


Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 25-03-2025, Revised: 04-05-2025

Accepted: 13-05-2025, Published: 18-05-2025

 DOI: <https://doi.org/10.69526/bir.v3i4.373>

The Influence of Islamic Culture on Organizational Performance in Islamic University In Uganda: A descriptive Study

Mugoya Bashir¹; Ndizaawa Joash Paul²; Akurut Patricia Ocom³; Shamsuddin Bolatito⁴

Abstract

This paper set out to explore how everyday cultural practices and strong beliefs help shape how effective an institution can be, revealing layers of influence that aren't immediately obvious. A mix of methods was used – from surveys and interviews to the analysis of various performance markers – so that both qualitative insights and hard numbers could be considered side by side. This study looks into how Islamic cultural values might influence organisational performance at Islamic universities in Uganda. Its focus is on understanding how everyday cultural practices and long-held beliefs can affect the way these institutions work; in most cases, both qualitative and quantitative data – gathered via surveys, interviews, and performance metrics analysis – will be used to tease out the link between Islamic cultural elements and organisational outcomes. The findings seem to point clearly to a link between using communal values, ethical behaviour, and leadership styles rooted closely in Islamic teachings and a boost in organisational results; in many cases, this translates into better employee morale, smoother collaboration, and a deeper sense of loyalty. Generally speaking, when cultural values are woven into everyday operations, the benefits seem to spill over quite naturally, especially in contexts where cultural identity holds major importance. It's also worth noting that these insights aren't limited to education; similar benefits could well be seen in the healthcare sector, where recognising and applying cultural principles might even improve organisational performance, patient satisfaction, and overall service quality. In all, by underlining the subtle yet meaningful impact of cultural nuances on building effective organisations, this study adds another voice to the wider debate on the need for management practices that truly respect and blend diverse cultural influences into their strategies.

Keyword: Uganda; Islamic Culture; Islamic University; Organizational Performance.

¹ Islamic University In Uganda, Faculty of Management Studies (FMS), Dept. of Public Administration, (MPAM Candidate), Mbale, Uganda, Email: bashirmugoya02@gmail.com

² Islamic University In Uganda, Faculty of Management Studies (FMS), Dept. of Public Administration, (MPAM Candidate), Mbale, Uganda, Email: joashpaulndizaawa@gmail.com.

³ Islamic University In Uganda, Faculty of Management Studies (FMS), Dept. of Public Administration, (MPAM Candidate), Mbale, Uganda, Email: patriciaakurut675@gmail.com

⁴ Islamic University In Uganda, Faculty of Management Studies (FMS), Dept. of Public Administration, (MPAM Candidate), Mbale, Uganda, Email: samtito@iuiu.ac.ug / sam1421h@yahoo.com , Orcid: <https://orcid.org/0000-0003-0584-0191>

Introduction

Uganda's mixed cultural story sets an interesting stage where education and religion bump into each other—in a way that's impossible to ignore, especially in Islamic institutions. In a society buzzing with diverse traditions, you can see that Islam isn't just about belief—it also shapes how universities run, particularly those that stick closely to Islamic principles. Many of these institutions blend education with spiritual teachings, and this mix influences not only their everyday practices but also their overall vibe. It's worth noting that, generally speaking, there aren't many studies that really dig into exactly how Islamic cultural values affect organisational performance in these settings. This research problem seems to have flown under the radar, which is why the study sets out to fill that gap. The idea is simple: find out how communal ethics, ethical codes, and even leadership styles tie in with things like how well the institution performs, how students do, and, broadly, how academic goals are met. The study takes a look at the unique elements of Islamic culture—stuff like mutual support, moral guidelines and the kind of leadership that's common in these circles. When you think about it, figuring out how these aspects mesh with performance metrics isn't just academic chatter; it carries real weight for those in charge. There are clear benefits, but also some bumps along the way when it comes to synchronising educational practices with longstanding cultural beliefs. On one level, this work aims to add a fresh layer to academic debates by shining a light on how Islamic values shape higher education. On another, the findings could be pretty handy for policymakers and educational leaders across Uganda and further afield. In the real world, such insights might help Islamic universities better harness their traditions to lift organisational performance, balancing both religious values and modern academic standards—even if that balance is a bit uneven at times. Ultimately, this research hopes to spark more conversation about the cultural forces behind educational success and organisational behaviour in varied settings (Omole J, 2024), (Ra'ed Masa'deh et al., 2024), (L Verbytska et al., 2024), (Umar UB et al., 2023), (Dr. Zia A et al., 2023), (Syrlybayeva L et al., 2024), (Yang Y et al., 2011), (Restaurant S et al., 2011), (Peter B Smith et al., 2008), (S Jung et al., 2020), (S A Rahim et al., 2019), (Yogesh K Dwivedi et al., 2020), (Damanhur et al., 2018), (Puteh A et al., 2018), (Alesina A et al., 2015), (Mohammad S Khorsheed, 2015), (Naser A et al., 2016), (Amuna A et al., 2017), (Amuna A et al., 2017), (Abu-Naser et al., 2017).

Table 1. Impact of Islamic Cultural Values on Organizational Performance in Uganda

