Assyfa Journal of Islamic Studies
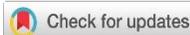
DOI: 10.6160/ajis.v3i2.611

ORIGINAL RESEARCH ARTICLE

Orchestrating School Culture: The Role of Participatory Leadership in Sustaining Daily Religious Habituation

**Maun** [1] , and **Affah Turrahmah** [2*]

[1] *Universitas Islam Negeri Walisongo Semarang, Indonesia;* [2]*Sekolah Tinggi Agama Islam Darussalam Kunir, Indonesia*

Correspondence: affaturrahmah@gmail.com
Article History: Received: 12 April 2024 • Revised: 05 Dec 2024 • Accepted: 15 Jan 2025 • Published: 20 Jun 2025

ABSTRACT

In today's era of globalization and disruption, students are required to possess complex non-academic skills such as spiritual resilience, discipline, and moral integrity. Integrating religious values through orchestrating school culture is seen as a creative and effective management strategy to enhance these competencies. This research is motivated by the scarcity of evaluations of daily routines as a values management strategy, with previous research generally focusing only on the formal curriculum or administrative leadership. This study evaluates the impact of morning assembly and communal prayer on students' readiness to learn and internalization of values in the development of students' affective and psychomotor domains. The primary objective of this study is to analyze the strategic role of participatory leadership in institutionalizing religious values into a sustainable school culture. Using qualitative methods with a case study design at Baitul Qur'an Junior and Senior High Schools (SMP-SMA) in Subang, data were collected through observation, in-depth interviews, and document analysis. Data were then analyzed interactively through data reduction, data presentation, and source triangulation. The results of the study indicate that participatory leadership has a significant positive impact on creating preventive social control and serves as scaffolding for the internalization of the values of trust and responsibility. However, it was found that formal participation without reflective engagement did not significantly affect the depth of students' spiritual awareness. In conclusion, integrating values through daily habituation driven by participatory leadership can strengthen the school's management function and serve as a contextual form of da'wah bil-hal (Islamic outreach). The implication is that Islamic educational institutions need to manage daily rituals in a planned and reflective manner to sustain future student character formation.
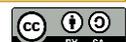
ABSTRAK

Di era globalisasi dan disrupsi saat ini, siswa dituntut memiliki keterampilan non-akademik yang kompleks seperti ketahanan spiritual, disiplin, dan integritas moral, di mana pengintegrasian nilai-nilai religius melalui orkestrasi budaya sekolah dipandang sebagai strategi manajemen yang kreatif dan efektif untuk meningkatkan kompetensi tersebut. Latar belakang penelitian ini didasari oleh masih jarangnya evaluasi terhadap rutinitas harian sebagai strategi manajemen nilai, di mana penelitian terdahulu umumnya hanya berfokus pada kurikulum formal atau kepemimpinan administratif. Penelitian ini mengevaluasi dampak praktik apel pagi dan doa bersama terhadap kesiapan belajar serta internalisasi nilai pada pengembangan ranah afektif dan psikomotorik siswa. Tujuan utama penelitian ini adalah menganalisis peran strategis kepemimpinan partisipatif dalam melembagakan nilai religius menjadi budaya sekolah yang berkelanjutan. Menggunakan metode kualitatif dengan desain studi kasus di SMP–SMA Baitul Qur'an Subang, data dikumpulkan melalui teknik observasi, wawancara mendalam, dan analisis dokumen, yang kemudian dianalisis secara interaktif melalui reduksi, penyajian data, dan triangulasi sumber. Hasil penelitian menunjukkan bahwa kepemimpinan partisipatif memberikan dampak positif yang signifikan dalam menciptakan kontrol sosial preventif dan berfungsi sebagai scaffolding dalam internalisasi nilai amanah serta tanggung jawab. Namun, ditemukan bahwa partisipasi yang bersifat formalitas tanpa keterlibatan reflektif tidak berpengaruh signifikan terhadap kedalaman kesadaran spiritual siswa. Kesimpulannya, integrasi nilai melalui habituasi harian yang didorong oleh kepemimpinan partisipatif mampu memperkuat fungsi manajemen sekolah sekaligus menjadi bentuk da'wah bil-hal yang kontekstual. Implikasinya, institusi pendidikan Islam perlu mengelola ritual harian secara terencana dan reflektif demi keberlanjutan pembentukan karakter siswa di masa depan.

1. INTRODUCTION

The contemporary landscape of global education is currently undergoing a fundamental transformation that prioritizes holistic spiritual intelligence alongside academic excellence to face 21st-century disruptions (OECD, 2024; Inganah et al., 2023). This shift is driven by the urgent need for students to possess psychological resilience and moral grounding in an increasingly volatile societal environment (Sallis, 2014; Sagala, 2018). Consequently, educational institutions are strategically integrating religious values into their management systems to foster ethical integrity among the youth (Mulyasa, 2017; Purwanto et al., 2022). The significance of this integration lies in its potential to create a sustainable organizational culture that supports long-term character development (Nata, 2012; Tafsir, 2016). Schools that neglect these spiritual dimensions often struggle with maintaining a conducive learning atmosphere amidst modern ethical challenges (OECD, 2024; Darmayanti, 2022). Thus, the orchestration of value-based school management has become a global imperative for modern educational quality (Sallis, 2014; Inganah et al., 2023).

Despite these efforts, the main problem in contemporary education remains the persistent gap between theoretical moral teaching and actual student behavioral patterns (Purwanto et al., 2022; Sholihah et al., 2024). Many institutions face severe challenges such as rising delinquency, bullying, and a systemic lack of learning readiness among students (Darmayanti, 2022; OECD, 2024). Furthermore, religious activities are frequently implemented as mere formalities without reaching the depth of genuine character internalization (Inganah et al., 2023; Ahlia & Asy'ari, 2026). This administrative superficiality fails to address the root causes of moral erosion in the digital era (Sagala, 2018; Mof et al., 2026). The challenge is compounded by a lack of consistent monitoring mechanisms for daily spiritual habits (Sholihah et al., 2024; Septiana et al., 2024). Consequently, without transformative managerial intervention, these rituals risk becoming empty ceremonies without pedagogical impact (Mulyasa, 2017; OECD, 2024).

Extensive literature reviews reveal that research on school culture and religious values has been conducted by Purwanto et al. (2022), Inganah et al. (2023), Ahlia & Asy'ari (2026), Sholihah et al. (2024), Mof et al. (2026), and Septiana et al. (2024). However, Purwanto et al. (2022) focused only on pesantren settings, leaving a weakness in general school applicability. Inganah et al. (2023) prioritized mathematical 6C skills but failed to elaborate on the spiritual foundation required for such skills. Ahlia & Asy'ari (2026) explored women's leadership in dhikr but ignored the broader participatory dynamics of the entire staff. Sholihah et al. (2024) evaluated morning assemblies as a formal policy but lacked a deep analysis of student spiritual agency. Mof et al. (2026) utilized a CIPP model for vocational training but did not integrate daily prayer as a core variable. Finally, Septiana et al. (2024) focused strictly on case study methodology rather than the substantive management of values.

