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Strengthening Values in Islamic Educational Management Through the Spirituality of Education Practitioners

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Abstract

Islamic educational management continues to face challenges in integrating spiritual values into professional and sustainable institutional practices. One spiritual practice that has developed within Islamic educational environments is *dalā'il khairāt* (guide to goodness), which functions not only as a religious ritual but also as a medium for shaping managerial values and character among education practitioners. This study aims to explore how Islamic education practitioners understand, experience, and implement the spiritual practice of *dalā'il khairāt* to shape the values of Islamic educational management. This study employs a qualitative approach. Data were collected through in-depth interviews and document analysis involving administrators, educators, and foundation managers who actively practice *dalā'il khairāt* in Kudus and its surrounding areas. The data were analyzed using thematic

analysis to identify patterns of meaning and managerial values emerging from spiritual practices. The findings indicate that *dalā'il khairāt* practices contribute to the development of commitment, discipline, responsibility, and integrity among Islamic educational managers. These values are reflected in more effective, accountable, and transparent institutional management. In addition, the practices strengthen practitioners' mental resilience and emotional balance among as they carry out their managerial roles. The study suggests that integrating *dalā'il khairāt* into Islamic educational management can reinforce a value-based organizational culture and support sustainable governance in Islamic educational institutions.

Keyword: *Dalā'il Khairāt* Practice, Islamic Educational Management, Spiritual-Based Leadership, Value-Oriented Organizational Culture, Managerial Character Formation

A. Introduction

Islamic educational management refers to the process of planning, organizing, directing, and supervising educational activities within Islamic institutions such as *pesantren* (Islamic boarding school) and *madrasah* (Islamic schools) to create effective and efficient learning environments. Islamic educational management is open to integrating Islamic values as the foundation of its development. In the Indonesian context, Islam has developed as an ethical and sociocultural system that shapes educational practices within the world's largest Muslim-majority population.

Islamic educational management internalizes the values of *īmān* (inner belief), *Islām* (outer practice), and *iḥsān* (spiritual excellence) in the educational process to produce intellectually capable, morally upright, and spiritually grounded generations [1].

[1] Agus Sujarwo, "Implementasi Manajemen Pendidikan Islam Berbasis Karakter: Strategi Pembangunan Karakter Siswa di Madrasah", *EDUKASIA: Jurnal Pendidikan dan Pembelajaran*, 5 (2024), pp. 2060.

In Islamic teachings, *īmān*, *Islām*, and *iḥsān* serve as foundational pillars of character formation grounded in monotheism and noble conduct. The value of *īmān* strengthens spiritual conviction, *Islām* regulates behavior in accordance with the Sharīʿah, and *iḥsān* encourages individuals to perform good deeds consciously and sincerely [2].

Pesantren and *madrasah* have demonstrated effectiveness in internalizing Islamic values through holistic educational approaches. One spiritual practice that has developed within Islamic educational environments is *dalāʾil khairāt*, which is cultivated through consistent worship practices [3]. *Dalāʾil khairāt* is a compilation of blessings upon the Prophet Muhammad (peace be upon him) that functions not only as a devotional ritual but also as a medium for internalizing Islamic values within Islamic educational management. Practitioners of *dalāʾil khairāt* form a Muslim community with distinctive traditions, understandings, and attitudes in the practice and dissemination of Islamic teachings.

Dalāʾil khairāt is one of many Islamic spiritual practices used as a daʿwah strategy to address social and moral issues within society. It is regarded as a spiritual heritage that guides individuals toward steadfast devotion to Allah [4]. Etymologically, *dalāʾil* means "guidance," while *khairāt* refers to "goodness" or "virtue." Thus, *dalāʾil khairāt* can be understood as a collection of guidance and teachings that encourage individuals to pursue goodness and virtuous conduct [5].

[2] Intan Yunita, Tiara Bilqis, dan Shifna Maulida Qudsi, "Peran Iman, Islam, dan Ihsan dalam Membentuk Karakter Siswa", *Jurnal Pendidikan Islam Al-Affan*, 5 (2025), pp. 28.

