

# Grounding the Principles of Islamic Communication in Organizational Culture: A Case Study of State Islamic Higher Education Institutions

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## **Abstract.**

*This study aims to analyze the implementation of Islamic communication principles in the organizational culture of State Islamic Religious Higher Education (PTKIN), identify supporting and inhibiting factors, and examine their implications for organizational performance. The research method uses the Systematic Literature Review (SLR) approach to 25 selected scientific articles relevant to the topic of Islamic communication and PTKIN organizational management. The results of the study indicate that the implementation of Islamic communication in the PTKIN environment is integrated into five main principles: *sidq* (honesty), *amanah* (responsibility), *syura* (deliberation), *adab* (communication ethics), and *hikmah* (wisdom). These five principles are applied in the decision-making process, conflict management, interpersonal relationship development, and institutional governance. Supporting factors for implementation include a strong basis for organizational spirituality, Islamic visionary leadership, participatory organizational structure, and strengthening values through academic curriculum. The inhibiting factors include resistance to organizational culture, lack of Islamic managerial training, dualism of management culture, and differences in perception between generations. Empirically, the application of Islamic communication has implications for increasing the effectiveness of governance, academic productivity, institutional reputation, and institutional stability of PTKIN in facing the dynamics of globalization of Islamic higher education.*

**Keywords:** *Islamic communication; organizational culture; PTKIN; communication system; and systematic literature review.*

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## **I. INTRODUCTION**

The development of the world of Islamic higher education in Indonesia is currently facing increasingly complex organizational dynamics. State Islamic Higher Education Institutions (PTKIN), such as UIN, IAIN, and STAIN, are not only centers of Islamic education, but have also developed into institutions that face managerial challenges, organizational governance, and multicultural interpersonal relations. This complexity requires an effective organizational communication system to maintain internal stability and strengthen public trust (Hikam, 2021; Nasution & Azizah, 2023). In practice, many PTKINs are faced with differences in the backgrounds of lecturers, employees, students, and campus bureaucrats, who are very diverse culturally, socially, and religiously. This diversity has the potential to cause misunderstandings, conflicts of interest, and even disharmony if not managed with the right communication principles. Therefore, strengthening the principles of Islamic communication based on *adab*, *hikmah*, *syura*, and *amanah* is very relevant to maintaining harmony in the management of Islamic educational organizations (Abdullah, 2022; Ridwan & Fatimah, 2023).

In practice, many PTKIN are faced with differences in the backgrounds of lecturers, staff, students, and campus bureaucrats, who are very diverse culturally, socially, and religiously. This diversity does not only include ethnicity, language, and local culture, but also differences in religious schools, political orientations, and organizational leadership styles. Differences that are not managed properly have the potential to cause misunderstandings in interpersonal communication, conflicts of interest between units, and even structural disharmony at the leadership level. In the long term, this condition can weaken institutional stability, reduce the quality of governance, and inhibit the productivity of the academic community collectively (Nasution & Azizah, 2023; Ministry of Religion

of the Republic of Indonesia, 2023). Therefore, strengthening the principles of Islamic communication based on *adab* (polite and civilized communication ethics), *hikmah* (wisdom in conveying the truth), *syura* (deliberation in decision making), and *amanah* (integrity in holding responsibility) is very relevant and strategic to maintain harmony in the management of Islamic educational organizations (Abdullah, 2022; Ridwan & Fatimah, 2023). The application of these principles is not only an ethical norm, but also builds trust, increases openness, and strengthens the participation of all elements of the organization.

The report of the Directorate of Islamic Higher Education (2023) shows that more than 40% of internal problems in PTKIN are related to ineffective organizational communication, such as miscommunication between leaders, policy inconsistencies, and conflicts between administrative divisions. This reality shows that the grounding of Islamic communication values in the organizational governance of PTKIN is not merely normative idealism, but rather an urgent practical need (Kemenag RI, 2023).

