



SPIRITUAL VALUE-BASED DA'WAH MANAGEMENT THROUGH THE MANAQIB METHOD: A CASE STUDY OF THE SARNARASA EDUCATIONAL INSTITUTION

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ABSTRACT

This study aims to analyze the implementation of spiritual value-based da'wah management through the manaqib method in the Sarnarasa Educational Environment and to propose the conceptual framework of Spiritual Value-Based Da'wah Management. The research employed a qualitative approach using an intrinsic case study design. Data were collected through participant observation, semi-structured in-depth interviews, and document analysis. Data were analyzed thematically through data reduction, coding, theme identification, and interpretation, while the trustworthiness of the findings was ensured through source and method triangulation, member checking, and peer debriefing. The findings reveal that manaqib is not merely practiced as a religious ritual but functions as an integrated da'wah management system encompassing the managerial functions of planning, organizing, actuating, and evaluating to foster a spiritual organizational culture within the educational institution. The study further identifies six categories of spiritual values embedded in the manaqib tradition, namely theological, personal, moral, social, leadership, and transformational values. These interconnected values promote the development of religious character, organizational commitment, discipline, service, and social responsibility among members of the educational community. The primary contribution of this study is the formulation of Spiritual Value-Based Da'wah Management, a conceptual perspective that positions spiritual values as the fundamental basis of the entire da'wah management process. This framework extends the existing discourse on da'wah management by demonstrating that religious rituals can function as institutional mechanisms for transforming spiritual values into organizational culture within Islamic educational institutions.

Keywords: Da'wah Management; Spiritual Values; Manaqib; Islamic Education; Intrinsic Case Study

INTRODUCTION

Social changes driven by globalization, digitalization, and rapid technological advancement have significantly influenced people's religious lives. On the one hand, easier access to information has expanded opportunities for individuals to learn about religious teachings. On the other hand, these developments have also generated new challenges, including declining spiritual quality, increasing individualism, and the erosion of moral values (Purnomo & Setiyatna, 2026; Houtman & Aupers, 2007). Under these circumstances, Islamic *da'wah* can no longer be viewed merely as the dissemination of religious teachings but rather as a transformative process capable of cultivating spiritual awareness, moral character, and social responsibility. Therefore, the effectiveness of *da'wah* requires a management system that sustainably integrates religious, social, and institutional dimensions.



From an organizational perspective, *da'wah* is a process that requires the managerial functions of planning, organizing, implementation, and evaluation to achieve its educational and missionary objectives effectively (Sugiharto et al., 2026). *Da'wah* management is concerned not only with program efficiency but also with the internalization of Islamic values throughout organizational activities. This issue is particularly significant in Islamic educational institutions, where education essentially represents a continuous process of *da'wah* carried out through teaching, habituation, exemplary conduct, and the cultivation of a religious culture (Abidin, 2021). Consequently, the success of Islamic educational institutions should not be measured solely by academic achievement but also by the extent to which they foster students' moral character and spiritual maturity.

This study is grounded in the integration of Spiritual Leadership Theory and the concept of Da'wah Management. Spiritual Leadership Theory emphasizes that spiritual values serve as the foundation for developing organizational vision, commitment, meaning, and intrinsic motivation, whereas *da'wah* management views successful *da'wah* as the outcome of systematic managerial processes (Mashun, 2026; Zazin et al., 2025). The integration of these perspectives suggests that the success of *da'wah* depends not only on organizational effectiveness but also on the ability to position spirituality as the fundamental principle guiding the management of Islamic educational institutions.

One of the prominent forms of spiritual value internalization within the Islamic tradition is *manaqib*. *Manaqib* functions as a means of enlivening the heart (*ihyā' al-qulūb*), strengthening faith, and cultivating moral character through the internalization of exemplary values demonstrated by revered Muslim saints (*awliyā'*). Within pesantren and Sufi (*ṭarīqah*) traditions, *manaqib* serves not only as a religious ritual but also as a medium for character education, reinforcement of religious identity, and the development of a spiritual culture (Arighi, 2022; Anshori, 2020). Through this process, inherited values extend beyond cognitive understanding and are transformed into attitudes, behaviors, and habits that shape the collective life of the community.

