

E-ISSN: 3031-9870

https://journal.antispublisher.com/index.php/ijmi

# DIMENSIONS OF FILOSOFIS IN THE MANAGEMENT OF ISLAM: CHALLENGES AND OPPORTUNITIES

Nur Faizah<sup>1</sup>, Zainuddin<sup>2</sup>, Mutmainnah<sup>3</sup>
<sup>1,3</sup> Sekolah Tinggi Agama Islam Al-Muntahy,
<sup>2</sup>UIN Maulana Malik Ibrahim Malang

#### Abstrak

This study aims to explore the opportunities and challenges in integrating philosophical values such as justice, honesty, responsibility, and spirituality in Islamic educational management. Using a qualitative approach and case study design, data were collected through in-depth interviews, participant observation, and document analysis from several Islamic educational institutions. The results of the study indicate that resistance to change, limited resources, lack of understanding, and minimal community support are the main challenges faced in implementing philosophical values. However, there is a great opportunity to develop more inclusive and ethical educational management through increasing awareness and education about philosophical values, developing a value-based curriculum, and strengthening the commitment of educational leaders and community participation. The implications of this study indicate that with the right strategies, Islamic educational institutions can overcome these obstacles and improve the quality of their educational management. This study makes a significant contribution to the literature on Islamic educational management and offers practical guidance for educational institutions in integrating philosophical values into their daily management policies and practices.

*Keywords*: Islamic Education Management, Philosophical Values, Value Integration.

Nur Faizah;

E-mail: Faizahasan113355@gmail.com



## Introduction

Islamic education plays an important role in shaping the character and morals of students [1]; [2]. In this context, Islamic education management has a great responsibility to ensure that philosophical values such as justice, honesty, responsibility, and spirituality are effectively integrated into every aspect of education management [3]; [4]. The need to integrate these values is increasingly pressing amid the challenges of globalization and modernization that often shift the focus of education from character development to mere academic achievement. Based on the theory of education management, the implementation of philosophical values in education management can improve the quality of education holistically, as demonstrated by Robbins and Coulter (2018) in their theory on value management [5].

The importance of philosophical values in education is also affirmed by Noddings (2013) which states that education based on the values of justice and honesty not only forms successful learners, but also individuals who are integrated and responsible. Furthermore, a study by Sergiovanni (2007) shows that educational institutions that promote spiritual values tend to be more successful in creating a conducive and inclusive

learning environment [7]; [8]. These theories provide a strong foundation for the importance of integrating philosophical values into the management of Islamic education.

A study by Al-Kandari and Al-Suwailan (2020) in the "Journal of Educational Administration" highlights the importance of integrity and responsibility in the management of education in Islamic schools [9]; [10]. This research found that these values significantly contribute to the creation of a positive learning environment and support the development of the character of the student. However, the study also notes that a lack of understanding of these values among school staff often hampers their implementation.

Another study by Hassan and Noor (2021) published in the "International Journal of Islamic and Middle Eastern Finance and Management" examines the influence of spirituality in Islamic education management [11]; [12]. Research results show that the integration of spiritual values into education management improves staff satisfaction and student academic performance. However, the study also notes that resource constraints often hinder institutions' ability to implement policies based on spiritual values consistently.

Although previous theories and research have emphasized the importance of philosophical values in education, the implementation of these values into the management of Islamic education still faces many challenges [13]. Such challenges include resistance to change, limited resources, lack of understanding, disagreement in interpretation, a lack of commitment from educational leaders, and minimal community support. These challenges hamper the ability of Islamic educational institutions to effectively integrate philosophical values into management policies and practices [14]; [15]. The main objective of this study is to identify and explore opportunities that can be exploited to develop more effective management of Islamic education based on philosophical values [16];[17]. The research also aims to address the challenges faced in the implementation of philosophy values, such as resistance to change, limited resources, lack of understanding, discrepancy in interpretation, the lack of commitment of educational leaders, and minimal community support [18];[19]. In addition, the study aims to develop practical strategies that can be used by Islamic educational institutions to integrate philosophical values into day-to-day management policies and practices.

By achieving these objectives, the research is expected to make a significant contribution to the literature of Islamic education management and provide practical guidance to educational institutions in implementing philosophical values effectively. The research is also expected to help create an educational environment that focuses not only on academic achievement but also on the development of the character and morality of pupils, in accordance with religious Islamic values [21].