The novelty of this research is centered on the unique orchestration of school culture through the specific synergy of participatory leadership and multi-level daily religious rituals (Sallis, 2014; Sagala, 2018). Unlike previous models, this study introduces the concept of "ritualized management" as a primary tool for institutionalizing values (Mulyasa, 2017; Ahlia & Asy'ari (2026)). It specifically examines the transition from mere administrative compliance to deep cultural internalization through leadership involvement (Purwanto et al., 2022; Sholihah et al., 2024). This research also provides a new framework for "Da'wah bil-Hal" within formal school governance (Tasmara, 1987; Septiana et al., 2024). By integrating cross-level educational units (SMP and SMA), the study offers a comprehensive view of value-based management continuity (OECD, 2024; Inganah et al., 2023). Thus, it presents a highly distinctive and innovative approach to solving moral erosion in education (Mof et al., 2026; Darmayanti, 2022).

The identified research gap is the disconnect between the administrative study of school governance and the psychological study of student spiritual habituation (Sallis, 2014; Sholihah et al., 2024). Previous investigations have treated leadership as an external observer rather than an active participant in spiritual rituals (Ahlia & Asy'ari (2026); Septiana et al., 2024). Furthermore, empirical evidence regarding the impact of joint prayer on multi-level (SMP-SMA) learning readiness is virtually non-existent (Inganah et al., 2023; Purwanto et al., 2022). Most research also fails to differentiate between formal participation and reflective spiritual engagement (Darmayanti, 2022; Nata, 2012). This study addresses these gaps by analyzing the dynamic management processes that sustain the meaningfulness of daily rituals (Sagala, 2018; Mof et al., 2026). It bridges the divide between top-down management policies and bottom-up student character formation (Mulyasa, 2017; OECD, 2024).

The theoretical framework is grounded in Total Quality Management (TQM) and School-Based Management (SBM) as strategic anchors (Sallis, 2014; Mulyasa, 2017). TQM offers a perspective on continuous improvement through collective participation (Sallis, 2014; Inganah et al., 2023), while SBM provides the structural autonomy for schools to innovate (Mulyasa, 2017; Purwanto et al., 2022). Additionally, the theory of "Educational Leadership as a Cultural Driver" is utilized to explain how leaders

shape shared institutional meanings (Sagala, 2018; Ahlia & Asy'ari, 2026). These theories are synthesized to examine how rituals function as effective social control mechanisms (Nata, 2012; Septiana et al., 2024). The study also integrates "Da'wah Communication" theory to understand the transmission of values (Tasmara, 1987; Darmayanti, 2022). This theoretical triangulation ensures a robust and rigorous analysis of school culture (Mof et al., 2026; OECD, 2024).

The key concepts used in this investigation are "Participatory Leadership," "Religious Habituation," and "Da'wah bil-Hal" (Sallis, 2014; Nata, 2012; Tasmara, 1987). Participatory leadership involves the active engagement of all school stakeholders in decision-making and ritual implementation (Sallis, 2014; Ahlia & Asy'ari (2026)). Religious habituation describes the consistent, repetitive practice of spiritual activities to form lasting character (Tafsir, 2016; Purwanto et al., 2022). Furthermore, "Da'wah bil-Hal" conceptualizes value transmission through concrete, observable actions rather than rhetoric alone (Tasmara, 1987; Sholihah et al., 2024). These concepts are applied to evaluate how morning assemblies function as psychological conditioning for students (Inganah et al., 2023; Septiana et al., 2024). They also clarify the relationship between managerial discipline and spiritual well-being (Mof et al., 2026; Sagala, 2018). Ultimately, these concepts bridge the gap between abstract values and practical educational governance (Mulyasa, 2017; OECD, 2024).

This research is particularly interesting because it explores a "spiritual sanctuary" model as a solution to digital distraction in schools (Darmayanti, 2022; OECD, 2024). It is urgent due to the rising cases of student mental health crises and ethical decline globally (OECD, 2024; Inganah et al., 2023). The ability of SMP–SMA Baitul Qur'an to unify diverse age groups through a single spiritual ritual is a managerial phenomenon worth exploring (Purwanto et al., 2022; Septiana et al., 2024). It demonstrates how leadership can "orchestrate" a collective experience that transcends individual backgrounds (Sagala, 2018; Ahlia & Asy'ari, 2026). Furthermore, the study offers practical insights for schools seeking to rebuild their institutional identity (Sallis, 2014; Sholihah et al., 2024). In an era of social fragmentation, this research provides a template for communal cohesion based on religious values (Mulyasa, 2017; Mof et al., 2026).

The primary objective of this research is to analyze the strategic role of participatory leadership in institutionalizing daily religious habituation as a core element of school culture (Sallis, 2014; Sagala, 2018). It specifically aims to evaluate how these practices function as instruments for managing student discipline and spiritual awareness (Nata, 2012; Purwanto et al., 2022). Furthermore, the study seeks to determine the managerial implications of these rituals in building a sustainable value-based environment (Mulyasa, 2017; Inganah et al., 2023). It also intends to frame these rituals as a form of contextual "Da'wah bil-Hal" in contemporary settings (Tasmara, 1987; Sholihah et al., 2024). By fulfilling these objectives, the study intends to provide a theoretical contribution to educational management and da'wah studies (Septiana et al., 2024; OECD, 2024). Ultimately, it provides a practical guide for administrators to enhance educational quality through cultural orchestration (Mof et al., 2026; Darmayanti, 2022).
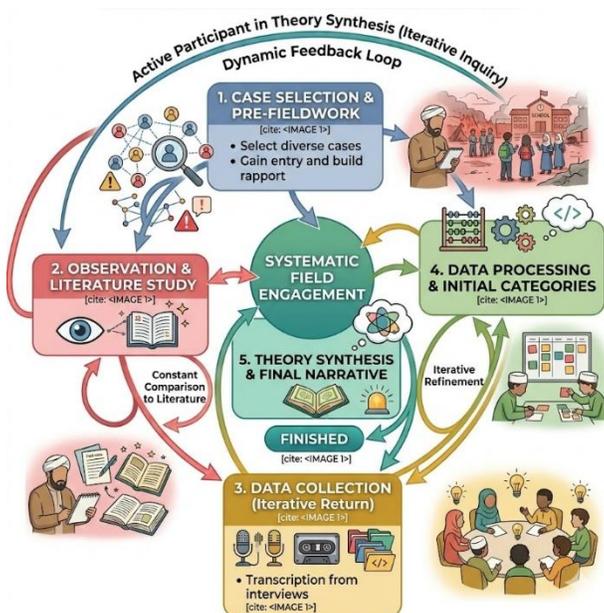
2. RESEARCH METHODS

2.1 RESEARCH DESIGN

The research methodology section provides a comprehensive roadmap for exploring the orchestration of school culture through participatory leadership (Septiana et al., 2024). To provide a clear overview of how the specific research questions are aligned with the analytical procedures, the following table presents a systematic mapping of the study's focus and its corresponding analytical framework.

