



**Analysis of Leadership Style, Public Relations, and Institutional Crisis Mitigation
In Strengthening Islamic Corporate Culture.
(A Case Study at SMK Muhammadiyah 2 Salam Magelang)**

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Abstract:

This qualitative embedded single-case study examines the integration of principal leadership, public relations (PR) strategies, and institutional crisis mitigation in strengthening Islamic Corporate Culture at SMK Muhammadiyah 2 Salam, located in Magelang Central Java, Indonesia. Data were collected via passive participant observation, documentary analysis, and semi-structured interviews with six key informants (N = 6) selected across four functional tiers: executive leadership (School Principal), operational administration (Vice Principal for PR and Vice Principal for Al-Islam and Kemuhammadiyahan), senior instructional staff, and student leadership (Ikatan Pelajar Muhammadiyah officers). Data rigor was maintained using NVivo 14 software and Lincoln and Guba's trustworthiness criteria. The findings indicate that the principal operationalizes a hybrid leadership model synthesizing democratic decision-making, humanistic empathy, and spiritual role-modeling (uswah hasanah). PR management is driven by the ethical principle of Tabligh through dialogic engagement and digital branding, while crisis mitigation

relies on proactive risk identification and values-aligned communication (Amanah). However, operational bottlenecks including decision making inertia, the absence of standardized SOP blueprints, and underutilized Business and Industry (DUDI) partnerships risk reducing Islamic culture to routine administrative rituals. To address these challenges, this study explicitly proposes an integrated tripartite managerial model that structurally aligns prophetic leadership practices, Tabligh-driven communication protocols, and Amanah-focused risk governance. This framework offers a practical blueprint to systematically transition Islamic organizational culture from superficial compliance into an all encompassing operational work ethic (Itqan) within vocational education management.

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Introduction (مقدمة)

Educational leadership in Islamic vocational secondary institutions requires balancing strategic governance with the systematic cultivation of an Islamic corporate culture (Hamdanah, Mardia, and Rusydi 2025). School principals serve as central decision makers whose managerial vision directly shapes institutional risk assessment, operational climate, and character formation. In vocational education, effective leadership extends beyond standard administrative oversight, demanding a synthesis of strategic orientation, participative governance, and prophetic role modeling (uswah hasanah) grounded in Al-Islam Kemuhammadiyah (AIK) values. When principal leadership aligns with organizational values, religious principles transition from abstract concepts into internalized professional behaviors across teaching and administrative staff (Hidayat, Junaidah, and Suhardi 2025).

Strategic public relations (PR) and proactive crisis mitigation serve as vital operational mechanisms to protect institutional reputation and sustain stakeholder trust. Grounded in dialogic communication theory, PR functions as a strategic bridge between schools and external partners, optimizing Business and Industry (DUDI) synergies and

vocational graduate absorption (Marpaung 2026). Complementing PR governance, crisis management frameworks require formal standard operating procedures (SOPs) and systematic risk identification protocols to maintain operational continuity during unexpected internal or external disruptions. When integrated with Islamic ethical principles such as *Tabligh* (truthful communication) and *Amanah* (accountability), PR and crisis mitigation elevate institutional governance into an all-encompassing Islamic work ethic (*Itqan*) (Ummah 2019).

Despite these theoretical imperatives, operational governance in vocational secondary schools frequently reveals structural vulnerabilities. At SMK Muhammadiyah 2 Salam Magelang, institutional management faces distinct operational bottlenecks the absence of formal, printed SOP blueprints for PR workflows and crisis mitigation, decision-making inertia during time-sensitive situations, and underutilized DUDI partnerships. Without standardized operational frameworks, public communication remains reactive, risk management depends on ad-hoc problem solving, and Islamic corporate culture risks being reduced to discrete administrative rituals rather than a embedded operational ethos.