Several studies have emphasized the importance of Islamic communication as an alternative paradigm in managing modern organizations. According to Lubis (2021), Islamic communication emphasizes honesty (*sidq*), justice (*adl*), compassion (*rahmah*), and deliberation (*shura*) as the foundation of interpersonal relationships in organizations. These values are considered capable of reducing structural tensions and increasing mutual trust in a multicultural organizational environment. Research by Fauzi & Abdullah (2022) in the *Journal of Islamic Organizational Studies* revealed that the application of Islamic communication principles in several religious educational institutions was able to increase the effectiveness of coordination between units, improve the quality of decision-making, and strengthen the loyalty of academics. This is in line with the view of Ali (2020) who emphasized that Islamic communication is not only aimed at transferring information, but as a form of worship that demands moral integrity in every process. Based on this background, this paper aims to analyze and describe how the principles of Islamic communication are grounded and internalized in the organizational culture of the State Islamic Higher Education Institution. This study will explore how the values of *hikmah*, *syura*, *amanah*, and *adab* are implemented in the dynamics of daily organizational communication.

The implementation of Islamic communication principles in PTKIN organizations has a strategic dimension. First, because the organizational culture built on sharia values is more adaptive to the socio-cultural diversity of the academic community (Syahrizal, 2023). Second, the application of Islamic communication ethics can minimize rigid bureaucratic practices that tend to be top-down, replaced by a more participatory deliberation pattern (Fadhil & Munir, 2022). Third, the application of the principles of *tabligh* and *istiqamah* encourages openness of information, strengthens public trust, and increases institutional accountability (Sutrisno, 2023). Thus, grounding the principles of Islamic communication in the organizational culture of PTKIN will not only improve the quality of internal communication but also strengthen institutional competitiveness amidst the global competition of higher education. This study is expected to contribute both theoretically and practically in the development of an organizational communication model based on Islamic values contextually (Hakim & Zainuddin, 2023).

## II. LITERATURE REVIEW

Islamic communication in organizations is not only understood as an activity of conveying messages, but as part of worship (good deeds) that is oriented towards morals, honesty (*sidq*), justice (*adl*), trustworthiness, and social responsibility (Lubis, 2021). According to Al-Rawi (2020), Islamic communication is derived from the Qur'an and Sunnah, where communication is seen as a process of building relationships based on piety and mutuality, in contrast to the secular communication model which often emphasizes instrumental efficiency.

The organizational culture in the PTKIN environment reflects Islamic values that are integrated into the vision, mission, and governance of the campus. As stated by Rahman et al. (2021), strengthening Islamic organizational culture in the PTKIN environment is important to maintain the identity of the institution amidst the flow of global education modernization. Values such as deliberation (shura), justice, and social responsibility are the basis for decision-making and human resource management. Islamic communication ethics offer strong moral principles in preventing manipulative communication practices and power domination. The study by Fauzi & Abdullah (2022) emphasized that the application of Islamic communication principles, such as tabligh (transparency), hikmah (wisdom), and amanah (trust), has an impact on improving the quality of coordination, decision-making, and strengthening the loyalty of the academic community in the PTKIN environment.

Deliberation is the main instrument of Islamic communication in organizational decision-making. Shura is not just a deliberation process, but rather a manifestation of justice and openness in the organization (Al-Shura, 42:38). A study by Hamid & Ali (2021) emphasized that the implementation of deliberation in Islamic higher education environments encourages the participation of academics, reduces the potential for conflict, and strengthens a sense of belonging to the institution. Organizational conflicts in PTKIN environments often occur due to differences in interests between units. Islamic communication plays a role as a preventive and solution-oriented approach. According to Al-Khalil's study (2021), the application of the principles of *islah* (reconciliation) and *ma'ruf* (good agreement) in resolving conflicts results in a fair resolution that soothes all parties.

In the era of globalization, grounding the principles of Islamic communication in PTKIN has become a strategic urgency. As stated by Aziz & Syahrir (2023), the pressures of globalization, demands for public accountability, and social diversity require PTKIN not only to adopt modern management but also to remain rooted in Islamic values as a differentiator (value-based management). In the era of globalization, grounding the principles of Islamic communication in PTKIN has become a strategic urgency. As stated by Aziz & Syahrir (2023), the pressures of globalization, demands for public accountability, and social diversity require PTKIN not only to adopt modern management but also to remain rooted in Islamic values as a differentiator (value-based management). In this context, organizational communication is not enough to rely solely on procedural efficiency as in the conventional management paradigm, but must be built on the foundation of transcendent values that characterize Islamic institutions (Rahman et al., 2021).