This research offers a high level of innovation with its comprehensive approach to the integration of philosophical values in the management of Islamic education [17]; [22]. The novelty of this research lies in the exploration of practical opportunities to address the challenges encountered in the implementation of filosofic values [19], which have not been much discussed in previous researches. This research is also unique in that it combines the theory of education management with Islamic philosophical values,

providing a holistic perspective that is relevant to today's educational context. The uniqueness of this research also lies in its evidence-based approach and focuses on developing practical strategies to create more inclusive, ethical, and philosophical values-based education management.

## Methodology

The study uses a qualitative research design with a case study approach [23]. This approach was chosen because it enabled researchers to gain an in-depth understanding of the phenomenon being studied, namely the integration of philosophical values into Islamic education management [24]. The case studies will be focused on several different Islamic educational institutions to identify common patterns as well as variations in the implementation of filosofic values.

# **Data Collection Techniques**

Data is collected through several techniques, including in-depth interviews, participatory observations, and document analysis [25]; (Deterding, N. et al 2021). Indepth interviews were conducted with education leaders, faculty staff, and members of the educational community to get their perspective on the implementation of philosophical values in education management. The interviews were designed semistructured to allow flexibility in the exploration of relevant topics [26]. Participatory observations were carried out in an educational institution's environment to directly observe how philosophical values are integrated into everyday practice, including in the interaction between staff and students, as well as in management and administrative activities [27]. The analysis of documents involves an examination of policies, guidelines, and other official documents of educational institutions that are the subject of research [25];[28]. These documents provide additional information on how philosophical values are articulated in institutional policies and procedures.

#### **Data Analysis**

Data analysis is carried out through a thematic analysis approach, which allows researchers to identify key themes emerging from the collected data [29]. The analysis process begins with the transcription of the interview and the observation record, which is then followed by repeated readings to understand the content and context [30]. Subsequently, the researchers conducted open encoding to identify meaning units relevant to research [31]. These codes were then grouped into larger themes, reflecting the major philosophical dimensions integrated into education management [32][33]. These themes were further analyzed to understand the relationships between the various factors affecting the implementation of philosophy values and identify opportunities and challenges facing educational institutions.

The validity and reliability of data is guaranteed through triangulation, which involves the use of various data sources and data collection techniques to confirm findings [33]. Triangulation allows researchers to verify the consistency of information obtained from interviews, observations, and documents [33]; [34]. In addition, the researchers also conducted member checks with respondents to ensure that the interpretation of the data was accurate and in line with their experience and views [35].

Using qualitative research design, comprehensive data collection techniques, and systematic data analysis, the research is expected to provide in-depth insight into the integration of philosophical values into Islamic education management and identify practical strategies to address the challenges faced. Data analysis is carried out through a thematic analysis approach, which allows researchers to identify key themes emerging from the collected data [29]. The analysis process begins with the transcription of the interview and the observation record, which is then followed by repeated readings to understand the content and context [30]. Subsequently, the researchers conducted open encoding to identify meaning units relevant to research [31]. These codes were then grouped into larger themes, reflecting the major philosophical dimensions integrated into education management [32], [33]. These themes were further analyzed to understand the relationships between the various factors affecting the implementation of philosophy values and identify opportunities and challenges facing educational institutions.

The validity and reliability of data is guaranteed through triangulation, which involves the use of various data sources and data collection techniques to confirm findings [33]. Triangulation allows researchers to verify the consistency of information obtained from interviews, observations, and documents [33], [34]. In addition, the researchers also conducted member checks with respondents to ensure that the interpretation of the data was accurate and in line with their experience and views [35].

Using qualitative research design, comprehensive data collection techniques, and systematic data analysis, the research is expected to provide in-depth insight into the integration of philosophical values into Islamic education management and identify practical strategies to address the challenges faced.

# **Results and Discussion**

# The Philosophical Dimension in Islamic Education Management

Knowledge of philosophical values such as justice, honesty, responsibility, and spirituality is essential in the management of Islamic education.

At our university, the philosophical values underlying education management include justice, honesty, responsibility, and compassion. These values are reflected in management policies and practices, ranging from staff recruitment to the curriculum taught. We strive to create a fair and inclusive environment for all parties (Dr.Ahmd-27).