[3] Mukhlis Fahruddin, "Manajemen Pendidikan Karakter Religius: Studi Komparatif Pesantren NU, Muhammadiyah, dan Hidayatullah", *Peradaban Journal of Interdisciplinary Educational Research,* 3 (2025), pp. 33-34.

[4] Mahbub, dkk, "A Wise Understanding of the Dalā'il Khairāt Fasting Practice," Manhaj Magazine, LPS Fikro, Darul Falah Islamic Boarding School, Issue II, March 2010, p. 14.

[5] Asmindar, "Dalail Khairat: Makna dan Syair dalam Menolak Paham Wahabi di Aceh", *Abrahamic Religions: Jurnal Studi Agama-Agama (ARJ)*, 2 (2022), pp. 65-66.

Within Sufi traditions, spiritual practices are commonly guided by a *shaykh* (the elder religious leader) as the leader of a *ṭarīqah* (order). The *dalāʾil khairāt* tradition includes forms of spiritual discipline such as long-term fasting and the regular recitation of selected prayers from the *dalāʾil khairāt* text. These practices may be performed independently without continuous direct supervision from a *shaykh* [6].

Although numerous studies have discussed spirituality in Islamic education, a clear gap remains in the literature. Most existing studies focus on the theological, historical, or psychological dimensions of *dalāʾil khairāt* and tend to position it merely as a ritual practice. Few studies explicitly examine how *dalāʾil khairāt* functions as a source of managerial values within Islamic educational management, particularly in shaping accountability, discipline, integrity, and organizational culture.

To address this gap, this study aims to explore how the spiritual practice of *dalāʾil khairāt* is understood, experienced, and implemented by Islamic education practitioners in shaping the values of Islamic educational management. This study contributes conceptually by expanding the discourse on value-based Islamic educational management and empirically by providing evidence on how spiritual practices can support sustainable governance and character-based institutional culture in Islamic educational institutions.

B. Methodology

This study employs a qualitative intrinsic case study design to gain an in-depth, contextual understanding of the spiritual practice of *dalāʾil khairāt* within Islamic educational management. This design is adopted to explore meanings, experiences, and value

[6] Masturin, "Perilaku Sosial Budaya Pengikut Tarekat Dalailul Khairat Pada Pondok Pesantren Darul Falah Jekilo Kudus", *Kuriositas*, Edisi VIII, 1 (2015), pp. 7-8.

construction emerging from spiritual practices in real institutional settings, without aiming to test causal relationships or achieve statistical generalization. The research was conducted at several Islamic educational institutions in Kudus and its surrounding areas, where *dalā'il khairāt* practices are actively implemented. In this study, the case is defined as a single phenomenon: the practice of *dalā'il khairāt* in managing Islamic educational institutions, examined through the multiple perspectives of the actors involved.

The research informants consisted of 10 individuals, including school principals or *pesantren* leaders, educational administrators, educators, and foundation managers. All informants were selected based on their direct involvement in *dalā'il khairāt* practices and their roles in managerial or decision-making processes within Islamic educational institutions. Informants were selected using purposive sampling, with the following criteria: (1) active engagement in *dalā'il khairāt* practices; (2) holding structural or functional roles in educational management; and (3) willingness to provide in-depth information regarding their experiences and perspectives.

Data were collected through semi-structured in-depth interviews and document analysis. Interviews were conducted to explore informants' understandings, experiences, and reflections on *dalā'il khairāt* practices and their implications for Islamic educational management values. Document analysis included institutional records, documentation of religious activity, and other relevant written sources to support the interview data.

Data analysis was carried out using thematic analysis, involving data transcription, initial coding, code categorization, and the identification of central themes representing managerial values shaped through *dalā'il khairāt* practices. The analysis process was iterative to ensure analytical depth and interpretive consistency. Data credibility was ensured through source and method triangulation by comparing data across informants and

data collection techniques. In addition, researcher reflexivity was applied to maintain analytical rigor and minimize interpretive bias throughout the research process. The researcher acknowledged their position as an observer and analyst, maintaining a reflective stance throughout the research process to ensure that interpretations were grounded in the data rather than personal assumptions.