The application of Islamic communication principles in PTKIN organizations has a dual function: first, as an instrument for strengthening internal harmony amidst the diversity of the academic community; second, as a strategic differentiation that affirms institutional identity at the global level. By strengthening the values of *syura* (deliberation), *amanah* (trust), *sidq* (honesty), and *hikmah* (wisdom), PTKIN is able to build a participatory, accountable communication climate, while maintaining the academic dignity and morality of the institution. This is also in line with the view of Al-Rawi (2020) who emphasized that in Islamic communication, the process of conveying messages is not only about transferring information, but also an effort to strengthen human relations based on the values of piety and collective responsibility.

Grounding Islamic communication in PTKIN not only has an impact on internal relations between academicians, but also improves the image of the institution in the eyes of the public, strengthens social legitimacy, and increases the trust of external stakeholders. Therefore, Islamic communication is not just a normative choice, but a strategic necessity in developing the governance of Islamic-based higher education organizations in the era of global disruption.

### III. RESEARCH METHODS

This study uses a Systematic Literature Review (SLR) approach to identify, analyze, and synthesize research results related to the implementation of Islamic communication principles in organizational culture, especially in the context of State Islamic Higher Education (PTKIN). The SLR method was chosen because it is able to provide a comprehensive, systematic, and objective review of the results of previous studies (Kitchenham & Charters, 2007; Page et al., 2021). This SLR is designed to answer the following research questions: How are Islamic communication principles implemented in the organizational culture of PTKIN? What are the supporting and inhibiting factors for the implementation of Islamic communication in PTKIN organizations? What are the implications of the implementation of Islamic communication for organizational performance in the PTKIN environment?

#### IV. RESULTS AND DISCUSSION

##### **The principles of Islamic communication are implemented in the organizational culture of PTKIN**

Based on the results of the Systematic Literature Review (SLR) of 25 selected articles, it was found that the implementation of Islamic communication principles in the organizational culture of PTKIN can be categorized into five main themes: (1) Sidq Principle (honesty), (2) Amanah Principle (responsibility), (3) Syura Principle (deliberation), (4) Adab Principle (communication ethics), and (5) Hikmah Principle (wisdom). These findings are evidence of how Islamic communication values have been integrated into the decision-making process, conflict management, and fostering relationships between academics in the PTKIN environment.

*First,* Almost all literature emphasizes that honesty is the main foundation in Islamic organizational communication. Honesty in conveying internal campus information, such as in academic management, financial administration, and student services, increases the academic community's trust in campus leadership (Fauzi & Abdullah, 2022; Rahman et al., 2021). Through the application of the sidq principle, PTKIN leaders maintain openness of information, avoid manipulative practices, and strengthen the institution's public accountability (Aziz & Syahrir, 2023).

*Second,* The principle of trustworthiness is reflected in the responsibility of leaders, lecturers, and administrative staff in carrying out their duties with professionalism and integrity. As stated by Hamid & Ali (2021), PTKIN leaders who internalize the principle of trustworthiness tend to encourage an organizational culture that is credible, responsible, and prioritizes the public interest. This has implications for the stability of institutional performance and reduces the potential for abuse of authority.

*Third,* The Syura Principle as a Participatory Decision-Making Model. The application of the syura principle is an important instrument in strengthening participatory governance in the PTKIN environment. Through deliberation forums, such as academic senate, rectorate forum, and faculty-level decision-making forums, various important decisions are taken collectively. Al-Khalil's study (2021) emphasized that deliberation encourages the birth of more inclusive policies, reduces conflict, and increases a sense of shared ownership of the direction of the institution.

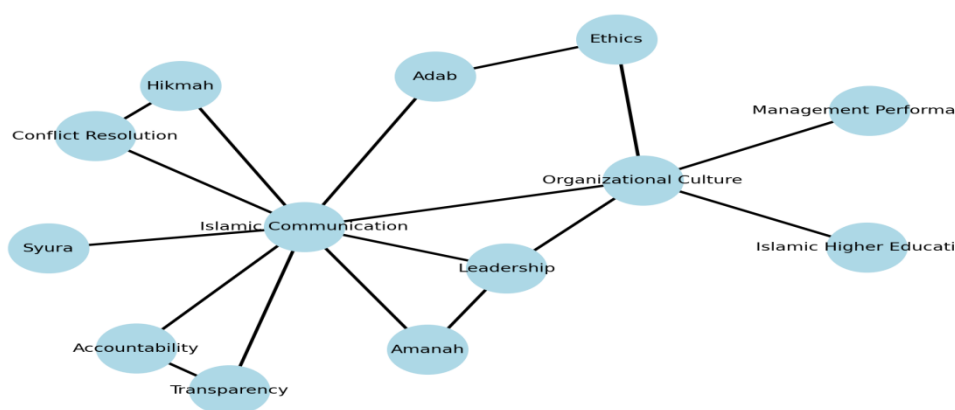
*Fourth,* Principles of Adab in Communication Ethics Between Academicians. Islamic communication ethics emphasize self-control, politeness in speaking, and respect for the hierarchy of knowledge. In the PTKIN environment, the principle of adab is an important instrument in maintaining social harmony between students, lecturers, and leaders (Lubis, 2021). The practice of adab is reflected in the mechanism of coaching junior lecturers by senior professors, student mentoring patterns, and procedures for resolving personal conflicts proportionally and fairly.