We apply values such as integrity, collaboration, and spirituality in every aspect of management. Every decision is made based on these principles, from financial management to curriculum development. We also strive to educate students to internalize these values in everyday life. (Ustd.Nrl-26).

The main philosophical dimensions to integrate are ethical values, such as justice, wisdom, and goodness. Besides, it is also important to promote spiritual values, which include awareness of relationship with God and social responsibility. (Prof.Hdyt-25)

The philosophical values of Islamic education management show the importance of principles such as justice, honesty, responsibility, and spirituality in shaping an inclusive and meaningful educational environment. The philosophical values underlying university education management include justice, honesty, responsibility,

and compassion. These values are reflected in management policies and practices, ranging from staff recruitment to curriculum development. The university strives to create a fair and inclusive environment for all parties, showing that good management of education focuses not only on administrative aspects but also on building the character and morality of its community.

Meanwhile, values such as integrity, collaboration, and spirituality are applied in every aspect of madrasah management. Every decision is made based on these principles, from financial management to curriculum development [41] [42]. In addition, the madrasah endeavours to educate students to internalize these values in everyday life. It shows a holistic approach in education management that not only pursues academic achievement but also forms a good character in students.

The main philosophical dimensions that must be integrated into the management of Islamic education are ethical values such as justice, wisdom, and goodness. In addition, it is also important to promote the values of spirituality, which include awareness of relationship with God and social responsibility [45]; [46]. It emphasized that Islamic education should integrate moral and spiritual aspects, not just focus on academic development.

Thus, there are various challenges in integrating philosophical values, such as resistance to change and resource constraints, strong commitment of educational leaders and community support can be the key to achieving them. The implementation of these values in management policies and practices creates an educational environment that focuses not only on academic achievement but also on character and moral development [21]. It shows that philosophical values can be a strong foundation for the development of more effective and ethical Islamic education management [17];[16].

Table 1. Challenges and Solutions in Integrating Philosophical Values

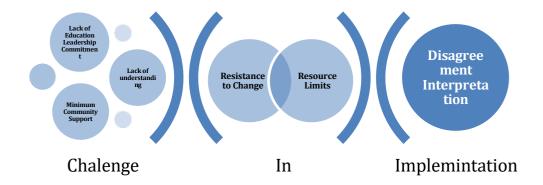
Challenge	Description	Overcoming Solution
Resistance to Change	Resistance from those who are already comfortable with the old system and lack of acceptance of the new values	<ol> <li>Continuing education and training to raise awareness and understanding.</li> <li>Create open dialogue and communication between management and staff</li> </ol>
Resource Limits	Limitations in terms of financial, facilities, and material support for applying philosophical values	3. Search for alternative sources of funding, such as grants and donations. Optimize the use of existing resources efficiently.
Lack of understanding	Lack of understanding of the importance of philosophical values in education management among staff and leaders	<ul> <li>4. Training programmes and workshops on philosophical values in education.</li> <li>5. Educate staff and leaders through literature and case studies</li> </ul>
Disagreement Interpretation	Differences in interpretation of the application of	6. Clear standardization of policies and procedures

	philosophical values cause confusion and inconsistency	based on philosophical values.
Commitment of the Education Leader	The lack of strong commitment of educational leaders to implement and support philosophical values	7. Developing leadership based on philosophical values ensuring that leaders have a vision that is in line with those values.
Community Support	Minimum support from the surrounding community, including the parents and the community, in implementing these values.	8. Involve the community in the decision-making process. Build partnerships with local organizations and community figures to get support.

## Challenges in Implementation

The challenges in the implementation of philosophical values in the management of Islamic education include, first, resistance to how change impedes the adoption of more inclusive and ethical philosophy values into everyday decision-making and practices [48]. Second, limited resources often impede the ability of institutions to enforce policies that are consistent with philosological values, especially in the context of curriculum development and educational facilities [17]; [3]. Third, lack of understanding can lead to inconsistent implementation or even misinterpretation of the philosophies in day-to-day management practice [49]. Fourthly, disagreement in interpretation can reduce the effectiveness of the Philosophical Values in creation [16]. Fifth, the lack of strong commitment of educational leaders can hinder efforts to make philosophical values an integral part of the institutional culture [50]. Sixth, minimal community support hinders institutional efforts to integrate philosophy values into management policies and practices [51].

