

The Importance of Good University Governance: Influenced by Identity Strength and Islamic Work Ethics

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How to cite this article: Ilfi Nurdiana, Segaf, Rini Safitri (2024) The Importance of Good University Governance: Influenced by Identity Strength and Islamic Work Ethics. *Library Progress International*, 44 (3), 26120-26130

ABSTRACT

The implementation of Good University Governance (GUG) is expected to create excellent service, especially in academic services because GUG creates a system of checks and balances. Identity strength also has an impact on the organization in carrying out daily tasks which then be able to produce graduates as desired. The aim of this research is to understand the influence of Islamic work ethics and identity strength on GUG. This research is explanatory research and uses quantitative research using regression statistical tools with the Sobel test which was previously tested for validity, reliability, and classical assumptions with a sample of 162 respondents. The research results reveal that identity strength has a significant effect on GUG. Likewise, Islamic work ethics also has a significant influence on GUG. However, identity strength does not have a significant effect on Islamic work ethics. If studied based the iceberg model effectively captures the complexity of organizational culture by highlighting both the visible and invisible elements so that it could cause it to not affect Islamic work ethics. It can be concluded that even though the university studied already has an Islamic ideology, it has not been able to influence Islamic work ethics, so it can be concluded that Islamic work ethics is not able to mediate the influence of identity strength on GUG.

KEYWORDS

Bloom's Taxonomy, Good University Governance, Identity Strength, Islamic Work Ethics.

1. Introduction

Mortal development cannot be sustained without good governance. Good governance is agreement-acquainted, meaning it creates broad agreement through agreement among different stakeholders (Darmansyah et al., 2024; Elahi, 2009). Effective governance is essential for ensuring the stability, authority, and accountability of organizations (Sari & Wardani, 2021). By effectively directing and managing operations, institutions can fulfill their responsibilities to shareholders and other stakeholders. Good governance practices promote transparency, fairness, and efficiency, fostering trust and confidence among all parties involved. Ultimately, strong governance contributes to the long-term success and sustainability of an

organization (Nugroho & Budiman, 2022; Quttainah & Sin, 2018). Good governance is not just a principle but a necessary condition for achieving sustainable development. It ensures that decision-making processes are inclusive, transparent, and accountable, which are critical elements in addressing complex societal challenges. By engaging various stakeholders in meaningful dialogue, good governance fosters a culture of collaboration and consensus-building, which is essential for creating policies and strategies that are both effective and equitable. Moreover, it plays a crucial role in maintaining the legitimacy of institutions by ensuring that their actions align with the expectations and needs of the communities they serve. As such, strong governance frameworks are indispensable for the continuous and sustainable

growth of any organization or society.

Universities, which have external stakeholders, are expected to produce competent graduates. To meet these expectations, universities must be managed according to good university governance (GUG) principles (Hidaya et al., 2019). Therefore, universities are required to implement GUG. Human resources are key in an organization, alongside other resources (Raharjo et al., 2019). Corporate governance is not a new issue compared to university governance, as research on GUG has not been widely published. Research on university governance, however, makes an important contribution to university managers as a reference for managing higher education institutions effectively (Wardhani et al., 2019). The difference between GUG and good corporate governance lies in the focus on knowledge transfer, which creates university value.

GUG is critical for the sustainable development and success of higher education institutions. Unlike corporate governance, which primarily focuses on profit maximization and shareholder value, GUG emphasizes the importance of academic integrity, knowledge creation, and the overall educational mission. Effective GUG ensures that universities operate in a manner that aligns with their educational goals while also addressing the needs and expectations of various stakeholders, including students, faculty, and the broader community. By adhering to GUG principles, universities can create an environment that fosters innovation, academic excellence, and the development of highly skilled graduates who are well-equipped to contribute to society. Moreover, GUG enhances the university's reputation and competitiveness in an increasingly globalized education landscape, making it a key driver of institutional success and sustainability.

GUG involves applying principles tailored to the specific context of the university and education. This includes providing autonomy to universities in overseeing academic and non-academic affairs (Hidaya et al., 2019). It establishes effective organizational leadership by utilizing values and principles to guide decision-making and ensure fair resource and duty allocation (Raharjo et al., 2019). The United Nations (UN) outlines seven principles that promote transparency, accountability, and inclusivity within governmental structures.

