



Institutional Resilience Capability of Private Higher Education Institutions: Integration of Islamic Organizational Culture and Strategic Networks for Long-Term Competitiveness

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Abstract

Background: In an era of volatility, uncertainty, complexity, and ambiguity (VUCA), private higher education institutions face regulatory, competitive, and quality pressures that require organizational responses capable of maintaining core functions while adapting to disruption.

Objective: This study examines how Islamic Organizational Culture and Strategic Networks interact in the Universitas Muhammadiyah Gresik (UMG) case to shape Institutional Resilience Capability and support long-term competitiveness, using the Resource-Based View (RBV) and VRIO logic as an interpretive lens.

Methods: A qualitative descriptive-analytical single-case study was conducted at UMG. Data were obtained from nine purposively selected key informants through semi-structured in-depth interviews, passive participant observation, and strategic document analysis. Trustworthiness was supported through source and technique triangulation, member checking, dependability auditing, and an audit trail for confirmability.

Results: In the UMG case, the findings indicate that institutional resilience appears to emerge through the interaction of internal value stability and external relational agility. Prophetic values (Siddiq, Amanah, Tabligh, Fathonah) and local customs function as a behavioral and cultural shock absorber, while academic, industry/business, and institutional alliances expand access to information and resources. Together, these mechanisms are associated with anticipatory, coping/adaptive, and transformative capacities.

Conclusion: The single-case findings suggest that spiritual capital generated through internalized Islamic organizational culture can complement strategic networks in strengthening institutional resilience. The proposed mechanism is context-bound and should be tested across multiple institutions, including through comparative designs and subsequent quantitative modeling.

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INTRODUCTION

Private higher education institutions (PHEIs) in Indonesia operate under simultaneous pressures from regulatory change, competition for student enrolment, rising accreditation and quality requirements, and rapid shifts in technology-enabled educational services. Indonesian higher-education literature has identified institutional vulnerability through declining enrolment and closure risk, while studies of disruption emphasize the need for organizational agility and resource reconfiguration (Teixeira, 2026). In this setting, volatility, uncertainty, complexity, and ambiguity (VUCA) are not treated merely as contextual labels; they describe conditions in which institutions must anticipate external change, absorb operational shocks, and adapt without losing

educational quality. These pressures make institutional resilience capability a strategically relevant issue for PHEIs.

Universitas Muhammadiyah Gresik (UMG) was selected as an information-rich single case because it combines three characteristics directly related to the research problem: a long-standing Islamic institutional identity grounded in Al-Islam and Kemuhammadiyah (AIK), an active portfolio of academic and cross-sector partnerships, and experience navigating successive regulatory and competitive changes over approximately four decades. Its 43-year operational history is therefore treated as contextual evidence of continuity rather than proof of resilience. The study begins from the proposition that Islamic organizational culture and strategic networks may contribute to that continuity and examines how organizational actors describe and enact those mechanisms. RBV is used here as an interpretive lens for assessing whether culturally embedded and relational resources function as valuable, difficult-to-replicate, and organizationally mobilized intangible assets rather than as a purely definitional theory.

At UMG, Islamic Organizational Culture is rooted in AIK and the internalization of prophetic traits (*Siddiq, Amanah, Tabligh, and Fathonah*) which shape expectations regarding integrity, accountability, transparency, and professional judgment. In this study, Strategic Networks are conceptually bounded as durable, goal-directed interorganizational relationships that provide access to information, knowledge, technology, legitimacy, funding, or other strategic resources. They include formalized academic alliances, industry/business collaborations, and institutional relationships with government, associations, and the Muhammadiyah ecosystem; routine transactional contacts without sustained strategic resource exchange are not treated as strategic networks. This distinction separates the focal construct from one-off cooperation, administrative partnerships, or informal networking.

