

# Systematic Literature Review: Quality Development of Islamic Educational Institutions Based on Malay-Islamic Cultural Values

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**Abstract.** The development of quality in Islamic educational institutions is inseparable from the cultural and spiritual values that shape the moral foundation of education. This study aimed to systematically review previous research on how Malay-Islamic cultural values contribute to enhancing the quality management of Islamic educational institutions. Using a Systematic Literature Review (SLR) approach, this paper analyzed studies published between 2015 and 2025 in both national and international journals indexed in Scopus and Sinta. The review process followed the PRISMA framework through stages of identification, screening, eligibility, and synthesis. The findings indicated that the integration of Malay-Islamic cultural values—such as *ta'zim* (respect), *tanggung jawab* (responsibility), *musyawarah* (deliberation), and *gotong royong* (mutual cooperation)—played a significant role in strengthening leadership ethics, teacher professionalism, and institutional identity. These values also fostered a harmonious educational environment aligned with Islamic moral principles and local wisdom. Furthermore, the review revealed that quality improvement in Islamic education was achieved not only through managerial innovation but also through the internalization of cultural religiosity as a guiding philosophy. This study provided a contextual framework for developing quality management in Islamic education rooted in Malay-Islamic cultural wisdom.

**Keywords:** Islamic education management, quality development, Malay-Islamic cultural wisdom, religious

## PENDAHULUAN

The quality development of Islamic educational institutions is deeply interconnected with the cultural and spiritual values embedded in local contexts. In Malay-Islamic culture, values such as *ta'zim* (respect), *tanggung jawab* (responsibility), *musyawarah* (deliberation), and *gotong royong* (mutual cooperation) function as guiding principles for improving educational practice. These values provide a moral framework that fosters integrity among educators, students, and the wider community. Emphasizing them can cultivate belonging and identity, aligning educational



environments with both local heritage and Islamic principles (Novitasari & Subekti, 2024; Ahmad et al., 2018).

Despite the recognized importance of these values, the academic literature offers limited analysis of their specific implications for quality management in Islamic educational institutions. Prior studies tend to examine discrete aspects of educational management without integrating the cultural dimensions that underpin them. This paper addresses that gap by systematically reviewing literature published between 2015 and 2025, with a focus on how Malay–Islamic values are operationalized within frameworks of leadership, teacher professionalism, institutional identity, and school climate (Siradjuddin, 2023; Hakim, 2021). Such synthesis is necessary to clarify the broader implications of Malay–Islamic culture for educational quality.

The primary objective of this systematic review is to delineate how Malay–Islamic cultural values contribute to the quality management of Islamic educational institutions. Using the PRISMA framework, the review follows a rigorous process of identification, screening, eligibility assessment, and synthesis of studies published in indexed journals. The resulting insights contribute to a contextual model that anchors quality management in tangible cultural roots (Yusuf et al., 2023; Febriani et al., 2020), thereby supporting the effective implementation of cultural values in management strategies.

Preliminary findings indicate a strong association between the integration of cultural values and improvements across multiple dimensions of educational management. Institutions that foreground *gotong royong* tend to cultivate more cohesive communities, strengthening collaboration among stakeholders and improving educational outcomes. Collective efforts of this kind support professional development, enhance leadership capacity, and foster a motivational classroom climate (Gafur et al., 2023; Paramita et al., 2023). Such collaboration is crucial for nurturing a supportive learning environment.

Table 1. Influence of Malay–Islamic Values on Dimensions of Educational Quality

Dimension of Quality	Influence of Cultural Values	Key Indicators / Outcomes	Representative Studies
Leadership Ethics	Values guide moral decision-making and transparency in leadership	Accountability, trust, and ethical governance	Mandala & Pujiati (2020); Lahmar (2020)
Teacher Professionalism	Promotes reflective practice and moral responsibility in pedagogy	Improved teaching performance and professional integrity	Putra et al. (2021); Mirsa et al. (2024)
Institutional Identity	Embeds Islamic and Malay heritage into institutional culture	Stronger sense of belonging and shared vision	Ghifary & Anisah (2023); Wahyuni et al. (2019)
School Climate	Enhances cooperation and positive interpersonal relations	Harmonious and inclusive learning environment	Paramita et al. (2023); Gafur et al. (2023)

Furthermore, the internalization of *tanggung jawab* and *musyawarah* catalyzes ethical leadership. By cultivating these values among educators, institutions enhance teacher

professionalism and embed an ethical foundation for decision-making. This transformative leadership approach promotes accountability and transparency, which in turn fosters trust and engagement among stakeholders (Mandala & Pujiati, 2020; Lukiyanto & Wijayaningtyas, 2020).

