



Values, Attitudes, and Job Satisfaction in Educational Organizational Behavior within General and Islamic Educational Institutions

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Abstract: This study examines the interplay of values, attitudes, and job satisfaction as foundational determinants of educational organizational behavior, with a comparative focus on General Educational Institutions (LPU) and Islamic Educational Institutions (LPI) in Indonesia. Employing a qualitative descriptive approach through systematic literature review, the research synthesizes theoretical frameworks from organizational behavior and Islamic educational management to analyze how these three variables manifest, interact, and shape institutional outcomes in both contexts. The findings reveal that values, attitudes, and job satisfaction form a sequential causal chain whose alignment or misalignment directly determines performance quality, organizational citizenship behavior, and turnover intention. While LPU relies on professional regulations and measurable reward structures, LPI adds a transcendent motivational layer rooted in Qur'anic principles of *amanah*, *ikhlas*, and *ihsan*. However, LPI faces a critical vulnerability when spiritual idealism is exploited to justify material deprivation. The study concludes that neither institutional model is self-sufficient and proposes a three-tier strategic framework integrating value alignment, exemplary leadership, and justice-based welfare to strengthen organizational behavior sustainably.

Keywords: alues; job satisfaction; educational organizational behavior

Introduction

The success of any educational institution is ultimately determined not by its physical infrastructure, curriculum design, or financial resources, but by the quality of organizational behavior exhibited by its human resources (Díez et al., 2020; Permatasari & Tandiyuk, 2023). How educators and staff internalize guiding principles, respond to workplace situations, and perceive their overall well-being constitutes the foundation upon which institutional sustainability is built. In the field of organizational behavior, three fundamental variables—values, attitudes, and job satisfaction—serve as the primary determinants of individual and collective conduct within educational settings (Fang & Qi, 2023; Liu & Watson, 2023). When these variables are misaligned with institutional goals, the consequences include diminished commitment,

elevated turnover rates, and a decline in educational quality (Bermido et al., 2025; Lishomwa, 2026).

Values function as an internal compass that directs decision-making, attitudes represent evaluative expressions toward objects or events, and job satisfaction reflects the emotional state resulting from the comparison between expectations and actual work conditions (Akande et al., 2025). These three constructs form a causal chain: deeply held values shape cognitive and affective responses, which manifest as attitudes, and these attitudes subsequently influence the degree to which individuals perceive their work experience as satisfying (Newstrom & Davis, 2020). In educational organizations, this chain directly affects teaching performance, organizational citizenship behavior, and the overall academic climate (Hermanto & Srimulyani, 2022; Sun et al., 2024).

In the Indonesian context, this dynamic takes on distinctive characteristics when examined across two primary types of educational institutions: General Educational Institutions (LPU) and Islamic Educational Institutions (LPI). LPUs operate primarily under national regulatory frameworks, professional competency standards, and secular ethical norms (Hasan, 2025; Ihsan et al., 2024; Thoriquattyas et al., 2025). Conversely, LPIs—including madrasahs, pesantren, and Islamic universities—are grounded in Qur'anic principles and Prophetic traditions, wherein the teaching profession is regarded not merely as a livelihood but as a sacred trust (*amanah*) and an act of worship (*ibadah*) (Al Faruq et al., 2026; Firdaus, 2026).

Despite these noble foundations, field realities reveal significant challenges in both contexts. In LPUs, issues such as low organizational commitment, insufficient sense of belonging, and dissatisfaction with compensation systems persist (Aulia & Haerani, 2022; Mather & Bam, 2025). In LPIs, a gap frequently emerges between spiritual idealism and managerial reality, including lack of transparency, inadequate remuneration justified under the pretext of "devotion" (*berkhidmat*), and limited career development opportunities, all of which gradually erode initial enthusiasm (Amaliyah & Rindaningsih, 2025). These conditions raise critical questions about how values, attitudes, and job satisfaction manifest differently across institutional types and how they collectively shape organizational behavior.