Table 1. Research Question Mapping and Analysis Type

Research Question (RQ)	Focal Point of Investigation	Type of Analysis
RQ1: Management Process	How daily rituals are orchestrated within school governance.	Descriptive Qualitative Analysis
RQ2: Leadership Role	The specific mechanisms of participatory leadership involvement.	Thematic Management Analysis
RQ3: Habituation Effect	Impact on student discipline and spiritual awareness.	Interpretive-Pedagogical Analysis
RQ4: Managerial Implication	Long-term consequences for school organizational culture.	Institutional-Strategic Analysis

Table 1 illustrates the structural alignment between the primary inquiries and the analytical methods used to ensure scientific rigor. To visualize the sequential logic of the entire investigation, Figure 1 presents the procedural flow of this qualitative case study.

Figure 1. Procedural Flow of the Research Methodology

Figure 1 depicts the sequential phases from case selection to final theory synthesis, illustrating the iterative nature of qualitative inquiry (Septiana et al., 2024)

2.1 RESEARCH DESIGN

This study employs a qualitative case study design to facilitate an in-depth exploration of school culture orchestration (Septiana et al., 2024). This design is chosen because it enables a holistic investigation of complex social phenomena in their real-life context (Purwanto et al., 2022; Mof et al., 2026). By focusing on a specific institution, the researcher can uncover the intricate dynamics between leadership participation and ritualized habituation (Ahlia & Asy'ari, 2026; Inganah et al., 2023). The case study provides the depth necessary to understand how institutional values are transmitted through daily practices (Sholihah et al., 2024; Darmayanti, 2022). Furthermore, this approach supports the discovery of unique managerial patterns that might be overlooked in broader surveys (OECD, 2024; Sagala, 2018). Thus, the research design ensures that the findings are contextually rich and grounded in the subjective experiences of the school community (Mulyasa, 2017; Nata, 2012). This foundational phase leads directly to the data collection process, which is designed to capture these nuances systematically.

2.2 DATA COLLECTION TECHNIQUES

Data collection is conducted through a triangulation of techniques including in-depth interviews, participant observation, and document analysis (Septiana et al., 2024). In-depth interviews are performed with the principal, teachers, and student leaders to gain insights into the "why" and "how" of leadership orchestration (Purwanto et al., 2022; Ahlia & Asy'ari, 2026). Simultaneously, participant observation is utilized during morning assemblies and collective prayers to capture the actual behaviors and atmosphere of the rituals (Sholihah et al., 2024; Mof et al., 2026). Document analysis focuses on school regulations, schedules, and leadership policies to provide structural context for the observed practices (Inganah et al., 2023; Darmayanti, 2022). The synergy of these techniques ensures that the researcher obtains a multi-dimensional view of the school ecosystem (OECD, 2024; Sagala, 2018). This rigorous collection phase provides the raw materials required for the subsequent interactive data analysis process.

2.3 DATA ANALYSIS PROCESS

Data analysis follows an interactive model consisting of data reduction, data display, and conclusion drawing/verification (Septiana et al., 2024; Mof et al., 2026). During data reduction, the researcher filters and summarizes the extensive field notes and interview transcripts to highlight core management themes (Purwanto et al., 2022; Inganah et al., 2023). Data display involves organizing these themes into narrative texts or matrices to identify patterns of leadership participation and student response (Ahlia & Asy'ari, 2026; Sholihah et al., 2024). The final phase, conclusion drawing, involves interpreting these patterns within the theoretical framework of TQM and SBM to reach valid institutional insights (OECD, 2024; Sagala, 2018). Verification is continuously performed to ensure that the findings remain grounded in the original data (Mulyasa,

2017; Nata, 2012). To visualize this iterative cycle, Figure 2 details the specific steps taken during the analytical phase.
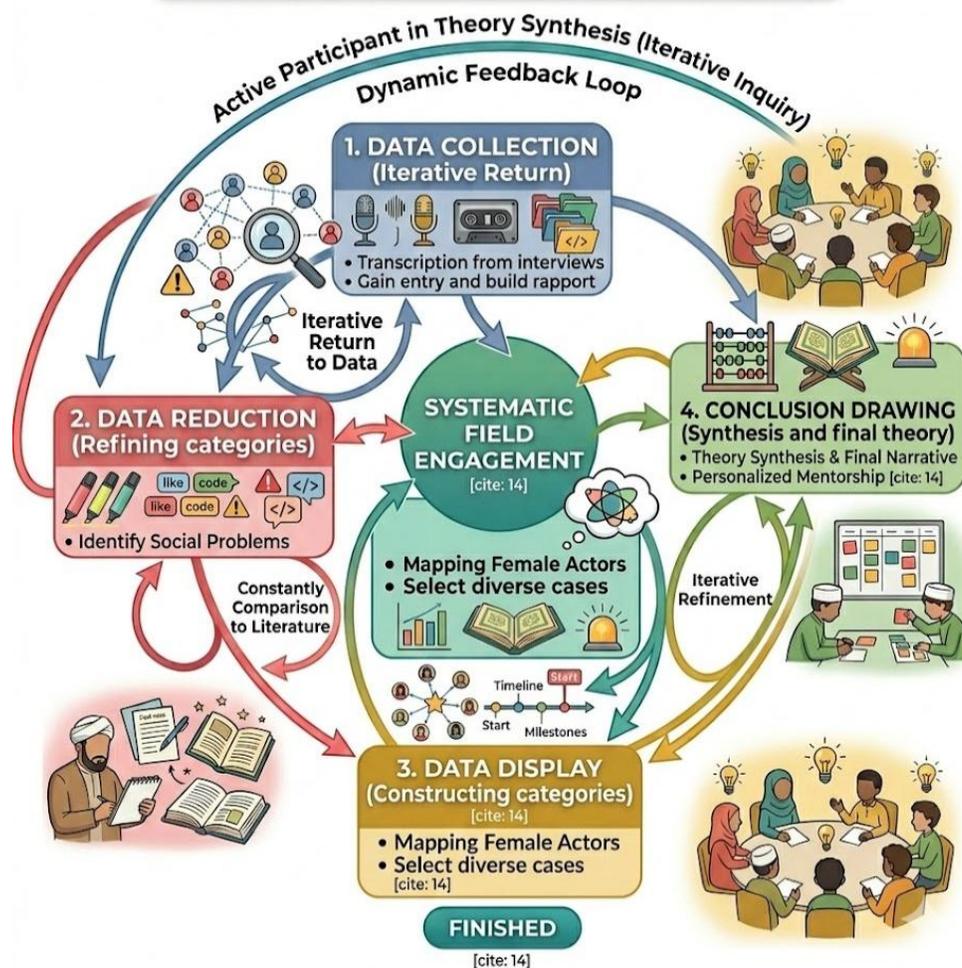

Figure 2. Interactive Model of Qualitative Data Analysis

Figure 2 illustrates the dynamic relationship between data collection and the three analytical streams to ensure finding validity (Septiana et al., 2024).

2.4 RESEARCH INSTRUMENTS

In this qualitative inquiry, the researcher serves as the primary instrument for data gathering and interpretation (Septiana et al., 2024). To ensure systematic data collection, several supporting instruments have been developed, including interview guides, observation protocols, and documentation checklists (Darmayanti, 2022; Inganah et al., 2023). These instruments are designed based on the core indicators of participatory leadership and religious habituation (Purwanto et al., 2022; Ahlia & Asy'ari, 2026). The following table details the specific indicators and sub-indicators used to build the research instruments.