Previous scholarly inquiries have established foundational insights across distinct dimensions of Islamic educational governance, public relations, and organizational culture. Specifically, literature has highlighted the theoretical imperative of Islamic public relations (PR) principles derived from Quranic ethics in sustaining leadership integrity (Haque 2016), mapped routine operational PR functions as communicators and image builders in Muhammadiyah vocational settings (Kurnia dewi and Suranto 2017), and underscored the shift toward proactive crisis mitigation strategies in organizational management (Ahmad 2020). Simultaneously, research confirms that Islamic leadership and *Al-Islam Kemuhammadiyahan* (AIK) values form the structural foundation of organizational culture in Muhammadiyah institutions (Rediyono et al. 2025), demonstrated that strategic PR safeguards institutional sustainability and perception management (Sumarlan and T.I.Ukka 2024), and outlined post crisis reputation recovery through integrated leadership and media adaptation (Rusdiyanto and Abdul Karim 2025). Furthermore, studies have verified the dual role of Islamic transformational leadership in driving institutional performance (Suryakartini Inaldi and Astutik 2025), while emphasizing how internalized AIK values strengthen teacher psychosocial resilience and coping mechanisms (Yundelfa et al. 2025).

Despite these valuable contributions, existing literature treats leadership paradigms, public relations strategies, crisis management, and religious culture as compartmentalized operational silos. Prior research predominantly examines PR routines during normal operations without linking them to formal crisis mitigation blueprints, or analyzes AIK values without evaluating their direct interaction with Business and Industry (DUDI) partnership optimization and crisis preparedness.

Consequently, a distinct empirical gap remains regarding how principal leadership, strategic digital PR, and institutional crisis blueprints simultaneously converge within Islamic vocational secondary education (SMK). To bridge this literature gap, this study offers pioneer theoretical and empirical novelty by developing an integrated managerial model that structurally links principal leadership styles, Tabligh based PR strategies, and proactive crisis mitigation protocols at SMK Muhammadiyah 2 Salam Magelang. The primary contribution of this research lies in evaluating how these four management dimensions operate as a synchronized institutional ecosystem, elevating Islamic Corporate Culture from routine administrative habituation into an all encompassing operational work ethic (Itqan) and robust institutional defense mechanism.

To address this gap, this qualitative embedded case study analyzes the simultaneous integration of principal leadership styles, Tabligh based PR strategies, and institutional crisis mitigation at SMK Muhammadiyah 2 Salam Magelang. The novelty of this research lies in proposing an integrated managerial framework that structurally connects prophetic leadership, ethical communication, and risk governance with the reinforcement of Islamic corporate culture in vocational education. Ultimately, this study offers practical insights and a managerial blueprint for sustainable, resilient Islamic vocational school governance.



Method (منهج)

Research Design & Institutional Setting

This study employs a qualitative embedded single case study design operating within a naturalistic inquiry paradigm. This design was selected to analyze the complex, synergistic interactions among leadership styles, public relations strategies, institutional crisis mitigation, and Islamic Corporate Culture within their natural operational ecosystem without artificial manipulation. The empirical setting was established at SMK Muhammadiyah 2 Salam Magelang, Central Java, Indonesia.

Informants and Sampling Technique

Informants were selected using a non probability purposive sampling strategy (N = 6). Informant selection was guided by specific eligibility criteria: (1) holding a formal leadership or operational position within the school structure, (2) direct involvement in managing public relations, Al-Islam Kemuhammadiyah (AIK) programs, or institutional governance, and (3) a minimum of one year of continuous service/affiliation to ensure deep organizational memory (Marshall 2016). The selected informants represented different institutional and student leadership tiers, enabling the study to capture diverse perspectives on leadership practices, public relations, AIK internalization, organizational culture, and student-level cultural habituation. The informants and their respective selection criteria are presented Table in below.