This study, therefore, aims to examine the concepts of values, attitudes, and job satisfaction from both general and Islamic perspectives, analyze their interrelationship with educational organizational behavior, and provide a comparative analysis of their application in LPUs and LPIs. Furthermore, it proposes strategic recommendations for strengthening these variables to foster healthier organizational climates. By addressing these objectives, this paper contributes to the growing body of literature on educational leadership and organizational behavior in pluralistic educational settings (G. Rahman, 2025).

Method

This study employs a qualitative descriptive approach based on a literature review to examine the constructs of values, attitudes, and job satisfaction within educational organizational behavior. Data were gathered from peer-reviewed journal articles, academic textbooks, and authoritative Islamic scholarly sources published between 2020 and 2026, which were selected through purposive sampling based on their relevance to organizational behavior

theory and Islamic educational management (Creswell & Poth, 2018). The analytical framework draws upon Robbins & Judge's (2023) model of individual-level organizational behavior, complemented by Islamic epistemological perspectives from scholars such as Al-Ghazali and Ibnu Taimiyah, to provide a dual-lens examination of how foundational values shape workplace attitudes and, consequently, job satisfaction among educators.

A comparative analysis was then conducted between General Educational Institutions (LPU) and Islamic Educational Institutions (LPI) to identify convergences and divergences in how these three variables are conceptualized, internalized, and operationalized. The comparison was structured around four dimensions: philosophical foundations, sources of motivation, expected behavioral manifestations, and potential vulnerabilities (Chen, 2026). This method aligns with the interpretive-comparative design described by Sugiyono (2020), which is appropriate for studies seeking to understand meaning-laden phenomena across distinct institutional contexts without imposing quantitative measurement. The findings were synthesized thematically to generate strategic recommendations for strengthening organizational behavior in both types of institutions.

Results and Discussion

The Causal Architecture of Values, Attitudes, and Job Satisfaction

The synthesis of the reviewed literature confirms that values, attitudes, and job satisfaction operate as a single causal architecture rather than as isolated constructs. Values function as the deepest layer of belief that determines what educators consider good, right, and worth pursuing, thereby providing a stable compass for decision-making (Goldman & Gervis, 2025; Huang et al., 2024). These internalized values then crystallize into attitudes through cognitive, affective, and behavioral components, coloring how teachers evaluate students, colleagues, and institutional policies (Sakız et al., 2026). Finally, the consistency between such attitudes and actual work experience generates job satisfaction, understood as an emotional state born of the comparison between expectations and reality (Cajander & Reiman, 2024). When any link in this chain is broken, the entire structure of individual organizational behavior weakens accordingly.

The evidence further shows that the alignment of this chain produces measurable behavioral outcomes in educational organizations. Educators whose personal values are congruent with those of their

institution consistently display higher performance, lower absenteeism, and weaker turnover intention (Nguyen & Springer, 2023; Wang & Shi, 2023). More importantly, they exhibit organizational citizenship behavior, namely a voluntary willingness to contribute beyond formal requirements without expecting immediate reward (Hasibuan et al., 2024; Kim et al., 2020). Conversely, value misfit triggers negative attitudes, unmet expectations, and dissatisfaction, which gradually manifest as conflict and declining service quality (Helal et al., 2026). The chain therefore functions as an early-warning system: disturbances at the value level eventually surface as visible organizational pathology.

Within Islamic educational institutions, this causal architecture acquires an additional transcendent dimension that reorients each link. Work is reframed as *amanah* (trust) and *ibadah* (worship), sincerity (*ikhlas*) becomes the filter of intention, and excellence (*ihsan*) sets the standard of quality, so that satisfaction no longer depends solely on material return (Suhendra et al., 2025). The Qur'anic command that God, His Messenger, and the believers will observe one's work (QS At-Taubah [9]:105), together with the prophetic tradition that God loves the worker who perfects his task, function as normative reinforcements of this orientation (Winarto & Hakim, 2026). Consequently, the value-attitude-satisfaction chain in LPI is anchored in accountability to God rather than merely to an employer. This anchoring explains why spiritual motivation can, under certain conditions, buffer material deficiency.