C. Result and Discussion

1. Spiritual Practices and Value Internalization

The findings of this study demonstrate that the practice of *dalā'il khairāt* operates beyond its function as a devotional ritual and plays a formative role in shaping managerial values within Islamic educational institutions. The internalization of discipline, sincerity, and responsibility observed among practitioners reflects broader arguments in the literature on spiritual leadership, which emphasize spirituality as a source of meaning, ethical orientation, and intrinsic motivation in organizational life. Systematic reviews of spiritual leadership in educational organizations indicate that spirituality contributes to both individual well-being and organizational outcomes by integrating moral, emotional, and spiritual dimensions into leadership practice [7].

From the researcher's perspective, what distinguishes *dalā'il khairāt* from formal leadership or management models is its character as a lived spiritual discipline embedded in daily routines. Rather than being transmitted through formal training or managerial frameworks, values such as commitment and accountability are cultivated through habituation and spiritual consistency. This interpretation aligns with conceptual studies on

[7] Subhaktiyasa, P. G., et al., "Spiritual Leadership in Educational Organization: A Systematic Literature Review, *International Journal of Educational Organization and Leadership*", 2023.

Islamic school leadership that define leadership as a moral and educational responsibility rooted in faith, personal example, and continuous self-discipline [8],[9].

Spirituality is understood as a holistic and dynamic process through which individuals develop awareness of their relationship with God, others, and all creation, shaping attitudes and responses in facing life's challenges [10]. In the Islamic tradition, spirituality is cultivated through practices such as Qur'anic recitation, voluntary prayers, *dhikr* (remembrance), fasting, and sending blessings upon the Prophet, which serve as practical means for internalizing the core values of *iman* (faith) and taqwa (piety) in daily life [11],[12]. Within educational contexts, this spiritual foundation supports character formation and ethical behavior, fostering sincerity, responsibility, and consistency in learning and management practices, and contributing to positive interaction, governance, and institutional outcomes [13].

According to Mohamad, spirituality in Islamic education does not merely emphasize ritual aspects but also the development of student character and morality. He emphasizes that spirituality-based education provides direction and purpose throughout the learning process, enabling learners to acquire not only knowledge but also an understanding of life's meaning and social responsibility.

[8] Brooks, M. C., and Mutohar, A., "Islamic School Leadership: A Conceptual Framework," Educational Management Administration & Leadership, 2018.

[9] "Islamic Spiritual Leadership Model to Enhance Madrasah Quality Culture and Achieve Sustainable Development Goals," International Journal of Islamic Educational Leadership, 2025.

[10] Erik Jaenudin, et al., "The Urgency and Significance of Spirituality in Character Education", *ARJI: Action Research Journal Indonesia,* 6 (2024), pp. 120.

[11] Lukman Hakim, Moh. Nurhakim, dan Romelah, "Tasawuf dan Spiritualitas Perspektif Muhammadiyah", *Dar El Ilmi: Jurnal Keagamaan, Pendidikan, dan Humaniora*, 11 (2024), pp. 71-72.

[12] Ainal Gani, Mirta Oktavani, dan Suhartono, "Pendidikan Agama Islam: Fondasi Moral Spirtualitas Bangsa", *Al I'tibar: Jurnal Pendidikan Islam,* 11 (2024), pp. 292.

[13] Ummul Khoiroh, Misbahul Arifin, dan Dian Zulfatul Iman, "Integrasi Nilai Islam dan Total Quality Management: Model Pendekatan Mutu Berbasis Spiritualitas untuk Optimalisasi Pendidikan Islam", *Jurnal Penelitian dan Evaluasi Penelitian,* 12 (2025), pp. 82-83.

In this context, spirituality serves as a guide that supports the internalization of noble values in the face of moral challenges. Consistent with this conceptual view, interview data in this study indicate that informantsunderstand spirituality-oriented education as an important foundation for shaping attitudes, behavior, and responsibility within Islamic educational institutions [14].