No.	Informant Code	Institutional Position	Role / Administrative Tier	Selection Criteria & Focus Area
1.	P1	Principal	Executive Leadership	Decision-making protocols, hybrid leadership style, crisis governance
2.	P2	Vice Principal for Public Relations	Operational Administration	Tabligh-based PR, digital branding, DUDI partnerships
3.	P3	Vice Principal for AIK	Operational Administration	Islamic Corporate Culture internalization, 5S culture, AIK programs.
4.	P4	Senior Staff	Instructional Tier	Daily operational ethos, leadership perception, work climate
5.	P5z	IPM Student Association President	Student Leadership	Student response to AIK values, 5S implementation, organizational dynamics.
6.	P6	IPM Executive Board Member	Student Leadership	Peer-level cultural habituation, digital campaign participation

Table 1 informant Profiles and Selection Criteria

Research Instruments

The primary research instrument was the researcher, serving as the key qualitative observer and interviewer. Data collection was supported by three customized auxiliary instruments: Semi-Structured Interview Protocols Formulated across thematic domains including principal leadership practices, PR communication channels, crisis response protocols, and Islamic work ethics (Itqan and Amanah). Passive Participant Observation

Checklists: Designed to record real-time daily routines, including the 5S morning gate greeting, congregational dhuhur/asr prayers, and morning Tadarus recitations. Documentary Analysis Protocol Standardized grid for evaluating institutional artifacts, including DUDI MoUs, Instagram posts (@smkmuh2salam), student discipline records, and IPM activity reports (McGrath, Palmgren, and Liljedahl 2018).

Data Collection Procedures

Data were gathered through three interconnected qualitative collection workflows: In Depth Semi Structured Interviews: Conducted face to face with all six key informants using audio recording devices. Interviews ranged from 45 to 75 minutes per session and were transcribed verbatim for analytical processing. Passive Participant Observations: Carried out over a dedicated field observation period to document authentic behavioral patterns, leadership modeling, and religious habituation without interfering with school routines. Document Artifact Harvesting: Physical and digital documents were collected, categorized, and cataloged to corroborate verbal accounts and observed (Moser and Korstjens 2017).

NVivo 14 Data Analysis Workflow

Data analysis was executed using NVivo 14 software through a systematic five-stage qualitative workflow: Stage 1: Data Preparation & Import: All verbatim interview transcripts, field notes, and digital image/PDF documents were imported into NVivo 14 workspace and assigned participant demographic classifications (Attributes: Tier, Experience, Role). Stage 2: Initial Open Coding: Line by line inductive coding was conducted across raw transcripts to extract baseline empirical concepts and emerging descriptive codes. Stage 3: Hierarchical Node Structure Development: Open codes were categorized into structured Parent and Child Nodes aligned with core theoretical constructs: Leadership Style (Democratic, Humanistic, Uswah Hasanah), PR Strategies (Dialogic, Digital, Muamalah), Crisis Mitigation (Risk ID, Communication, Recovery), and Islamic Corporate Culture. Stage 4: Matrix Coding Queries & Triangulation: Matrix coding queries were executed to cross-examine node frequencies across informant tiers (Executive vs. Operational vs. Student). Triangulation was established by comparing interview codes against observation checklists and document nodes. Stage 5: Visual Synthesizing & Theoretical Mapping: NVivo 14 dynamic hierarchy maps and project maps were generated to visually construct the structural relationships between leadership mechanisms, PR actions, crisis responses, and cultural outcomes (Elliott-Mainwaring 2021)

Result (نتائج)

Qualitative data analysis using NVivo 14 identified four core thematic clusters representing the primary operational findings of the study. The results summarize the

key empirical patterns observed across executive, administrative, instructional, and student leadership tiers, highlighting specific points of contrast with existing literature.

Discussion (مناقشة)

The research results indicate that the Principal of SMK Muhammadiyah 2 Salam implements a hybrid leadership model combining democratic administrative structures, humanistic operational execution, and spiritual activation based on exemplary behavior (*uswah hasanah*). Structurally, school leadership aligns with participative-democratic leadership principles (Kurma et al. 2022). Rather than relying on autocratic top-down mandates, the principal utilizes cooperative faculty meetings and transparent work sessions to formulate policies. This approach engages teachers and administrative staff in joint problem-solving and collaborative decision-making (Uula and Ali 2025). By distributing authority and facilitating open dialogue, the principal fosters high policy commitment, contextual adaptability, and a strong sense of ownership while minimizing structural resistance (Siregar et al. 2024).