*Fifth,* The Principle of Hikmah in Organizational Conflict Management. Islamic communication-based conflict management emphasizes the principles of hikmah (wisdom) and islah (reconciliation). In internal conflict situations, both related to academic and administrative policies, PTKIN leaders

generally apply a dialogical approach, prioritize win-win solutions, and avoid destructive confrontation (Al-Rawi, 2020). The hikmah approach serves to maintain the psychological stability of the organization and strengthen institutional social cohesion.

*Sixth*, Integration of Islamic Organizational Culture in Adaptation to Globalization. SLR also found that the application of Islamic communication principles in the organizational culture of PTKIN is an important adaptation strategy amidst the flow of globalization. An organizational culture based on value-based management allows PTKIN to compete globally without losing its Islamic identity as a basis for values (Aziz & Syahrir, 2023; Rahman et al., 2021). Islamic communication principles strengthen the characteristics of the institution, strengthen public legitimacy, and increase the trust of international stakeholders.

These findings enrich the development of Islamic organizational communication theory by providing empirical evidence of how the principles of syura, amanah, hikmah, sidq, and adab are actualized in the organizational culture of modern Islamic higher education. In practice, the results of this study encourage the strengthening of PTKIN's internal policies to integrate Islamic communication ethics into SOPs, academic regulations, human resource management, and character building of academicians.



**Fig .Vos Viewer Analysis** The principles of Islamic communication are implemented in the organizational culture of PTKIN

This study shows that the implementation of Islamic communication principles in the organizational culture of State Islamic Higher Education (PTKIN) runs systematically through five main pillars: Sidq (honesty), Amanah (responsibility), Syura (deliberation), Adab (communication ethics), and Hikmah (wisdom). The results of a systematic literature review (SLR) of 25 articles show that these five principles are not only normative, but have been integrated into managerial practices, decision making, conflict management, and strengthening organizational culture in the PTKIN environment.

The principle of sidq strengthens transparency in the management of institutional information, amanah encourages professionalism in carrying out the mandate of academic and administrative positions, shura creates a pattern of participatory decision-making, adab maintains ethical harmony in communication between academics, while hikmah plays an important role in resolving organizational conflicts wisely. These findings confirm that Islamic communication culture provides a solid ethical framework in strengthening modern Islamic institutional governance. The results of the study also revealed implementation challenges, especially related to the gap between ideal values and field practices, the dominance of rigid administrative bureaucracy, and the variability in understanding of Islamic communication principles among academics. These challenges require strengthening internal policies, fostering institutional culture, and preparing standard operating procedures (SOPs) based on Islamic values.



This study expands the literature on Islamic organizational communication by mapping five principles of Islamic communication in the context of PTKIN organizational culture. Theoretically, this study strengthens the position of the Islamic communication model as a contextual and relevant conceptual alternative amidst the limitations of modern organizational communication models that are often secular, pragmatic, and value-free. The results of this study also contribute to the development of a theoretical framework for organizational communication based on value-based management, which integrates the dimensions of spirituality, transcendental ethics, and the principle of collectivity in policy-making in Islamic educational organizations.

The findings of this study provide several practical recommendations for strengthening Islamic communication culture in PTKIN environments, including: Preparation of internal communication SOPs that explicitly integrate the principles of syura, hikmah, and adab as guidelines for organizational ethics. Development of Islamic Managerial Training, with the need for an Islamic communication-based leadership development program for rectorate leaders, deans, and administrative managers. Internalization of Values in the Curriculum, by including Islamic communication ethics as an integral part of the development of PTKIN management curriculum in order to form a generation of campus leaders with Islamic character. Increasing Islamic Organizational Culture Literacy, by encouraging the implementation of dialogue forums between academics to strengthen collective understanding of Islamic communication culture. Strengthening Collaborative Research, by encouraging the development of further research with a mixed methods approach or longitudinal studies to test the effectiveness of the implementation of Islamic communication in the long term in PTKIN environments.