The research gap concerns the mechanism through which internal value-based resources and external relational resources are jointly converted into institutional resilience, rather than a simple claim that culture and networks have never been studied together. Prior studies have examined strategic alliances and competitiveness, brand heritage and loyalty, institutional resilience after disruption, and value-based governance. Santoso & Ristianawati (2025) more directly connect Islamic values and trust-based strategic partnerships to sustainable competitive advantage, while Gemar (2025) show how social capital and theological ideology can generate network advantages in faith-based higher education. However, these studies do not fully explain, within a process-oriented single institutional setting, how internalized religious-cultural values become mobilizable spiritual capital, how such capital conditions the use of strategic networks, and how their interaction is manifested across anticipatory, coping/adaptive, and transformative resilience capacities.

The urgency of this study follows from the strategic consequences of enrolment volatility, regulatory compliance, and resource dependence for private institutions. Evidence already cited in the manuscript links disruption in Indonesian higher education to organizational vulnerability and highlights the importance of agility, network access, and value-based governance. For Islamic PHEIs, the unresolved managerial question is whether socio-religious values can function as more than symbolic identity by supporting coordinated action under pressure, and whether strategic networks can convert external relationships into accessible resources without weakening institutional identity. Addressing this question is relevant both to strategic-management theory and to the governance of resource-constrained faith-based universities.

The conceptualization of organizational resilience is rooted in the idea of how organizations respond to extreme environmental jolts (Meyer, 1982). This idea is then affirmed that resilience is not a static condition, but rather the dynamic ability of an organization to maintain its core functions and core values despite unexpected disruptions (Vogus & Sutcliffe, 2007). In the context of higher education, resilience is not simply interpreted as a passive ability to survive a crisis (bounce back), but an active capacity to learn, adapt, and transform towards a higher level of performance after the crisis (bounce forward). Institutions that have agility in responding to crises are believed to be able to maintain the sustainability of their lives in the long term without sacrificing the quality of educational services promised to the community. Operationally, these capabilities are generally dissected into three continuous phases: the anticipation phase, which is the organization's cognitive ability to predict regulatory changes and

market trends early through environmental scanning; the coping phase, which is the ability to manage and re-allocate internal resources in an agile manner when a shock is ongoing; and the adaptation phase, which is long-term post-crisis structural adjustments. These three phases are interconnected and become the main analytical framework in dissecting the field findings in this study.

Based on the Resource-Based View (RBV) perspective, sustainable competitive advantage is achieved when organizations master assets that are Valuable, Rare, Inimitable, and Organized, or known as the VRIO criterion (J. Barney, 1991; J. B. Barney, 2000). A typical organizational culture, including the Islamic Organizational Culture, is the intangible asset that best meets these criteria because it involves social complexity and a long internal history (path dependency) that is difficult to replicate by secular competitors and new competitors. Operationally, the Islamic Organizational Culture is derived through the internalization of four prophetic traits: Siddiq (integrity, alignment of vision-words-actions), Amanah (accountability, professional responsibility as a mandate), Tabligh (transparency and openness of information), and Fathonah (professionalism and intelligence in innovating).

These four values transform from mere moral jargon to a behavioral blueprint that directs the way individuals in private universities think, act, and make strategic decisions. The application of Islamic work ethics is inherently able to mitigate the risk of organizational work stress while boosting the performance of private universities in the midst of an uncertain environment Ahmad et al. (2021), while strengthening the brand image and internal loyalty of the academic community. For this study, VRIO is applied analytically rather than mechanically: Islamic Organizational Culture is examined for its socially complex, path-dependent qualities, while Strategic Networks are examined for the relational access and coordination capacity they provide. Institutional resilience is then interpreted as the organizational capability through which these resources are mobilized under disturbance.

No single organization can meet all resource needs independently; for Private Universities, external networks are a strategic instrument to close the gap in the scarcity of financial capital, technology, and practical expertise (Reitz et al., 1979). Networks in the higher education sector are commonly divided into horizontal alliances (collaborations between equal institutions, such as research consortiums and lecturer/student exchanges) and vertical alliances (cross-sectoral relationships with the business world, government agencies, and alumni associations).

The formation of strategic alliances for private universities is not just an instrument to complement administrative formalities, but a crucial need to transfer knowledge (knowledge sharing) and strengthen the bargaining power position of institutions. Effective transformational leadership plays an important role in mediating knowledge sharing and fostering institutional innovation in higher education settings Al-Husseini et al. (2021), while a brand heritage built consistently over time has been shown to strengthen student loyalty as one of the manifestations of institutional resilience in a long-term perspective. This boundary is important because network breadth alone is not treated as resilience; the analysis focuses on whether relationships are active, sustained, and capable of transferring strategic resources when institutional demands change.