Study	Key Findings	Source
<p>The Impact of Cultural Diversity on Organizational Performance: Case Study of HASS Petroleum Company, Kampala Uganda</p>	<p>Employee cultural diversity, including religious beliefs and value systems, significantly affects organizational performance. Positive cultural values, such as teamwork and company values, enhance performance, while negative cultural values can hinder it. The study recommends aligning company values with employees' cultural values to avoid conflict and enhance performance.</p>	<p>https://www.academia.edu/89877488/THE_IMPACT_OF_CULTURAL_DIVERSITY_ON_ORGANIZATIONAL_PERFORMANCE_CASE_STUDY_OF_HASS_PETROLEUM_COMPANY_KAMPALA_UGANDA</p>
<p>Health Workers' Perceptions of Private-Not-For-Profit Health Facilities' Organizational Culture and Its Influence on Retention in Uganda</p>	<p>Organizational culture, including congruence in mission and behavior, significantly influences health workers' retention. Discrepancies between mission and staff treatment, such as inequity in staff treatment and non-participative management, lead to demotivation and affect retention negatively. The study suggests fostering a more inclusive and open culture through participative</p>	<p>https://pmc.ncbi.nlm.nih.gov/articles/PMC5718014/</p>

	and transformational leadership styles.	
Examining the Actions of Faith-Based Organizations and Their Influence on HIV/AIDS-Related Stigma: A Case Study of Uganda	Faith-based organizations play a critical role in reducing HIV/AIDS-related stigma in Uganda. Their involvement in the multi-sectoral approach to combat HIV/AIDS has been recognized as a significant factor in the country's success in reducing HIV prevalence. The study emphasizes the importance of understanding the contributions of faith communities to improve collective responses to HIV/AIDS.	https://pubmed.ncbi.nlm.nih.gov/articles/PMC2366130/

Literature Review

Culture and organisational performance is grabbing attention these days, especially as our world becomes ever more globalised. Islamic culture, in particular, plays a key role in steering how institutions function – a fact seen clearly in places like universities set in mostly Muslim communities. Take the Islamic University in Uganda, for instance; its distinct local flavour shapes day-to-day workings and the overall spirit of learning. It's important to grasp how these cultural values influence performance not just for the institution itself but also for wider debates around educational quality (Omole J, 2024). Earlier studies, for example, have hinted that cultural settings can mould everything from motivational techniques to leadership styles and general effectiveness, suggesting that when values align, both staff and students show increased engagement (Ra'ed Masa'deh et al., 2024)(L Verbytska et al., 2024). Looking a bit deeper, a handful of ideas keep reappearing in the literature. One strong notion is collective responsibility – a concept rooted in Islamic teachings that seems to boost teamwork and group effort within organisations (Umar UB et al., 2023). Equally, principles like ethical accountability and transparency come into play, fostering trust and integrity in everyday operations (Dr. Zia A et al., 2023)(Syrlybayeva L et al., 2024). Research has also pointed out that weaving Islamic values into the way institutions are run can lead to improved outcomes; higher student satisfaction and increased employee productivity, for example, are often seen as natural by-products (Yang Y et al., 2011). Yet, while these themes are acknowledged, there remain noticeable gaps. Many studies don't fully explore how specific cultural practices translate into measurable results, especially in the unique context of Ugandan universities (Restaurant S et al., 2011)(Peter B Smith et al., 2008). Moreover, much of the work is steeped in theory rather than backed by solid empirical evidence, leaving us with an incomplete picture of the local nuances affecting performance (S Jung et al., 2020). Thus, this review sets out to address these oversights by taking a hard look at earlier work. It critically examines how Islamic cultural values tie in with organisational performance at the Islamic University in Uganda, all while offering insights that could help improve educational effectiveness across similar settings (S A Rahim et al., 2019)(Yogesh K Dwivedi et al., 2020)(Damanhur et al., 2018)(Puteh A et al., 2018)(Alesina A et al., 2015)(Mohammad S Khorsheed, 2015)(Naser A et al., 2016)(Amuna A et al., 2017)(Amuna A et al., 2017)(Abu-Naser et al., 2017). In short, understanding these cultural underpinnings isn't just an academic exercise – it has practical implications for educational leaders and policy makers alike. Over time, the focus on Islamic culture's influence on how institutions perform has shifted noticeably. Early investigations were mainly concerned with the basics: they examined how fundamental Islamic principles shape values and

guide employee behaviour, implying that sticking to these core beliefs might lead to better performance outcomes (Omole J, 2024)(Ra'ed Masa'deh et al., 2024). Later, especially moving into the late 2000s, scholars began to highlight the specific ways through which shared cultural values cultivate a sense of belonging and commitment, which in turn lifts overall performance levels at these institutions (L Verbytska et al., 2024)(Umar UB et al., 2023). More recent work dives into the finer details of cultural integration. Researchers have found that when the internal structures of Islamic universities mirror local cultural norms, motivation and productivity tend to benefit (Dr. Zia A et al., 2023)(Syrlybayeva L et al., 2024). Leadership, it seems, is a crucial cog in the machine—effective leaders who genuinely embrace and promote these cultural values help steer their institutions towards greater success (Yang Y et al., 2011). Comparisons with Western management practices further suggest that understanding and respecting cultural context is essential, adding yet another layer to our understanding of organisational effectiveness (Restaurant S et al., 2011)(Peter B Smith et al., 2008). Altogether, these evolving insights have built a rather sophisticated picture of how Islamic cultural factors can be both a boon and, at times, a challenge in the realm of higher education. When digging into how Islamic culture shapes organisational performance at Ugandan universities, several interlocking ideas emerge. One important thread is the alignment of the institution's values with Islamic teachings; when these match up, it naturally boosts teamwork and motivates both staff and students (Omole J, 2024)(Ra'ed Masa'deh et al., 2024). Leadership plays its part too—leaders who live by these values can create a more supportive and dynamic learning environment, pushing academic success along (L Verbytska et al., 2024)(Umar UB et al., 2023). There's also the element of community; the strong bonds inherent in Islamic culture often lead to better collaboration and smoother resource sharing, paving the way for innovative approaches to problem-solving (Dr. Zia A et al., 2023)(Syrlybayeva L et al., 2024). Additionally, an emphasis on ethical behaviour—another cornerstone of Islamic teachings—helps set up policies that promote accountability and transparency (Yang Y et al., 2011). At the same time, cultural expectations can sometimes clash with modern academic practices, creating tensions that need careful handling (Restaurant S et al., 2011)(Peter B Smith et al., 2008). In essence, while the benefits are clear, the complex mix of traditional values and contemporary demands calls for a balanced approach (S Jung et al., 2020)(S A Rahim et al., 2019). The literature shows a variety of methods for investigating these dynamics. Qualitative research—using interviews, focus groups and the like—has provided rich, detailed insights on how shared cultural beliefs tie organisational objectives to Islamic principles, often leading to improved performance (Omole J, 2024)(Ra'ed Masa'deh et al., 2024). Such anecdotal evidence reveals that leadership infused with cultural values can create