#### **Supporting and inhibiting factors for the implementation of Islamic communication in PTKIN organizations**

The implementation of Islamic communication in the organizational culture of PTKIN cannot be separated from various internal and external factors that simultaneously affect the effectiveness of its implementation. The results of a systematic study identified several supporting and inhibiting factors that affect the success of implementing Islamic communication principles in the PTKIN environment. The following are the supporting factors;

##### **1. Strong Spiritual Basis of the Organization**

As an educational institution based on Islamic values, PTKIN has a strong ideological foundation and institutional spirituality. The values of monotheism, justice, deliberation, and akhlakul karimah are the basic framework that facilitates the process of internalizing Islamic communication principles in various aspects of organizational management (Wahyuni, 2022). This value-laden environment creates a conducive organizational climate for instilling an ethical and dignified communication culture.

##### **2. Support for Islamic Visionary Leadership**

Academic leadership that understands Islamic values substantially is a key factor in the success of implementing Islamic communication in PTKIN organizations. Maulidi & Rahman's (2021) study shows that rectors and deans who apply the principles of syura, hikmah, and amanah in leadership tend to build open, dialogical, and participatory communication in institutional policy making.

##### **3. Participatory Academic Organizational Structure**

The organizational structure of PTKIN which accommodates various deliberative forums such as academic senate, ethics council, and faculty deliberations, is an effective medium for strengthening the principle of shura in organizational communication. These forums facilitate the active participation of academics in formulating the direction of campus policies (Fadhil & Arifin, 2021).

##### **4. Strengthening Values Through Academic Curriculum**

Internalization of Islamic communication values is also strengthened through a curriculum that teaches Islamic ethics, da'wah communication, sharia management, and professional morals courses.

This contributes to the formation of character and ethical awareness of students and lecturers in establishing academic communication (Mansur & Halim, 2023).

Although various supporting factors have encouraged the success of internalizing Islamic communication principles in the organizational culture of PTKIN, its implementation at the practical level does not always run smoothly. There are a number of challenges and obstacles that systematically hinder the consistency of implementing Islamic communication values in the institutional environment. These obstacles arise from both structural, cultural, and individual aspects, which simultaneously affect the stability of organizational communication. Therefore, identification of these various inhibiting factors is important to provide a comprehensive understanding of the complexity of the dynamics of implementing Islamic communication in PTKIN institutional management.

#### 1. Resistance to Islamic Organizational Culture

Although PTKIN carries an Islamic identity, some academics still show resistance to the consistent application of Islamic communication principles. Some lecturers or administrative staff tend to remain oriented towards the conventional bureaucratic model which is top-down and rigid (Sari & Rahmatullah, 2022).

#### 2. Lack of Islamic Communication Management Training

One of the main challenges is the limited managerial training programs that integrate Islamic communication principles. In fact, strengthening HR capacity through regular training is very important to form an Islamic leadership communication pattern (Syafii & Mahmudah, 2021).

#### 3. Dualism of Organizational Culture

The phenomenon of cultural dualism between modern management (western managerialism) and Islamic principles often creates tension at the implementation level. Some organizational officials are more comfortable using secular operational standards than developing SOPs based on Islamic values (Hakim & Yusra, 2022).

#### 4. Differences in Perception Between Generations

Generational differences among academics, between the more conservative senior generation and the more flexible younger generation, often give rise to differences in perception regarding how Islamic communication should be practically applied in organizational environments (Ramadhani & Bahri, 2023).

The success of implementing Islamic communication in the organizational culture of PTKIN is highly dependent on the balance between strengthening value commitment, Islamic leadership capacity, institutional participation, and consistency in fostering institutional culture. Supporting factors such as a strong basis of organizational spirituality, Islamic visionary leadership, participatory organizational structure, and curriculum support integrated with Islamic communication values, are important foundations in grounding the principles of syura, amanah, adab, sidq, and hikmah in institutional governance. On the other hand, internal challenges in the form of organizational cultural resistance, minimal Islamic managerial training, dualism of management culture, and gaps in perception between generations demand systematic renewal in the development of Islamic communication management. Therefore, strategic steps are needed in the form of strengthening institutional regulations based on Islamic values, developing human resource capacity, and mainstreaming Islamic communication principles as the main pillar in the management of religious higher education organizations in Indonesia.