In daily operational dynamics, leadership effectiveness is propelled by a humanistic orientation (Sabililhaq et al. 2023). The principal views staff as whole human beings with emotional needs, personal dignity, and developmental potential (Fauzi, Suryapermana, and Ruhmawan 2022). When performance issues or disciplinary infractions arise, mentoring is conducted privately (*face-to-face*) through empathetic dialogue rather than public reprimands. This human-centered execution creates an environment of psychological safety and supportive interpersonal relations, which lowers workplace anxiety, enhances teacher well-being, and inspires innovative work behavior (Basar, Kusmaningtyas, and Ardiana 2024).

In Islamic educational management, administrative structures and verbal directives are insufficient to shape school culture without consistent behavioral modeling (*leading by example*) (Zein et al. 2025). The principal serves as a direct role model by greeting students at the school gate through the 5S culture (*Senyum, Salam, Sapa, Sopan, Santun*) and consistently leading congregational prayers (Cahaya et al. 2024). This religious leadership style transforms formal regulations into internalized moral awareness, anchoring the school's *corporate Islamic culture* and strengthening institutional performance (Sumarlan et al. 2025).

Despite the positive outcomes of synthesizing democratic, humanistic, and *uswah hasanah* approaches, interview findings reveal specific organizational challenges and operational limitations encountered during implementation. The principal's emphasis on democratic consensus-building (*musyawarah*) occasionally slows down decision-making processes when rapid administrative responses are required. Interviewees noted that prolonged deliberation across faculty forums can delay time-sensitive institutional adjustments. Effective leadership in changing educational contexts requires balancing

participatory dialogue with adaptive crisis leadership to prevent operational stagnation (Alene 2022).

The principal's empathetic, personal coaching style is occasionally misinterpreted by staff as a lack of strict administrative firmness. Interview data indicate that soft personal interventions without immediate formal sanctions led a minority of staff to exhibit delayed task completion. Resolving institutional friction requires integrated conflict management strategies that pair empathetic communication with clear performance metrics (Anwar et al. 2025).

The principal's leadership style at SMK Muhammadiyah 2 Salam operates as a dynamic, hybrid framework that synthesizes democratic decision-making structures, humanistic interpersonal execution, and Islamic role modeling (*uswah hasanah*). The core theoretical concepts, operational practices, organizational impacts, field-identified challenges, and strategic mitigations of the principal's leadership style are synthesized in the following table.

No.	Leadership Dimension	Core Theoretical Concept & Operational Practice	Organizational & Climate Impact	Field Identified Challenge (Interview Findings)
1.	Democratic	Concept: Participative Leadership & Shared Governance. Practice: Collaborative faculty meetings, consensus-based policy formulation, and transparent deliberations.	Minimizes policy resistance, enhances collective ownership, and builds shared accountability.	Decision-Making Inertia: Time-consuming consensus processes occasionally delay urgent, time-sensitive operational responses.
2.	Humanistic	Concept: Humanistic Leadership & Psychological Safety. Practice: Open-door policy, private/personal mentoring (face to face), and empathetic performance feedback	Establishes a fear-free work environment, lowers workplace anxiety, and fosters innovative work behavior.	Perceived Leniency: Soft personal coaching is sometimes exploited by a minority of staff, leading to relaxed deadline adherence.

3. Islamic(uswah) hasanah	Concept: Prophetic & Spiritual Leadership.Practice: Morning gate greeting (5S culture), leading congregational prayers, and demonstrating punctuality.	Triggers intrinsic motivation, strengthens character, and transforms compliance into organic religious awareness	Intergenerational Adaptation Gap: Senior educators display higher inertia toward modern administrative and digital workflows.
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Table 1. Comprehensive Synthesis Matrix of Principal's Leadership Style: Dimensions, Operational Practices, Challenges, and Mitigation Strategies

Tabligh Based Public Relations Strategies: Dialogic Communication, Digital Outreach, and Community Engagement.