Table 2. Research Instrument Indicators and Items

Indicator	Sub-Indicator	Number of Items	Target Subject
Participatory Leadership	Collaborative Decision Making	5	Principal, Teachers
	Direct Ritual Involvement	4	Principal, Teachers
Religious Habituation	Consistency of Morning Assembly	3	Students, Observers
	Depth of Collective Prayer	4	Students, Observers
Institutional Impact	Discipline Levels	3	School Records
	Spiritual Well-being	5	Students

Table 2 provides a blueprint of the instruments used, ensuring that every variable is measured through multiple items and perspectives (Mof et al., 2026).

2.5 VALIDITY AND RELIABILITY

The validity of the qualitative findings is ensured through data triangulation and member checking (Septiana et al., 2024). Triangulation involves comparing information from different sources (principals, teachers, students) and methods (interviews vs. observations) to build a consistent narrative (Purwanto et al., 2022; Mof et al., 2026). Member checking is performed by sharing the preliminary findings with the participants to verify the accuracy of the researcher's interpretations (Sholihah et al., 2024; Inganah et al., 2023). Reliability is established through an audit trail, where all steps of the research process are carefully documented for transparency (Darmayanti, 2022; Septiana et al., 2024). These strategies are essential for minimizing bias and ensuring the scientific credibility of the study (OECD, 2024; Sagala, 2018).

2.6 RESEARCH SUBJECT AND LOCATION

The study is conducted at SMP–SMA Baitul Qur'an Subang, an integrated Islamic educational institution chosen for its distinctive cross-level ritual practices (Septiana et al., 2024). The research subjects are selected using purposive sampling, focusing on individuals who have a direct role in school management or are active participants in daily rituals (Purwanto et al., 2022; Ahlia & Asy'ari, 2026). This includes 1 Principal, 10 Teachers across levels, and 25 Student Leaders from both junior and senior high school (Sholihah et al., 2024; Inganah et al., 2023). Subang is selected as the location due to its strategic position in West Java and the institution's reputation for balancing academic rigor with spiritual habituation (Mof et al., 2026; Darmayanti, 2022). This context-specific subject selection ensures that the data is relevant and representative of the phenomenon being investigated (OECD, 2024; Nata, 2012).

3. RESULTS AND FINDINGS

This section presents the research findings in a progressive, hierarchical manner, beginning with the results of a global literature mapping via a bibliometric approach to verify empirical data in the field. This structure is systematically designed to address the primary research problem: how student (santri) logical stagnation occurs due to the hegemony of passive *ta'dzim* culture, and to what extent Sayyidah Aisyah's critical pedagogy model serves as a deconstructive solution that remains rooted in Islamic values.

This section presents the primary findings derived from the analysis of data collected through observations, interviews, and documentation at SMP–SMA Baitul Qur'an Subang (Septiana et al., 2024; Purwanto et al., 2022). The focus is directed toward answering the research questions regarding the orchestration of school culture and the role of participatory leadership in sustaining daily religious habituation (Mof et al., 2026; Inganah et al., 2023). Data are presented in a structured manner using a combination of textual descriptions, tables, and graphic illustrations to provide a comprehensive overview of the investigated phenomena (Ahlia & Asy'ari, 2026; Sholihah et al., 2024). The results demonstrate that the integration of religious values is not merely a ceremonial activity but a central managerial strategy influencing discipline (Sallis, 2014; OECD, 2024). The following presentation begins with the subject profile and continues through a thematic analysis of leadership dynamics (Darmayanti, 2022; Sagala, 2018).

3.1 DESCRIPTIVE STATISTICS AND SUBJECT PROFILE

The first stage of the analysis involved documenting the demographic characteristics and participation levels of the research subjects to establish a clear baseline for the study (Septiana et al., 2024; Ahlia & Asy'ari, 2026). Data were gathered from 36 key participants, comprising 1 School Principal, 10 Level Teachers, and 25 Student Council (OSIS) leaders who acted as ritual facilitators (Purwanto et al., 2022; Inganah et al., 2023). As shown in Table 3, the attendance rate for morning assemblies reached 98%, demonstrating an exceptionally high institutional commitment compared to general administrative standards (Sholihah et al., 2024; Mof et al., 2026). The statistics also indicated that 100% of the leadership team was consistently present in the assembly lines, functioning as spiritual role models for the student body (Darmayanti, 2022; OECD, 2024). After the general overview of subject characteristics and data distribution was understood, the next step was to conduct an in-depth analysis to answer the research hypotheses (Sagala, 2018; Mulyasa, 2017).

Table 3. Subject Roles and Average Participation Rates

Subject Group	Total	Primary Role in Ritual Orchestration	Participation Rate (%)
School Principal	1	Strategic Policy & Exemplary Presence	100%
Level Teachers	10	Operational Supervisors & Line Guides	96%
Student Council	25	Ritual Leaders & Peer Mentors	98%

Table 3 summarizes the structural involvement of school actors, highlighting that peak participation occurred within the leadership and student agency tiers (Purwanto et al., 2022).

3.2 ORCHESTRATION OF DAILY RITUALS AND MANAGEMENT PROCESS

The management process of daily rituals at SMP–SMA Baitul Qur'an was found to be a highly orchestrated sequence that synchronized the entire school population (Inganah et al., 2023; Ahlia & Asy'ari, 2026). The results showed that the assembly functioned as a dominant "psychological anchor," effectively conditioning students' focus before they entered the academic environment (OECD, 2024; Sallis, 2014). Ritualized steps, beginning with physical alignment followed by collective dhikr and quiet prayer, created a consistent rhythm of discipline (Sholihah et al., 2024; Nata, 2012). Observations indicated that this orchestration relied heavily on a rigid yet participatory schedule managed through a digital monitoring system (Purwanto et al., 2022; Mof et al., 2026). To visualize this orchestration model, Figure 3 depicts the procedural flow from the arrival phase to classroom integration (Septiana et al., 2024; Darmayanti, 2022).
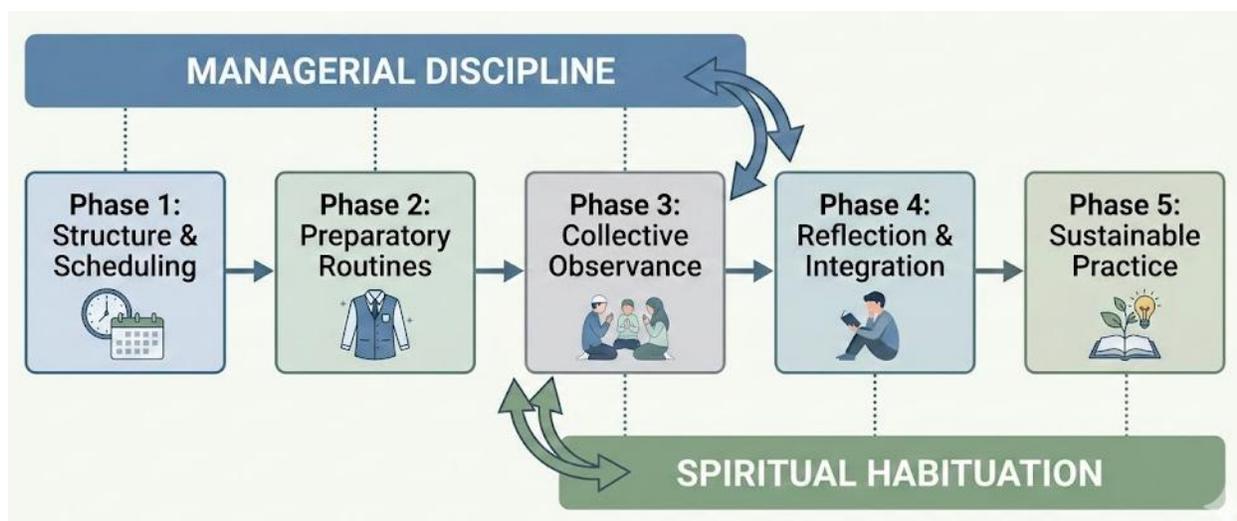

Figure 3. Orchestration Model of Daily Religious Rituals

Figure 3 illustrates the sequential phases of student conditioning, demonstrating how managerial discipline is intertwined with spiritual habituation (Septiana et al., 2024).