Upholding these principles enhances the integrity of educational institutions, fostering a collaborative atmosphere conducive to academic excellence and institutional progress.

Participation emphasizes the significance of actively engaging all stakeholders in decision-making processes, ensuring the inclusion of diverse perspectives. Integrity serves as the cornerstone of good governance, reflecting adherence to ethical standards and the consistent implementation of rules and regulations without compromising the well-being or rights of individuals. Transparency entails the provision of clear and accessible information regarding decision-making processes, enabling stakeholders to understand and scrutinize the rationale behind governance decisions. Accountability is central to good governance, holding political actors and decision-makers responsible for their actions and statements, ensuring they remain answerable to society. Equity emphasizes the fair and impartial application of rules and regulations, ensuring all members of society receive equal treatment and opportunities, regardless of their socio-economic status or background. Efficiency refers to the judicious utilization of limited human and financial resources to achieve desired outcomes without succumbing to waste, delay, corruption, or detrimental impacts on future generations (United Nations in Goede & Neuwirth, 2014).

GUG in this research uses the categories in Law No. 12 of 2012, Article 63, namely (1) accountability, (2) transparency, (3) non-profit, (4) quality assurance, and (5) effectiveness and efficiency (The Audit Board of Indonesia [BPK RI], 2012). The implementation of GUG is expected to create excellent service, especially in academic services (Widjajanti & Sugiyanto, 2017). In Machmuddah and Suhartono's (2019) research, it was revealed that there is a significant positive influence of GUG on company performance. Therefore, when companies consider how to improve performance, one reference that can be used is GUG. Moreover, in efforts to achieve internationalization in both study programs and universities, GUG is a very relevant influence and can be used as a strategy (Mutiarin et al., 2019). GUG creates a system of checks and balances on the effectiveness of universities in matters relating to the comparison of routine costs and one-off costs incurred by a university, the results

of which can be felt after the date (Reschiwati et al., 2021).

Islamic or religiously based universities certainly have a religious ideology, which enables them to produce performance that is not only limited to academics but also includes the quality of the ideology adhered to. Performance measurement is not only based on predetermined performance but also on spirituality. In this way, this ideology will have an impact on ideologically qualified graduates who will indirectly be able to create organizational sustainability. This ideology serves as an identity. Identity is psychosocial, such as self-reflection, as well as interpersonal communication and social interactions that influence the manager's identity (Mayer, 2009). Meanwhile, manager identity is defined as "building a version of themselves" related to organizational and work settings. This, in turn, influences the organizational identity, which is believed to be something unique to the organization (Cole & Bruch, 2006), making it distinct from its competitors. A strong organizational identity will impact organizational performance because it allows the conciliation of multiple and frequently clashing pretensions within an association, a veritably common point of public associations (Nunes et al., 2018). It could also be said that organizational identity influences employee work ethics.

Organizational identity can be defined as a characteristic or identity that is inherent or attached to an organization (Raharjo et al., 2019) and can influence communication and strategy (Yu et al., 2021). On the other hand, ideology-based higher education has the potential to strengthen identity (Raharjo et al., 2019). The first important aspect of organizational identity is how it can be maintained continuously. There needs to be a consensus among members so that this identity takes root and provides various benefits to the organization. The university studied has an ideology or organizational identity taken from one of the terms in the Koran, aspiring to produce graduates with spiritual depth, moral nobility, breadth of knowledge, and professional maturity. Maintaining a strong organizational identity, especially within an ideology-based educational institution, requires a strategic and sustained effort. This identity acts as the cornerstone of the institution's values and mission, guiding its approach to education, governance, and community engagement. In a university setting, this identity

must be continuously reinforced through both formal and informal channels, including curriculum design, faculty development, and student activities. The alignment of the university's practices with its core identity ensures that all members of the institution—from leadership to students—share a common understanding and commitment to its ideals. For the university in question, drawing from the teachings of the Koran to define its identity underscores a deep integration of spiritual and moral values with academic and professional excellence. This not only shapes the educational experience but also cultivates graduates who are equipped to contribute positively to society, embodying the university's vision in their personal and professional lives.