### **Implications of implementing Islamic communication on organizational performance in PTKIN environments**

The application of Islamic communication contributes directly to strengthening the effectiveness of institutional governance. With the principle of shura which emphasizes participatory decision-making, campus leaders are better able to build openness, transparency, and accountability in

academic and administrative management (Putri & Hasanah, 2021). Strategic campus decisions become more inclusive because they consider input from various elements of the academic community. In the context of institutional supervision, the application of *sidq* and *amanah* values strengthens the public accountability system which is an important indicator of institutional accreditation (Lestari & Syamsuddin, 2022). Openness of academic data, transparent financial reporting, and the alignment between program planning and implementation all run more optimally under the framework of honest and trustworthy Islamic communication.

Islamic communication culture also has a positive effect on the personal performance of lecturers, education staff, and students. A study by Hidayatullah & Mahfud (2021) shows that interpersonal interactions based on *adab* (politeness), *hikmah* (wisdom), and *rahmah* (compassion) create a more harmonious and productive academic work environment. A positive work climate motivates lecturers in developing research, teaching, and community service, which ultimately has an impact on improving the quality of institutional output. On the administrative side, the implementation of Islamic communication encourages more humanistic, fast, and solution-oriented public services. Administrative staff who apply the values of *adab* and *tabligh* are able to provide excellent services that improve the perception of students and external stakeholders regarding the performance of the institution (Rohman & Nurhadi, 2023).

The consistent application of Islamic communication also contributes to improving the image and reputation of the institution. An organizational culture based on transcendental values strengthens the identity of PTKIN as an institution that is not only academically superior, but also has superior institutional morality and spirituality (Zakaria & Fauzan, 2022). This is a competitive advantage amidst the tight global competition in Islamic higher education. Furthermore, the positive reputation of the institution will have an impact on increasing public trust, cooperation partners, and the interest of new students (Rahmah & Suryanto, 2023). The success of institutional accreditation, strengthening international networks, and alumni trust in the alma mater are concrete manifestations of the implications of Islamic communication on the reputation of the institution.

Strengthening Islamic communication also creates sustainable organizational stability. Internal conflicts tend to be reduced through resolution mechanisms based on *islah* (reconciliation) and *hikmah* (wisdom), thereby reducing the escalation of destructive conflicts (Munawwarah & Karim, 2023). This internal stability has an impact on the sustainability of the institution's strategic programs in the long term. Through the implementation of communication that is oriented towards solving problems through deliberation and full of wisdom, the organization is able to minimize tensions between units, both at the structural and functional levels.

This maintained internal stability directly contributes to the sustainability of the institution's strategic programs in the long term. With trust and social cohesion among academicians, PTKIN can implement academic development programs, strengthen research, international collaboration, and improve student services in a more planned and consistent manner (Nugroho & Widodo, 2022). This institutional stability also strengthens the institution's capacity to face the dynamics of external change, both in the context of national education policies and global competition between Islamic higher education institutions.

## V. CONCLUSION

This study shows that the implementation of Islamic communication principles in the organizational culture of PTKIN is integrated into five main pillars, namely: *sidq* (honesty), *amanah* (responsibility), *syura* (deliberation), *adab* (communication ethics), and *hikmah* (wisdom). These five principles form the foundation for decision-making, conflict resolution, and fostering harmonious relationships between academicians. The success of implementing Islamic communication in PTKIN organizations depends on the suitability of value commitments, leadership capacity, institutional



participation, and consistency in fostering organizational culture. The main inhibiting factors generally come from the managerial dimension and differences in perceptions of organizational culture between internal actors. Therefore, strengthening integrative institutional governance is needed to ensure that Islamic communication principles are truly grounded in application throughout PTKIN management lines. The implications of implementing Islamic communication in PTKIN organizational culture do not only stop at the normative level, but also have a real impact on strengthening managerial performance, academicians productivity, increasing institutional reputation, and institutional stability. Thus, grounding Islamic communication values is a key strategy in developing PTKIN competitiveness in the era of globalization of Islamic higher education.

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