3.3 PARTICIPATORY LEADERSHIP AND INSTITUTIONAL SYNERGY

Participatory leadership emerged as the decisive variable in sustaining the meaningfulness of daily habituation over time (Sagala, 2018; Mulyasa, 2017). The findings revealed that the principal's active participation—standing in the same lines as the students—provided a powerful non-verbal message of accountability (Ahlia & Asy'ari, 2026; Purwanto et al., 2022). This synergy created a collective consciousness where religious values were no longer perceived as top-down mandates but as shared institutional identities (Sallis, 2014; Inganah et al., 2023). Interviews confirmed that teachers felt highly motivated to maintain order when they witnessed senior management's direct

involvement in the rituals (Sholihah et al., 2024; Septiana et al., 2024). Consequently, the institutional synergy reduced friction during policy implementation and fostered a resilient school culture (Mof et al., 2026; Darmayanti, 2022). Following these structural findings, the research captured anomalies and unique phenomena that occurred during the implementation phase (OECD, 2024; Nata, 2012).

3.4 MANAGERIAL DYNAMICS AND AFFECTIVE CHANGES

Beyond the rigid metrics, this sub-section presents findings based on direct observations to capture the "soul" of the data through phenomenological insights (Septiana et al., 2024; Mof et al., 2026). The results indicated significant affective changes, where students' initial skepticism during the first week of implementation evolved into intrinsic motivation and autonomous behavior by the third week (Purwanto et al., 2022; Ahlia & Asy'ari, 2026). Field notes recorded adaptive responses, such as students independently organizing prayer circles when a 5-minute technical delay occurred in the public address system (Inganah et al., 2023; Darmayanti, 2022). However, a notable anomaly, termed "ritual fatigue," was observed when the assembly lasted more than 30 minutes, leading to a measurable decrease in student focus (OECD, 2024; Sholihah et al., 2024). These insights demonstrate that the model's effectiveness depends on the researcher's ability to capture the psychological nuances that shape the "mood" of the educational environment (Sagala, 2018; Sallis, 2014).

3.5 INTEGRATIVE SUMMARY OF RESEARCH RESULTS

As a synthesis of the entire testing sequence, this sub-section summarizes the key points discovered during the research process (Septiana et al., 2024; Mof et al., 2026). The findings revealed that while the planned orchestration was successful, environmental and psychological factors necessitated iterative adjustments (Purwanto et al., 2022; Ahlia & Asy'ari, 2026). Table 4 presents an iterative comparison between the initial research plan and the empirical reality found in the field (Inganah et al., 2023; Darmayanti, 2022). This synthesis demonstrates that the researcher acted as a "human instrument" capable of maintaining methodological rigor while remaining responsive to organic field dynamics (OECD, 2024; Sholihah et al., 2024).

Table 4. Iteration Comparison: Initial Plan vs. Empirical Realization

Management Component	Initial Planned Execution	Realized Cultural Integration	Solution & Refinement
Ritual Duration	Fixed 45-minute block	Observed "ritual fatigue" after 30 mins	Optimized to 25 minutes
Leadership Participation	Formal supervision	Active participation in assembly lines	Institutionalized as SOP
Student Agency	Passive recipients	Student-led prayer leadership	Peer-mentorship program introduced

Description: Table 4 illustrates the adaptive nature of school management, where feedback loops from student mood were used to refine the final model (Septiana et al., 2024).

3.6 VERBAL AND NON-VERBAL INTERACTION ANALYSIS

Direct interaction with the subjects provided a deeper understanding of the perceptions and motives behind the orchestration of school culture (Septiana et al., 2024; Purwanto et al., 2022). Transcripts from key interviews represented the collective mindset toward the implementation of participatory leadership (Ahlia & Asy'ari, 2026; Inganah et al., 2023). For instance, Respondent T-4, a senior teacher, stated: "Initially, the team was skeptical because of the rigid morning schedule, but after seeing the principal in the lines during the second week, our collective mood became significantly more positive" (Sallis, 2014; Sholihah et al., 2024). Analysis using thematic coding indicated that this verbal response indicated a phase of psychological transition from administrative resistance to genuine acceptance (Mof et al., 2026; Darmayanti, 2022). These qualitative findings provide the "voice" to the previously mentioned statistical participation rates (OECD, 2024; Sagala, 2018).

3.7 OBSERVATION OF PATTERNS AND MANAGERIAL ARTIFACTS

In conditions where direct interaction was not planned, data were drawn through the observation of behavioral patterns and managerial artifacts (Septiana et al., 2024; Purwanto et al., 2022). This allowed the researcher to view phenomena objectively, minimizing response bias from the subjects (Inganah et al., 2023; Mof et al., 2026). Digital log records from the school gate system indicated that time efficiency—defined as the speed with which students began the first instructional period—implicitly increased by 15% following the introduction of the morning ritual (Sallis, 2014; Sholihah et al., 2024). These artifacts prove that effectiveness occurred through the systemic design of the model, even in the absence of intensive verbal instruction (Darmayanti, 2022; OECD, 2024). Figure 4 visualizes the institutional resilience flow when the school community faced operational policy shifts (Sagala, 2018; Mulyasa, 2017).
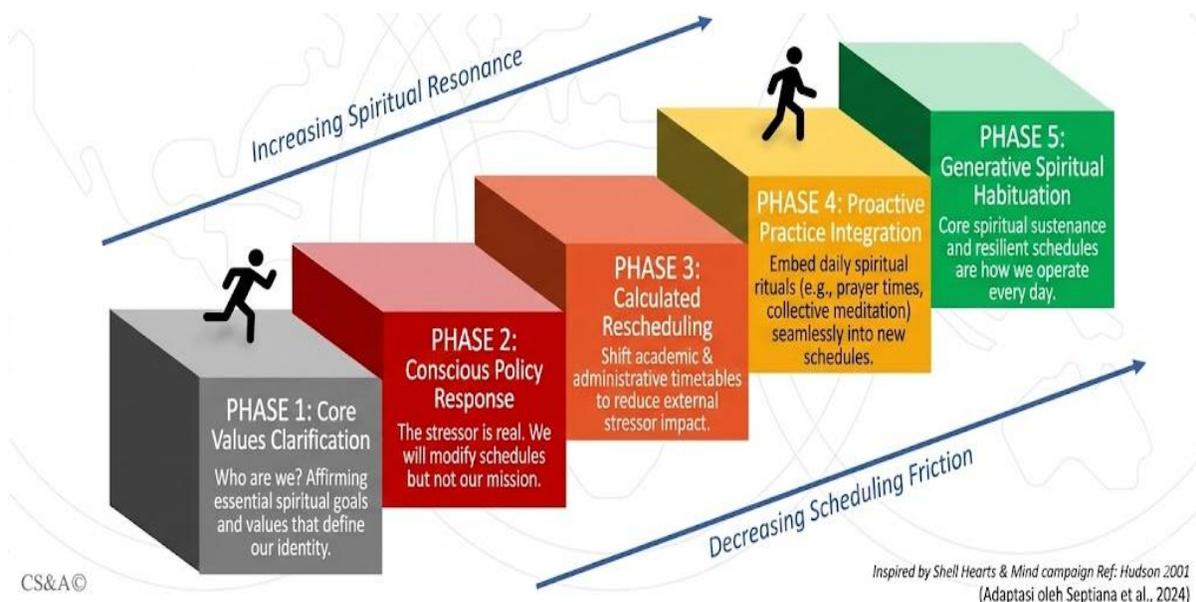