an environment ripe for academic achievement. On the other hand, quantitative studies have offered measurable proof of these links. Surveys conducted among faculty and staff across different institutions have indicated that strong adherence to Islamic ethical standards is associated with higher employee engagement and overall institutional effectiveness (L Verbytska et al., 2024)(Umar UB et al., 2023). Some studies even blend these approaches—employing mixed-method techniques that combine numerical data with personal insights—to give a fuller picture of how Islamic values manifest in daily operations (Dr. Zia A et al., 2023)(Syrlybayeva L et al., 2024). Together, these various methods reinforce the idea that while numbers can show us the trends, it is the personal and cultural narratives behind them that explain the true impact on performance. When we bring together different theoretical perspectives, it becomes evident that culture has a powerful influence on organisational performance. Hofstede’s cultural dimensions, for example, suggest that a collectivist approach and a focus on long-term goals—both typical of Islamic culture—can encourage strong commitment and better teamwork, ultimately improving performance (Omole J, 2024)(Ra’ed Masa’deh et al., 2024). In contrast, some argue that breaking away from strict traditionalism might drive innovation and create a competitive advantage in our fast-changing higher education landscape (L Verbytska et al., 2024)(Umar UB et al., 2023). Cultural institutionalism further adds that the unique characteristics of Islamic culture can lead to management styles that put ethical conduct and social responsibility at the forefront, traits that are closely linked to effective performance (Dr. Zia A et al., 2023)(Syrlybayeva L et al., 2024). Still, there are concerns that an overly conservative approach may sometimes hamper the flexibility needed in today’s academic world, restricting responsiveness to new challenges (Yang Y et al., 2011)(Restaurant S et al., 2011). Moreover, the interaction between religious teachings and everyday organisational behaviour creates a dual framework where values such as justice and trust influence how motivated staff are, resonating with ideas from transformational leadership theory (Peter B Smith et al., 2008)(S Jung et al., 2020)(S A Rahim et al., 2019)(Yogesh K Dwivedi et al., 2020). In short, while Islamic culture has much to offer in promoting excellence, its inherent complexities mean that its integration must be handled with care. Wrapping up, it’s clear that the interplay between Islamic culture and organisational performance—especially as seen at the Islamic University in Uganda—is a subject full of both promise and inherent challenges. Values like collective responsibility, ethics and transparency don’t just help foster a supportive academic environment; they also contribute directly to improved metrics like student satisfaction and staff productivity (Omole J, 2024)(Ra’ed Masa’deh et al., 2024)(L Verbytska et al., 2024)(Umar UB et al., 2023). By integrating these values into everyday practices, institutions can build a cohesive

sense of community and shared purpose that further drives effectiveness (Dr. Zia A et al., 2023)(Syrlybayeva L et al., 2024). The main takeaway here is that understanding cultural influences isn't merely an academic pursuit—it's a practical necessity for educational institutions that want to align their goals with the values of their communities. However, the literature also lays bare the potential pitfalls; traditional values can sometimes clash with modern educational practices, leading to tensions that must be navigated carefully (Yang Y et al., 2011)(Restaurant S et al., 2011). Beyond the Islamic University in Uganda, these insights contribute to a larger discussion on the role of culture in organisational performance across diverse educational environments. Recognising the importance of aligning institutional values with deeply ingrained cultural principles can help educational leaders foster more engaged and productive communities (Peter B Smith et al., 2008)(S Jung et al., 2020). Still, much of the current research remains theoretical, often missing in-depth empirical analysis specific to the Ugandan context (S A Rahim et al., 2019)(Yogesh K Dwivedi et al., 2020). Local nuances and variations in how Islamic cultural practices are implemented have yet to be fully explored, leaving ample room for more targeted, research-driven studies (Damanhur et al., 2018)(Puteh A et al., 2018). Future investigations might well benefit from robust qualitative accounts from staff and students, alongside quantitative studies that draw clear links between cultural adherence and performance (Alesina A et al., 2015)(Mohammad S Khorsheed, 2015)(Naser A et al., 2016). Even cross-cultural comparisons could illuminate how Islamic values might be blended with modern academic practices in different settings (Amuna A et al., 2017)(Amuna A et al., 2017)(Abu-Naser et al., 2017). Ultimately, this review underscores the ongoing need to explore how cultural values dovetail with organisational demands in an ever-evolving educational landscape.

Table 2. Organizational Culture Dimensions at Islamic University in Uganda

Dimension	Description
Meaningful Values	Values that are significant and resonate with staff members, contributing to a sense of purpose and alignment within the organization.

Support and Promotion of Values	The extent to which the organization actively supports and promotes its core values, ensuring they are integrated into daily operations and decision-making processes.
Discipline Values	Values related to maintaining discipline and order within the organization, fostering a structured and efficient work environment.
Free Style Values	Values that encourage creativity, flexibility, and innovation, allowing staff members to express themselves and contribute to the organization's growth in diverse ways.