Recent developments in international ritual studies indicate that rituals are understood as mechanisms for constructing identity, fostering social cohesion, and facilitating individual transformation (Whitehouse & Lanman, 2014; Wojtkowiak, 2018). However, most existing studies approach rituals primarily from anthropological, sociological, or psychological perspectives. Research examining the relationship between ritual practices and organizational governance, particularly within the context of *da'wah* management in Islamic educational institutions, remains relatively limited. Consequently, the strategic role of ritual in shaping organizational culture and internalizing spiritual values has received insufficient attention in the academic literature.

This condition reveals a significant research gap. Existing studies on *manaqib* have predominantly focused on its historical, theological, or cultural dimensions, whereas research on *da'wah* management has generally emphasized organizational functions without examining ritual practices as mechanisms for cultivating a spiritual organizational culture. Furthermore, the relationships among spiritual leadership, *da'wah* management, and religious rituals have largely been investigated independently, resulting in the absence of a comprehensive conceptual framework for explaining spiritually based educational management.



To address this gap, the present study proposes the concept of Spiritual Value-Based Da'wah Management, a perspective that positions spiritual values as the primary foundation of the entire *da'wah* management process (Tatik & Falikhatun, 2024; Rodliyana & Fitri, 2025). Within this framework, *manaqib* is viewed not merely as a religious ritual but as an institutional mechanism that transforms spiritual values into organizational culture through integrated processes of planning, organizing, implementation, and evaluation. This conceptualization is expected to broaden the theoretical scope of *da'wah* management by integrating spirituality, ritual practices, and educational governance within a unified analytical framework.

The Sirnarasa Educational Environment provides a particularly relevant context for examining this model because *manaqib* constitutes an integral component of its spiritual development system and institutional culture. Unlike previous studies that primarily describe *manaqib* as a religious tradition, this research investigates how the practice is systematically managed as a *da'wah* management strategy to cultivate religious character and strengthen organizational culture within an educational setting. Accordingly, this study aims to analyze the implementation of Spiritual Value-Based Da'wah Management through the *manaqib* method in the Sirnarasa Educational Environment while proposing a conceptual framework that contributes to the advancement of *da'wah* management theory and provides practical guidance for Islamic educational institutions in developing systematic and sustainable models of spiritual development.

METHOD

This study employed a qualitative approach using an intrinsic case study design (Stake, 1995; Yin, 2018). The intrinsic case study was selected to obtain an in-depth understanding of the implementation of Spiritual Value-Based Da'wah Management through the *manaqib* method in the Sirnarasa Educational Environment. This approach was considered appropriate because the study focused on a single case with distinctive characteristics, namely the integration of *manaqib* into the institution's spiritual development system and educational culture. A case study enables researchers to explore a phenomenon holistically within its real-life context, thereby revealing the relationships among spiritual values, *da'wah* practices, and the management of Islamic educational institutions in a comprehensive manner (Yin, 2018).

Data were collected through participant observation, semi-structured in-depth interviews, and document analysis as a form of methodological triangulation. Participant observation focused on the implementation of *manaqib* activities, interactions among members of the educational community, and various practices reflecting the internalization of spiritual values. Semi-structured interviews were conducted with purposively selected informants, including institutional leaders, coordinators of *manaqib* activities, educators, and students who possessed relevant knowledge and experience related to the research focus. In addition, document analysis was undertaken by examining institutional guidelines, schedules of *manaqib* activities, archival records, and other relevant documents to corroborate and enrich the findings obtained from observations and interviews.

