culture in Private Islamic Senior High Schools in Riau is the result of synergy between leadership vision, collective commitment of the madrasah community, and support from the surrounding environment. This culture is not just a routine or symbol, but becomes a shared identity and spirit

that supports the continuity and quality of Islamic education. This study underlines the importance of strengthening managerial capacity based on local values and wisdom in building a strong and sustainable educational culture.

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Teachers also face challenges in their efforts to improve their professional abilities, namely without a balance between their abilities and authority to manage the burden of tasks that must be carried out, as well as without assistance from institutions and without incentives that support their activities. With the weaknesses in the implementation of the management of teaching and learning activities, there is a need for educational innovation to overcome these weaknesses, or even from another point of view, it can also be said that with these weaknesses, it is difficult to implement educational innovation effectively (Davolyte et al., 2024).

Internal and external factors One unique feature of the education system is that both implementers and clients (those served) are groups of people. Educational innovation planners must pay attention to which groups influence and which groups are influenced by the school (education system). The internal factor that affects the implementation of the education system and therefore educational innovation is the student. Students have a very big influence on the innovation process because the aim of education is to achieve changes in student behavior. So students are the center of attention and consideration in implementing various kinds of educational policies. External factors that have an influence on the educational innovation process are parents. Parents of students also have a role in supporting the smooth process of educational innovation (Wati & Sundawa, 2018).

The influence of organizational culture on innovation in Private Madrasah Aliyah in Riau Province is a topic that has been comprehensively discussed in the previous chapters, organizational culture in madrasah includes fundamental values that serve as guidelines for behavior for all members, be it teachers, students, or staff. In the implementation of organizational culture will be more effective with the implementation of values such as integrity, commitment, discipline, cooperation, and leadership has a vital role in building a climate conducive to innovation (Interview with the Head of Madrasah Aliyah In Riau Province on March 12, 2025).

Integrity implies honesty and transparency, which are essential in building trust between all elements in the madrasah. When members of the organization adhere to integrity, they are more likely to share innovative ideas without fear of criticism or rejection. One effective way to promote the value of integrity is by setting a good example from teachers and staff. They should show honesty, responsibility, and transparency in every action. For example: Honesty in Grading: Teachers must give grades according to student achievements without any manipulation. That way, students can see that honesty is important and applied in the world of education. Openness in Communication: Teachers and staff also need to communicate clearly about expectations and rules. When there are problems, they should be ready to discuss them with students and parents honestly. When teachers and staff act in accordance with the value of integrity, students will be more likely to emulate such attitudes. This creates a positive and supportive environment for all.

In addition to examples from teachers and staff, there are also several programs and activities that can support the value of integrity in madrasah (Wandra et al., 2021). Some examples are:

1. **Honesty Training:** Organize workshops or seminars that discuss the importance of integrity in everyday life. This could include topics on ethics, honesty, and the positive impact of acting honestly.
2. **Self-Reflection Activities:** Students are invited to conduct self-reflection activities, where they consider the actions they take in their daily lives. For example, holding a discussion forum where students can share their experiences and learn how integrity affects their decisions.
3. **Competition:** Organize an essay or writing competition on integrity values. In this way, students are encouraged to think deeply about the meaning of integrity and how they can apply it in their lives.
4. **Awarding:** Reward students who demonstrate good integrity, both in class and outside of class. This can motivate other students to emulate the positive behavior.

By incorporating role models from teachers and staff and implementing programs and activities that support integrity, madrasah can create an environment that encourages students to always act honestly and responsibly. Integrity is not only about doing the right thing, but also about building a strong and reliable character, which will benefit students in their future lives. Commitment to the madrasah's vision and mission is also an important driver for innovation. When all parties are committed to achieving a common goal, they are more open to change and ready to try new approaches. Activities that demonstrate commitment in education include the following:

1. **Continuing Education:** Madrasahs can organize regular training for teachers to improve their competencies and knowledge. This activity demonstrates a commitment to teacher professional development which has a positive impact on the quality of learning.
2. **Love School Activities:** Organize events such as "Love Madrasah Day" where students participate in clean-ups, tree planting, or social service activities. This shows students' commitment to the environment and fosters a sense of belonging to the madrasah.
3. **Mentoring Program:** Establish a mentoring program between seniors and juniors aimed at helping juniors understand the value of commitment to learning. This program can encourage students to support each other in achieving academic goals.
4. **Curriculum Development:** Involve all stakeholders in curriculum development. By involving them, the madrasah shows a commitment to always improve and adapt to the needs of students and society (Iskandar et al., 2019).