Public relations at SMK Muhammadiyah 2 Salam functions beyond basic institutional marketing; it is operationalized as an Islamic ethical imperative based on the principle of *Tabligh* (delivering truth with clarity, openness, and responsibility) (Siregar, Eka, and Dewi 2025). Qualitative findings reveal that the school's PR strategies integrate dialogic stakeholder engagement, digital branding, and community-based partnerships.

PR practices prioritize two-way symmetrical communication over one-way institutional promotion (Lazaro et al. 2024). The school maintains structured dialogue forums with parents, school committees, and alumni to discuss academic policies, student development, and institutional progress. Rather than transmitting top-down announcements, school administrators actively solicit feedback, ensuring that parental concerns are addressed transparently (Purnasih, Salam, and Karim 2025). This dialogic approach fosters deep institutional trust, aligns family expectations with school values, and reinforces collective responsibility for student outcomes.

In response to modern communication trends, the school leverages digital platforms to expand its institutional reach (Basar et al. 2024; Lazaro et al. 2024). Digital PR efforts involve producing multimedia content across official social media channels and digital portals, highlighting student achievements, vocational projects, and character-building activities. By presenting authentic daily school life rather than purely promotional advertisements, digital branding positions the institution as a progressive yet value-grounded Islamic vocational school.

Public relations functions as a bridge to establish mutually beneficial partnerships (*Muamalah*) with external stakeholders (Hasan, Patimah, and Murtafiah 2024). The school collaborates closely with local Muhammadiyah branches, industrial partners, civic

organizations, and surrounding communities. These relationships support vocational internships, student career placements, and joint community service initiatives. By actively embedding the school into the local socio-religious ecosystem, PR strategies solidify institutional reputation and social legitimacy.

Interview data with PR officers and school administrators highlighted distinct operational bottlenecks in executing PR strategies: The PR team consists largely of educators who manage communication duties alongside teaching loads, leading to sporadic content publication and delayed digital interactions (Alene 2022). While younger parents readily adopt digital channels, a segment of parents still relies heavily on traditional, paper-based or face to face communication, creating gaps in information dissemination (Lazaro et al. 2024). Budgetary constraints and a lack of specialized multimedia equipment limit the production of professional grade promotional campaigns (Anwar et al. 2025).

The conceptual framework of Tabligh based public relations strategies encompassing core theoretical concepts, operational practices, organizational impacts, field-identified challenges, and strategic mitigations is visually conceptualized in the table.

No.	PR Dimension	Core Theoretical Concept & Operational Practice	Organizational & Climate Impact	Field-Identified Challenge (Interview Findings)	Strategic Leadership Mitigation
1.	Dialogic Stakeholder Engagement	Concept: Two-Way Symmetrical Communication & Dialogic PR Theory based on Tabligh. Practice: Structured dialogue forums with parents, school committees, and alumni to solicit feedback transparently	Fosters deep institutional trust, aligns family expectations with school values, and reinforces collective responsibility for student outcomes	Asymmetric Communication Channels: Generational gaps where a segment of parents relies heavily on traditional paper/face-to-face communication over digital channels.	Maintaining hybrid communication systems by combining digital platforms with scheduled face-to-face gatherings.
2.	Digital	Concept:	Digital Expands	Content	Establishing a

	PR & Institutional Branding	Media Relations & Value-Based Branding.Practice: Publishing multimedia content of authentic student achievements, vocational projects, and character activities across social channels	institutional reach, elevates brand visibility, and positions the school as a progressive yet value-grounded Islamic institution.	Inconsistency & Dual-Role Fatigue: PR duties managed by teaching staff alongside full teaching loads, leading to sporadic publication and delayed interactions	dedicated student-assisted media team (PR Student Corps) supervised by an appointed coordinator.
3.	Community & Industrial Partnerships (Muamalah)	Concept: Relationship Management Theory & Social Muamalah Frameworks.Practice: Strategic alliances with local Muhammadiyah branches, industrial partners, civic organization and surrounding communities.	Expands vocational internship opportunities, improves graduate career placement, and solidifies social legitimacy.	Resource & Equipment Constraints: Budgetary limits and a lack of specialized multimedia equipment restricting professional promotional campaigns.	Leveraging collaborative partner networks for co-sponsored initiatives and utilizing lean, cost-effective digital marketing tools.