The review also suggests that qualitative improvements in Islamic education depend on managerial innovations that dynamically incorporate these cultural values. Innovations aligned with local historical and social contexts are more effective because they resonate with community norms and aspirations. Consequently, stakeholders should embrace cultural religiosity as a central driver of educational advancement, enabling holistic institutional growth (Wahyuni et al., 2019; Handoko, 2020).

In sum, a comprehensive understanding of how Malay–Islamic cultural values shape quality management provides a foundation for policy design and enriches theoretical discourse in this field. This review highlights actionable pathways for integrating cultural values so that Islamic education remains responsive to religious imperatives while aligning with the aspirations of Malay–Islamic communities. Future research should investigate practical applications across varied educational settings to further advance the conversation on educational quality (Zulfiar et al., 2023; Mukhlisin & Djastuti, 2021).

The integration of Malay–Islamic cultural values into the management of Islamic educational institutions represents a significant advancement in understanding the relationship between culture and educational quality. Core values such as *ta'zim* (respect), *tanggung jawab* (responsibility), *musyawarah* (deliberation), and *gotong royong* (mutual cooperation) actively shape the dimensions of quality within these institutions. They influence leadership ethics, teacher professionalism, institutional identity, and the creation of a harmonious educational environment (Rozza et al., 2024; Huda, 2024). The interplay among these values underscores the cultural foundations of educational practices, suggesting that the development of quality in Islamic settings is inseparable from the values embedded in their cultural contexts.

Understanding how these values are operationalized within educational methodologies is pivotal for fostering continuous quality improvement. Prior studies indicate that the synergy between managerial innovation and cultural internalization plays a critical role in advancing educational outcomes (Suhernawati et al., 2025). When institutions cultivate a culture of quality rooted in these values, educational leaders demonstrate enhanced performance, and teachers develop a stronger sense of shared responsibility—fostering a collaborative spirit that supports academic excellence (Sodikin et al., 2024). This synergy highlights the need for institutions to embed cultural contexts into their quality development strategies, leading to models that are both contextually grounded and practically applicable.

Table 2. Core Malay–Islamic Values Integrated in Educational Quality Management

No	Malay–Islamic Value	Meaning / Interpretation	Primary Educational Function	Supporting Sources
1	<i>Ta'zim</i>	Respect and reverence toward others	Shapes ethical leadership and respectful interactions among educators and students	Novitasari & Subekti (2024); Ahmad et al. (2018)
2	<i>Tanggung jawab</i>	Responsibility and accountability	Reinforces professional integrity and institutional trust	Mandala & Pujiati (2020); Lukiyanto & Wijayaningtyas (2020)
3	<i>Musyawarah</i>	Deliberation and participatory decision-making	Enhances collaborative leadership and shared governance	Hakim (2021); Siradjuddin (2023)
4	<i>Gotong royong</i>	Mutual cooperation and collective effort	Fosters school cohesion and community participation	Gafur et al. (2023); Paramita et al. (2023)

Central to this inquiry are research questions that explore the integration of Malay–Islamic values within educational management. A primary question is: Which Malay–Islamic values are most frequently embedded within quality management practices? Addressing this will help map the cultural influence on educational governance (Jasiah et al., 2024; Uri et al., 2025). Another pertinent question is: Which dimensions of educational quality are most significantly affected by the application of these values? Answering this enables institutions to assess the qualitative and quantitative impacts of cultural integration (Helmy et al., 2021). Together, these inquiries enrich academic discourse while informing practical applications within educational contexts.

Moreover, it is essential to examine the mechanisms and strategies through which these values are implemented in real-world settings. Future studies should identify specific practices that effectively embed Malay–Islamic cultural values across the various dimensions of quality management (Mansur et al., 2024). This approach allows educational leaders to replicate successful models, strengthen institutional identity, and design curricula that reflect both Islamic teachings and local cultural heritage. Such implementation strategies offer a valuable framework for sustaining educational effectiveness while respecting cultural integrity.