Table 1. Challenges in the Implementation of Philosophical Values in Islamic Education Management

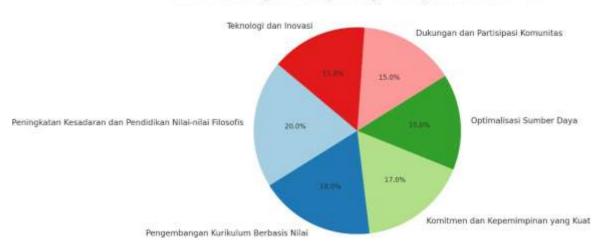


These challenges show that the implementation of philosophical values in the management of Islamic education requires a comprehensive and strategic approach[24].

Sustainable education and training, open communication, and a strong commitment from all stakeholders are essential to address these challenges and create a more inclusive, ethical, and strong philosophical values-based educational environment [52]. Opportunities for Development Several opportunities can be exploited for the development of more effective Islamic education management based on philosophy values [17];[16]. Increased awareness and education of philosophies, value-based curriculum development, robust commitment and leadership, resource optimization, community support and participation, and the use of technology and innovation are some of the opportunities that can be taken to those goals [53].

Diagram 1. Presentation of Opportunities for Islamic Education Management Development

Persentase Peluang untuk Pengembangan Manajemen Pendidikan Islam



Identifying opportunities that can be exploited for the development of more effective Islamic education management based on philosophical values [54];[17]. Increased awareness and education of philosophy values, development of value-based curricula, strong commitment and leadership, optimization of resources, support and participation of communities, and the utilization of technology and innovation is several opportunities which can be taken for achieving these goals [53]. With the exploitation of these opportunities, educational institutions can create an environment that is focused not only on academic achievement but also on strong character and moral development [55]; [21]

### Conclusion

This research reveals that the integration of philosophical values such as justice, honesty, responsibility, and spirituality in the management of Islamic education is essential to creating a holistic educational environment. The findings show that despite significant challenges such as resistance to change, resource constraints, lack of understanding, and minimal community support, there are still great opportunities to develop more inclusive and ethical education management. The identified strategies include raising awareness and education about philosophical values, developing a value-based curriculum, as well as strengthening the commitment of educational leaders

and community participation. By optimizing the use of resources and using technology, Islamic educational institutions can overcome existing barriers and improve the quality of their education management.

For further research, it is recommended that further studies be carried out involving more educational institutions and variations of geographical contexts to obtain a more comprehensive picture. Quantitative research can also be developed to measure the specific impact of the implementation of philosophical values on academic achievement and student character development. Furthermore, it is important to study further the role of technology in supporting the integration of philosophical values into education management, as well as how technology can be used to overcome resource constraints. The longitudinal study will also provide insight into how changes in values-based management policies and practices affect educational institutions in the long term.