Table 2. Comprehensive Synthesis Matrix of Tabligh Based Public Relations Strategies: Dimensions, Operational Practices, Challenges, and Mitigation Strategie

Institutional Crisis Mitigation: Risk Identification, Value Based Crisis Communication, and Structural Recovery

The implementation of institutional crisis mitigation at SMK Muhammadiyah 2 Salam functions as a strategic protective mechanism to preserve organizational stability, reputation, and educational continuity. Qualitative findings reveal that crisis management is structured across proactive risk identification, values-aligned crisis communication, and adaptive structural recovery.

Proactive Risk Identification and Early Warning Systems Institutional resilience is grounded in continuous risk assessment across academic, financial, and operational

domains (Putri et al. 2025). The school employs preventive monitoring systems, including routine administrative audits, student safety protocols, and feedback mechanisms. By identifying potential vulnerabilities such as shifts in student enrollment, infrastructure needs, or external regulatory changes the leadership can initiate preventive interventions before operational disruptions escalate into acute crises (Purnasih et al. 2025).

Values Based Crisis Communication and Stakeholder Containment When institutional friction or unexpected disruptions occur, crisis communication is guided by transparency, accountability, and Islamic ethical principles (*Tabligh* and *Amanah*) (Supriyadi and Kurdi 2025). Rather than adopting defensive or evasive stances, school leaders engage key stakeholders including parents, the school committee, and local educational authorities through structured briefing sessions. This value-driven containment strategy minimizes misinformation, restores stakeholder trust, and maintains institutional credibility during high-pressure situations (Anwar et al. 2025).

Adaptive Governance and Institutional Recovery Post-crisis recovery relies on flexible administrative structures and collective learning. Following operational disruptions, school leadership conducts debriefing sessions to evaluate crisis responses, update standard operating procedures (SOPs), and strengthen institutional safeguards (Alene 2022). This iterative learning process transforms crisis experiences into structural enhancements, ensuring long-term sustainability and organizational agility (Wiyadi et al. 2024).

Operational Challenges and Implementation Hurdles (Interview Findings) Interview data with school leaders and administrative staff highlighted operational bottlenecks in maintaining crisis preparedness a tendency among some department heads to address risks reactively rather than systematically engaging in long-term preventive risk mapping (Alene, 2022). Initial communication delays during sudden operational emergencies due to hierarchical approval protocols before official statements are issued (Norman et al. 2023). **Resource Allocation Constraints for Risk Infrastructure:** Limited dedicated contingency funds and technical resources allocated specifically for emergency response and crisis infrastructure maintenance (Rusdiyanto and Abdul Karim 2025).

As conceptualized in the figure above, the institutional crisis mitigation framework at SMK Muhammadiyah 2 Salam operates across three structured dimensions: proactive risk identification, values-based crisis communication (*Tabligh* and *Amanah*), and adaptive governance with structural recovery. The framework highlights how strategic leadership mitigations such as institutionalizing risk mapping, establishing crisis communication protocols, and securing contingency funding effectively resolve field-identified operational hurdles (reactive risk management, approval delays, and resource constraints). Ultimately, this process safeguards organizational stability, maintains stakeholder credibility, and reinforces Corporate Islamic Culture.