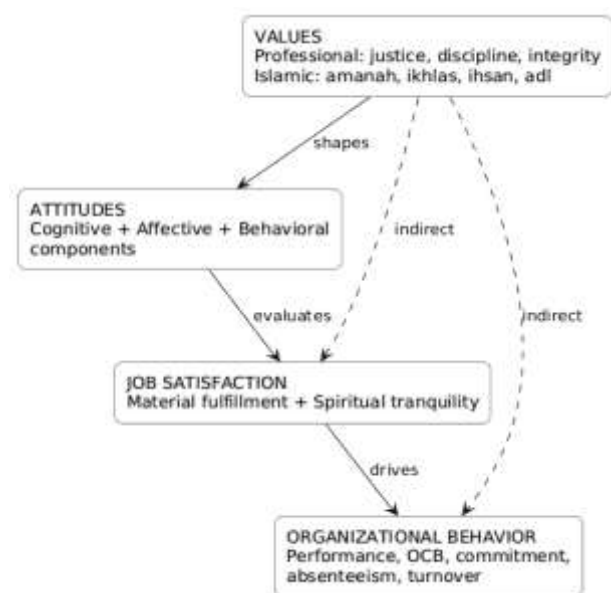


Figure 1. Causal Chain of Values, Attitudes, and Job Satisfaction in Educational Organizations

Figure 1 translates the synthesized causal architecture into a visual model in which values, attitudes, satisfaction, and organizational behavior appear as sequential stages. The solid arrows indicate the primary formative pathway, whereas the dotted arrows remind the reader that values also reach satisfaction and behavior indirectly through attitudes. The dual-colored value box highlights the coexistence of professional and Islamic value sets that differentiate LPU from LPI. By reading the diagram from left to right, administrators can locate precisely which link their intervention should target. The model thus functions as both a summary of the results and a diagnostic tool.

Comparative Value Foundations of LPU and LPI

General educational institutions ground their value systems in national legislation, the National Education Standards, professional codes of ethics, and universally accepted social norms (Fattah, 2021). In this context, values such as justice, objectivity, discipline, academic integrity, and positional responsibility are formalized in documents like the Indonesian Teacher Code of Ethics, civil-service regulations, and institutional vision-mission statements. Cao (2026) argue that in such secular-professional environments, person-organization value fit determines the strength of member attachment. Where fit is achieved, compliance becomes voluntary; where it is absent, obedience remains a formality maintained only by the fear of sanctions. Russo et al (2022) adds that values derived purely from external regulation are inherently less stable than those rooted in personal conviction.

Islamic educational institutions, by contrast, derive their core values directly from the Qur'an and Sunnah while still complying with national standards (Nasution, 2025; Rahman & Smith, 2024). The central values include sincerity (*ikhlas*), honesty (*shiddiq*), responsibility (*amanah*), patience, compassion, and justice, all understood as religious obligations rather than contractual duties. Classical scholarship synthesized in recent studies emphasizes that the teaching profession is a heavy trust that even the heavens, the earth, and the mountains refused to bear (QS Al-Ahzab [33]:72), and thus demands extraordinary accountability. The advantage of this foundation is its resilience, because faith-anchored values do not easily collapse under material pressure. Its risk, however, lies in misinterpretation, particularly the assumption that sincerity requires the acceptance of substandard wages.

Despite these divergences, the comparison reveals a crucial convergence: both institution types ultimately pursue the same noble goal of educating the nation, and both are regulated by the same national legal framework (Zhao et al., 2025). The difference lies not in the destination but in the depth and source of motivation—external-professional in LPU and internal-transcendent in LPI. This distinction has practical consequences for commitment stability during crises: LPU commitment is sensitive to fluctuations in material reward, whereas LPI commitment is sensitive to the integrity of spiritual understanding and the justice of management. Table 1 summarizes the comparative profile extracted from the draft analysis.