Identity strength also impacts the organization in performing daily tasks, which will then produce graduates as desired. This identity strength influences Islamic work ethics, understood as a means to advance one's own interests economically, socially, and psychologically, maintain social prestige, and advance the welfare of society while reaffirming one's faith in Allah (Sarwar & Abugree, 2013). Islamic work ethics link a person's success to their commitment to work and consider increasing welfare as part of that commitment (Senturk & Bayirli, 2016). Islamic work ethics is based on the Koran, which guides Muslim behavior in all areas of life (Rokhman & Hassan, 2012). The integration of a strong organizational identity with Islamic work ethics creates a cohesive framework that influences every aspect of the university's operations. This alignment ensures that daily tasks and long-term goals are not only accomplished with efficiency and dedication but also with a deep sense of purpose and spiritual responsibility. By embedding Islamic work ethics principles into the organizational culture, the university fosters an environment where faculty, staff, and students alike are motivated to excel, not just for personal gain, but for the greater good of society and in fulfillment of their religious obligations. This holistic approach to work and education nurtures graduates who are not only academically proficient but also morally grounded, socially responsible, and spiritually aware, embodying the university's mission in both their professional endeavors and personal lives.

2. Objectives

Islamic work ethics and a strong organizational

identity are essential components of GUG. Islamic work ethics, rooted in the Quranic principles, emphasizes integrity, responsibility, and dedication to work, aligning personal and professional conduct with moral and spiritual values. When these ethics are embedded within the governance framework of a university, they ensure that decision-making processes and administrative actions are conducted with a high degree of ethical consideration, transparency, and accountability. A strong organizational identity, on the other hand, provides a clear sense of purpose and direction, uniting all members of the university under a shared vision and set of values. This unity is crucial for effective governance, as it fosters consistency in policies, practices, and behaviors across the institution. Together, Islamic work ethics and a robust organizational identity create a governance culture that not only meets the needs of stakeholders but also upholds the university's mission and enhances its credibility and integrity in the broader educational landscape. In conclusion, work ethics is a belief or basic principle used as a guideline in carrying out one's work (Pardiman et al., 2017) and affects performance (Harinoto & Iman, 2018). This way, human resources can provide a positive image to external audiences. Such a unified image enables organizations to gain legitimacy from the external environment. Therefore, it is necessary to study in more depth the influence of Islamic work ethics and identity strength on GUG.

3. Scope and Methodology

The research employed an explanatory design, utilizing quantitative methods that included regression analysis and the Sobel test. These tools were rigorously tested for validity, reliability, and adherence to classical assumptions prior to their application. The study relied on primary data collected through direct research methods, specifically by administering questionnaires to employees. The questionnaires featured a 5-point Likert scale for respondents to select their answers. This research aims to elucidate the relationships between various research variables and to test the hypotheses that were proposed. Specifically, it investigates the impact of identity strength, Islamic work ethics, and GUG on the studied variables. To gather data, the researchers distributed the questionnaires online, successfully obtaining 162 responses without any data loss. The institution under study employs a total of 1,198 individuals.

This comprehensive approach ensures that the research findings are both robust and relevant to the context of the university.

4. Literature Review

4.1. Good University Governance (GUG)

University governance is defined as the provision for governing a university, encompassing the way an organization's power or authority allocates and manages resources. Governance involves policies and procedures for decision-making and control over the direction and management of the organization to ensure effectiveness which is essential for organization's success (Hidayah et al., 2019; Singh et al., 2021). GUG is a continuation of the concept of Good Governance, focusing on higher education, specifically social and academic aspects (Lieharyani et al., 2019). Good governance depends on the institutional structure and available economic resources, even if the central government is inefficient and inadequate (Roy & Tisdell, 1998). Governance, in general, can be interpreted as a decision-making process and the implementation of these decisions (Salihu, 2022). Additionally, good governance can be described as a concept used to depict a public institution's appropriate resource management. Bingab et al. (2018) explained that university governance involves structures, systems, policies, processes, and procedures that guide every human resource in the university to evaluate activities for legality in an effort to realize the institution's vision and mission. Bingab et al. (2018) divide problems in GUG into several parts, namely (1) funding and accountability, and (2) trust, infrastructure, and regulations.