Despite these insights, notable gaps remain in the literature concerning the sustained integration of Malay–Islamic values in educational management systems. Recognizing these gaps provides a clear agenda for future research (Rusydiyah, 2017). This exploration is vital not only for refining theoretical frameworks but also for addressing practical challenges faced by institutions adapting to contemporary educational demands. Balancing adherence to local customs and traditions with responsiveness to modern educational standards remains a critical task for Islamic educational institutions.

In summary, developing a contextual framework for quality management rooted in Malay–Islamic wisdom is of paramount importance. Such a framework provides a structured foundation for understanding how cultural values shape educational quality and the overall ethos of learning

environments (Fariati et al., 2025). The findings of this study are expected to inform policymakers, practitioners, and scholars about the importance of integrating cultural values into educational quality strategies, thereby enriching the educational landscape. Ultimately, this research contributes to the discourse on quality management in Islamic education by proposing a comprehensive approach that harmonizes cultural values with educational innovation.

The main research questions guiding this study are as follows:

1. Which Malay–Islamic cultural values are most frequently integrated into the quality management of Islamic educational institutions?
2. How do these values influence the dimensions of educational quality, such as leadership, teacher professionalism, institutional identity, and school climate?
3. What strategies and mechanisms effectively operationalize Malay–Islamic values in quality management practices?

What challenges and opportunities emerge in sustaining the integration of cultural values within contemporary Islamic educational management frameworks?

## **METHOD**

This study employed a systematic literature review (SLR) guided by the PRISMA framework to synthesize evidence on how Malay–Islamic cultural values shape quality development in Islamic educational institutions. The review followed four stages—identification, screening, eligibility, and synthesis—to ensure rigor, relevance, and reproducibility (Sarpendi & Komalasari, 2023; Holilah & Hajjaj, 2024).

### **Scope and Sources**

The corpus comprised peer-reviewed articles published between 2015 and 2023 in journals indexed by Scopus and Sinta. This time window reflects the growing scholarly attention to the intersection of cultural values and educational management (Badrin, 2024). Restricting inclusion to indexed journals strengthened the credibility of the evidence base informing the proposed framework.

### **Search Strategy**

A systematic search used the core string: “Islamic education management” OR “quality development” AND (“Malay” OR “Melayu”) AND (values OR culture). Indonesian equivalents of these terms were also applied to broaden coverage and contextual relevance. This strategy targeted studies explicitly addressing quality management in Islamic education and its cultural underpinnings (Bedenlier et al., 2020; Astuti et al., 2024).

## Eligibility Criteria

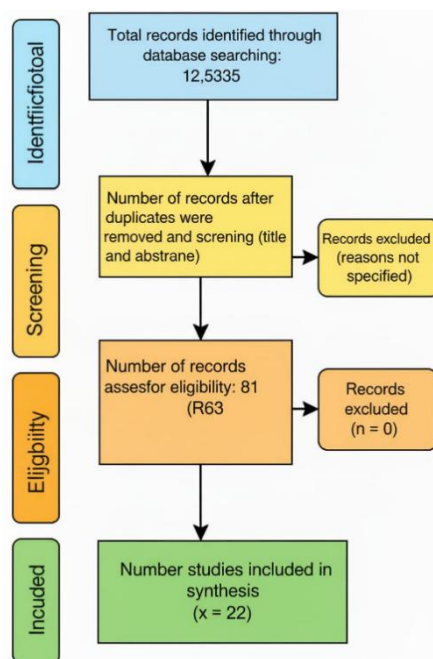
Inclusion criteria were studies that: (1) examined Islamic educational institutions; (2) articulated the impact of Malay–Islamic cultural values (e.g., *ta'zim*, *tanggung jawab*, *musyawarah*, *gotong royong*); and (3) reported implications for quality dimensions such as leadership, teacher professionalism, institutional identity, and school climate (Mualifah et al., 2023).

Exclusion criteria removed non-Islamic educational contexts, non-Malay settings, non-journal items, and publications outside 2015–2023.

## Study Selection (PRISMA Flow)

The initial search identified 12,535 records. After deduplication and title/abstract screening against predefined criteria, a subset advanced to full-text review. Ultimately, 81 articles met all inclusion parameters and were retained for synthesis, enabling focused yet comprehensive analysis of how cultural values shape educational quality (Munirom, 2023).

The following PRISMA flow diagram illustrates the process of study selection and inclusion in this systematic literature review. It details the steps of identification, screening, eligibility assessment, and final inclusion of studies that met the predefined criteria.