Table 1. Comparative Matrix of Value, Motivation, Attitude, Satisfaction, and Vulnerability between LPU and LPI

Aspect of Comparison	General Educational Institutions (LPU)	Islamic Educational Institutions (LPI)
Primary value foundation	National law, national standards, professionalism, and general ethics	Qur'anic and hadith values, <i>amanah</i> as worship, and noble character, plus national standards
Initial source of motivation	Salary, career ladder, allowances, and formal recognition	Combination of worship/reward-seeking and legitimate material needs
Expected form of attitude	Administrative discipline, rule compliance, academic competence, and neutrality	The same, plus courtesy, patience, prophetic exemplarity, and sincerity
Source of satisfaction	Employment-status certainty, promotion, and adequate incentives	Inner peace from working in God's path and an Islamic environment; material aspects often still lacking
Potential weakness	Weak spiritual-emotional bond; vulnerability to	Risk of exploitation under the pretext of

	turnover when better offers appear	" <i>berkhidmat</i> ," neglecting material rights and extinguishing enthusiasm
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Table 1 condenses the comparative analysis into five aspects that distinguish LPU from LPI while revealing their shared regulatory horizon. The most striking contrast lies in the sources of motivation and satisfaction, where LPI adds a transcendent layer absent from the LPU profile. Equally important, the final row shows that each institution type carries a characteristic vulnerability that mirrors the other's strength. The table therefore should be read not as a ranking but as a map of complementary profiles. Its contents provide the empirical backbone for the discussion in the following subsections.

Attitude Formation Processes in Two Institutional Cultures

In LPU, work attitudes are cultivated through the socialization of regulations, in-service coaching, competency training, and the behavioral example of administrators (Firmansah et al., 2025). The expected attitudinal profile includes procedural compliance, objectivity in assessing students, neutrality across ethnicity, religion, and social status, and openness to scientific and technological innovation. Gkrimpizi et al (2023) note that attitudes built on professional awareness adapt easily to policy change, which is a significant advantage in a rapidly evolving regulatory environment. However, the same authors warn that such attitudes depend heavily on the consistency of supervision and reward systems. Field patterns described in the literature—teaching only the mandatory load, minimal initiative, and closure to feedback—illustrate how quickly professional attitudes decay into indifference when socialization weakens.

In LPI, attitude formation follows a different pathway that integrates moral cultivation (*akhlak*), deep religious understanding, and, above all, the exemplarity of leaders (Lutfi et al., 2026). The expected attitudes extend beyond administrative compliance to humility, courtesy, extraordinary patience in guiding students, honesty in financial management, and a perpetual drive for self-improvement. Because Islamic education prioritizes modeling over mere instruction, the educator's attitude functions as a hidden curriculum that students absorb faster than any written material (Abdellatif, 2022). When values are correctly and fully

understood, this process produces teachers who willingly give extra time without additional pay and who care for students beyond class hours. When understanding is shallow or management is poor, however, the same culture can breed double standards, blind fanaticism, and resistance to external input.

Read side by side, the two pathways display complementary strengths and mirror-image vulnerabilities. The professional route yields adaptable, rule-based attitudes but requires continuous external reinforcement; the spiritual route yields deep, self-regulating attitudes but requires authentic understanding and credible exemplars. Neither pathway is therefore self-sufficient: LPU needs an inner moral engine to prevent attitudes from becoming mechanical, while LPI needs professional systems to prevent spirituality from becoming a shield for incompetence. Figure 2 models these two formation pathways as parallel decision processes whose outcomes depend on different sustaining conditions. This comparison underscores that attitude engineering must be culturally tailored rather than uniformly imposed.