Higher education institutions are typically non-profit organizations, meaning they do not aim to generate profits in the traditional sense. However, despite their non-profit status, universities still need to generate sufficient income. This income is crucial for sustaining operations, supporting ongoing development, and ensuring the long-term viability of the institution—a concept known as the "going concern" principle. GUG is highly valuable as a management framework for these institutions. It encompasses strategies for managing financial resources effectively and ensuring that universities are governed in a way that supports their overall mission. GUG provides a structured approach to governance, establishing a system of checks and balances that helps maintain oversight and

accountability within the university.

4.2. Identity Strength

Organizational identity can be defined as a characteristic or identity that is inherent or attached to an organization (Raharjo et al., 2019), which can influence communication and strategy (Yu et al., 2021). On the other hand, ideology-based higher education has another potential in the form of identity strength (Raharjo et al., 2019). The first important aspect of organizational identity is how it can be maintained in a sustainable manner. There needs to be a consensus among members so that this identity takes root and can provide various results to the organization. A strong identity can influence an organization in its daily tasks. In this way, human resources can provide a positive image to external cults. Such a unified image can enable associations to gain legality from the external terrain.

4.3 Islamic Work Ethics

Work ethic is a belief or basic principle that is used as a guide in carrying out work (Pardiman et al., 2017). Work ethic is seen as a virtue (Harinoto & Iman, 2018; Sulisty, 2017), and those who work hard are considered more likely to succeed in life. Prophet Muhammad (PBUH) encouraged people

and their work to the highest level if their activities helped others. He said, “The best work is that which produces benefits,” and “The best people are those who benefit others.” In addition, work is considered a source of independence and a means of personal development (personal growth), personal honor (self-respect), personal satisfaction, and fulfillment (self-fulfillment) (Sulisty, 2017).

There are numerous stories that encourage and motivate Muslims to work hard. Islam categorizes people who work hard as engaging in *jihad fi sabilillah*. This is grounded on the story of Ka'ab bin Umrah: “There was a man walking past the house of Rasulullah SAW. He works hard. Then the companions of the Prophet Muhammad SAW said, ‘O Messenger of Allah, if work like his could be categorized as *fi sabilillah*, how wonderful it would be.’ Then the Prophet said that if he works to support his young children, that is *fi sabilillah*. If he works to support his elderly parents, that is *fi sabilillah*; and if he works to support himself so that he does not beg, that is *fi sabilillah*” (hadith from Thabrani in Al-Albani, 1996).

5. Result and Discussion

Table 1. Respondent Description

Length of work	Frequency	Percentage
1-5 Years	40	25%
6-10 Years	26	16%
11-15 Years	40	25%
16-20 Years	28	17%
>20	28	17%
Total	162	100%

Based on Table 1, it is evident that the sample distribution is fairly even, with the highest levels of work experience falling within the 1-5 years and 11-15 years ranges, each comprising 40 respondents. Conversely, the fewest respondents had 6-10 years

of experience, totaling 16%. Regarding age distribution, the largest group of respondents fell within the 41-45 age bracket, totaling 45 respondents.

Table 2. Regression Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	13.935	3.248		4.290	0.000
	Identity Strength	1.531	0.153	0.625	9.973	0.000
	Islamic Work Ethics	0.486	0.160	0.191	3.044	0.003
Dependent Variable: Nervous						

Source: processed data, 2021

From Table 2, data is obtained that the identity strength variable has a significance value of 0.000 on GUG, thus identity strength has a significant effect on GUG. The same results also apply to the

Islamic work ethics variable which has a significant positive influence on GUG. So, when Islamic work ethics increase, GUG will get better too.