Based on the interview data, informants explained that spirituality-oriented education plays a significant role in shaping integrity, ethical awareness, and social responsibility among Islamic education practitioners. Informants described spiritual education as not merely ritual observance but a continuous process of internalizing values that guide daily conduct and decision-making. Through spiritual practices, including dalā'il khairāt, informants become more aware of their relationship with God, themselves, and others, which contributes to the development of self-discipline and a clear sense of purpose in both personal and institutional life.

Interview data further show that sustained spiritual practices contribute to the formation of discipline, consistency, and long-term commitment. Informants repeatedly mentioned the practice of dalā'il khairāt and the discipline of three-year fasting as examples of faith-driven devotion that cultivate obedience to Islamic law, patience, and moral responsibility. According to the informants, such practices train self-control and strengthen commitment to fulfilling educational and managerial responsibilities within Islamic educational institutions.

These empirical patterns are consistent with Arifin's view that spirituality-oriented education shapes individuals of integrity, ethics, and strong social responsibility [15]. Similarly, Muhammad emphasizes that spiritual values must become central to all educational activities, as spirituality-based education forms

[14] Mohamad, Educator, *interview* (Kudus, 14 Oktober 2025 at 15.00).
[15] Arifin, Head Master, *interview* (Kudus, 11 Oktober 2025 at 11.00).

individuals who are not only academically capable but also morally grounded [16]. In line with these perspectives, Suyanto and Rokib highlight that *dalā'il khairāt* practitioners demonstrate attitudes of humility, compassion, and empathy in their social and institutional interactions [17]. These characteristics reflect broader philosophical, psychological, and prophetic pedagogical perspectives that view spirituality as a holistic foundation for character formation within Islamic educational settings [18].

Moreover, the fasting and spiritual discipline associated with *dalā'il khairāt* can be interpreted as a form of *riyāḍah* (exercise) that strengthens self-regulation and emotional maturity. Previous qualitative studies on *riyāḍah* fasting traditions in pesantren contexts show that long-term spiritual discipline contributes to self-control, consistency, and ethical awareness. From the researcher's standpoint, these individual transformations help explain how spiritual practices influence leadership behavior and managerial consistency beyond the personal domain.

2. Commitment and Accountability in Education Management

The application of *dalail khairat* values within Islamic education contributes significantly to fostering an accountable and transparent educational environment. According to Arifin, integrating *dalail khairat* values into educational management effectively builds accountability and transparency. He argues that principles inherent in *dalail khairat* practices, such as sincerity, mutual respect, and persistent commitment to goodness, can

[16] Muhammad, Head of Pesantren, *interview* (Kudus, 19 Oktober 2025 at 16.00)

[17] Suyanto, Head of Islamic Educational Foundation, *interview* (Kudus, 13 Oktober 2025 at 15.00)

[18] M. Shofwan Hadi, Ummidlatus Salamah, dan Dwi Dian Wigati, "Spiritualitas Anak Perspektif Pendidikan Islam (Analisis Konseptual Kecerdasan Spiritual Sejak Usia Dini", *Alzam – Jurnal Pendidikan Anak Usia Dini,* 05 (2025), pp. 21-22.

be applied in institutional governance. Strengthening these values enhances cooperation among administrators, fostering a positive work culture in which every individual feels valued and actively contributes toward shared goals[19]. This aligns with the value of *iman*, which encourages each individual to perform their responsibilities with integrity.

The emergence of accountability and transparency as dominant managerial values in the interview data can be understood as a manifestation of internalized spiritual responsibility. Research on Islamic spiritual leadership and quality culture demonstrates that values such as *amanah* (trust), justice, and sincerity are central to transparent governance and sustainable institutional performance. Leaders who embody spiritual values are more likely to translate religious principles into concrete managerial practices, reinforcing institutional trust and collective commitment [20].