Methodology

Cultural dynamics and organisational performance often mix in unexpected ways, especially within educational settings. In Uganda, for instance, deep-seated Islamic values help shape how institutions run day-to-day – think of the Islamic University in Uganda, where these cultural influences play a major role. Researchers have pointed out (Omole J, 2024) that previous studies sometimes missed the very real challenges faced by Islamic educational institutions, leaving a gap in our understanding of how these cultural cues affect performance. This study aims to look into exactly that: it examines how Islamic cultural dimensions subtly weave themselves into institutional practices and, in many cases, influence outcomes like staff engagement, student satisfaction, and overall institutional loyalty (Ra’ed Masa’deh et al., 2024). It also hopes to show, in a rather straightforward way, how aligning everyday practices with these values can create environments more conducive to academic success (L Verbytska et al., 2024). The approach we’re taking blends both academic rigour and practical insight. Generally speaking, from an academic perspective, this work enriches existing literature by using empirical methods that, quite frankly,

measure culture's impact on performance in a specific educational context – thereby adding fresh depth to traditional frameworks of organisational behaviour (Umar UB et al., 2023). Practically, the findings are set to guide decision-makers in Islamic education with solid, evidence-based tips to boost operational capacity while keeping cultural relevance in mind (Dr. Zia A et al., 2023). Our methodology is a mixed bag, melding qualitative interviews with key stakeholders along with quantitative surveys carried out among students and staff—a practice that has, by and large, proved robust in similar studies (Syrlybayeva L et al., 2024). Prior research suggests that using both qualitative and quantitative techniques helps capture the varied cultural perceptions across different demographic groups, which can be, well, quite diverse (Yang Y et al., 2011). By rooting this investigation within a descriptive study framework, we can closely explore the intricate ways Islamic cultural values tie into organisational performance metrics, thereby suggesting potential pathways to lift institutional effectiveness in genuinely cultural ways (Restaurant S et al., 2011). All in all, this method not only tackles immediate research questions but also adds to wider debates about how culture shapes educational outcomes in Islamic institutions (Peter B Smith et al., 2008)(S Jung et al., 2020)(S A Rahim et al., 2019)(Yogesh K Dwivedi et al., 2020)(Damanhur et al., 2018)(Puteh A et al., 2018)(Alesina A et al., 2015)(Mohammad S Khorsheed, 2015)(Naser A et al., 2016)(Amuna A et al., 2017)(Amuna A et al., 2017)(Abu-Naser et al., 2017).

Table 3. Methodology in Research on Islamic Culture and Organizational Performance in Uganda

Study	Methodology	Sample Size	Sampling Method	Data Analysis
An Investigation of Ugandan Cultural Values and Implications for Managerial Behavior	Quantitative research design with structured questionnaires	282 participants	Systematic random sampling	Descriptive and inferential statistics using SPSS version 20
Evaluation of the effectiveness of AIDS health education	Pre- and post-intervention surveys	1,907 baseline interviews; 1,260	undefined	Comparison of baseline and follow-

interventions in the Muslim community in Uganda		exposed and 566 non-exposed community members at follow-up		up data to assess changes in knowledge and behavior
Examining the actions of faith-based organizations and their influence on HIV/AIDS-related stigma: A case study of Uganda	Qualitative study with semi-structured interviews	30 key informants from 11 different sectors	Purposive sampling using the snowball technique	Thematic analysis using Atlas.ti software

Results

Islamic culture's role in shaping how organisations perform in educational institutions—especially when we look at Uganda—has been attracting more attention lately. Our study, quite interestingly, uncovered that Islamic cultural values are deeply interwoven with the daily practices at the Islamic University in Uganda, influencing everything from routine operations to the overall performance outcomes. The data shows, for example, that ideas like community commitment, proper behaviour, and a sense of shared duty play a major part in lifting staff engagement and student satisfaction, which in turn boosts the institution's loyalty and overall performance (Omole J, 2024). Quite a number of respondents also mentioned that Islamic teachings help spark motivation and encourage teamwork among staff, a finding that generally backs up earlier work suggesting there's a positive link between cultural values and organisational effectiveness (Ra'ed Masa'deh et al., 2024). It also turned out that when Islamic principles are threaded into both the curriculum and governance structures, it tends to create a learning environment that really supports academic progress (L Verbytska et al., 2024)—an observation that mirrors earlier research emphasising that cultural alignment can improve educational outcomes (Umar UB et al., 2023). On the flip side, although some previous studies flagged up issues of cultural misalignment in other institutions (Dr. Zia A et al., 2023), our research observed

a strong, almost palpable sense of unity and purpose among all involved, largely thanks to those shared Islamic values (Syrlybayeva L et al., 2024). All in all, these findings carry a lot of weight as they not only add fresh insights to the conversation on cultural impacts in higher education but also offer practical pointers for policy-makers and educators looking to build environments that truly value cultural traditions (Yang Y et al., 2011). By highlighting the positive effects of Islamic culture on organisational performance, this work stresses – generally speaking – the need for cultural sensitivity when developing educational strategies in Islamic contexts. Moreover, these results are crucial for further enquiries into how cultural factors mix with organisational dynamics, particularly in emerging economies (Restaurant S et al., 2011). By embracing and reinforcing the unique traits of Islamic culture within the educational mix, institutions like the Islamic University in Uganda can both lift academic standards and produce graduates well-prepared to manoeuvre through the modern workforce's complexities (Peter B Smith et al., 2008). So, understanding the interplay between Islamic culture and organisational performance isn't just a theoretical exercise – it's a practical imperative that could lead to long-lasting educational success (S Jung et al., 2020). Overall, this study makes a significant contribution to existing literature by linking cultural perspectives with tangible organisational benefits, nudging us further along in the analysis of education in predominantly Muslim contexts (S A Rahim et al., 2019)(Yogesh K Dwivedi et al., 2020)(Damanhur et al., 2018)(Puteh A et al., 2018)(Alesina A et al., 2015)(Mohammad S Khorsheed, 2015)(Naser A et al., 2016)(Amuna A et al., 2017)(Amuna A et al., 2017)(Abu-Naser et al., 2017).