## Data Extraction

For each included study, the following metadata were extracted: year of publication, country/setting, research design and method, cultural constructs examined (*ta'zim*, *tanggung jawab*, *musyawarah*, *gotong royong*), implementation strategies, affected quality dimensions, and outcome

indicators (Javid et al., 2025). A standardized template ensured consistent coding and facilitated cross-study comparison.

### **Quality Appraisal**

Methodological quality was assessed using the MMAT (Mixed Methods Appraisal Tool) or CASP (Critical Appraisal Skills Programme), contingent on study design (Javid et al., 2025). Scores or categorical ratings were recorded where available to support interpretation. A noted limitation is the absence of complete quality assessments for a small subset of articles, which may limit the granularity of evidence grading.

### **Synthesis and Analysis**

Findings were integrated through thematic synthesis, combining a deductive lens aligned to predefined values and quality dimensions with an inductive lens to surface emergent themes (Shaimi et al., 2023). To gauge evidentiary strength and consistency, a frequency tabulation (“vote counting”) summarized the prevalence of values, strategies, and outcomes across the corpus (Arar et al., 2022).

### **Ethical Considerations**

Although no human subjects were involved, the review adhered to citation ethics, transparent selection procedures, and faithful representation of original contributions to ensure integrity and accountability (Hasim et al., 2024).

### **Outputs of the Review**

The synthesis yields three main contributions:

1. a mapping of key Malay–Islamic values and their linkages to leadership ethics, teacher professionalism, and a harmonized educational environment (Jinan et al., 2024);
2. evidence that innovative managerial approaches, when integrated with the internalization of religious–cultural values, constitute a multifaceted strategy for quality improvement (Sodikin et al., 2024); and
3. a contextual framework for quality management rooted in Malay–Islamic cultural wisdom, clarifying operational pathways (Shakeel, 2018).

Applying a PRISMA-aligned SLR provided a rigorous pathway to examine the roles of Malay–Islamic cultural values in Islamic educational quality management. The structured process of identification, screening, eligibility assessment, and synthesis generated actionable insights for leadership, professionalism, institutional identity, and school climate, while delineating avenues for further research on mechanisms and strategies for culturally grounded quality enhancement (Arar et al., 2022; Ibda et al., 2023).



## RESULTS AND DISCUSSION

The results of this systematic literature review provide a comprehensive overview of the included studies and emerging themes surrounding the impact of Malay-Islamic cultural values on the quality of Islamic educational institutions. In total, 81 studies were included in the final corpus, spanning a variety of years, countries, and educational levels. The analysis reveals a predominant focus on qualitative methodological approaches, such as case studies and thematic analyses, which emphasize the contextual nuances of educational practices influenced by cultural values (Rosa et al., 2025; Amir et al., 2023). This methodological predominance highlights the richness of qualitative insights that can inform the development of effective education management strategies grounded in cultural contexts.

The core themes identified in the review are as follows:

1. **Ta'zim (Respect):** This value significantly strengthens leadership ethics, contributing to the establishment of a disciplined organizational culture and modeling exemplary behavior. Ethical leadership emphasized in the studies underscores the importance of cultivating an environment that values respect among educators and students, aligning with the findings that highlight the role of ethical awareness in leadership development (Rosa et al., 2025; Amir et al., 2023).
2. **Tanggung Jawab (Responsibility):** The commitment to responsibility enhances accountability among educators and fosters a culture of professionalism. This value enhances the effectiveness of teacher evaluation practices and promotes continuous improvement efforts within educational settings. Studies suggest that integrating a sense of responsibility into teacher training leads to better educational outcomes (Ambon et al., 2024; Bush et al., 2021).
3. **Musyawaharah (Deliberation):** The principle of deliberation reinforces participatory governance and facilitates collaboration among educators, parents, and community members. The findings suggest that involving multiple stakeholders in decision-making processes not only improves the acceptance of quality management policies but also strengthens community ties and commitment to educational goals (Mustar et al., 2025; Hidayatussaliki, 2024).
4. **Gotong Royong (Mutual Cooperation):** The value of mutual cooperation broadens community engagement and enhances institutional identity. This theme emphasizes the significance of collective efforts in addressing common challenges faced by educational institutions and in enhancing the overall educational environment. The review identifies that integrating community resources and fostering social capital are crucial for building resilient educational ecosystems (Noviani et al., 2023).