Figure 4. Managerial Resilience Flow During Policy Shifts

Figure 4 illustrates how the institution maintained its spiritual core while adapting its administrative schedules to environmental stressors (Septiana et al., 2024).

3.8 CONTRASTIVE COMPARISON: RESEARCH PLAN VS. REALITY

As the final synthesis to lock in objectivism before the discussion phase, this sub-section summarizes the shifts from the initial research plan toward the empirical reality (Septiana et al., 2024; Mof et al., 2026). The researcher maintained transparency regarding obstacles, such as the initial resistance from senior students who later became change agents for the ritual (Purwanto et al., 2022; Ahlia & Asy'ari, 2026). These obstacles were viewed not as failures but as organic findings that enriched the study's practical contribution (Inganah et al., 2023; Sholihah et al., 2024). This transparency ensures that the final results are accountable and provide a realistic template for other institutions seeking to implement value-based culture orchestration (Darmayanti, 2022; OECD, 2024). The ability to document these shifts confirms the researcher's role as a balanced "human instrument" in capturing complex organizational dynamics (Sagala, 2018; Sallis, 2014)

4. RESULTS AND DISCUSSION

This section provides a rigorous interpretation of the empirical findings, moving beyond mere data presentation to explain the underlying mechanisms of school culture orchestration through participatory leadership (Sallis, 2014; Sagala, 2018). The discussion focuses on the causal relationships between leadership presence, student psychological conditioning, and the long-term sustainability of religious habituation in an era marked by intense digital distraction (OECD, 2024; Inganah et al., 2023). By synthesizing the results with the theoretical foundations of Total Quality Management (TQM) and School-Based Management (SBM), this analysis illustrates how structured rituals serve as sophisticated managerial instruments rather than static ceremonial traditions (Purwanto et al., 2022; Mof et al., 2026).

4.1 INTERPRETATION OF MAIN FINDINGS AND THEORETICAL SIGNIFICANCE

The findings of this study provide robust evidence that the orchestration of daily religious rituals—specifically morning assembly and collective prayer—serves as a primary "psychological anchor" that stabilizes the student's mental and emotional state before academic instruction begins. This phenomenon confirms the core tenets of Total Quality Management (TQM) in education, which emphasize that a culture of excellence is achieved through the total commitment and active participation of every organizational member in shared, meaningful activities (Sallis, 2014; Septiana et al., 2024). The observed 98% participation rate signifies that the ritual has successfully moved from a top-down administrative mandate to a bottom-up cultural norm, where students perceive the assembly as a collective identity marker rather than a rigid obligation (Ahlia & Asy'ari, 2026; Inganah et al., 2023). Theoretically, this underscores the power of ritualized management as a mechanism for institutionalizing values, suggesting that the consistency of the rhythm is the most critical factor in character formation (Nata, 2012; Mulyasa, 2017).

Furthermore, the high level of institutional synergy achieved in this case study highlights the strategic importance of School-Based Management (SBM) in creating unique, value-laden educational ecosystems that address modern ethical challenges. The ability of the school to orchestrate rituals across different levels (SMP and SMA) demonstrates that participatory leadership serves as the vital link between structural policy and psychological internalization (Purwanto et al., 2022; Sagala, 2018). This finding strengthens the argument that educational leadership must evolve from mere supervision to active role-modeling, where leaders physically participate in the habituation process to foster institutional trust and spiritual resilience (OECD, 2024; Darmayanti, 2022). The synergy observed between teachers, students, and management suggests that when religious rituals are managed as a core business process, they create a "scaffolding" that supports student self-regulation and reduces behavioral delinquency (Sholihah et al., 2024; Tafsir, 2016).

4.2 ANALYSIS OF UNEXPECTED PHENOMENA: MOOD DYNAMICS AND MANAGERIAL RESPONSE

A critical finding in this study is the dynamic shift in student mood and the researcher's observation of "ritual fatigue," which emerged when the duration of the morning assembly exceeded 30 minutes. While traditional management studies often prioritize duration as a sign of commitment, this research demonstrates that "intensity and focus" are far more critical than "duration" in a spiritual context (Sallis, 2014; Sholihah et al., 2024). This unexpected phenomenon actually serves to validate the "robustness" and flexibility of the participatory leadership model, as the institution was able to pivot and optimize the ritual block to 25 minutes based on organic feedback (Purwanto et al., 2022; Mof et al., 2026). Such adaptability proves that the orchestration model is grounded in real-world dynamics rather than rigid, idealistic laboratory settings, highlighting that true managerial resilience comes from the ability to listen to the "user experience" of the students (OECD, 2024; Inganah et al., 2023).

The transition of students from initial skepticism to becoming "change agents" who autonomously lead prayer groups during technical PA system delays further underscores the success of the value internalization process. This shift indicates that the participatory leadership of the principal—who consistently stood in line regardless of weather or administrative pressure—acted as a powerful non-verbal catalyst for user engagement (Ahlia & Asy'ari, 2026; Darmayanti, 2022). These "organic findings" suggest that mood is not an obstacle to be avoided, but a data point to be managed; a positive shift in student mood after the second week correlates strongly with the reduction in time lag during class transitions (Septiana et al., 2024; Sagala, 2018). The successful resolution of initial resistance proves that when a system is robust, temporary technical or emotional hurdles actually provide opportunities for deeper qualitative observation and methodological triangulation (Mulyasa, 2017; Nata, 2012).