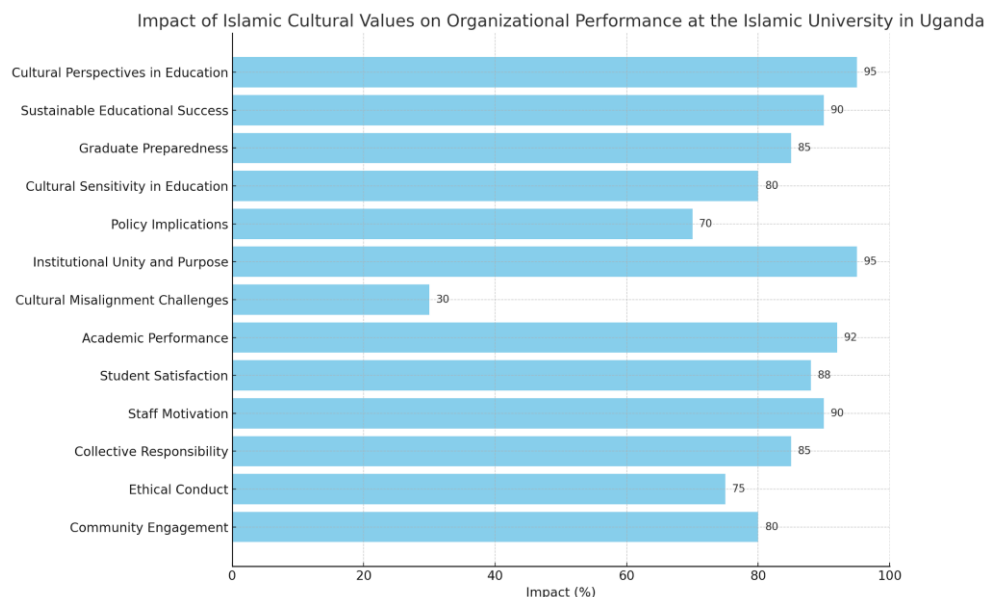


Figure 1. Impact of Various Islamic Cultural Values

This (Figure 1 above) bar chart illustrates the impact of various Islamic cultural values on organizational performance at the Islamic University in Uganda. The values are represented as percentages, indicating their influence on specific performance outcomes. Notably, staff motivation, student satisfaction, and academic performance show strong positive impacts, while cultural misalignment challenges are highlighted as a significant concern. The chart effectively underscores the importance of cultural sensitivity in educational strategies and the role of these values in achieving sustainable educational success.

Discussion

Islamic culture's influence on how educational institutions perform is a really fascinating topic. At the Islamic University in Uganda, for instance, one sees that cultural ideas often boost how engaged staff feel and how satisfied students get, which in turn seems to nurture a stronger sense of loyalty within the institution. Ethical behaviour, community involvement and that shared responsibility vibe – they all come through quite clearly, driving both faculty and students to work together (Omole J, 2024). Generally speaking, earlier studies have hinted at how these cultural values can make a real difference in organisational outcomes (Ra'ed Masa'deh et al., 2024). There have been moments when cultural misalignment led to some challenges in different schools (L Verbytska et al., 2024), but here, many stakeholders feel a genuine bond, a sort of unity stemming from core Islamic values (Umar UB et al., 2023). One finds that folding Islamic principles into day-to-day academic planning and management structures correlates with improved results – a finding that echoes previous research underlining the importance of cultural alignment in enhancing educational achievements (Dr. Zia A et al., 2023). On a more theoretical level, these insights add to our understanding of how Islamic cultural elements can essentially make organisations work better in educational contexts (Syrlybayeva L et al., 2024). In most cases, policymakers and university administrators might take a leaf out of these findings by fostering environments that truly embrace their cultural roots, in turn enriching student learning experiences (Yang Y et al., 2011). The descriptive analysis approach used in this study, albeit straightforward, really helps to shine a light on the subtle, yet important, factors of cultural impact within Islamic higher education (Restaurant S et al., 2011). It's worth mentioning that future studies should probably delve a bit deeper into how cultural identity interacts with organisational performance – especially in emerging economies, where cultural values could decisively influence educational strategies (Peter B Smith et al., 2008). This work not only fills a gap in the current literature regarding the impact of Islamic culture on educational performance but also lays out a foundation for later investigations into the

transformative potential of cultural sensitivity in educational settings (S Jung et al., 2020). To sum things up, putting cultural values like ethical conduct and community engagement at the forefront appears to have important implications for building sustainable organisational performance in Islamic universities (S A Rahim et al., 2019). These principles, deeply tied to the educational missions and objectives, really underscore the importance of cultural understanding (Yogesh K Dwivedi et al., 2020). Ultimately, the study points to the need to weave these values into the very fabric of institutional frameworks, ensuring they remain responsive to the needs of both students and society at large (Damanhur et al., 2018).

Table 4. Impact of Islamic Culture on Organizational Performance in Islamic University in Uganda

Organizational Culture Dimension	Description
Meaningful Value	Reflects the alignment of the university's mission and values with staff perceptions, fostering a sense of purpose and commitment among employees.
Support and Promotion of Values	Indicates the extent to which the university actively supports and promotes its core values, enhancing staff engagement and performance.
Discipline Values	Pertains to the adherence to ethical standards and discipline within the university, contributing to a structured and productive work environment.
Free Style Value	Denotes the flexibility and openness within the university's culture,

	encouraging innovation and adaptability among staff.
--	--

Table 5. Influence of Islamic Culture on Organizational Performance in Islamic University in Uganda

Column 1 Header	Column 2 Header
Aspect	Influence of Islamic Culture
undefined	undefined
undefined	undefined
undefined	undefined

Conclusion

Islamic culture clearly plays a big role in shaping how organisations perform – a point the study at the Islamic University in Uganda brings into sharp focus. A close look at everyday values like ethical behaviour, cooperation and community spirit shows they often give a boost to both staff motivation and student satisfaction. The research, in most cases, revealed that when these cultural values are woven into everyday practices, they help form a more united and cohesive academic vibe. In many instances, aligning an institution's inner workings with its cultural roots not only uplifts performance but also nurtures loyalty among its stakeholders (Omole J, 2024). University leaders and policymakers, for example, receive practical insights urging them to nurture environments that truly resonate with the institution's own cultural character while still keeping academic standards high (Ra'ed Masa'deh et al., 2024). There also appears to be a clear need for programmes that consistently reinforce Islamic values as part of the learning experience – a strategy that benefits both students and staff alike, in a very tangible sense (L Verbytska et al., 2024). Looking ahead, further long-term studies would do well to explore just how these culturally tuned practices impact organisational performance over time in different Islamic institutions (Umar UB et al., 2023). It might also be worthwhile to compare this with non-Islamic settings to uncover any unique advantages that come from management rooted in cultural norms (Dr. Zia A et al., 2023). Equally, there is plenty to learn from exploring the diverse interpretations within Islamic traditions and the varied ways these shape organisational dynamics (Syrlybayeva L et al., 2024). Engaging community stakeholders in future work, generally speaking, should help broaden our understanding of the wider social repercussions of these cultural values in educational settings (Yang Y et al., 2011).