Based on the interview data, informants explained that spiritual practices such as reciting *shalawat* and prayers, organizing regular study circles, giving charity, and fasting reflect a high level of spirituality within Islamic educational settings. Informants described that the regular recitation of *dalā'il khairāt* is understood as an expression of hope for the Prophet's intercession and as a means of enhancing personal spirituality [21]. Spiritually and socially, these recitations were reported to strengthen faith and piety among students. Informants further noted that consistent engagement in such practices helps students feel closer to God, attain inner peace, strengthen spiritual bonds, and develop habits of self-reflection and moral awareness. [22] These spiritual practices

[19] Arifin, Head Master, *interview* (Kudus, 11 Oktober 2025 at 11.00).

[20] Ichwan, M. N., et al., "*Fasting of Dalā'il al-Qur'ān: Text, Reception, and Transformation*," *Theologia: Journal of Islamic Studies*, 2021.

[21] Arifin, Head Master, *interview* (Kudus, 11 Oktober 2025 at 11.00).

[22] Mawardi, et al., "Pengabdian Internasional Dosen dan Mahasiswa UIN Ar Raniry di Madrasah Tahfiz Taufiqillah Kedah, Malaysia", *MEUSEURAYA: Jurnal Pengabdian Masyarakat,* 3 (2024), pp. 97.

strengthen accountability by cultivating moral awareness and a sense of responsibility that guide educators and managers in fulfilling their institutional duties.

In explaining the meaning of *dalā'il khairāt* practices, informants referred to Kiai Haji Ahmad Basyir's formulation, which described *dalā'il khairāt* as nome *riyāḍah*, *tuwone nemu derajat* (the honor as growing older), meaning that individuals who dedicate their youth to *riyāḍah* (spiritual discipline) will attain dignity in later life. According to the informants, *riyāḍah* involves controlling one's gaze to remain focused on dhikr and restraining hunger through fasting as a way to train both the soul and the body. These explanations indicate that informants perceive *dalā'il khairāt* not merely as ritual activity, but as a structured form of spiritual discipline that supports character formation. This disciplined spiritual training reinforces long-term commitment and consistency, which are essential foundations for accountable leadership in educational management.

Furthermore, interview data from informants involved in institutional leadership revealed that regular *dalā'il khairāt* gatherings are intentionally organized to deepen religious understanding and strengthen communal bonds among educators and students. One informant explained that implementing *dalā'il khairāt* values in daily institutional management fosters trust among school administrators, which in turn supports more effective collaboration and coordination [23]. This finding suggests that spiritual practices function not only at the individual level but also as a social mechanism that reinforces cooperation and collective responsibility within Islamic educational institutions. Such trust-based collaboration enhances accountability by enabling

[23] Suyanto, Head of Islamic Educational Foundation, *interview* (Kudus, 13 Oktober 2025 at 15.00)

transparent coordination and shared responsibility in institutional decision-making

Based on the interview data, informants explained that acts of charity carried out within educational institutions not only cultivate social awareness but also strengthen mutual trust among educators and students. Informants described that collective prayer activities and student involvement in social programs reflect Islamic values that encourage communication, cooperation, and shared responsibility. According to the informants, the internalization of *dalā'il khairāt* values fosters a collaborative work culture, as individuals feel more involved and responsible for achieving institutional goals. This empirical finding aligns with Harto's view that integrating spiritual values into educational management contributes to improved operational effectiveness and reinforces collective commitment toward shared objectives [24]. This collaborative work culture strengthens managerial accountability, as individuals feel responsible for achieving institutional goals through collective commitment.

Interview data further indicate that informants perceive educators who actively engage in *dalā'il khairāt* practices as role models for students. Informants emphasized that such educators inspire students to develop good character, moral awareness, and responsible behavior in both academic and social contexts. This pattern corresponds with Arifin's assertion that *dalā'il khairāt* practices position educators as moral exemplars whose behavior influences student character shaping [25]. Such ethical role modeling reinforces accountability, as educators perceive their managerial and pedagogical roles as moral responsibilities that must be consistently upheld.

[24] Harto, Teacher of Madrasah Diniyah, *interview* (Kudus, 14 Oktober 2025 at 16.00)
[25] Arifin, Head Master, *interview* (Kudus, 11 Oktober 2025 at 11.00).