#### References

- [1] R. Rusli and N. Nurdin, "Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits," *Educ. Inf. Technol.*, vol. 27, no. 3, pp. 4117-4140, 2022, doi: 10.1007/s10639-021-10779-7.
- [2] Zubairi Muzakki and N. Nurdin, "Formation of Student Character in Islamic Religious Education," *EDUKASIA J. Pendidik. dan Pembelajaran*, vol. 3, no. 3, pp. 937-948, 2022, doi: 10.62775/edukasia.v3i3.219.
- [3] H. Mulang and A. H. P. K. Putra, "Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia," *Golden Ratio Soc. Sci. Educ.*, vol. 3, no. 1, pp. 01-13, 2023, doi: 10.52970/grsse.v3i1.105.
- [4] I. Ismail, "Character Education Based on Religious Values: an Islamic Perspective," *Ta'dib J. Pendidik. Islam*, vol. 21, no. 1, pp. 41-58, 2016, doi: 10.19109/td.v21i1.744.
- [5] N. Hussain, A. ul Haque, and A. Baloch, "Journal of Yasar University: Special Issue on Business and Organization Research Management Theories: The Contribution of Contemporary Management Theorists in Tackling Contemporary Management Challenges," *Spec. Issue Bus. Organ. Res.*, vol. 14, no. November, pp. 156-169, 2019.
- [6] D. E. Ashton, "Education in Religion," *Relig. Educ. Early Years*, pp. 21-38, 2021, doi: 10.4324/9780203073483-6.
- [7] E. Óskarsdóttir, V. Donnelly, M. Turner-Cmuchal, and L. Florian, "Inclusive school leaders their role in raising the achievement of all learners," *J. Educ. Adm.*, vol. 58, no. 5, pp. 521-537, 2020, doi: 10.1108/JEA-10-2019-0190.
- [8] H. Asari, A. Mukti, and S. Nasution, "The Implementation of Inclusive Islamic Religion Education in Sibolga State Senior High School," *Int. J. Educ. Vocat. Stud.*, vol. 2, no. 11, pp. 900-907, 2020, doi: 10.29103/ijevs.v2i11.2908.
- [9] M. C. Brooks and A. Mutohar, "Islamic school leadership: a conceptual framework," *J. Educ. Adm. Hist.*, vol. 50, no. 2, pp. 54-68, 2018, doi: 10.1080/00220620.2018.1426558.
- [10] K. Arar and K. Haj-Yehia, "Perceptions of educational leadership in medieval Islamic thought: a contribution to multicultural contexts," *J. Educ. Adm. Hist.*, vol. 50, no. 2, pp. 69-81, 2018, doi: 10.1080/00220620.2017.1413341.
- [11] P. M. Magolda, "Doing Case Study Research: A Practical Guide for Beginning

- Researchers (review)," *J. Coll. Stud. Dev.*, vol. 48, no. 1, pp. 123-125, 2007, doi: 10.1353/csd.2007.0003.
- [12] F. Authors, "International Journal of Islamic and Middle Eastern Finance and Management," *Manag. Financ.*, vol. 34, no. 10, 2008, doi: 10.1108/mf.2008.00934jaa.001.
- [13] D. Ilham, "Challenge of Islamic Education and How to Change," *Int. J. Asian Educ.*, vol. 1, no. 1, pp. 09-20, 2020, doi: 10.46966/ijae.v1i1.16.
- [14] A. Fandir, "Transformation of Islamic Education: Implementation of Technological Innovation in Education Management," *J. Ilm. Mandala Educ.*, vol. 10, no. 1, p. 187, 2024, doi: 10.58258/jime.v10i1.6625.
- [15] Khozin and Umiarso, "The philosophy and methodology of islam-science integration: Unravelling the transformation of indonesian islamic higher institutions," *Ulumuna*, vol. 23, no. 1, pp. 135-162, 2019, doi: 10.20414/ujis.v23i1.359.
- [16] M. Tolchah and M. A. Mu'ammar, "Islamic education in the globalization era; challenges, opportunities, and contribution of islamic education in indonesia," *Humanit. Soc. Sci. Rev.*, vol. 7, no. 4, pp. 1031-1037, 2019, doi: 10.18510/hssr.2019.74141.
- [17] B. Uyuni and M. Adnan, "The Challenge of Islamic Education in 21st Century," *SALAM J. Sos. dan Budaya Syar-i*, vol. 7, no. 11, pp. 1101-1120, 2020, doi: 10.15408/sjsbs.v7i12.18291.
- [18] J. Wolff, "a Précis of Ethics and Public Policy," New Ser., vol. 4, no. 5, pp. 3-6, 2014.
- [19] K. Bednar and S. Spiekermann, "Eliciting Values for Technology Design with Moral Philosophy: An Empirical Exploration of Effects and Shortcomings," *Sci. Technol. Hum. Values*, vol. 49, no. 3, pp. 611-645, 2024, doi: 10.1177/01622439221122595.
- [20] T. Sanyoto, N. Fadli, R. Irfan Rosyadi, and M. Muthoifin, "Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 30-41, 2023, doi:10.61455/sujiem.v1i01.31.
- [21] W. H. Jeynes, "A Meta-Analysis on the Relationship Between Character Education and Student Achievement and Behavioral Outcomes," *Educ. Urban Soc.*, vol. 51, no. 1, pp. 33-71, 2019, doi: 10.1177/0013124517747681.
- [22] D. Puad, "Integration of Islamic Values on Social Studies Education Madrasah Tsanawiyah Al Musaddadiyah Garut," *Int. J. Pedagog. Soc. Stud.*, vol. 7, no. 1, pp. 19-30, 2022, doi: 10.17509/ijposs.v7i1.43041.
- [23] Y. Rashid, A. Rashid, M. A. Warraich, S. S. Sabir, and A. Waseem, "Case Study Method: A Step-by-Step Guide for Business Researchers," *Int. J. Qual. Methods*, vol. 18, pp. 1-13, 2019, doi: 10.1177/1609406919862424.
- [24] M. S. Ramadhina and K. E. Wardhana, "Integration of Philosophy in the Implementation of Islamic Education Management from the Perspective of the Quran," pp. 1-11, 2024.
- [25] S. L. Dalglish, H. Khalid, and S. A. McMahon, "Document analysis in health policy research: The READ approach," *Health Policy Plan.*, vol. 35, no. 10, pp. 1424-1431, 2020, doi: 10.1093/heapol/czaa064.
- [26] N. Naz, F. Gulab, and N. Aslam, "Development of Qualitative Semi-Structured Interview Guide for Case Study Research," *Compet. Soc. Sci. Res. J.*, vol. 3, no. 2, pp. 42-52, 2022.
- [27] J. M. Chevalier and D. J. Buckles, *Participatory Action Research: Theory and Methods for Engaged Inquiry*, no. April. 2019. doi: 10.4324/9781351033268.