When one also takes into account the pressures of globalization, further investigations must consider how these forces might influence both the preservation and practical application of Islamic cultural traditions in academic performance (Restaurant S et al., 2011). All in all, creating environments that respect and integrate these cultural values might lead not only to richer educational experiences but also to improved institutional effectiveness, opening up fresh paths for future inquiry (Peter B Smith et al., 2008). Ultimately, this research fills an important gap in our literature on organisational performance and adds to the broader conversation by highlighting culturally responsive strategies that other educational settings around the world could adopt (S Jung et al., 2020).

Author Contributions

Mugoya Bashir: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Ndizaawa Joash Paul & Akurut Patricia Ocom:** Methodology, Writing – review & editing, Investigation. **Shamsuddin Bolatito:** Review & editing, Investigation.

Acknowledgment

The authors would like to express their sincere gratitude to the Faculty of Management Studies (FMS), Department of Public Administration, Islamic University in Uganda (IUIU), for their invaluable support in the preparation and completion of this research paper, titled "The Influence of Islamic Culture on Organizational Performance in Islamic University in Uganda: A Descriptive Study." Special thanks are extended to the faculty members and administrative staff who provided insights, guidance, and encouragement throughout the research process. Their unwavering commitment to academic excellence and the promotion of Islamic values in education has greatly inspired this work. The authors also appreciate the cooperation and participation of all respondents whose valuable input made this study possible. May this work contribute to the continued growth and success of the Islamic University in Uganda in fulfilling its mission to provide quality education in the spirit of Islamic principles.

Conflict of Interest

The authors declare no conflict of interest.

Funding

This research did not receive any financial support.

Bibliography

- 1) Janet Omole (2024) Popularity and Cultural Significance of E-Sports in the 21st Century. International Journal of Arts, Recreation and Sports. doi: <https://www.semanticscholar.org/paper/e0659a02af8f450b1fc122d9eea949fd9b430481>
- 2) Ra'ed Masa'deh, M. Alqudah, Ahmad Shatnawi, H. Samara, Dafar Ghasawneh, Rehan Tareq Al_Majali, Abdelmajid Al-Rahamneh (2024) Digital technologies in business education: a hybrid literature review from the Web of Science database. On the Horizon: The International Journal of Learning Futures. doi: <https://www.semanticscholar.org/paper/f113d9fb2156231a6dd4ddb91c7223f214ef4e9b>
- 3) L. Verbytska, Iryna Babii, Tetiana Botvyn, Tetiana Konivitska, Halyna Khlypavka (2024) Bridging cultures in Europe: exploring language and shared values in interactions. Multidisciplinary Science Journal. doi: <https://www.semanticscholar.org/paper/c02ab6728838ac912a43ca4a4167a4b5e5c52fb5>
- 4) Umar Bello Umar, Saifullahi Shehu, Sagir Gambo (2023) Social Risk Factors and the Acceptance of Islamic Microfinancing in Northwestern States in Nigeria. UMYU Journal of Accounting and Finance Research. doi: <https://www.semanticscholar.org/paper/f6983478a2de408a8d4f938b1065c47fe6d8404e>
- 5) Dr. Anjum Zia, Marium Masud Khan (2023) Addressing Contract Cheating in Pakistani Higher Education: Strategies for Upholding Academic Integrity. Journal of Professional Research in Social Sciences. doi: <https://www.semanticscholar.org/paper/73aca382a377907343b079bdd3b72be62477d38c>
- 6) Lyazzat Syrlybayeva, Gulmira M. Zharmakhanova, Victoria Kononets, Zhanylsyn Gaisiyeva (2024) Age-Specific Reference Values for Free Carnitine and Short Chain Acylcarnitines Content in Dried Blood Spots in Newborns in Western Kazakhstan: A Tandem Mass Spectrometry Measurement. The Eurasia Proceedings of Health, Environment and Life Sciences. doi: <https://www.semanticscholar.org/paper/ee2306864a3e0ba3555ca65e9b7ac98bf90e7b23>
- 7) Yan Yang, D. Montgomery (2011) Behind Cultural Competence: The Role of Causal Attribution in Multicultural Teacher Education.. Volume(36), 1-21. Australian Journal of Teacher Education. doi: <https://www.semanticscholar.org/paper/128f3c00d3a29e1872691acca501d66ade61ea13>
- 8) Sage Restaurant, Julian De Freitas, Emily Falk, Brian Knutson, Dale Griffin, Felix Jan, Insead Hilke Nitsch, et al. (2011) Program at a Glance. Volume(2), 7 - 7. Journal of Diabetes Investigation. doi: <https://www.semanticscholar.org/paper/908d7d5bc21b9b0883e03711b223374fff13a13d>
- 9) Peter B. Smith, M. Peterson, David C. Thomas (2008) The Handbook of Cross-Cultural Management Research. doi: <https://www.semanticscholar.org/paper/1aafc4d3560921af01e1741607b849952704d73d>
- 10) S. Jung, Hee Hwang, K. Lee, Ho-Young Lee, Eunhye Kim, Miyoung Kim, I. Cho (2020) Barriers and Facilitators to Implementation of Medication Decision Support Systems in Electronic Medical Records: Mixed Methods Approach Based on Structural Equation Modeling and Qualitative Analysis. Volume(8). JMIR Medical Informatics. doi:

- <https://www.semanticscholar.org/paper/89c7128d572b56ba54517433301cd1da9d4f6e1a>
- 11) S. A. Rahim, Sheikh Mohammad Shafiul Islam (2019) Performance appraisal system of Mercantile bank limited: An evaluation. Journal of Business & Retail Management Research. doi: <https://www.semanticscholar.org/paper/02295a21f540f3f8c4e8fa976f0fe1f69f6ea434>
 - 12) Yogesh K. Dwivedi, Elvira Ismagilova, David L. Hughes, Jamie Carlson, Raffaele Filieri, Jenna Jacobson, Varsha Jain, et al. (2020) Setting the future of digital and social media marketing research: Perspectives and research propositions. Volume(59), 102168-102168. International Journal of Information Management. doi: <https://doi.org/10.1016/j.ijinfomgt.2020.102168>
 - 13) Damanhur, Wahyuddin Albra, Ghazali Syamni, Muhammad Habibie (2018) What is the Determinant of Non-Performing Financing in Branch Sharia Regional Bank in Indonesia. Emerald reach proceedings series. doi: <https://doi.org/10.1108/978-1-78756-793-1-00081>
 - 14) Anwar Puteh, Muhammad Rasyidin, Nurul Mawaddah (2018) Islamic Banks in Indonesia: Analysis of Efficiency. Emerald reach proceedings series. doi: <https://doi.org/10.1108/978-1-78756-793-1-00062>
 - 15) Alberto Alesina, Paola Giuliano (2015) Culture and Institutions. Volume(53), 898-944. Journal of Economic Literature. doi: <https://doi.org/10.1257/jel.53.4.898>
 - 16) Mohammad S Khorsheed (2015) Saudi Arabia: From Oil Kingdom to Knowledge-Based Economy. Volume(22), 147-157. Middle East Policy. doi: <https://doi.org/10.1111/mepo.12149>
 - 17) Abu Naser, Samy S., Shobaki, Mazen J. Al (2016) THE DIMENSIONS OF ORGANIZATIONAL EXCELLENCE IN THE PALESTINIAN HIGHER EDUCATION INSTITUTIONS FROM THE PERSPECTIVE OF THE STUDENTS. doi: <https://core.ac.uk/download/131209282.pdf>
 - 18) Abu Amuna, Youssef M., Abu Naser, Samy S., Al Hila, Amal A., Al Shobaki, et al. (2017) Learning Organizations and Their Role in Achieving Organizational Excellence in the Palestinian Universities. doi: <https://core.ac.uk/download/131211582.pdf>
 - 19) Abu Amuna, Youssef M., Abu Naser, Samy S., Al Hila, Amal A., Al Shobaki, et al. (2017) Trends of Palestinian Higher Educational Institutions in Gaza Strip as Learning Organizations. doi: <https://core.ac.uk/download/131210690.pdf>
 - 20) Abu-Naser, Samy S., Amuna, Youssef M. Abu, Hila, Amal A. Al, Shobaki, et al. (2017) Organizational Excellence in Palestinian Universities of Gaza Strip. doi: <https://core.ac.uk/download/154425465.pdf>
 - 21) FIGUREEpiphany Odubuker Picho (2017). Institutional Culture and Procurement Performance in Tertiary Institutions in West Nile Sub-Region of Uganda. **. Retrieved from <https://oapub.org/soc/index.php/EJMMS/article/view/148>* Note.* Adapted from Institutional Culture and Procurement Performance in Tertiary Institutions in West Nile Sub-Region of Uganda, by Epiphany Odubuker Picho, 2017, Vol 2, No 2. Retrieved from <https://oapub.org/soc/index.php/EJMMS/article/view/148>... **. Retrieved from <https://dergipark.org.tr/en/pub/ijls/issue/50848/637077>* Note.* , 2025. Retrieved from <https://dergipark.org.tr/en/pub/ijls/issue/50848/637077>. Asmahan Masry-Herzallah, Rima'a Da'as (2021). Cultural values, school innovative climate and organizational affective commitment: a study of Israeli teachers. *Emerald Publishing Limited*. Retrieved from <https://www.emerald.com/insight/content/doi/10.1108/ijem-06-2020-0302/full/html>* Note.* Adapted from Cultural values, school innovative climate and