In a broader sustainability framework, the involvement of higher education institutions in the Sustainable Development Goals (SDGs) also strengthens institutional resilience, as sustainability orientations encourage universities to build more diverse and long-term cross-sector partnerships, rather than relying solely on one type of funding source. The wider and more diversified the network that an institution has, the greater its capacity to absorb external shocks, because each network node functions as an alternative path to access resources when one of the paths is disrupted. However, the breadth of the network alone does not automatically produce solid resilience if it is not accompanied by the quality of relationships based on trust; This is where the conceptual meeting point lies between strategic networks as external capabilities and Islamic organizational culture as the foundation of internal beliefs, as will be further elaborated in the discussion section of this study.

To map the position of this research among existing studies, Table 1 summarizes a number of previous studies relevant to the variables of organizational culture, strategic networks, and institutional resilience of higher education.

Table 1
Mapping Previous Research

Researcher (Year)	Study Focus	Key Findings	Differences with This Study
Al-Husseini et al. (2021)	Transformational leadership and knowledge sharing in Iraqi higher education	Transformational leadership boosts innovation through knowledge sharing mediation	Have not linked spiritual/religious culture and external networks of private universities
Srivastava (2025)	Brand heritage and student loyalty	Consistent brand heritage strengthens students' long-term loyalty	Focusing on branding, it has not dissected the mechanism of value-network integration
Addison (2026)	SDGs and institutional resilience of universities	Implementation of SDGs strengthens the resilience of higher education institutions	Not discussing the spiritual/religious cultural dimension
Bekkouche (2022)	Strategic alliances and competitiveness of private universities	Business networking accelerates curriculum adaptation and competitiveness of graduates	Haven't seen network interaction with internal organizational culture
Doan (2026)	Value-based governance and public trust	Integration of religious values stabilizes public trust during economic crisis	It is general, not specific to Islamic universities and strategic networks
Tanasiichuk (2026)	Institutional value and market adaptability	The intersection of institutional values and market adaptability is the key to long-term resilience	Have not operationalized the integration mechanism in an empirical-qualitative manner
Qothrunnada & Elliawati (2025)	Islamic values and trust-based strategic partnerships	Value-based trust and partnership management support sustainable competitive advantage	Addresses value-network integration, but does not trace how it is converted into anticipatory, coping, and transformative resilience capacities in a single PHEI case
Sutomo et al. (2024)	Social capital and theological ideology in faith-based higher education networks	Religious ideology can strengthen social capital and network advantages	Explains faith-based network advantage but not the process linking Islamic organizational culture, strategic networks, and institutional resilience capability

The expanded mapping indicates a more specific knowledge gap: existing studies provide evidence on value-based culture, social capital, strategic alliances, organizational agility, and resilience, but offer limited process-level explanation of how these resources interact inside a faith-based private university to produce distinct resilience capacities. This study therefore treats Institutional Resilience Capability as an emergent organizational capability rather than a statistically tested mediator. Against this literature, the study aims to analyze how Islamic Organizational Culture and Strategic Networks interact in the UMG case to shape institutional resilience and support long-term competitiveness. Specifically, it examines (1) the internalization of Islamic organizational values as an internal resilience resource, (2) the strategic use of external

networks as a relational resource, and (3) the context-bound mechanism through which these resources are associated with anticipatory, coping/adaptive, and transformative capacities. The resulting contribution is framed as a conceptual proposition for a single case, not as a universally generalizable theory.

METHOD

This study employed a qualitative descriptive-analytical single-case study design (Sugiyono, 2013). The design was selected to understand how organizational actors interpret and enact the interaction between internal spiritual-cultural values and external strategic relationships in a natural institutional setting. Organizational resilience was treated as a dynamic response to unpredictable environmental disturbances rather than as a statistically testable outcome (Vogus & Sutcliffe, 2007). The study does not test statistical hypotheses; instead, it develops context-bound conceptual propositions from the UMG case. Because the case was selected partly for its demonstrated continuity and resilience-related characteristics, the design is descriptive-exploratory and does not claim that the identified mechanisms explain all PHEIs or establish causal effects beyond the case.