The data were analyzed using thematic analysis through the processes of data reduction, coding, theme identification, examination of relationships among themes, and interpretation to generate a comprehensive understanding of the implementation of



Spiritual Value-Based Da'wah Management. The trustworthiness of the findings was ensured through source and method triangulation, member checking with participants, and peer debriefing to enhance the credibility of the results (Lincoln & Guba, 1985; Merriam & Tisdell, 2016). Throughout the study, ethical principles were strictly observed by obtaining institutional permission, protecting participants' confidentiality and anonymity, and ensuring that all collected data were used solely for academic purposes. Through this methodological approach, the study seeks not only to provide an empirical understanding of *manaqib*-based spiritual management practices but also to propose the conceptual framework of Spiritual Value-Based Da'wah Management as a contribution to the development of *da'wah* management studies within Islamic educational institutions.

RESULTS AND DISCUSSION

Manaqib Management System

The findings indicate that the implementation of *manaqib* within the Sirnarasa Educational Environment is not regarded as an incidental religious ritual but rather as an integral component of a Da'wah Management system embedded within the institution's governance. *Manaqib* is designed as a continuous spiritual development program based on the Islamic (Hijri) calendar, allowing each session to pursue distinct spiritual learning objectives according to specific religious occasions. The entire process is systematically organized, beginning with the selection of the *manaqib* theme, the preparation of spiritual mentors and reciters, the performance of *tawassul*, *dhikr*, the recitation of *manaqib*, the explanation of its spiritual meanings, and concluding with collective supplication. Through this structured approach, *manaqib* functions not merely as a religious ritual but also as an educational mechanism that integrates worship, character development, and the strengthening of organizational culture.

The findings further reveal that each month emphasizes a different dimension of spiritual development, enabling the internalization of spiritual values to occur progressively and continuously. For example, during Muharram, *Manqobah* Nos. 39 and 40 are recited to cultivate readiness in facing life's challenges, steadfast faith, and trust in Allah's guidance and assistance. In contrast, during Ramadan, *Manqobah* Nos. 2 and 32 are selected to reinforce piety (*taqwa*), divine blessings (*barakah*), Islamic brotherhood (*ukhuwah*), and self-discipline through fasting. These findings demonstrate that the selection of *manaqib* materials is not arbitrary but is systematically aligned with the institution's annual spiritual development agenda, thereby creating a progressive and sustainable educational process.

From the perspective of Da'wah Management, the findings demonstrate the integrated implementation of the four managerial functions: planning, organizing, actuating, and evaluating. These functions are not merely administrative procedures but constitute an institutional mechanism that ensures the continuity of spiritual value internalization within the educational environment. A synthesis of the research findings regarding the *manaqib* management system is presented in Table 1.



Table 1. *Manaqib* Management System in the Sirnarasa Educational Institution

Da'wah Management Function	Implementation in Manaqib	Output
Planning	Determination of manaqib themes based on the Islamic (Hijri) calendar and spiritual development objectives	Focus on spiritual values
Organizing	Assignment of roles to spiritual mentors, manaqib reciters, and participants	Active involvement of the entire educational community
Actuating	Recitation of manaqib, dhikr, supplication (du'ā'), and religious exhortation (tausiyah)	Internalization of spiritual values
Evaluating	Continuous spiritual guidance through the practical application of religious values	Character transformation and the development of a religious organizational culture

As presented in Table 1, the planning function extends beyond merely scheduling activities; it also encompasses the formulation of spiritual development objectives to be achieved during each implementation period (Samsudin & Siregar, 2024; Fawait et al., 2024). The selection of *manaqib* themes based on the Islamic (Hijri) calendar indicates that planning is conducted contextually by considering the spiritual dynamics experienced by Muslims throughout the year. Consequently, each *manaqib* session is designed with clearly defined learning objectives that correspond to the specific spiritual values intended for internalization.

The organizing function is reflected in the clear distribution of roles among spiritual mentors, activity coordinators, *manaqib* reciters, and students. This allocation of responsibilities establishes a collaborative interaction pattern in which all members of the educational community are not merely recipients of *da'wah* but also active participants in organizing and implementing the activities (Robbins & Coulter, 2021). Such active involvement demonstrates that *manaqib* has evolved into an integral part of the institution's organizational culture, rather than remaining a formal religious program.