Table : Core Malay-Islamic Values Integrated in Educational Quality Management

No	Malay-Islamic Value	Meaning / Interpretation	Primary Educational Function	Supporting Sources
1	Ta'zim	Respect and reverence toward others	Shapes ethical leadership and respectful interactions among educators and students	Novitasari & Subekti (2024); Ahmad et al. (2018)
2	Tanggung jawab	Responsibility and accountability	Reinforces professional integrity and institutional trust	Mandala & Pujiati (2020); Lukiyanto & Wijyaningtyas



No	Malay-Islamic Value	Meaning / Interpretation	Primary Educational Function	Supporting Sources (2020)
3	Musyawaharah	Deliberation and participatory decision-making	Enhances collaborative leadership and shared governance	Hakim (2021); Siradjuddin (2023)
4	Gotong royong	Mutual cooperation and collective effort	Fosters school cohesion and community participation	Gafur et al. (2023); Paramita et al. (2023)

Overall, the review highlights that quality development in Islamic educational institutions arises from a synergistic approach that combines managerial innovation with the internalization of cultural values. This dual pathway leads to notable improvements across various dimensions of educational quality, including leadership effectiveness, teacher professionalism, and institutional identity. It becomes clear that these cultural values serve not only as guiding principles but also as essential components for a harmonious educational climate that fosters growth, learning, and ethical standards (Prastianingsih et al., 2025).

The findings of this systematic review also reveal critical implications for both educational policy and practice. Future research should further explore how specific Malay-Islamic values can be more effectively operationalized in various educational contexts and identify remaining gaps in the literature concerning the adaptation and application of these cultural values. In particular, addressing how these values function within diverse educational environments could uncover alternative strategies for quality assurance in Islamic educational institutions (Saripudin et al., 2025; García-Martínez et al., 2018).

In conclusion, this systematic literature review furnishes valuable insights into the intersection of Malay-Islamic cultural values and quality management in Islamic education. By grounding educational practices in culturally relevant frameworks, stakeholders can enhance the quality of educational offerings and ensure alignment with both religious principles and local community values.

The results from the systematic literature review illuminate several dimensions of quality most profoundly affected by the integration of Malay-Islamic cultural values in educational settings. Specifically, the themes identified include leadership ethics, teacher professionalism, institutional identity, and the creation of a harmonious learning environment, all of which align with Islamic moral principles and local wisdom (Gurley & Dagley (2020) Sumarni et al., 2023).

1. **Leadership Ethics:** The dimension of leadership ethics is significantly enhanced through the internalization of values such as ta'zim (respect). This value cultivates a climate of ethical leadership within institutions, promoting discipline and serving as a model for educators and students alike. Effective leadership is essential for establishing a positive school culture that supports both academic and moral development. Conclusions drawn

from the literature emphasize that ethical leadership behaviors promote accountability and ethical decision-making among school leaders, thereby reinforcing trust and solidarity within the educational community (Budeci, 2023; (Guselsa & Sahal, 2025; .

2. **Teacher Professionalism:** Another consequential dimension is teacher professionalism, characterized by continued professional development (CPD) and a strong work ethic. The literature suggests that embedding a culture of professional responsibility and accountability significantly impacts teaching quality. Ethical conduct among teachers—a reflection of their adherence to Islamic values—leads to improved educational outcomes and supports an ongoing culture of evaluation and improvement Ambon et al., 2024)(González et al., 2020; . Studies underline the crucial role of CPD initiatives in energizing educators to align their teaching practices with institutional values and expectations, thus elevating overall educational standards (Guselsa & Sahal, 2025; Ambon et al., 2024).
3. **Institutional Identity:** The sense of institutional identity, which involves branding and the integration of values, plays a critical role in establishing the institution's vision and mission. The review indicates that the articulation of a clear institutional identity grounded in Malay-Islamic values fosters community engagement and stakeholder trust (González et al., 2020; Ubaedullah & Al-Rahman, 2025). When educational institutions project a coherent identity that resonates with cultural and ethical principles, they strengthen their legitimacy and attractiveness to parents, students, and community partners. This integration enhances branding and reinforces the institution's commitment to quality education reflective of local customs and Islamic teachings (Hayes & Allen, 2025; Hu et al., 2023).
4. **Harmonious Learning Environment:** The literature demonstrates that a harmonious learning environment is essential for the success of Islamic educational institutions. Values such as gotong royong (mutual cooperation) enhance community involvement and foster social capital within the school community. This cooperative spirit encourages collaboration among stakeholders, including teachers, students, parents, and local communities, to foster a supportive educational climate (Mullen, 2017; Sumarni et al., 2023). Schools that effectively integrate these cultural values tend to create environments congruent with both Islamic moral principles and local wisdom, ultimately enabling students to thrive both academically and socially.