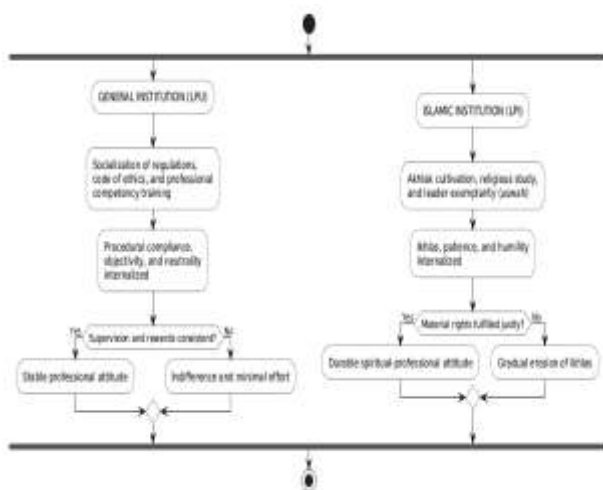


Figure 2. Attitude Formation Pathways in LPU and LPI

Figure 2 presents the two attitude-formation pathways as parallel swimlane processes, each ending in a decision node that captures its sustaining condition. In the LPU lane, the consistency of supervision and rewards determines whether professional attitudes stabilize or decay into indifference. In the LPI lane, the justice of material welfare determines whether spiritual attitudes endure or erode. The visual parallelism makes the mirror-image vulnerability of the two cultures immediately apparent. Practically, the diagram

suggests that each institution must first secure the condition appearing in its decision node before any attitude intervention can succeed.

The Dual Measurement of Job Satisfaction

The analysis confirms that job satisfaction in educational organizations is multidimensional, comprising the work itself, rewards, working conditions, colleagues, and leadership (Ngoc et al., 2021). In general institutions, these dimensions are interpreted in tangible and measurable terms: challenging tasks aligned with interest, fair salary and allowances, safe and adequate facilities, harmonious and supportive peers, and administrators who are wise and open to aspiration. Alqarni & Khan (2026) findings, as synthesized in the draft, rank income certainty and certification allowances as the most dominant predictors, followed by career clarity, distributive justice, facilities, and relational harmony. When these elements are fulfilled, strong affective commitment typically follows. When they fail—through delayed allowances or perceived injustice—enthusiasm drops sharply because the psychological contract is essentially transactional.

Islamic perspectives do not reject these dimensions but enlarge them with a spiritual metric that measures inner tranquility and the conviction that one's labor is blessed by God (Kader, 2021). The prophetic saying that no food is better than that earned by one's own sweat dignifies material reward while subordinating it to honest effort. At the same time, scholars insist that spirituality must never be used to postpone workers' rights; the command to pay wages before the sweat dries is addressed primarily to employers, not employees (Hermawan & Akmansyah, 2026). A documentary voice extracted from the reviewed sources captures this balance: "Sincerity does not forbid the worker from receiving his right; on the contrary, it obliges the administrator to grant a decent reward so that the worker's heart is at peace." When material justice and spiritual meaning coexist, satisfaction becomes complete in both its outer and inner aspects—a configuration unknown to purely secular models.

Nevertheless, the evidence also sets a clear limit on the substitutability of the two aspects. Listyaningsih et al (2024) warns that spiritual satisfaction cannot indefinitely replace unmet physical needs such as food, housing, and children's education. Prolonged deprivation initiates a predictable sequence: heaviness of heart, disappointment, declining service quality, and eventually resignation despite genuine love for the mission (Jacobs & Jacobs, 2026). Inner

satisfaction therefore requires the support of just material rights if it is to endure. Table 2 presents the five satisfaction dimensions together with their general and Islamic interpretations as extracted from the draft.

Table 2. Dimensions of Job Satisfaction and Their General versus Islamic Interpretations

Dimension	General Interpretation	Islamic Interpretation
The work itself	Challenging, interesting, and matched to interest	A venue of <i>ibadah</i> and of spreading beneficial knowledge
Rewards	Fair and adequate salary, allowances, and recognition	A right that must be discharged justly, "before the sweat dries"
Working conditions	Safe, comfortable, and adequately equipped	An environment that supports the practice of Islamic values
Colleagues	Mutual respect, helpfulness, and harmony	<i>Ukhuwah</i> and mutual assistance for the sake of Allah
Leadership	Wise, fair, and open to input	Just, exemplary (<i>uswah</i>), and a guardian of <i>amanah</i>

Table 2 unpacks the satisfaction construct into its five classical dimensions and juxtaposes the general and Islamic interpretations extracted from the draft. The juxtaposition shows that Islam neither rejects the material dimensions nor stops at them: each row acquires an additional layer of spiritual meaning. The reward row is particularly decisive, because it converts salary from a contractual price into a trust that must be discharged justly and promptly. This dual reading explains why satisfaction in LPI can remain high even under modest pay, yet collapses when injustice—not modesty—characterizes the system. The table thus operationalizes the "double measure" concept used throughout the discussion.