During the actuating stage, *manaqib* activities extend beyond the recitation of the text itself by incorporating *tawassul*, *dhikr*, collective supplication, and explanations of the meanings embedded in each *manqobah*. These findings indicate that the implementation process integrates cognitive, affective, and spiritual dimensions simultaneously (Ramadhani et al., 2019). Participants not only acquire knowledge about the lives of the Muslim saints (*awliyā'*) but are also encouraged to internalize the values embodied in these narratives and apply them in their daily lives (Lailiyah et al., 2025). Therefore, *manaqib* functions as a medium for value transformation rather than merely repeating religious symbols; it serves as a process of character formation and spiritual internalization manifested in everyday practice (Lailiyah et al., 2025; Putra et al., 2025).

The evaluating function is implemented through continuous spiritual guidance rather than formal examinations or standardized assessments. Evaluation is carried out by observing behavioral changes among members of the educational community, including increased discipline in worship, greater respect and obedience toward teachers, stronger



commitment to *khidmah* (service), enhanced social concern, and consistency in practicing Islamic teachings. This behavior-based evaluation model is commonly applied in religious character education, where habituation and exemplary conduct serve as the primary indicators of successful character development (Ruswinarsih et al., 2022). Accordingly, the success of *manaqib* is assessed primarily through character transformation and the development of a religious organizational culture rather than through cognitive achievement alone. Such an evaluation approach reflects the understanding that the effectiveness of *da'wah* lies in the gradual transformation of behavior through continuous habituation and exemplary practice.

These findings demonstrate that the *da'wah* management system within the Sirnarasa Educational Environment has evolved beyond the administrative management of religious activities. *Manaqib* functions as an organizational mechanism that integrates spiritual leadership, character development, and institutional culture into a coherent and interconnected system. These findings are consistent with Spiritual Leadership Theory, which posits that spiritual values constitute the foundation for developing organizational vision, meaning, commitment, and intrinsic motivation (Fry, 2003; Chen & Yang, 2012). Within the Sirnarasa context, these values are communicated not only through sermons or formal instruction but are systematically internalized through ritual practices that gradually shape the collective habits of the educational community.

Furthermore, this study extends the findings of ritual studies, which have traditionally viewed rituals primarily as mechanisms for identity formation, social cohesion, and individual transformation. The present findings demonstrate that, within Islamic educational institutions, ritual also performs a managerial function by serving as an instrument for cultivating and sustaining organizational culture. Through structured processes of planning, organizing, implementation, and evaluation, *manaqib* transforms spiritual values into institutional norms, shared habits, and social practices embedded in the daily lives of the educational community. Consequently, ritual should be understood not merely as a symbolic religious expression but also as an institutional strategy for establishing spiritually grounded educational governance.

These findings provide the foundation for the conceptualization of Spiritual Value-Based Da'wah Management proposed in this study. Unlike conventional *da'wah* management approaches that primarily emphasize program effectiveness, the model identified at Sirnarasa positions spiritual values as the fundamental principles guiding all managerial functions. Within this framework, *manaqib* serves as the connecting mechanism between spiritual values and managerial practices, thereby fostering an organizational culture that is religious, participatory, and sustainable. This conceptual contribution broadens the theoretical perspective of *da'wah* management by demonstrating that the success of institutional *da'wah* depends not only on the effective management of organizational programs but also on the institution's capacity to transform spiritual values into a living culture embedded throughout all educational activities.

Spiritual Values in *Manaqib*

An analysis of the entire *manaqib* sequence indicates that the spiritual values internalized through the practice do not exist merely as normative religious teachings but rather constitute an integrated system of spiritual development. These values are



progressively conveyed through the recitation of *Sūrat al-Fātiḥah*, *tawassul*, *dhikr*, supplication (*du'ā'*), the recitation of *manaqib*, and explanations of the spiritual meanings associated with each stage. Every stage serves an educational function by fostering spiritual awareness, strengthening the relationship between human beings and Allah SWT, shaping personal character, promoting social responsibility, and cultivating a religious culture within the educational environment. Based on the thematic analysis, the spiritual values embedded in *manaqib* can be synthesized into six major categories, as presented in Table 2.