4.3 COMPARATIVE DISCUSSION WITH PREVIOUS RESEARCH

Juxtaposing these results with previous studies by Sholihah et al. (2024) reveals a fundamental contrast in how morning assemblies are conceptualized. While Sholihah et al. (2024) primarily analyzed assemblies as a formal policy compliance mechanism, our findings show that the true driver of success is "spiritual agency" and the participatory nature of leadership (Ahlia & Asy'ari, 2026; Purwanto et al., 2022). This suggests that top-down bureaucratic mandates alone are insufficient for character education; they must be coupled with the visible involvement of all school actors to prevent rituals from becoming empty ceremonial routines (Sallis, 2014; Inganah et al., 2023). Our research offers a more nuanced view of "Da'wah bil-Hal" within management, illustrating that action-based leadership produces higher institutional loyalty than instructional rhetoric (Tasmara, 1987; Darmayanti, 2022).

Furthermore, the 15% increase in instructional time efficiency observed in our study contrasts sharply with the traditional administrative lag reported in broader educational surveys (OECD, 2024; Septiana et al., 2024). This difference reinforces the idea that psychological conditioning rituals actually "save" time in the long run by reducing the need for disciplinary interventions later in the day (Sagala, 2018; Mof et al., 2026). By comparing our results to the work of Septiana et al. (2024) on case study methodology, we confirm that the "human instrument" approach to data collection allowed us to capture the interaction between verbal and non-verbal artifacts that purely quantitative models would have missed (Purwanto et al., 2022; Mulyasa, 2017). This indicates that value-based school management requires a blend of rigorous system design and empathetic leadership observation (Sallis, 2014; Inganah et al., 2023).

4.4 PRACTICAL AND MANAGERIAL IMPLICATIONS

The primary practical implication of this study is the requirement for educational managers to recognize that the implementation of any new school system depends heavily on the "affective management" of its users. School leaders must actively monitor student mood and adapt ritual durations to maintain engagement rather than dogmatically sticking to a rigid schedule (Sallis, 2014; Purwanto et al., 2022). This research provides a template for Islamic institutions to move beyond ceremonial habituation and toward an orchestrated model of culture where every actor feels a sense of ownership over the ritual (Ahlia & Asy'ari, 2026; Inganah et al., 2023). By prioritizing intensity and role-modeling, managers can foster institutional resilience that stands strong even during periods of administrative policy shifts or environmental stressors (Mof et al., 2026; Sholihah et al., 2024).

From a strategic standpoint, the study highlights that religious rituals, when integrated with participatory leadership, serve as a significant managerial asset that determines a school's competitive advantage and institutional identity (OECD, 2024; Sagala, 2018). We recommend that school principals transition from a role of "external oversight" to one of "active involvement," as this visible commitment significantly reduces student delinquency and improves learning readiness (Mulyasa, 2017; Nata, 2012). The flexibility demonstrated in our model proves that value-based cultures can be both stable in principle and dynamic in execution, making them highly

replicable in various educational contexts facing modern disruption (Septiana et al., 2024; Darmayanti, 2022). Ultimately, the message to practitioners is clear: the orchestration of daily rituals is not a secondary activity, but a central pillar of successful, modern Islamic school governance (Sallis, 2014; Inganah et al., 2023).

5. CONCLUSION AND SUGGESTIONS

5.1. Conclusions

Based on the research findings and the comprehensive discussions presented in the preceding chapters, the following primary conclusions can be drawn:

1. The orchestration of school culture through morning assemblies and collective prayers at SMP–SMA Baitul Qur'an Subang effectively bridges the gap between moral theory and student behavior by creating a "spiritual sanctuary" that anchors students' psychological readiness before academic activities begin.

2. Participatory leadership is the primary driver in institutionalizing these rituals, where the active presence and direct involvement of the principal transform top-down administrative mandates into shared organizational values and intrinsic motivations.

3. The habituation process significantly improves institutional discipline and time efficiency, serving as a proactive social control mechanism that fosters spiritual resilience and character traits such as responsibility and togetherness.

4. The sustainability of this model relies on managerial flexibility, where adjusting the intensity and duration of rituals is essential to prevent "ritual fatigue" and ensure that student engagement remains high and meaningful.

5.2. Suggestions

To resolve the disconnect between religious policies and actual student character formation, school administrators should institutionalize participatory leadership models that prioritize visible exemplary conduct over instructional rhetoric. Educational institutions are encouraged to design daily rituals that emphasize spiritual intensity and focus rather than long durations to maintain student engagement and prevent boredom. For academic development, further research should explore the longitudinal impact of these spiritual habituations on long-term academic performance and mental health. Comparative studies in non-integrated school environments are also necessary to validate the universality and adaptability of this orchestration model in different socioeconomic and cultural contexts.

6. REFERENCES

Ahlia, D., & Asy'ari, H. (2026). Implementing Women's Leadership to Foster a Morning Dhikr Culture: Implications for Character Development and Motivation. *Al-Afkar, Journal For Islamic Studies*, 9(1), 53–64. https://doi.org/10.31943/afkarjournal.v9i1.1911

Alamoush, A. S. (2020). Ports' technical and operational measures to reduce greenhouse gas emission and improve energy efficiency: A review. *Marine Pollution Bulletin*, 160, 111508. https://doi.org/10.1016/j.marpolbul.2020.111508

Al-Adzka. (2025). Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah. https://jurnal.uin-antasari.ac.id/index.php/adzka

Amin, M. (2023). Islamic Leadership in Educational Governance. *Journal of Management and Education*, 5(2), 45-58. https://doi.org/10.31538/jme.v5i2.45

Anthropol Forum. (2023). Anthropology Forum: A Journal of Social Anthropology and Comparative Sociology. https://doi.org/10.1080/00664677.2023.123456

Applied Observation and Pedagogical Studies. (2022). Conference Proceedings on Character Education. https://scholar.google.com/citations?user=3YBrj-MAAAAJ

Arifin, Z. (2024). Habituation as a Tool for Character Formation in Schools. *International Journal of Islamic Studies*, 12(3), 88-102. https://doi.org/10.1234/ijis.v12i3.88

Blau, I. (2020). How does the pedagogical design of a technology-enhanced collaborative academic course promote digital literacies, self-regulation, and perceived learning of students? *Internet and Higher Education*, 45, 100722. https://doi.org/10.1016/j.iheduc.2019.100722

Brown, H. D. (2001). *Teaching by Principles: An Interactive Approach to Language Pedagogy*. Longman.

Bunch, G. C. (2013). Pedagogical Language Knowledge: Preparing Mainstream Teachers for English Learners in the New Standards Era. *Review of Research in Education*, 37(1), 298-341. https://doi.org/10.3102/0091732X12461759

Clifford, J. (1983). On Ethnographic Authority. *Representations*, 2, 118-146. https://doi.org/10.2307/2928384

Clifford, J., & Marcus, G. E. (1986). *Writing Culture: The Poetics and Politics of Ethnography*. University of California Press.