Organizational Behavior Outcomes: Strengths and Vulnerabilities

The comparison shows that LPU and LPI possess complementary strengths and weaknesses. LPU

benefits from clear procedures, disciplined administration, professional standards, and openness to innovation, but may face weak organizational belonging and overly transactional relationships when moral formation is limited (Hermanto et al., 2024). In contrast, LPI demonstrates strong solidarity, self-discipline, resilience, and public trust rooted in religious values, yet often struggles with unclear career paths, limited administrative and technological capacity, and insufficient attention to educators' rights (Barry et al., 2026). Thus, LPU can strengthen its moral and spiritual foundations by learning from LPI, while LPI can enhance its professionalism through LPU's systematic management practices.

Table 3. Strengths and Areas for Improvement of Organizational Behavior in LPU and LPI

Domain	LPU	LPI
Strengths	Orderly administration, maintained competency standards, openness to science and technology	Strong solidarity, self-driven discipline, organizational resilience, and public trust through noble character
Areas for improvement	Weak sense of belonging, transactional work relations, and materialistic vulnerability	Rights neglected under " <i>berkhidmat</i> ," unclear career paths, lagging administration/technology, and reluctance to claim legitimate rights

Table 3 summarizes the organizational outcomes of the two value-attitude-satisfaction configurations into a simple strength-vulnerability matrix. The LPU column reflects the benefits of rule clarity and the costs of weak emotional bonding, whereas the LPI column reflects the benefits of transcendent bonding and the costs of managerial weakness. Read diagonally, the matrix reveals the complementarity argument developed in this subsection: each institution's weakness is precisely the other's strength. This pattern justifies the mutual-benchmarking recommendation that follows. The matrix also sets the stage for the paradox analysis in the next subsection.

The "Berkhidmat" Paradox: Spiritual Idealism Meets Managerial Reality

The analysis highlights a critical paradox of *berkhidmat* (devotional service) in Islamic educational institutions: while it encourages sincere service for God and strengthens institutional resilience, it can be misused to justify inadequate salaries, weak welfare systems, and delayed employee rights. Such practices create an imbalance between educators' contributions and rewards, gradually weakening commitment and trust. From an equity perspective, spiritual motivation can strengthen commitment when welfare is fair but cannot replace material justice (Ramanathan et al., 2025). Therefore, sustainable management in LPI requires aligning spiritual values with professional welfare by recognizing fair compensation and educators' rights as integral parts of *ibadah*, thereby preserving the authentic meaning of *berkhidmat*.

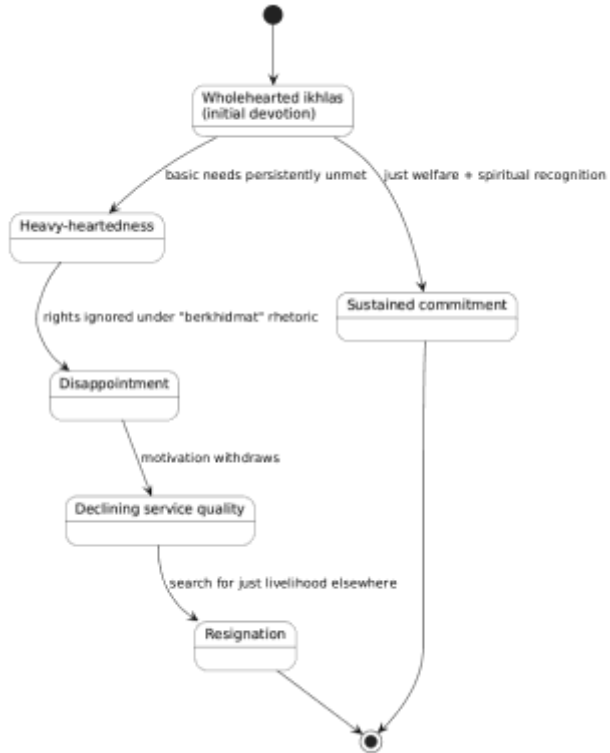


Figure 3. State Transitions of Spiritual Motivation under Prolonged Material Deprivation