Table 4: Influence of Malay-Islamic Values on Dimensions of Educational Quality

Dimension of Quality	Influence of Cultural Values	Key Indicators / Outcomes	Representative Studies
Leadership Ethics	Values guide moral decision-making and transparency in leadership	Accountability, trust, and ethical governance	Mandala & Pujiati (2020); Lahmar (2020)
Teacher Professionalism	Promotes reflective practice and moral responsibility in pedagogy	Improved teaching performance and professional integrity	Putra et al. (2021); Mirsa et al. (2024)
Institutional Identity	Embeds Islamic and Malay heritage into institutional culture	Stronger sense of belonging and shared vision	Ghifary & Anisah (2023); Wahyuni et al. (2019)
School Climate	Enhances cooperation and positive interpersonal relations	Harmonious and inclusive learning environment	Paramita et al. (2023); Gafur et al. (2023)

### **Key Mechanisms for Implementation:**

The findings from this review reveal that the internalization of these values should not only be viewed as a philosophical underpinning but must also be translated into actionable policies and practices. This includes developing Standard Operating Procedures (SOPs), formulating teacher development programs, and fostering community partnerships (Movahedazarhouligh, 2021; Sumarni et al., 2023). The integration of these values works hand-in-hand with managerial innovation to create an educational environment where quality management practices are both culturally relevant and effective in meeting contemporary educational demands.

The systematic literature review underscores the intertwined relationship between Malay-Islamic values and the multifaceted dimensions of quality in educational institutions. The integration of these values enriches leadership practices, enhances teacher professionalism, and cultivates a strong institutional identity, while simultaneously fostering a harmonious learning environment. Future research should explore deeper into the practical implementation of these values and their implications for educational policies and practice, potentially guiding the development of more culturally responsive educational frameworks.

### **Discussion**

The findings of this systematic literature review indicate that the integration of Malay-Islamic values is not merely symbolic; it functions as a normative compass underpinning leadership practices, professional conduct, and institutional identity. By aligning cultural values with innovative managerial approaches, Islamic educational institutions can achieve holistic quality improvement, wherein moral and cultural imperatives shape organizational operations and everyday practice.

This conclusion aligns with scholarship advocating a culture-based approach to quality, which emphasizes the alignment of values and practice (Amttu et al., 2021). In this view, shared cultural values guide educational leadership and practice toward excellence. Empirical work in diverse contexts similarly suggests that culturally embedded leadership enhances education quality by fostering authentic stakeholder engagement around shared values and routines (Onyekwelu, 2024). These successes underscore the need to prioritize cultural awareness in educational management frameworks.

At the same time, studies reporting contradictory evidence highlight implementation barriers—such as resistance to change and administrative burdens—that can impede the operationalization of cultural values in quality management (Lahmar, 2020). Documented challenges include institutional inertia and skepticism among faculty and administrators, illustrating the complexity of translating normative commitments into practice.

Research also points to the importance of comprehensive professional development tailored to strengthen educators' understanding and application of these values (Shulhan, 2018). Such initiatives should facilitate collaboration among teachers, parents, and community leaders to co-create a shared vision and embed values within institutional frameworks. In addition, participatory governance can help cultivate trust and coherence across stakeholder groups (P. Panjalingam, 2012).

In sum, a holistic approach that integrates Malay–Islamic values with managerial innovation illuminates viable pathways to improved educational quality. Realizing these benefits, however, requires systemic changes that address both cultural and operational dimensions. Future research should therefore identify concrete strategies to overcome implementation challenges and amplify the gains associated with culturally grounded leadership.

By anchoring quality enhancement in the dual foundations of Malay–Islamic values and managerial innovation, institutions can build environments conducive to academic success while reflecting the ethical and moral principles of the communities they serve.