Discipline is the foundation that ensures that any innovation plan can be implemented properly. Discipline in carrying out duties and responsibilities creates a productive environment, so that new ideas can be implemented effectively (Maria et al., 2020). A Clear and Consistent Code of Conduct can be seen in several actions in the madrasah, including:

1. **Formulation of Rules of Order:** Madrasahs need to develop a clear code of conduct that is easily understood by all parties, including teachers, students, and parents. These rules should cover all aspects, from attendance, classroom behavior, assignments and exams, to ethics in interacting with others.
2. **Socialization of the Code of Conduct:** Once the code of conduct has been drafted, the madrasah should do a good job of socializing it to all students and parents. For example, a special meeting can be held to discuss the rules and explain the importance of discipline in achieving educational success.

3. Consistency of Implementation: It is important for madrasahs to apply the rules consistently. This means that every violation must have clear and appropriate consequences. For example, if a student is late, there should be firm and fair action, so that all students feel they are treated equally.

The implementation of organizational culture can be done with several methods of monitoring student discipline, including the following (Zakaria, 2015):

1. Daily attendance: Take attendance regularly in every lesson. This is not only to keep track of attendance, but also to encourage students to be on time. The habit of being on time can be practiced from here.
2. Use of Discipline Points: Implementing a discipline point system can be an effective way to monitor student behavior. Each student can earn points when following the rules and lose points if they break the rules. These points can be considered for awards at the end of the semester.
3. Activity Supervision: Involve teachers and staff in supervising student activities outside the classroom, such as in the playground or parking lot. This supervision is important so that students realize that they are being watched and must act accordingly.
4. Feedback System: Organize a forum or suggestion box where students and parents can give feedback on the implementation of the discipline. This makes them feel involved and provides an opportunity for improvement in the future.
5. Mentoring by Mentors: Form a discipline assistance team that can help students who have problems with discipline. For example, conduct counseling or guidance for students who often break the rules, so that they can understand the impact of their actions.

With clear rules and good discipline monitoring, madrasahs can create a supportive environment for teaching and learning. Discipline is not only about self-control, but also about developing good habits that will be useful for students in the future. Thus, discipline becomes an important foundation in shaping students' responsible and disciplined characters. There are several training program developments for students in madrasah aliyah, including the following:

1. Leadership Training: Organize specialized workshops or trainings on leadership that cover topics such as effective communication, decision-making, and team management. This activity can involve guest speakers, such as community leaders or experienced alumni.
2. Simulation Activities: Organize leadership simulation activities, such as Role Playing. Students can act as leaders in certain situations, for example in group meetings. In this way, they can learn about the challenges and dynamics of leading.
3. Mentoring Program: Create a program where senior students mentor junior students in various aspects of school life. This not only trains senior students in leadership, but also gives juniors first-hand experience on the importance of having a mentor (Interview with the Head of Madrasah Aliyah In Riau Province on March 12, 2025).

By developing training programs and implementing leader character building strategies, madrasahs can create future leaders who are not only competent, but also have good morals and ethics. Leadership that is built early on will help students to become more responsible individuals, sensitive to the environment, and able to contribute positively in society. In organizational life, the communication process plays an important role for the smooth running of organizational activities, as the "brain" in an organization. This is closely related to the function of communication in organizations or groups, namely controlling, motivating, expressing feelings and information. Without communication, the madrasah would not be able to operate

properly. The madrasah community consists of various elements such as leaders, staff, teachers, students and parents. Because there are many parties involved, the relationship and communication between management and the entire community must be well built so that all goals can be achieved.

Good relationships and communication between the management and the entire madrasah community are essential in creating a healthy and productive educational environment. With openness, collaboration and mutual support, all parties can contribute maximally to the success of the madrasah. This will also have a positive impact on student development and the quality of education provided.