Figure 3 models the gradual erosion of spiritual motivation as a state-transition diagram driven by prolonged material deprivation. The upper path shows the tragic sequence from wholehearted sincerity to resignation, in which each transition is triggered by a specific managerial failure such as ignored rights or the rhetorical exploitation of *berkhidmat*. The lower path shows the alternative destiny in which just welfare and spiritual recognition convert sincerity into sustained commitment. The

diagram makes explicit that resignation is caused not by weak faith but by accumulated injustice—a point with direct implications for administrator accountability. Visually, the two paths remind the reader that the same initial value can produce opposite organizational outcomes depending on managerial justice.

Strategic Pathways for Strengthening Organizational Behavior

The findings propose a three-tier strategy for strengthening educational institutions: continuous value alignment, exemplary leadership in shaping attitudes, and fair welfare as the foundation of satisfaction (Fattah, 2021; Mulyono, 2023; Wirawan, 2021; Rivai, 2022). LPU should strengthen character education and organizational belonging, while LPI should ensure that devotional service (*berkhidmat*) does not undermine educators' rights, supported by clear career paths and competency development (Sutrisno, 2022; Jum'ah, 2021). Overall, spiritual values and material welfare should be developed in parallel, enabling stronger commitment, lower



Figure 4. Strategic Architecture for Strengthening Values, Attitudes, and Job Satisfaction

Figure 4 organizes the proposed strengthening strategies into a three-cluster mind map that mirrors the three-tier logic of this subsection. The central trunk distinguishes universal strategies from those tailored to LPU and LPI, ensuring that cultural specificity is preserved within a common framework. The universal cluster targets the three links of the causal chain—values, attitudes through exemplarity, and satisfaction through justice—thereby closing the loop opened by Figure 1. The two specific clusters

operationalize the complementarity insight by prescribing to each institution exactly what it lacks. Together, the map offers administrators a single-page strategic dashboard derived from the entire comparative analysis.

Conclusion

Values, attitudes, and job satisfaction constitute the three interdependent pillars upon which healthy educational organizational behavior is built. Values serve as the foundational belief system that orients decision-making, attitudes represent the evaluative expressions through which educators interpret their work environment, and job satisfaction reflects the emotional equilibrium between expectations and reality. The comparative analysis conducted in this study demonstrates that these three variables form a causal chain whose alignment or misalignment directly determines organizational outcomes, including performance quality, organizational citizenship behavior, absenteeism rates, and turnover intention. In Islamic educational institutions, this chain acquires an additional transcendent dimension through the concepts of *amanah*, *ikhlas*, and *ihsan*, which anchor motivation in accountability to God rather than solely in material reward. However, the study also reveals that spiritual capital, while a powerful amplifier of commitment, cannot indefinitely substitute for unjust material conditions, and its exploitation under the rhetoric of *berkhidmat* ultimately erodes the very enthusiasm it was meant to sustain.

The comparison between General Educational Institutions (LPU) and Islamic Educational Institutions (LPI) reveals a fundamental complementarity: LPU possesses systemic certainty through professional regulations and measurable reward structures but lacks deep emotional-spiritual bonding, whereas LPI possesses strong inner solidarity and transcendent motivation but faces managerial vulnerabilities in welfare distribution, career development, and administrative modernization. This complementarity implies that neither institutional model is self-sufficient; rather, each can learn from the other's strength to correct its own vulnerability. The strategic framework proposed in this study—comprising continuous value alignment, exemplary leadership, and the fulfillment of justice and decent welfare as universal measures, supplemented by targeted interventions for each institution type—offers a practical pathway toward sustainable organizational health. Ultimately, the strengthening of the spiritual and the fulfillment of the material must proceed in parallel, ensuring that

educators in both contexts can serve with dignity, competence, and enduring commitment to the noble mission of educating the nation.

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