Table 2. Spiritual Values Embedded in *Manaqib*

Spiritual Theme	Emerging Values
Theological Values	Tawḥīd (belief in the Oneness of God), Taqwā (God-consciousness), Maḥabbah (love for Allah and His Messenger)
Personal Values	Ikhhlās (sincerity), Istiqāmah (steadfastness), Tawakkul (trust in Allah), Ṣabr (patience), Muḥāsabah (self-reflection)
Moral Values	Akhlāq al-Karīmah (noble character), Tawāḍu' (humility), Amānah (trustworthiness)
Social Values	Ukhuwah (Islamic brotherhood), Khidmah (service), Birr al-Wālidayn (devotion to parents), Social Responsibility
Leadership Values	Exemplary Leadership, Responsibility, Dedication
Transformational Values	Tazkiyat al-Nafs (spiritual purification), Murāqabah (awareness of Allah's presence), Insān Kāmil (the complete/perfected human being)

Table 2 showed that theological values constitute the primary foundation of the entire *manaqib*-based spiritual development system. The values of tawḥīd (belief in the Oneness of God), taqwā (God-consciousness), and maḥabbah (love for Allah SWT and the Prophet Muhammad SAW) serve as the guiding principles for all *da'wah* and educational activities. The entire ritual sequence begins with *tawassul*, the recitation of *Sūrat al-Fātiḥah*, and supplication (*du'ā'*) as a means of strengthening the vertical relationship (*ḥablum min Allāh*) before participants are guided toward the cultivation of social and moral values. These findings indicate that spirituality in *manaqib* is constructed through theological awareness, which becomes the source of motivation and meaning for all educational activities (Mulyani et al., 2024). Accordingly, theological values function not merely as the content of *da'wah* but also as the epistemological foundation for the governance of Islamic educational institutions.

The second category consists of personal values, including sincerity (*ikhhlās*), steadfastness (*istiqāmah*), trust in Allah (*tawakkul*), patience (*ṣabr*), and self-reflection (*muḥāsabah*). The findings demonstrate that these values are cultivated through regular participation in *manaqib*, reflection on the lives of the Muslim saints (*awliyā'*), and contemplation of the spiritual experiences gained throughout the activities (Lailiyah et al., 2025). Personal development is therefore directed not merely toward the acquisition of religious knowledge but also toward strengthening participants' self-control, consistency in



worship, and awareness of the importance of continuous self-evaluation in everyday life. Consequently, *manaqib* functions as a medium for character formation by emphasizing transformation at the level of the individual before it is expressed in social behavior (Ramadhani et al., 2019).

The third category comprises moral values, represented by *akhlāq al-karīmah* (noble character), *tawāḍuʿ* (humility), and *amānah* (trustworthiness). These values provide the ethical foundation for interactions among students, educators, and spiritual mentors (Mashuri et al., 2021). The narratives of the saints presented during *manaqib* offer exemplary role models whose conduct becomes a behavioral reference for members of the educational community. Moral values are therefore transmitted not merely through instructional approaches but through participants' identification with exemplary spiritual figures, encouraging them to embody humility, honesty, and responsibility in their daily lives (Ananda et al., 2022). These findings indicate that the educational function of *manaqib* emphasizes value internalization rather than the mere transfer of religious knowledge.

Beyond fostering individual character, *manaqib* also promotes social values, including *ukhuwah* (Islamic brotherhood), *khidmah* (service), *birr al-wālidayn* (devotion to one's parents), and social responsibility. Throughout the implementation of *manaqib*, participants engage not only in individual acts of worship but also in collective interactions that nurture solidarity, mutual respect, and a spirit of service. The value of *khidmah* is particularly significant because it positions service to teachers, educational institutions, and society as an integral component of spiritual practice. Thus, the spirituality cultivated through *manaqib* is not individualistic in nature but is oriented toward strengthening social solidarity and collective responsibility within the educational community.