In addition, informants noted that sustained spiritual activities create an educational environment that supports character development and encourages social responsibility among students. Informants described that spiritual routines foster empathy, mutual care, and ethical sensitivity within the school community. This observation is consistent with Harto's emphasis on the role of spiritual activities in shaping socially responsible learners [26]. This ethical sensitivity supports accountability by encouraging educators and managers to act responsibly toward others and to uphold shared institutional values.

Furthermore, informants highlighted that *murabbī* (Islamic educational managers) are expected to perform leadership roles that integrate academic guidance with moral and spiritual nurturing. According to the informants, leadership grounded in compassion and ethical example supports holistic student development. This finding resonates with perspectives that emphasize the role of Islamic educational leadership in cultivating generations that are academically competent, morally upright, and socially responsible through a comprehensive educational approach [27]. Viewing leadership as an amanah strengthens commitment and accountability, as educational managers perceive their roles as responsibilities that must be fulfilled ethically and transparently.

Overall, the findings indicate that integrating *dalā'il khairāt* values into Islamic educational management contributes to the development of accountable, transparent, and collaborative institutional environments. Spiritual practices embedded in daily educational activities not only nurture personal piety but also promote social responsibility among students, educators, and administrators. Through consistent engagement in *dalā'il khairāt*

[26] Harto, Teacher of Madrasah Diniyah, *interview* (Kudus, 14 Oktober 2025 at 16.00)

[27] Ratu Amalia Hayani, et al. "Efektivitas Kepemimpinan dalam Manajemen Pendidikan Islam", *Jurnal Ilimiah Edukatif,* 10 (2024), pp. 139.

practices, individuals internalize values of sincerity, discipline, mutual trust, and collective commitment, which support practical cooperation and ethical leadership. Consequently, the integration of *dalā'il khairāt* values plays a crucial role in fostering productive and harmonious educational environments, strengthening commitment to institutional vision and mission, and shaping character grounded in spiritual excellence and social responsibility.

3. Organizational Culture and Collaborative Relations

Dalail khairat as a spiritual Sufi practice carries specific goals for its adherents. The practitioners are regarded as muslims who strive for holistic balance physically and spiritually, worldly and otherworldly, individually and socially. They prioritize both *shalih* (personal piety) and *mushlih* (social virtue). The spiritual reflections of the *dalail khairat* practices primarily *dzikr* (remembrance) and fasting, may be understood through these two dimensions of personality: *shalih* (the personally righteous) and *mushlih* (the socially reformative). When internalized collectively, this balance between personal piety and social responsibility forms a shared moral orientation that underpins collaborative relations and organizational culture within educational institutions.

An individually righteous character provides the foundation for cultivating efficiency and accountability in daily life. Practitioners maintain virtuous conduct demonstrated through their thoughts, attitudes, and actions. They strive to avoid sinful behavior, frequently seek forgiveness from Allah, emulate the moral example of their spiritual teachers, and preserve strong spiritual bonds with their guides. In addition, they use their time and resources efficiently, working productively and purposefully. These individually cultivated virtues contribute to organizational discipline and accountability when practiced collectively by educators and institutional leaders.

Meanwhile, a socially reformative character forms the basis of effectiveness. Practitioners of *dalail khairat* are known for their dedication to the welfare of the *ummah* (society), encouraging communities to live in order, prosperity, and well-being. They participate actively in social and religious activities such as teaching Qur'anic studies and supporting *majelis taklim* (place of recitation). Their da'wah is characterized by wisdom, gentleness, and an emphasis on peaceful adherence to Islamic teachings. They display moderation in delivering religious messages, prioritizing communal harmony, avoiding conflict, and upholding tolerance and interfaith harmony as exemplified by their spiritual teachers. Such socially reformative orientations strengthen collaborative relations and promote a cooperative organizational culture grounded in harmony and mutual respect.

At the organizational level, the collective practice of *dalā'il khairāt* fosters a collaborative culture characterized by mutual trust and a shared moral orientation. According to the researcher's interpretation, shared spiritual rituals serve as social–spiritual spaces that strengthen solidarity and cooperation among educators and administrators. This finding is consistent with studies on leadership, management, and Islamic educational planning, which emphasize that organizational culture is more effectively shaped through shared values and ethical practices than through formal regulations alone [28].