Table 3. Regression Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	51.211	3.976		12 0.881	0.000
	Identity Strength	0.264	0.189	0.110	1.397	0.164

Dependent Variable: Islamic Work Ethics

Source: processed data, 2021

However, different results are presented in Table 3. Identity strength does not have a significant effect on Islamic work ethics, with a significance value of

0.164. So, it can be concluded that even though this campus, it has not yet influenced Islamic work ethics.

Table 4. R-Square

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.746a	0.556	0.550	4.76721

Predictors: (Constant), Islamic Work Ethics, Identity Strength

Source: processed data, 2021

The R-square results in Table 4 reveal that the contribution of the discussion of GUG in this research was 74.6% for the influencing variables, namely Islamic work ethics and identity strength, while the remaining 23.4% was explained by other variables not included in this research.

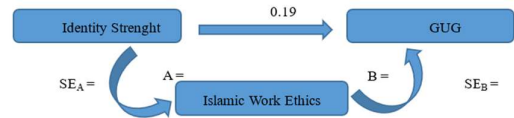


Figure 1. Research Model

From the Sobel test in Figure 1, it can be concluded that in model 1, the Z value is 0.576, which is less than the t-table value of 1.663 at a significance level of 5%. Therefore, it can be concluded that Islamic work ethics do not mediate the influence of identity strength on GUG.

6. Findings

The significant effect of identity strength on GUG (Governance and Organizational Governance) suggests that a strong sense of belonging and alignment with the organization's values and mission among employees can lead to better governance. When employees identify strongly with their organization, they are more engaged,

motivated, and committed, which enhances their productivity and effectiveness. This heightened engagement fosters a cohesive and collaborative work environment, leading to improved problem-solving, innovation, and overall organizational effectiveness. Moreover, a strong organizational identity can enhance the external reputation of the organization, attracting better talent and fostering trust with stakeholders, which are critical factors for good governance and performance.

Similarly, the Islamic work ethic's significant positive influence on GUG indicates that ethical principles rooted in Islamic teachings—such as hard work, honesty, and social responsibility—play a crucial role in shaping organizational outcomes. When the Islamic work ethic is prevalent in an organization, it encourages diligence and excellence among employees, thereby boosting productivity. Ethical behavior fosters a culture of integrity and trust, which is essential for effective governance. Additionally, the emphasis on social responsibility and fairness in Islamic work ethics enhances the organization's reputation and strengthens relationships with the community and stakeholders. These factors collectively contribute to a more ethical, responsible, and high-performing organization.

The correlation between identity strength and Islamic work ethics with GUG can be understood through their combined impact on organizational culture. A strong organizational identity aligned with the principles of Islamic work ethics creates a powerful cultural framework that supports ethical behavior, accountability, and high performance. This cultural alignment ensures that employees are not only motivated to excel in their roles but also committed to upholding the organization's ethical standards, leading to continuous improvements in governance and performance. The positive reinforcement between identity strength and Islamic work ethics fosters a virtuous cycle where engaged and ethically driven employees contribute to a more robust and effective organization, thereby enhancing GUG.

The finding that identity strength does not have a significant effect on Islamic work ethics suggests that the extent to which employees identify with their organization does not influence their adherence to Islamic ethical principles. This indicates that an employee's strong connection to the organizational identity is independent of their commitment to work ethics derived from Islamic teachings. Consequently, because identity strength does not impact Islamic work ethics, the latter cannot mediate the influence of identity strength on GUG. This means that while both a strong organizational identity and Islamic work ethics positively affect GUG, they do so independently rather than through an interconnected pathway. Thus, improvements in governance and organizational performance resulting from a strong sense of identity within the organization are not reliant on or enhanced by the adherence to Islamic work ethics, and vice versa. This distinction underscores the importance of separately addressing initiatives to strengthen organizational identity and promote Islamic work ethics, as their contributions to GUG are significant but operate through different mechanisms.