The research was conducted at Universitas Muhammadiyah Gresik (UMG), under LLDIKTI Region VII East Java. UMG was selected purposively because it combines (1) a strong Muhammadiyah ideological identity and formal AIK practices, (2) an operating history of approximately 43 years across changing regulatory and competitive conditions, and (3) an active partnership portfolio documented through formal cooperation records (MoU/MoA) and sustained academic, industry/business, and institutional collaborations. The third criterion therefore refers to active and continuing cooperation rather than the mere number of signed agreements. The fieldwork and analysis cycle extended for approximately six months. Nine key informants were purposively selected based on strategic authority and direct involvement in governance. As a single-case design selected for resilience-relevant characteristics, the study prioritizes analytical depth and mechanism identification rather than population generalization.

Table 2

Research Informant Profile

Code	Elements	Position/Role
Informant 1	Implementer – Quality Assurance	Head of the Internal Quality Assurance Bureau
Informant 2	Implementer – Faculty	Graduate Director
Informant 3	Implementer – Cooperation	Head of the Institute for International Cooperation and Public Affairs
Informant 4	Implementer – Faculty	Dean of the Faculty of Economics and Business
Informant 5	Executive	Vice Chancellor for Academic Affairs and Partnerships
Informant 6	Implementer – Planning	Head of the Institutional Planning and Development Agency
Informant 7	Implementer – Information Technology	Head of Data and Information Technology Center
Informant 8	Executive	Vice Chancellor for Finance and Resources
Informant 9	Implementer – Human Resources	Head of Human Resources

Data were collected through three complementary techniques. First, semi-structured in-depth interviews were conducted with the nine key informants in Table 2. The interview guide was organized around the study's focal domains: internalization of Islamic organizational values, use of strategic networks, responses to regulatory and resource shocks, and manifestations of anticipatory, coping/adaptive, and transformative capacity. The available research record supports the use of semi-structured interviews but does not report a uniform interview duration; therefore, no standardized duration is asserted. Second, passive participant observation focused

on value enactment in work routines, leadership communication, decision-making, and institutional interactions with external partners. Third, document analysis covered the Strategic Plan (Renstra), Statutes, AIK guidelines, formal cooperation documents (MoU/MoA), and the Rector's Annual Accountability Report. These sources were used comparatively so that interview claims could be checked against observed practices and formal institutional records.

Trustworthiness was assessed using the criteria of (Lincoln et al., 1985). Credibility was supported through source triangulation across executive and implementer roles represented in Table 2, technique triangulation across interviews, observation, and documents, and member checking with key informants to verify the accuracy of interpreted meanings. Transferability was supported through thick description of the institutional setting and case-selection rationale. Dependability was addressed through an audit of the research process involving supervisors and external experts. Confirmability was strengthened through an audit trail linking coding decisions, thematic interpretations, and supporting source materials, together with reflexive attention to the researcher's interpretive role. Informants are reported using role-based codes rather than personal names to reduce re-identification risk. No separate ethics-approval identifier is reported in the source record; accordingly, the manuscript does not claim an approval number that cannot be verified.

Data analysis followed the interactive process of data condensation, data display, and conclusion drawing/verification (Miles & Huberman, 1994). The resilience phases derived from the literature (anticipatory, coping/adaptive, and transformative) were used as sensitizing a priori categories, while subthemes concerning prophetic values, leadership, customs, alliance types, and resource conversion were refined from the empirical material. Coded data were displayed in taxonomic matrices and conceptual tables to examine convergence and divergence across interviews, observations, and documents. Saturation was operationally understood as the point at which subsequent material no longer generated substantively new categories relevant to the focal mechanism. The final output is therefore a context-bound conceptual proposition for UMG rather than a general theory.