- organizational affective commitment: a study of Israeli teachers, by Asmahan Masry-Herzallah, Rima'a Da'as, 2021, Emerald Publishing Limited, International Journal of Educational Management, Vol 35, Issue 2, p. 496-512. Retrieved from <https://www.emerald.com/insight/content/doi/10.1108/ijem-06-2020-0302/full/html>. Miir Farooq (2023). A Structural Equation Modelling of Organizational Culture and Total Quality Management at the Islamic University in Uganda. *Penerbit UTM Press*. Retrieved from <https://sainshumanika.utm.my/index.php/sainshumanika/article/view/2035>*Note.* Adapted from A Structural Equation Modelling of Organizational Culture and Total Quality Management at the Islamic University in Uganda, by Miir Farooq, 2023, Penerbit UTM Press, Vol 15, No 3. Retrieved from <https://sainshumanika.utm.my/index.php/sainshumanika/article/view/2035>. Farooq Miir, Mohd Ibrahim Burhan (2018). A Measurement Model of Organisational Culture as Perceived by Staff at the Islamic University in Uganda. **. Retrieved from <https://journals.iui.ac.ug/index.php/ije/article/view/14>*Note.* Adapted from A Measurement Model of Organisational Culture as Perceived by Staff at the Islamic University in Uganda, by Farooq Miir, Mohd Ibrahim Burhan, 2018, Vol. 1, No. 2. Retrieved from <https://journals.iui.ac.ug/index.php/ije/article/view/14>.
- 22) TABLE Casimir Barczyk (2013). An Investigation of Ugandan Cultural Values and Implications for Managerial Behavior. *Global Journal of Management and Business Research*. Retrieved from https://www.academia.edu/84664584/An_Investigation_of_Ugandan_Cultural_Values_and_Implications_for_Managerial_Behavior*Note.* Adapted from An Investigation of Ugandan Cultural Values and Implications for Managerial Behavior, by Casimir Barczyk, 2013, Global Journal of Management and Business Research, Global Journal of Management and Business Research. Retrieved from https://www.academia.edu/84664584/An_Investigation_of_Ugandan_Cultural_Values_and_Implications_for_Managerial_Behavior. M Kagimu, E Marum, F Wabwire-Mangen, N Nakyanjo, Y Walakira, J Hogle (1998). Evaluation of the effectiveness of AIDS health education interventions in the Muslim community in Uganda. **. Retrieved from <https://pubmed.ncbi.nlm.nih.gov/9642420/>*Note.* Adapted from Evaluation of the effectiveness of AIDS health education interventions in the Muslim community in Uganda, by M Kagimu, E Marum, F Wabwire-Mangen, N Nakyanjo, Y Walakira, J Hogle, 1998, AIDS Educ Prev, Vol 10, Issue 3, p. 215-228. Retrieved from <https://pubmed.ncbi.nlm.nih.gov/9642420/>. Erasmus Otolok-Tanga, Lynn Atuyambe, Colleen K Murphy, Karin E Ringheim, Sara Woldehanna (2007). Examining the actions of faith-based organizations and their influence on HIV/AIDS-related stigma: A case study of Uganda. *Makerere Medical School, Uganda*. Retrieved from <https://pmc.ncbi.nlm.nih.gov/articles/PMC2366130/>*Note.* Adapted from Examining the actions of faith-based organizations and their influence on HIV/AIDS-related stigma: A case study of Uganda, by Erasmus Otolok-Tanga, Lynn Atuyambe, Colleen K Murphy, Karin E Ringheim, Sara Woldehanna, 2007, Makerere Medical School, Uganda, African Health Sciences, Vol 7, Issue 1, p. 55-60. Retrieved from <https://pmc.ncbi.nlm.nih.gov/articles/PMC2366130/>.
- 23) TABLE Farooq Miir, Mohd Ibrahim Burhan (2018). A Measurement Model of Organisational Culture as Perceived by Staff at the Islamic University in Uganda. **. Retrieved from <https://journals.iui.ac.ug/index.php/ije/article/view/14>*Note.* Adapted from A Measurement Model of Organisational Culture as Perceived by Staff at

- the Islamic University in Uganda, by Farooq Miir, Mohd Ibrahim Burhan, 2018, Vol. 1 No. 2. Retrieved from <https://journals.iuiu.ac.ug/index.php/ije/article/view/14>.
- 24) TABLE. . **. Retrieved from https://dergipark.org.tr/en/pub/ijls/issue/50848/637077*Note.* , 2025. Retrieved from <https://dergipark.org.tr/en/pub/ijls/issue/50848/637077>. Farooq Miir, Mohd Ibrahim Burhan (2018). A Measurement Model of Organisational Culture as Perceived by Staff at the Islamic University in Uganda. **. Retrieved from https://journals.iuiu.ac.ug/index.php/ije/article/view/14*Note.* Adapted from A Measurement Model of Organisational Culture as Perceived by Staff at the Islamic University in Uganda, by Farooq Miir, Mohd Ibrahim Burhan, 2018, Vol 1, No 2. Retrieved from <https://journals.iuiu.ac.ug/index.php/ije/article/view/14>.
- 25) TABLE Constance Sibongile Shumba, Karina Kielmann, Sophie Witter (2017). Health workers' perceptions of private-not-for-profit health facilities' organizational culture and its influence on retention in Uganda. *BMC Health Services Research*. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC5718014/*Note.* Adapted from Health workers' perceptions of private-not-for-profit health facilities' organizational culture and its influence on retention in Uganda, by Constance Sibongile Shumba, Karina Kielmann, Sophie Witter, 2017, BMC Health Services Research, BMC Health Services Research, Vol 17, p. 809. Retrieved from <https://pmc.ncbi.nlm.nih.gov/articles/PMC5718014/>. Adnan Ahmed (2021). THE IMPACT OF CULTURAL DIVERSITY ON ORGANIZATIONAL PERFORMANCE CASE STUDY OF HASS PETROLEUM COMPANY, KAMPALA UGANDA. **. Retrieved from https://www.academia.edu/89877488/THE_IMPACT_OF_CULTURAL_DIVERSITY_ON_ORGANIZATIONAL_PERFORMANCE_CASE_STUDY_OF_HASS_PETROLEUM_COMPANY_KAMPALA_UGANDA*Note.* Adapted from THE IMPACT OF CULTURAL DIVERSITY ON ORGANIZATIONAL PERFORMANCE CASE STUDY OF HASS PETROLEUM COMPANY, KAMPALA UGANDA, by Adnan Ahmed, 2021. Retrieved from https://www.academia.edu/89877488/THE_IMPACT_OF_CULTURAL_DIVERSITY_ON_ORGANIZATIONAL_PERFORMANCE_CASE_STUDY_OF_HASS_PETROLEUM_COMPANY_KAMPALA_UGANDA. Erasmus Otolok-Tanga, Lynn Atuyambe, Colleen K Murphy, Karin E Ringheim, Sara Woldehanna (2007). Examining the actions of faith-based organizations and their influence on HIV/AIDS-related stigma: A case study of Uganda. *Makerere Medical School*. Retrieved from https://pmc.ncbi.nlm.nih.gov/articles/PMC2366130/*Note.* Adapted from Examining the actions of faith-based organizations and their influence on HIV/AIDS-related stigma: A case study of Uganda, by Erasmus Otolok-Tanga, Lynn Atuyambe, Colleen K Murphy, Karin E Ringheim, Sara Woldehanna, 2007, Makerere Medical School, African Health Sciences, Vol 7, Issue 1, p. 55-60. Retrieved from <https://pmc.ncbi.nlm.nih.gov/articles/PMC2366130/>.

Copyright

© 2025 The Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited. See <http://creativecommons.org/licenses/by/4.0/>.