Research by Pratama et al. shows that *dalail khairat* is not merely a ritual practice but psychologically enhances tranquility, optimism, and inner peace [29]. Similarly, Qudsy et al. emphasize that, despite particular challenges, particularly for women during menstruation, the physical and spiritual benefits are substantial.

[28] "*Living the Qur'an: Exploring Dalā'il al-Khairāt in Indonesia as a Bridge Between Devotional Tradition and Emotional Experience*," *Journal of Living Qur'an Studies*, 2024.

[29] Muhammad Yusuf Pratama, et al., "Living the Qur'an: Exploring Dalā'il Al-Khairāt in Indonesia as a Bridge Between Devotional Tradition and Emotional Experience", *Millati, Journal of Islamic Studies and Humanities*, 9 (2024), pp. 220-232.

Practitioners report feeling calmer, more peaceful, and socially connected [30].

The *dalail khairat* practices carried out by the research participants contribute significantly to the formation of a positive organizational culture within educational institutions. Rokib highlights that spiritual values, when implemented in daily interactions, foster a harmonious and supportive work environment. A positive organizational culture encourages collaboration and innovation in teaching, ultimately creating a conducive environment for students' academic and social growth. He also notes that integrating *dalail khairat* values into educational institutions strengthens staff–student relationships, enhancing motivation and engagement throughout the learning process[31].

Muhammad adds that applying *dalail khairat* values fosters mutual respect and empathy within the organization, thereby cultivating an inclusive and supportive educational community. Such communal support generates synergy in implementing social programs that benefit the wider society[32]. These activities not only strengthen interpersonal bonds but also provide opportunities for individuals to practice internalized values in everyday life[33]. Over time, these disciplined habits become embedded in organizational norms, reinforcing consistency, cooperation, and shared responsibility within institutional settings.

When a person consistently practices *dalail khairat* with good conduct for three years, a disciplined habit is shaped. This indicates that the *dalail khairat* tradition positively influences social behavior,

[30] Saifuddin Zuhri Qudsy, et al., "Religious Satisfaction on Women Doing Fasting for Three Years (Dalail al Khairat): Motives, Practices, and Challenges", *International Journal of Religion,* 5 (2024), pp. 2993-3008.

[31] Rokib, Member of Islamic Educational Foundation, *interview* (Kudus, 11 Oktober 2025 at 14.00)

[32] Muhammad, Head of Pesantren, *interview* (Kudus, 19 Oktober 2025 at 16.00)

[33] Mohamad, Educator, *interview* (Kudus, 14 Oktober 2025 at 15.00).

including diligence, patience, contentment (*qanaah*), tolerance (*tasamuḥ*), steadfastness (*istiqamah*), obedience to rules, honesty, and hard work. With a purified heart, individuals can utilize their inherent universal reason or spiritual consciousness [34]. When nurtured within educational institutions, these personal virtues collectively support a favorable organizational climate conducive to collaboration and ethical conduct.

Students trained in *dalail khairat* learn to control their desires, which, in turn, influences their behavior by encouraging them to avoid prohibited acts. They develop courtesy, honesty, trustworthiness, patience, discipline, and the ability to regulate immediate impulses[35]. The findings are further supported by research indicating that *dalail khairat* traditions strengthen practitioners' religiosity.

Furthermore, Suyanto notes that a positive organizational culture influences students' attitudes toward education, increasing enthusiasm and commitment to learning. Thus, *dalail khairat* values can serve as a foundation for developing a strong and productive organizational culture[36]. The practices reported by participants, charity, fasting, *shalawat*, and other rituals, represent the application of *iman*, *Islam*, and *ihsan* in an educational context and closely relate to effective, efficient, accountable, and transparent management principles.