RESULTS AND DISCUSSION

Results

This research explores in depth how Private Universities (PTS) build institutional resilience capabilities amid a competitive and dynamic higher education landscape. Based on the results of in-depth interviews, participatory observations, and documentation analysis, it was found that organizational resilience does not occur instantaneously, but is formed through the articulation of organizational values (especially Islamic values) and the use of an integrated network of strategic alliances. The following are the main findings of the field presented narratively. The interview evidence was interpreted together with observational and documentary material. AIK-related institutional guidelines and formal governance documents were used to corroborate the formal embedding of value-based practices, while MoU/MoA records and strategic planning documents were used to corroborate the existence and intended functions of external partnerships. The analysis also retained cautionary evidence that did not fit a purely celebratory account, particularly concerns about dependence on leadership continuity and the possible weakening of shared culture after succession. This negative-case evidence was used to temper claims of institutional resilience.

Internalization of Islamic Values, Norms, and Customs as the Foundation of Organizational Culture

Field findings show that Islamic values, institutional norms, and local customs that are rooted in the campus environment serve as core living values that actively guide the daily tactical behavior and long-term strategic decisions of the institution. On the one hand, there are written norms such as the obligation to dress for Muslim women, congregational prayers, and the integration of Al-Islam and Kemuhammadiyah (AIK) in the curriculum; On the other hand, there are unwritten customs such as the culture of deliberation, the tradition of starting a meeting by reciting together, to the culture of casual cross-structural friendship.

Islamic Work Ethic.

Informants consistently stated that the cultivation of trust (accountability) and *shiddiq* (integrity) values became the main fortress when universities were hit by financial crises or sudden regulatory changes.

"When the ministry suddenly changed the accreditation instrument and we were forced to work overtime for weeks without a large incentive, there was no meaningful ripple of protest from the form team. Here, we view the university as a charity field, a mandate that must be maintained. The values of sincerity and responsibility to the people that were instilled from the beginning made us go beyond formal duties."

— (Informant 1, Head of the Internal Quality Assurance Bureau)

Value-Based Transformative Leadership.

The rectorate utilizes collective values to build solid public trust and foster a sense of belonging, by positioning themselves as *uswatun hasanah* (role models) instead of using structural power in an authoritarian manner.

"Our Rector always prioritizes polite and open communication, similar to the tradition of sowan or family gathering. When the strict budget efficiency policy was enforced, he explained the financial condition as it is in front of all deans without anything being covered. It is this honesty-based transparency (shiddiq) that makes us happy and feel that we have a shared responsibility to save this ship from shipwreck."

— (Informant 2, Postgraduate Director)

Customs as Social Adhesives.

Fluid customs, such as the tradition of reciting together and casual gatherings, have been found to play an important role in dissolving the barriers of structural hierarchy while reducing tensions when institutions must take unpopular policies.

"The value of ta'awun and the tradition of reciting together before the meeting is not a formality to look Islamic. That custom is what makes our communication melt. When the university suddenly had to cut its operating budget due to student fluctuations, the atmosphere did not become tense. Everyone is willing to understand because of a strong sense of belonging to the mandate of this ummah."

— (Informant 9, Head of Human Resources Section)

Optimization of Strategic Alliances and Business Networks

In the face of market fragmentation, macroeconomic fluctuations, and fierce regional higher education competition, the object of study universities aggressively optimize strategic alliances at three key levels: academic, industrial/business, and institutional.

Academic Alliance.

"The international academic alliance that we have built with campuses in Southeast Asia is not just the signing of MoUs on paper that ends up in the filing cabinet. We realize this in the form of joint-research and distance lectures between countries. This boosts our accreditation status while proving that the limitations of local physical facilities can be eliminated through a global academic network."

— (Informant 3, Head of the Institute for International Cooperation and Public Affairs)

Industry/Business Alliances.

"We realize that if we only rely on student tuition fees, this institution will collapse in the next five years. Therefore, through business alliances, we design a curriculum together with associations of logistics and manufacturing entrepreneurs. As a result, the industry has put their trust in putting their Corporate Social Responsibility (CSR) funds in the form of scholarships and laboratory equipment grants to us."

— (Informant 4, Dean of the Faculty of Economics and Business)

Institutional Alliance.