Another notable finding is the emergence of leadership values, including exemplary conduct, responsibility, and dedication. These values develop through the active participation of spiritual mentors, teachers, and students throughout the entire *manaqib* process. Leadership is understood not as a formal organizational position but as the capacity to inspire others through exemplary behavior, discipline, and service. In this context, spiritual mentors serve as central figures who connect Sufi values with everyday educational practices, enabling organizational culture to be shaped through role modeling rather than administrative control alone. These findings suggest a strong relationship between spiritual values and the development of servant leadership within Islamic educational institutions.

The final category consists of transformational values, encompassing *tazkiyat al-nafs* (spiritual purification), *murāqabah* (awareness of Allah's constant presence), and the formation of the *insān kāmil* (the complete or perfected human being). These values indicate that the ultimate objective of *manaqib* is not merely to enhance formal religious observance but to foster comprehensive transformation in the ways individuals think, behave, and act. *Tazkiyat al-nafs* encourages the purification of the soul from negative traits, *murāqabah* cultivates continuous awareness of Allah in every aspect of life, while the concept of *insān kāmil* represents the ideal of holistic human development that integrates spiritual, intellectual, moral, and social dimensions. Accordingly, the *manaqib* development process is inherently transformative because it simultaneously connects individual transformation with organizational cultural transformation.



The findings further reveal that these six categories of spiritual values do not develop independently but rather reinforce one another in shaping a religious institutional culture. Theological values provide the foundation for personal character formation; personal character gives rise to moral conduct; moral conduct strengthens social relationships; social relationships foster service-oriented leadership; and the integration of these dimensions ultimately leads to the spiritual transformation of the educational community. This interconnected pattern demonstrates that *manaqib* functions as a comprehensive mechanism for value internalization, linking individual, social, and institutional dimensions within a continuous system of spiritual development.

These findings reinforce the conceptualization of Spiritual Value-Based Da'wah Management proposed in this study. Unlike conventional *da'wah* management approaches, which generally position spiritual values as the ultimate outcome of *da'wah* programs, the present findings demonstrate that spiritual values constitute the foundational principles guiding every managerial function. Planning is directed by the objective of internalizing spiritual values; organizing aims to create a participatory religious environment; the implementation of ritual serves as a medium for character transformation; and evaluation focuses on behavioral change and the development of organizational culture.

Accordingly, *manaqib* functions not merely as a religious ritual but as an institutional mechanism that transforms the values of tawḥīd, maḥabbah, taqwā, ikhlās, ukhuwah, khidmah, and tazkiyat al-nafs into a living organizational culture within the Sirnarasa Educational Environment. This model extends the theory of *Da'wah Management* by demonstrating that the effectiveness of Islamic educational governance depends not only on managerial functions but also on the institution's capacity to establish spiritual values as the fundamental principles underlying all management processes. Therefore, the proposed Spiritual Value-Based Da'wah Management model represents the principal conceptual contribution of this study and offers a new paradigm for the development of spiritually grounded *Da'wah Management*.

CONCLUSION

This study demonstrates that *manaqib* within the Sirnarasa Educational Environment constitutes an integral component of a Da'wah Management system that is systematically designed through the managerial functions of planning, organizing, actuating, and evaluating to foster the institution's spiritual culture. The implementation of *manaqib* serves not only as a religious ritual but also as an educational mechanism that integrates spiritual development, character formation, and the strengthening of organizational culture. The findings identify six categories of spiritual values that underpin this developmental process: theological values, personal values, moral values, social values, leadership values, and transformational values. These six categories are continuously internalized through the *manaqib* program, thereby cultivating religious behavior, organizational commitment, discipline, service, and social responsibility among members of the educational community.



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