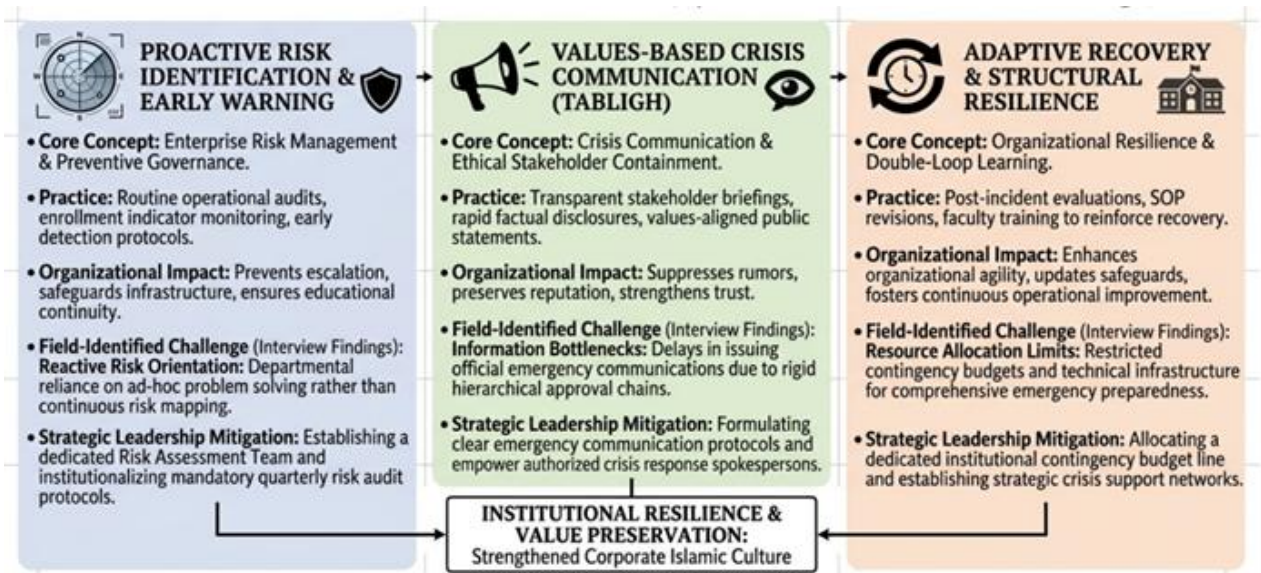


Figure 1. Integrated Framework for Institutional Crisis Mitigation: SMK Muhammadiyah 2 Salam (Synthesis of Qualitative Research Findings)

Strengthening Corporate Islamic Culture: The Structural Convergence of Leadership, Public Relations, and Crisis Mitigation

The culmination of organizational management at SMK Muhammadiyah 2 Salam centers on the systemic strengthening of **Corporate Islamic Culture**. Rather than operating as isolated administrative functions, the three preceding dimensions principal leadership, *Tabligh*-based public relations, and institutional crisis mitigation serve as operational pillars that structurally converge to anchor, sustain, and elevate the school's Islamic identity.

The principal's hybrid leadership style integrating democratic governance, humanistic empathy, and prophetic role-modeling (*uswah hasanah*) acts as the primary catalyst for cultural internalization (Supriyadi and Kurdi 2025). Leadership models daily Islamic values through personal example, transforming abstract religious principles into tangible institutional standards (Wiyadi et al. 2024). By embedding fairness, openness, and empathy into daily management, leadership creates the psychological safety necessary for staff and students to embody Islamic character naturally.

Public relations serves as the vehicle that projects and reinforces Islamic corporate culture across internal and external ecosystems (Supriyadi and Kurdi 2025). Grounded in *Tabligh* (truthful, open, and responsible communication), PR practices align institutional messaging with Islamic ethics. Externally, this builds deep parental and community trust (*Amanah*); internally, it reinforces collective commitment to the school's mission, ensuring that institutional values are consistently communicated and practiced across all stakeholder touchpoints (Anwar et al. 2025).

Proactive crisis management protects the school's underlying Islamic values and

reputation from operational disruptions and moral compromise (Wiyadi et al. 2024). Grounding crisis communication in absolute truthfulness and implementing ethical risk governance ensures that institutional integrity remains uncompromised during high-pressure situations (Alene 2022). By handling crises with transparency and structural resilience, the school demonstrates the practical strength and reliability of its Islamic corporate identity.