"Regulatory changes from ministries often come suddenly and confusing. Thanks to our institutional proximity to the management of private university associations and networks

in the government, we always get early warning. We can steal the start to prepare monitoring instrument documents or research clustering faster than other private universities."

— (Informant 5, Vice Chancellor for Academic Affairs and Partnerships)

Institutional Resilience Capability Construction

From these intertwined internal values and external alliances, an institutional resilience structure is formed that manifests into three interconnected dynamic capacities.

Anticipatory Capacity.

"Every year, we conduct stress-testing on the financial condition of the campus. We create a worst-case scenario: what if new student admissions drop by 20%? From there, our anticipatory capacity works automatically by preparing a special endowment fund and diversifying non-academic business units in advance."

— (Informant 6, Head of the Institutional Planning and Development Agency)

Coping Capacity/Adaptive.

"When regulations require all study programs under our faculty to be accredited by the Independent Accreditation Institution which is expensive, we do not panic looking for loans. Our coping structure is immediately moving by relocating non-priority budgets, establishing a cross-study task force that works simultaneously digitally, and maximizing the use of cloud computing servers with our alliance partners."

— (Informant 7, Head of Data and Information Technology Center)

Transformative Capacity.

"The crisis did not kill us, but forced us to be reborn. The decline in interest in conventional study programs actually triggered us to make a big leap: we closed some obsolete concentrations and transformed them into study programs based on digital marketing and e-commerce supply logistics. As a result, this year the number of registrants has actually doubled."

— (Informant 8, Vice Chancellor for Finance and Resources)

Table 3

Integration of Organizational Values as an Internal Shock Absorber

Cultural Dimension & Values	Real Impact on the Resilience of Private Universities
Islamic Values (<i>Amanah, Shiddiq, Ta'awun</i>)	Lowering work resistance, triggering Organizational Citizenship Behavior (OCB)
Institutional Norms (formal rules, AIK)	Maintaining consistency in service quality and regulatory compliance in emergency conditions
Local Customs (deliberation, collegiality, communal recitation, and informal cross-structural interaction)	Reducing internal conflicts through deliberation, increasing trust in the leadership

Discussion

The findings suggest that Islamic values, institutional norms, and local customs can operate as more than markers of spiritual identity within the UMG case. They appear to provide a cultural shock-absorbing function by supporting trust, collective responsibility, and lower resistance when difficult organizational adjustments are required. Here, spiritual capital is defined as the strategically mobilizable stock of shared religious meaning, moral obligation, trust, and collective commitment generated through sustained internalization of socio-religious values. It is analytically distinct from Islamic Organizational Culture: the latter refers to the norms, symbols, routines, and behavioral expectations through which values are institutionalized, whereas spiritual capital refers to the resilience-relevant resource value that can be mobilized from that culture under pressure. This interpretation is consistent with studies of Islamic work ethics and organizational culture and with faith-based social-capital perspectives, while

remaining a proposition derived from a single institutional case ([Mansouri, 2026](#); [Saracevic, 2025](#)).

The strategic-network findings indicate that UMG's external relationships may function as relational resources when they provide timely information, knowledge transfer, technology access, legitimacy, or risk-sharing capacity. This interpretation is consistent with RBV/VRIO logic and resource-dependence arguments, but the data do not establish that every partnership automatically constitutes a strategic asset. Rather, the evidence suggests a boundary condition: network ties appear resilience-enhancing when they are active, trusted, and capable of being mobilized during changing institutional demands.

Taken together, the case suggests a cyclical rather than strictly causal mechanism. Internalized values may stabilize interpretation and coordinated action, while strategic networks may broaden access to external resources; when both are organizationally mobilized, they appear to support anticipatory, coping/adaptive, and transformative capacities. This interpretation is consistent with arguments linking institutional values to market adaptability and organizational agility, but it should be read as a context-specific analytical proposition rather than proof of a universal causal sequence.