- [28] K. Karppinen and H. Moe, "Texts as Data I: Document Analysis," *Palgrave Handb. Methods Media Policy Res.*, pp. 249-262, 2019, doi: 10.1007/978-3-030-16065-4\_14.
- [29] M. Vaismoradi and S. Snelgrove, "Theme in qualitative content analysis and thematic analysis," *Forum Qual. Sozialforsch.*, vol. 20, no. 3, 2019, doi: 10.17169/fqs-20.3.3376.
- [30] S. Statham, "Developing Analysis," *Crit. Discourse Anal.*, pp. 56-75, 2022, doi: 10.4324/9780429026133-5.
- [31] M. Williams and T. Moser, "The Art of Coding and Thematic Exploration in Qualitative Research," *Int. Manag. Rev.*, vol. 15, no. 1, pp. 45-55, 2019.
- [32] J. Fereday and E. Muir-Cochrane, "Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development," *Int. J. Qual. Methods*, vol. 5, no. 1, pp. 80-92, 2006, doi: 10.1177/160940690600500107.
- [33] A. Bans-Akutey and B. M. Tiimub, "Triangulation in Research," *Acad. Lett.*, no. October, 2021, doi: 10.20935/al3392.
- [34] K. da S. Santos, M. C. Ribeiro, D. E. U. de Queiroga, I. A. P. da Silva, and S. M. S. Ferreira, "The use of multiple triangulations as a validation strategy in a qualitative study," *Cienc. e Saude Coletiva*, vol. 25, no. 2, pp. 655-664, 2020, doi: 10.1590/1413-81232020252.12302018.
- [35] M. Brear, "Process and Outcomes of a Recursive, Dialogic Member Checking Approach: A Project Ethnography," *Qual. Health Res.*, vol. 29, no. 7, pp. 944-957, 2019, doi: 10.1177/1049732318812448.
- [36] A. Info, "Edu Spectrum," vol. 1, no. 1, pp. 15-27, 2024.
- [37] R. A. Buchanan *et al.*, "Philosophy of education in a new key: Exploring new ways of teaching and doing ethics in education in the 21st century," *Educ. Philos. Theory*, vol. 54, no. 8, pp. 1178-1197, 2022, doi: 10.1080/00131857.2021.1880387.
- [38] I. Franco, O. Saito, P. Vaughter, J. Whereat, N. Kanie, and K. Takemoto, "Higher education for sustainable development: actioning the global goals in policy, curriculum and practice," *Sustain. Sci.*, vol. 14, no. 6, pp. 1621-1642, 2019, doi: 10.1007/s11625-018-0628-4.
- [39] R. G. Tharp, P. Estrada, S. S. Dalton, and L. A. Yamauchi, "Teaching transformed: Achieving excellence, fairness, inclusion, and harmony," *Teach. Transform. Achiev. Excell. Fairness, Inclusion, Harmon.*, vol. 4, no. 3, pp. 1-274, 2018, doi: 10.4324/9780429496943.
- [40] M. Sadri, F. Ananda, and S. Siregar, "Madrasah Management Model in Langkat District Based on Islamic Spiritual Entrepreneurship," *Budapest Int. Res. Critics Inst. Humanit. Soc. Sci.*, vol. 4, no. 1, pp. 336-347, 2021, doi: 10.33258/birci.v4i1.1611.
- [41] D. M. P. M. S. (2022 edition) Ngwenya, Global and Southern African Perspectives Principles of Managerial Finance Third edition CJ Zutter / SB Smart.
- [42] S. A. Finkler, D. L. Smith, T. D. Calabrese, and P. M. Robert, "Financial management for public, health, and not-for-profit organizations," *Sage*, vol. 53, no. 9, p. 970, 2008.
- [43] P. Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa J. Pendidik. Islam*, vol. 12, no. 2, pp. 197-228, 2019, doi: 10.21580/nw.2018.12.2.2397.
- [44] I. Dekawati, "Character development is the process of education in an educational institution both at the level of elementary education, secondary education, and higher education is very dependent on the curriculum, educators, facilities, and infrastructure as well as," *Int. J. Educ. Manag. Innov.*, vol. 1, no. 2, p. 109, 2020.