Integrating *dalail khairat* values into educational institutions creates an environment that supports communication and cooperation. It can therefore be concluded implementing these values is essential for fostering positive, productive educational

[34] Adibah Husnaa Rihadatul Aisy, et al., "Qasidah Burdah dan Dala'il Khoirot: Dakwah Meningkatkan Religiulitas Kaum Sosialita di Majelis Ta'lim Khoirunnisa", *Dakwatun: Jurnal Manajemen Dakwah,* 2 (2023), pp. 128.

[35] Saidaturrahman, "Pesan Dakwah melalui Dala'il Khairat dan Shalawat Group Zikir Sautul Fata", *Jurnal An-Nasyr: Jurnal Dakwah dalam Mata Tinta,* 11 (2024), pp.144-164.

[36] Suyanto, Head of Islamic Educational Foundation, *interview* (Kudus, 13 Oktober 2025 at 15.00)

settings. Their integration enhances teamwork and communication among members, ultimately benefiting the quality of education delivered to students. Thus, *dalail khairat* functions both as a spiritual discipline and as a pillar for character development, organizational culture, and educational management oriented toward progress and sustainability.

The implications of this study indicate that integrating spirituality through *dalail khairat* in Islamic education strengthens not only academic dimensions but also character and moral formation. Spiritual practices such as *dzikr*, fasting, *shalawat*, and routine religious study cultivate individuals who are righteous, disciplined, obedient to Islamic law, and able to avoid immoral behavior. The values of *iman*, *Islam*, and *ihsan* foster individuals who possess strong social consciousness or *mushlih*, engage actively in da'wah and social activities, and maintain harmonious relationships with others. Strengthening these values within educational management cultivates an organizational culture that is accountable, transparent, and collaborative. Thus, *dalail khairat* has far-reaching impacts on personal character development, organizational culture, and the achievement of sustainable educational goals.

4. Personal and Emotional Impact of Dala'il Khairat

The personal and emotional impacts identified in this study, such as inner calm, emotional stability, and mental resilience, further support interdisciplinary findings on the psychological dimensions of spiritual practice. Research within the living Qur'an framework demonstrates that engagement with *dalā'il al-khairāt* functions as an emotional and social coping mechanism, enhancing well-being and resilience among practitioners. These findings provide an empirical basis for understanding why interview

participants reported greater patience, self-control, and emotional balance in managing institutional challenges [37].

In addition, interview findings indicating increased job satisfaction, commitment, and positive work attitudes among practitioners resonate with empirical studies on spiritual leadership and job satisfaction in educational organizations. These studies suggest that spirituality enhances emotional attachment to institutions and encourages extra-role behavior among educators and leaders. This supports the interpretation that *dalā'il khairāt* not only shapes moral character but also indirectly contributes to institutional stability and performance [38].

Theoretically, this study extends Islamic educational management scholarship by bridging spiritual practice and managerial value formation. While much of the existing literature focuses on normative leadership models or conceptual frameworks, this research demonstrates how locally rooted spiritual traditions such as *dalā'il khairāt* operationalize leadership values through everyday practice. From the researcher's perspective, this finding enriches value-based management theory by demonstrating that spirituality can serve as an organic, culturally embedded mechanism for shaping ethical leadership, organizational culture, and sustainable governance in Islamic educational institutions.

D. Conclusion

This study shows that dalā'il khairāt functions not only as a personal spiritual practice but also as a source of value-based management in Islamic educational institutions. The findings highlight that spiritual discipline contributes to the formation of managerial character, ethical awareness, and organizational culture

[37] Fry, L. W., and Slocum, J. W., "*Maximizing the Triple Bottom Line through Spiritual Leadership*," *Organizational Dynamics*, 2008.

[38] Karakas, F., "*Spirituality and Performance in Organizations*," *Journal of Business Ethics*, 2010.

grounded in accountability and responsibility. In practice, integrating *dalā'il khairāt* values into leadership practices and organizational routines can strengthen transparency, collaboration, and emotional resilience among educational leaders and administrators. These values support more consistent and ethical governance in Islamic educational settings. From a broader perspective, this study suggests that spirituality-based management can be considered as part of institutional development and leadership formation in Islamic education. Future research may explore this approach in different institutional contexts to further examine its contribution to sustainable educational management.

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