These findings also provide practical implications for the governance of value-based private universities more broadly. For foundations and rectors, the results of the study confirm that investment in strengthening organizational culture should not be treated as a complementary program to student activities or religious ceremonies alone, but as a strategic risk management instrument that is equivalent to the importance of investing in physical infrastructure or information technology. For the partnership and cooperation unit, these findings emphasize the need for an orientation shift from simply collecting memorandums of understanding to measurable and impact-oriented alliance management, so that the network built truly serves as a cushion of financial and operational resilience when institutions face external shocks. The consistency between these two pillars ultimately explains why Islamic values-based institutions such as UMG are able to maintain a positive growth trend in the midst of intense competition for private higher education in the Gresik industrial area, as well as strengthen the argument that the long-term competitiveness of private universities is not merely a function of financial resources, but the result of careful orchestration between spiritual capital and relational capital.

The mechanism of interaction between these three findings is also important to be examined in more detail. The values of trust and shiddiq that are internalized at the individual level (as conveyed by Informant 1 and Informant 9) do not stop as a personal work ethic, but migrate to the level of collective leadership through a transparent transformative leadership style (Informant 2), which in turn becomes trust capital that facilitates alliance negotiations with external partners (Informants 3, 4, and 5). The external trust that is built is then converted into anticipatory capacity through access to initial information from institutional networks, coping capacity through the flexibility of digital resources resulting from collaboration with technology partners (Informant 7), and transformative capacity through the repositioning of study programs supported by non-SPP funding bases resulting from industrial partnerships (Informants 4 and 8). This series of findings confirms that the relationship between internal culture and external networks is cyclical and mutually reinforcing, not just a one-way relationship from internal to external. From this synthesis, the study proposes the following testable proposition: in faith-based PHEIs, the positive association between Islamic Organizational Culture and Institutional Resilience Capability is expected to be stronger when spiritual capital is institutionally embedded and strategic networks are active enough to convert trust-based relationships into accessible information and resources. Future multi-institutional research can operationalize spiritual capital, network mobilization, and the three resilience capacities to test this proposition quantitatively.

The UMG case also reveals an important boundary condition. Shared religious values may reduce the need for purely contractual coordination and may facilitate trust-based cooperation, but the single-case evidence cannot establish that these mechanisms caused UMG's 43-year continuity or that they outperform governance arrangements in secular institutions. A cautionary account concerning leadership succession indicates that culturally embedded trust can become fragile when values remain person-dependent rather than system-dependent. This account was

treated as a negative case that moderates the otherwise affirmative narrative. In addition, because most informants occupy senior institutional roles, social-desirability bias remains possible and should be considered when interpreting strongly positive descriptions of the institution.

CONCLUSION

The findings from this single UMG case suggest that Institutional Resilience Capability appears to emerge through the complementary contribution of Islamic Organizational Culture and Strategic Networks. Internalized prophetic values, institutional norms, and local customs provide a shared interpretive and behavioral basis that can stabilize coordinated action under pressure, while active academic, industry/business, and institutional networks expand access to information, knowledge, technology, and other external resources. Their interaction is associated in this case with anticipatory, coping/adaptive, and transformative capacities.

The study therefore proposes spiritual capital as the resilience-relevant resource value generated when Islamic organizational culture is sufficiently internalized and institutionalized, while strategic networks function as relational channels through which external resources can be mobilized. These findings are descriptive-exploratory rather than universally causal because the study is based on a single institution selected for resilience-relevant characteristics. For practice, PHEI managers should codify value-based crisis principles into formal governance and ensure that partnerships are evaluated by active resource exchange rather than by the number of agreements alone. Future studies should compare resilient and declining institutions, examine leadership succession and social-desirability effects, and quantitatively test the proposed relationships among Islamic Organizational Culture, spiritual capital, Strategic Networks, Institutional Resilience Capability, and long-term competitiveness using multi-institutional samples and SEM.

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AUTHOR CONTRIBUTION STATEMENT

Haidar Fattah Al Bana, Rahmat Agus Santoso, and Eva Desembrianita jointly contributed to the conceptualization and design of the study, development of the methodology, data collection, qualitative data analysis, interpretation of findings, and preparation of the manuscript. All authors contributed to the critical revision of the manuscript, approved the final version, and agreed to be accountable for all aspects of the work, ensuring its accuracy and integrity.

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