Based on the iceberg theory, adapted from Hall's (1976) work, comprehensively describes organizational culture. It shows that visible aspects like physical structures, language, rituals, and stories are just the tip of the iceberg. These elements reflect the organization's values, shared knowledge, cultural norms, and identity. Beneath the surface are hidden elements: beliefs, values, and assumptions. Beliefs shape how members perceive their

environment, values guide behavior and decisions, and assumptions are unspoken understandings that influence actions. These hidden elements drive behavior and decision-making within the organization. The iceberg model highlights the complexity of organizational culture, emphasizing that while visible artifacts provide clues, the true essence lies in the deep-seated beliefs, values, and assumptions that shape behavior and decisions. In summary, the iceberg model effectively captures the complexity of organizational culture by highlighting both the visible and invisible elements. While the visible artifacts provide clues about the organization's culture, the true essence lies beneath the surface in the deep-seated beliefs, values, and assumptions that drive behavior and decision-making within the organization.

Upon deeper examination, in relation to Bloom's taxonomy theory, employees interpreted that ideology remained at the knowledge level and had not yet reached the application level to apply this knowledge. Furthermore, according to Rollinson (2008), factors influencing behavior include individual factors, organizational factors, social background factors, and community rules, as depicted in the following figure.

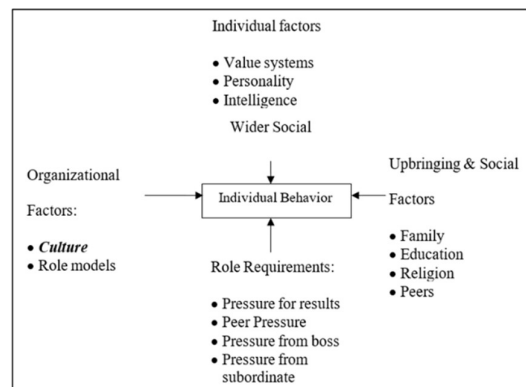


Figure 2. Factors That Influence Individual Behavior

From Figure 2, it can be concluded that factors influencing behavior include cultural factors, value systems, religion, and family. Therefore, behavior is shaped both by family influence and the organizational environment. Similarly, Islamic work ethics can be influenced by these factors. Hence, it is crucial to instill ideological values from an early age within the universities studied. This approach fosters a culture aligned with the university's ideology, aimed at producing graduates

characterized by spiritual depth, moral nobility, breadth of knowledge, and professional maturity.

Organizational culture is shaped through deliberate and strategic processes. According to Robbins (2008), culture can be cultivated primarily in three ways. Firstly, by carefully selecting and retaining employees whose values align with the organization's mission, leaders can foster a cohesive and unified culture that drives collective success. Secondly, through socialization and indoctrination, employees internalize core values and norms, creating a shared sense of purpose and commitment. Lastly, exemplary leadership plays a pivotal role in shaping organizational culture. By embodying the desired values and behaviors, leaders inspire employees to align their actions with the organization's vision, reinforcing the culture and ensuring its longevity. Thus, while a strong organizational identity can shape visible behaviors and attitudes, it does not necessarily impact the deeper, intrinsic values that comprise Islamic work ethics. This explains why identity strength does not affect Islamic work ethics, as the latter is driven by more profound, internalized principles beyond the visible organizational culture. Consequently, Islamic work ethics cannot mediate the influence of identity strength on GUG, given their different positions within the iceberg model and distinct domains in Bloom's taxonomy.

The iceberg theory, often used in various contexts including organizational behavior and culture, suggests that what is visible (above the surface) represents only a small part of a much larger and more complex reality that lies beneath the surface. This theory can be applied to understanding why Islamic identity does not necessarily affect GUG. The iceberg theory provides a compelling lens through which to understand the impact of Islamic identity on university governance. On the surface, Islamic identity may be evident in visible practices or policies at a university, such as religious observances, dress codes, or dietary accommodations. These outward signs are often seen as the primary indicators of Islamic influence. However, beneath this surface lies a deeper layer of cultural and ethical values associated with Islamic identity, such as integrity, justice, and a commitment to knowledge. These underlying values can significantly align with the principles of good governance, promoting transparency,

accountability, and inclusivity. The visible aspects of Islamic identity may lead to misconceptions or oversimplified views about its impact on governance, as they do not fully capture the depth of how Islamic values can shape and support effective governance practices. The iceberg theory highlights that just as the submerged portion of an iceberg affects what is visible above the surface, the profound values and ethical principles of Islamic identity can positively influence governance structures and practices, even if their impact is not immediately apparent.