Synthesized interview findings reveal that while leadership, PR, and crisis management actively reinforce Islamic culture, achieving full cultural internalization presents systemic operational hurdles: A risk that Islamic culture is perceived as a set of discrete ritual obligations (e.g., daily prayers, 5S culture) rather than an all-encompassing operational work ethic (*Itqan*) across academic and administrative duties. Occasional siloed execution where public relations messaging, crisis response protocols, and daily leadership actions lack seamless alignment in value delivery. Navigating routine fatigue among educators and students to ensure compliance transitions from external administrative enforcement into intrinsic spiritual conviction.



Conclusion (خاتمة)

Synthesis of Findings and Research Objectives

This study systematically analyzed how principal leadership styles, public relations strategies, and institutional crisis mitigation structurally converge to strengthen Islamic Corporate Culture at SMK Muhammadiyah 2 Salam Magelang. In direct alignment with the research objectives, the findings conclude that:

1. Principal Leadership Style: The principal operationalizes a dynamic hybrid leadership model that synthesizes participative-democratic decision-making, humanistic empathy in staff mentoring, and spiritual role-modeling (*uswah hasanah*). While this approach lowers workplace anxiety and fosters intrinsic character building, it introduces operational challenges such as decision-making inertia during consensus-building and perceived leniency in administrative enforcement.
2. Tabligh Based Public Relations: Public relations functions as an ethical imperative driven by Tabligh, integrating dialogic parent engagement, digital branding (@smkmuh2salam), and community partnerships (*Muamalah*). However, execution is constrained by dual-role teaching staff fatigue, sporadic content publication, and underutilized Business and Industry (DUDI) partnership absorption.
3. Institutional Crisis Mitigation: Crisis management operates across proactive risk identification, values-aligned transparent communication (*Amanah*), and post-crisis structural recovery. Nevertheless, institutional resilience is hampered by reactive departmental mindsets, hierarchical approval delays, and the absence of a standardized printed blueprint for crisis SOPs.
4. Strengthening Islamic Corporate Culture: Leadership, public relations, and crisis mitigation act as interdependent operational pillars. The structural convergence of these

dimensions protects institutional trust and ensures that Islamic values transition from discrete administrative rituals into an all-encompassing operational work ethic (Itqan).

Theoretical Implications

This study advances the field of Islamic Educational Management (MPI) by offering an integrated framework that connects administrative operations with organizational culture. It demonstrates that Islamic Corporate Culture in vocational education is not merely maintained through religious habituation (such as 5S gate greetings or congregational prayers), but is actively anchored by strategic leadership execution, ethical public communication, and proactive risk governance.

Practical Implications

To resolve the field identified operational bottlenecks, several practical recommendations are proposed for school governance: For Executive Leadership: Principals should establish clear decision-making thresholds to balance participatory consensus with rapid, adaptive crisis execution, eliminating administrative delays. For Public Relations Management: School administration must formalize standardized SOP blueprints for PR workflows, institutionalize a dedicated student-assisted media team (PR Student Corps) to mitigate dual-role teacher fatigue, and strategically align PR efforts toward increasing DUDI vocational absorption. For Crisis & Risk Governance: Institutions must publish and distribute formal SOP blueprints for crisis mitigation, establish clear emergency communication protocols to bypass approval bottlenecks, and dedicate specific contingency budget lines for emergency preparedness.

Limitations and Future Directions

This study is subject to specific methodological boundaries. First, as a single qualitative case study conducted at SMK Muhammadiyah 2 Salam Magelang, the findings provide contextual depth rather than direct statistical generalizability across all Islamic vocational schools. Second, data collection focused primarily on internal institutional stakeholders. Future research should conduct multi-site comparative case studies across diverse Muhammadiyah vocational schools, incorporate broader perspectives from external industry (DUDI) partners, or utilize quantitative designs to empirically test the structural relationships between leadership behaviors, PR efficiency, crisis readiness, and Islamic Corporate Culture performance.

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