- [45] P. I. Rahmawati, M. Jiang, A. Law, A. S. Wiranatha, and T. DeLacy, "Spirituality and corporate social responsibility: an empirical narrative from the Balinese tourism industry," *J. Sustain. Tour.*, vol. 27, no. 1, pp. 156-172, 2019, doi: 10.1080/09669582.2018.1513006.
- [46] P. E. King, "Religion and identity: The role of ideological, social, and spiritual contexts," *Appl. Dev. Sci.*, vol. 7, no. 3, pp. 197-204, 2003, doi: 10.1207/S1532480XADS0703\_11.
- [47] M. Alanoglu, S. Aslan, and S. Karabatak, "Do teachers' educational philosophies affect their digital literacy? The mediating effect of resistance to change," *Educ. Inf. Technol.*, vol. 27, no. 3, pp. 3447-3466, 2022, doi: 10.1007/s10639-021-10753-3.
- [48] A. Pahrudin, Wakidi, and V. Anggini, "Curriculum Development Management of Islamic Education in The Internet of Things Era," *J. Penelit. Pendidik. Islam*, vol. 11, no. 2, pp. 150-167, 2023.
- [49] A. S. Pilo, "Strategies for effective school principal leadership and management practices in integrated Muslim schools," 2023.
- [50] E. ElKaleh, "Leadership curricula in UAE business and education management programmes: A Habermasian analysis within an Islamic context," *Int. J. Educ. Manag.*, vol. 33, no. 6, pp. 1118-1147, 2019, doi: 10.1108/IJEM-10-2016-0220.
- [51] T. Vieira Nunhes, M. Bernardo Vilamitjana, and O. José Oliveira, "Title: Guiding principles of Integrated Management Systems: towards unifying a starting point for researchers and practitioners Guiding principles of Integrated Management Systems: towards unifying a starting point for researchers and practitioners," *J. Clean. Prod.*, vol. 210, pp. 977-933, 2019.
- [52] Y. J. Purnomo, Siminto, and A. M. A. Ausat, "The Role of Value-Based Leadership in Shaping an Organizational Culture that Supports Sustainable Change," *J. Contemp. Adm. Manag.*, vol. 2, no. 1, pp. 430-435, 2024, doi: 10.61100/adman.v2i1.165.
- [53] S. S. Yusufali, "A Values-Based, Holistic Approach towards School Mission in a US Islamic School," 2021.
- [54] I. Ismail, H. Ali, and K. Anwar Us, "Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia: Self-Concept, System, Tradition, Culture. (Literature Review of Islamic Education Management)," *Dinasti Int. J. Manag. Sci.*, vol. 3, no. 3, pp. 407-437, 2022, doi: 10.31933/dijms.v3i3.1088.
- [55] B. Singh, "Character education in the 21st century," *J. Soc. Stud.*, vol. 15, no. 1, pp. 1-12, 2019, doi: 10.21831/jss.v15i1.25226.