In essence, while Islamic identity might have certain visible features, its deeper values and principles often support good governance practices. The iceberg theory helps illustrate that the apparent aspects of Islamic identity are just the tip of the iceberg, with more substantial, underlying principles contributing positively to governance.

7. Limitations and Research Gaps

The research on the roles of Islamic work ethics and organizational identity strength in shaping GUG presents several limitations and gaps that should be addressed in future studies. First, the focus on Islamic work ethics and organizational identity strength limits the understanding of other influential factors, such as organizational culture, leadership styles, and organizational citizenship behavior, which may also play crucial roles in university governance. By concentrating on these two aspects, the research overlooks the potential interactions between these variables and how they might collectively influence GUG.

Second, the study primarily examines the internal dynamics within universities but does not account for external factors like policy changes, governmental oversight, or competitive pressures that could significantly affect governance practices. This narrow scope limits the generalizability of the findings to other contexts, particularly in institutions that may operate under different cultural or regulatory frameworks.

Another limitation is the assumption that Islamic work ethics and organizational identity function independently in their influence on governance. The research does not explore how these factors may intersect or influence each other in practice. A deeper exploration into how Islamic values might

shape or reinforce organizational identity—or vice versa—could offer a more integrated understanding of their joint impact on GUG.

Additionally, the research does not adequately consider how different interpretations of Islamic work ethics may lead to variations in governance practices across different universities or regions. This is important, as Islamic work ethics may be interpreted in diverse ways depending on cultural and institutional contexts.

Lastly, the study does not address the potential challenges or resistance that might arise when implementing Islamic work ethics in university governance, particularly in institutions with diverse faculty and student bodies. Future research could investigate how universities navigate these complexities and manage conflicts between ethical frameworks and organizational goals.

To fill these gaps, future studies could expand the scope to include a broader range of variables and external factors, explore the interactions between Islamic work ethics and organizational identity strength more deeply, and examine the practical challenges of applying these principles in diverse institutional settings.

8. Conclusion

Islamic work ethics and organizational identity strength play critical yet distinct roles in shaping GUG. Islamic work ethics, which is rooted in Quranic principles, emphasizes values such as hard work, honesty, and social responsibility. These values directly contribute to creating a culture of integrity, trust, and accountability within the university. When integrated into the governance framework, Islamic work ethics ensures that the decision-making processes are ethical, transparent, and aligned with the broader mission of the university. This ethical foundation not only enhances internal cohesion but also strengthens the university's external reputation and relationships with stakeholders, which are crucial for effective governance. On the other hand, a strong organizational identity provides a shared sense of purpose and direction for all members of the university. When employees strongly identify with the institution, they are more likely to be engaged, motivated, and aligned with its goals, leading to a more cohesive and productive work environment.

This unity and alignment are essential for consistent and effective governance practices across the institution. A strong organizational identity also boosts the university's external reputation, making it more attractive to potential students, faculty, and partners, which further supports good governance.

However, while both Islamic work ethics and organizational identity strength positively influence GUG, they do so through different mechanisms. A strong organizational identity impacts the visible behaviors and attitudes within the university, promoting engagement and cohesion, but it does not necessarily influence the deeper, intrinsic values that underpin Islamic work ethics. Islamic work ethics is driven by internalized spiritual and ethical principles that are more deeply rooted than the visible aspects of organizational culture. This distinction explains why identity strength does not directly affect adherence to Islamic work ethics and why Islamic work ethics cannot mediate the influence of identity strength on GUG. Therefore, to achieve optimal governance and performance, it is essential to separately cultivate both a strong organizational identity and a robust commitment to Islamic work ethics. By doing so, universities can harness the unique benefits of each, ensuring a governance framework that is both ethically grounded and operationally effective. Ultimately, the influence of Islamic identity on university governance depends on how these principles are interpreted and implemented. When integrated thoughtfully, they can support rather than hinder effective governance. Future research could explore additional variables such as organizational culture and organizational citizenship behavior to provide a more comprehensive understanding of how these elements interact and contribute to GUG, offering further insights into the complex dynamics that drive university governance and performance.

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