By applying these organizational cultural values, madrasahs can create an environment that supports innovation, helps in developing curricula, teaching methods that are more interesting, and responds to the challenges of the times that are constantly evolving. Evaluating the immediate results and long-term impact of educational innovations is important to know how effective and sustainable the innovations are. Immediate results usually refer to the effects that are immediately visible after the implementation of the innovation. Here are some ways to evaluate them:

1. Improved Grades and Learning Outcomes: One of the most obvious ways is to measure changes in students' test scores or assignment results. If there is a significant increase, it shows that the innovation is having a positive impact.
2. Student Engagement: Seeing an increase in student participation in learning activities is also a direct indicator of results. For example, if more students are actively asking questions or engaging in discussions, that's a good sign.
3. Student and Educator Feedback: Surveys or interviews to get feedback from students and educators about their experience with the innovation are also important. If they feel more motivated and satisfied, that's proof positive.

Quality of Projects or Assignments: Assessing the quality of assignments or projects that students work on after the implementation of innovations can provide great insights. For example, more creative and in-depth projects indicate better understanding (Interview with the Head of Madrasah Aliyah In Riau Province on March 12, 2025). Thus, the sustainability of innovations after the initial implementation phase is not always smooth. It requires ongoing support, evaluation, and adjustment to keep the innovation relevant and effective. The model that became the theoretical framework initiated by Martins and Terblanche, as explained in the previous chapter, based on this theory, the researcher conducted a study on the relationship between organizational culture implemented in private Madrasah Aliyah in Riau Province on *educational innovation*, which is as follows:



novation

development, 2020

Based on the conclusions and implications described above, the picture of this research model can be illustrated as follows:



Figure 2 Research Model of *Education Innovation of Private Madrasah Aliyah in Riau Province*

By placing a solid organizational culture as the foundation and adaptive innovation management as the main strategy, Private Islamic Senior High Schools in Riau Province show great potential in giving birth to meaningful educational transformation. An organizational culture that upholds the values of collaboration, openness to change, and commitment to shared education has created an ecosystem that supports the growth of innovation. On the other hand, structured and participatory management innovation is able to encourage the emergence of various innovations in learning methods, curriculum development, and institutional management (Fathurrochman et al., 2021).

The integration between the two not only increases the competitiveness of Islamic senior high schools, but also positions Islamic senior high schools as agents of change in the national education ecosystem. Therefore, strengthening organizational culture and optimizing innovation management must be the focus of a sustainable strategy for all stakeholders in Islamic senior high school education in Riau Province. Only with this step can visionary, sustainable, and value-based educational innovations truly be realized and bring Islamic senior high schools in a more advanced and relevant direction to the challenges of the times

DISCUSSION

Competitive Advantage variables are still very rarely discussed in educational research, especially in the scope of Competitive Advantage strategy management. This is because Competitive Advantage Variables are more often reviewed in various business management studies. This is a strong reason for the novelty of this research, where researchers see this situation as a big enough opportunity to review Competitive Advantage in the world of education. Moreover, the researcher sees a problem gap, with the non-application of Competitive Advantage strategy management theory properly resulting in some schools experiencing a shortage of students, and even some schools choosing to close. Therefore, this research will help schools in concocting Competitive Advantage by applying three strategy models, namely

Differentiation Strategy, Low Cost Strategy, and Value Creation Strategy so that they can survive in the midst of increasingly massive school competition.

Differentiation, Low Cost, and Value Creation Strategy Variables There is no education management research that reviews the relationship between the three variables specifically, most of the research found by researchers only reviews one of them. This is evidence of the newness that the researcher is trying to assume. Moreover, no similar research has been found in the world of education management in the realm of strategic management studies of education. This is an opportunity to parse in depth the relationship between the three variables in order to improve and develop Competitive Advantage so that it can lead a school to become a benchmarking in their respective regions.