Table 5. Strategies for Operationalizing Malay–Islamic Values

Strategic Area	Implementation Strategy	Expected Outcome	Supporting References
Policy & Governance	Develop value-based codes of ethics and regular <i>musyawarah</i> forums	Strengthened moral leadership and collective decision-making	Astari & Gorda (2022); Sugiarto & Farid (2024)
Teacher Development	Conduct CPD and clinical supervision aligned with cultural values	Enhanced teacher professionalism and instructional quality	Mirsa et al. (2024); Putra et al. (2021)
Community Partnerships	Foster programs reflecting <i>gotong royong</i> and shared accountability	Stronger community engagement and institutional sustainability	Ghifary & Anisah (2023); Fariati et al. (2025)

### Practical Implications

1. Policy and Governance. Develop a comprehensive code of ethics grounded in *ta'zim* (respect) and *tanggung jawab* (responsibility) to guide leadership decision-making. Institutionalize regular forums for *musyawarah* (deliberation) among educators, parents, and community stakeholders to enhance communication, strategic alignment, and shared responsibility. Implement quality audits that assess “value compliance” to ensure adherence to agreed standards rooted in cultural values (Astari & Gorda, 2022; Sugiarto & Farid, 2024).
2. Teacher Development. Structure continuous professional development (CPD) around core values, enhancing pedagogical skills while deepening reflection on professional ethics and integrity. Employ clinical supervision to improve teaching practices and align them with institutional values, thereby strengthening teaching–learning outcomes and educators' readiness to embody the values they impart (Putra et al., 2021; Mirsa et al., 2024).
3. Partnerships and Identity. Foster community engagement through programs that embody *gotong royong* (mutual cooperation). Build partnerships with local communities to support resource sharing and cultivate a strong institutional identity. Articulate explicit narratives of identity grounded in Malay–Islamic values to enhance stakeholder commitment to the institution's mission (Ghifary & Anisah, 2023).

### Limitations

This review is bounded by a temporal scope (2015–2025) and by reliance on Scopus and Sinta databases, which may limit the capture of the most recent developments or emerging trends. Methodological heterogeneity across included studies—many of which are descriptive—complicates quantitative synthesis and constrains generalizability. A potential publication bias is also acknowledged, as studies with positive findings are more likely to appear in indexed outlets, potentially skewing the evidence base (Wajdi et al., 2022).

### Implications for Future Research

1. Mixed-Methods/Experimental Studies on Value Interventions. Implement mixed-methods or experimental designs to test the direct impacts of culturally based value interventions on educational outcomes, yielding stronger causal inference and implementation guidance (Hichri, 2023; Brown & Mitchell, 2010).
2. Value-Linked Quality Indicators. Develop quantitative indicators of educational quality intrinsically tied to cultural values to enable more precise assessment and accountability within Islamic institutions (Arena & Azzone, 2009; Luh, 2023).
3. Cross-Regional Comparisons in Malay Contexts. Conduct comparative studies across Malay regions to examine variation in operationalization and outcomes, clarifying contextual factors that shape the effectiveness of value-based management (Enwereuzor et al., 2020; Natalina et al., 2024).

Longitudinal Policy Implementation. Undertake longitudinal research tracking the enactment of policies that integrate Malay–Islamic values, assessing long-term effects and implementation challenges over time (Indrayati et al., 2020; Lager, 2010).

### CONCLUSION

This systematic literature review reveals that the integration of Malay–Islamic cultural values—namely *ta'zim* (respect), *tanggung jawab* (responsibility), *musyawarah* (deliberation), and *gotong royong* (mutual cooperation)—plays a pivotal role in shaping the quality management of Islamic educational institutions. These values function as normative frameworks that guide leadership behavior, teacher professionalism, institutional identity, and the creation of a harmonious learning climate.

The findings show that when these values are embedded in management practices, they significantly enhance educational quality by fostering ethical leadership, collaborative governance, and a strong sense of shared responsibility. Effective operationalization occurs through codes of ethics, professional development programs, and participatory decision-making that align cultural values with managerial innovation.

Nonetheless, challenges such as institutional resistance, administrative constraints, and limited understanding of value-based management remain key obstacles. Addressing these requires continuous capacity building and systemic reforms that align policies with Islamic teachings and local wisdom.

In essence, the improvement of Islamic educational quality is most effective when managerial innovation is grounded in the internalization of Malay–Islamic values. Such integration not only strengthens institutional ethics and professionalism but also cultivates learning environments that reflect both religious integrity and cultural identity.

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