The results showed that there is a relationship between the use of Low Cost Strategy in improving a school's Competitive Advantage. This research proves that by implementing Low Cost Strategy, a school is able to strengthen Value Added for consumers so that more parents entrust their children's education at the school. As a result, the school will be able to reduce costs significantly with the profit margin obtained from the increasing number of students. In conclusion, schools can provide the best quality of education and not much different from schools that are expensive, but still prioritize cost advantages (Best Cost).

The results show that Differentiation has a more dominant influence on Competitive Advantage. Even much greater than the influence of Low Cost on Competitive Advantage. This is an important note for school principals to start preparing what are the advantages or uniqueness of their school. This will become a Value Creation Strategy that is attached to the hearts of parents so that they will always entrust the education of their sons and daughters at the school. Strong differentiation will be the hallmark of a school so that it is able to provide the best service with educational programs that are current and in accordance with the demands of the times.

CONCLUSION

Educational organizations, especially private Islamic high schools in Riau Province, play a vital role in creating a conducive space for innovation. Theoretically, according to Robbins and Judge (2017), an organization is a social unit that is consciously coordinated, has relatively identifiable boundaries, and works relatively continuously to achieve common goals. In the context of private Islamic high schools, this organization is required to not only carry out administrative and academic functions, but also encourage the transformation of the learning system to be relevant to the times. A strong organization is an organization that has a flexible structure, effective communication, and visionary leadership for change.

In building educational innovation, Islamic high school organizations must be able to understand the importance of adapting to external dynamics, both from government policies, student needs, and technological developments. Open system theory states that organizations do not stand alone, but are interconnected with the external environment. Therefore, private Islamic high schools in Riau must be able to build collaboration with various parties including the industrial world, universities, and the community to design innovative programs that answer the challenges of modern education. Educational innovations such as technology integration, project-based learning, and strengthening Islamic character are concrete forms of the success of adaptive organizational functions.

On the other hand, organizational capacity development is a primary requirement in supporting the innovation ecosystem. The theory of organizational development emphasizes the

importance of systematic and planned efforts to improve the effectiveness and health of the organization through interventions based on humanitarian values. In the case of private Islamic high schools, this can be translated into teacher training, improving the competence of madrasah principals, and internal bureaucratic reforms that are more transparent and accountable. The stronger the organizational capacity, the greater the opportunity for madrasahs to become centers of sustainable educational innovation. First, private Islamic high school organizations in Riau can no longer be passive and administrative, but must become agents of change that are able to respond to the demands of the times through educational innovation. A responsive and collaborative organizational structure is the main basis for building sustainable innovation.

Second, through an open system approach, Islamic high schools need to continue to establish relationships with the external environment and open up space for participation in the innovation process. Connectivity between the madrasah organization and other stakeholders is a strategic force in creating educational change. Third, strengthening the organization through human resource development and managerial transformation becomes the main foundation in creating an innovative atmosphere. A healthy, professional, and value-based organization will be able to create a learning system that is relevant, creative, and meaningful for future generations. Meanwhile, organizational culture is an element that is no less important in building innovation in private Islamic high schools. Organizational culture, according to Edgar Schein (2010), is a pattern of basic assumptions learned by a group of people when they solve problems of external adaptation and internal integration. A strong culture will shape the behavior, way of thinking, and orientation of all members of the organization. In the Islamic high school environment, an organizational culture that supports innovation will create a work climate that is open to new ideas, encourage teacher creativity, and facilitate the courage to try different learning approaches.

In its implementation in Riau Province, private Islamic high schools that have succeeded in developing an innovation-based organizational culture generally have certain characteristics: leadership that encourages participation, collective values that uphold collaboration, and a reward system for performance and creativity. This kind of culture will encourage every individual in it to feel that they own the Islamic high school and are responsible for the progress of education. The application of the principle of continuous improvement in work culture is also very important to ensure that innovation does not stop at one point, but continues to develop over time. However, the biggest challenges in managing organizational culture in private Islamic high schools are resistance to change, rigid bureaucracy, and the lack of understanding of the importance of innovation.

The authors declare that there is no conflict of interest in this work.

The author declares that there is no conflict of interest in the writing and preparation of this scientific work. The entire research process, data analysis, and article writing were carried out objectively and independently, without any influence from any party that could affect the results and conclusions of the research.

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