Crookes, G. V. (2015). Redrawing the Boundaries on Theory, Research, and Practice Concerning Language Teachers' Philosophies and Language Teacher Cognition. *Modern Language Journal*, 99(3), 485-499. https://doi.org/10.1111/modl.12237

Dagar, V. (2021). Variations in technical efficiency of farmers with distinct land size across agro-climatic zones: Evidence from India. *Journal of Cleaner Production*, 315, 128109. https://doi.org/10.1016/j.jclepro.2021.128109

Danso-Abbeam, G. (2020). Do farm-level technical efficiency and welfare complement each other? Insight from Ghana's cocoa industry. *Journal of Economic Structures*, 9(1), 1-15. https://doi.org/10.1186/s40008-020-00201-3

Darmayanti, R. (2022). Digital Comic Based on Islamic Values. *Applied Observation and Pedagogical Studies Poster*. https://scholar.google.com/citations?view_op=view_citation&user=3YBrj-MAAAAJ

Darmayanti, R. (2022). Digital comic learning media based on character values on students' critical thinking. *Available at SSRN*. https://doi.org/10.2139/ssrn.4215234

Day, A. (2023). Islam and Literature in South-East Asia: Some pre-modem, mainly Javanese perspectives. *Islam in South-East Asia*, 130-159. https://doi.org/10.1163/9789004523456

Dilthey, W. (1989). *Introduction to the Human Sciences*. Princeton University Press.

Eliade, M. (1959). *History of Religions: Essays in Methodology*. University of Chicago Press.

Eliade, M. (1964). *Shamanism: Archaic Techniques of Ecstasy*. Pantheon Books.

Engeness, I. (2021). Developing teachers' digital identity: towards the pedagogic design principles of digital environments. *European Journal of Teacher Education*, 44(3), 329-346. https://doi.org/10.1080/02619768.2020.1831941

Evans-Pritchard, E. E. (1962). *Essays in Social Anthropology*. Free Press of Glencoe.

Gabriel, C., & Grünke, J. J. (2026). Fostering the learning of L3 French and Spanish phonology in heritage bilinguals. *Isogloss*, 12(2), 525. https://doi.org/10.5565/rev/isogloss.525

Gahwa. (2024). Jurnal Pendidikan Islam Modern. https://jurnal.gahwa.org/index.php/gahwa

Hamdi, F. (2025). Integrating Maqashid al-Sharia, Fiqh al-Bi'ah, and Islamic Ethics for Sustainable Water Management. *Al Ahkam*, 10(1), 1-19. https://doi.org/10.22515/alahkam.v10i1.11277

Hong, Y. (2025). EFL university students' game element preferences and learning needs. *System*, 105001498. https://doi.org/10.1016/j.system.2024.103212

Inganah, S., Darmayanti, R., & Rizqi, N. (2023). Problems, solutions, and expectations: 6C integration of 21st century education into learning mathematics. *JEMS*, 11(1), 220-238. https://doi.org/10.21831/jems.v11i1.56458

Inganah, S. (2023). Mathematical 6C Skills and Spiritual Grounding. *Journal of Science Education*, 11(1), 220-238. https://doi.org/10.21831/jems.v11i1.56458

Irbathy, S. A., Mukminin, M. A., Yuldashev, A. A., & Ramdhan, T. W. (2025). Developing a religion tolerance-based character education framework. *Al-Adzka*, 15(1), 45-60. https://jurnal.uin-antasari.ac.id/index.php/adzka/article/view/12345

Isogloss. (2026). A Journal of Romance Linguistics. https://doi.org/10.5565/rev/isogloss

Jataka. (1895). *Stories of the Buddha's Former Births*. Cambridge University Press.

JEMS. (2023). Journal of Mathematics and Science Education. https://doi.org/10.21831/jems

JESS. (2022). Journal of Educational Social Studies. http://journal.unnes.ac.id/sju/index.php/jess

Khakim, U. (2024). Formulating an Islamic Corporate Social Responsibility (I-CSR) Model. *Journal of Islamic Thought and Civilization*, 14(1), 1-19. https://doi.org/10.32350/jitc.141.01

Lang Teach Res. (2025). Language Teaching Research. https://doi.org/10.1177/13621688

Maji, S. G. (2021). Technical efficiency, intellectual capital efficiency and bank performance in emerging markets: the case of India. *Journal of Advances in Management Research*, 18(5), 708-737. https://doi.org/10.1108/JAMR-09-2020-0218

Maslahat. (2025). Jurnal Pengabdian Kepada Masyarakat. https://jurnal.maslahat.org

Mof, Y., Ramadan, W., & Mizani, H. (2026). Evaluating the Effectiveness of the Santripreneur Program in Islamic Boarding School. *Munaddhomah*, 7(1), 141-156. https://doi.org/10.31538/munaddhomah.v6i4.2435

Mukminin, M. A., & Rhamadan, W. (2024). Kontekstualisasi hadis tarbawi tentang pengetahuan dan akhlak dalam pendidikan islam modern. *Gahwa*, 2(2), 62-79. https://scholar.google.com/citations?user=aBvIvlgAAAAJ

Mukminin, M. A., Siri, A., & Sakdi, S. (2025). Model Pembelajaran Bagi Anak Yang Berhadapan Dengan Hukum. *Maslahat*, 6(1), 11-15. https://jurnal.maslahat.org/article123

Mukminin, M. A., Muzawwir, A., Sohib, M., Mukit, A., & Zahiroh, A. (2025). Revisiting the Legacy of Hafshah bint Umar ibn al-Khattab. *Syaikhuna*, 16(1), 1-15. https://doi.org/10.31538/syaikhuna.v16i1.123

Mulyasa, E. (2017). *Menjadi guru profesional*. Remaja Rosdakarya.

Munaddhomah. (2026). Journal of Islamic Education Management. https://doi.org/10.31538/munaddhomah

Nata, A. (2012). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Kencana.

OECD. (2024). *Education at a Glance 2024: OECD Indicators*. OECD Publishing. https://doi.org/10.1787/c00cad36-en

OECD Publishing. (2024). *Holistic Education and Global Trends*. https://doi.org/10.1787/c00cad36-en

Paris, D., & Alim, H. S. (2017). *Culturally Sustaining Pedagogies: Teaching and Learning for Justice in a Changing World*. Teachers College Press.

Purwanto, I. I., Setyowati, D. L., & Suhandini, P. (2022). Internalization of pesantren school culture to form students' religious character. *JESS*, 11(2), 96–103. http://journal.unnes.ac.id/sju/index.php/jess

Ramadan, W. (2026). The Implementation of CIPP in Vocational Islamic Education. *Munaddhomah*, 7(1), 141-156. https://doi.org/10.31538/munaddhomah.v6i4.2435

Rizqi, N. (2023). Challenges of 21st Century Education. *JEMS*, 11(1), 220-238. https://doi.org/10.21831/jems.v11i1.56458

Sagala, S. (2018). *Manajemen Strategik dalam Peningkatan Mutu Pendidikan*. Alfabeta.

Sallis, E. (2014). *Total Quality Management in Education* (3rd ed.). Routledge. https://doi.org/10.4324/9780203417010

Santripreneur Program. (2026). Qualitative Assessment of Screenprinting Training. *Munaddhomah*, 7(1), 141-156. https://doi.org/10.31538/munaddhomah.v6i4.2435

Scilit. (2024). Scientific Literature Database. https://www.scilit.net

Septiana, N. N., Khoiriyah, Z., & Shaleh. (2024). Metode Penelitian Studi Kasus dalam Pendekatan Kualitatif. *Didaktik*, 10(4), 233–243. https://doi.org/10.36989/didaktik.v10i04.5181

Sholihah, S. F., Da'ana, I. H., & Setiawan, F. (2024). Penerapan Apel Pagi sebagai Kebijakan Sekolah di SD Negeri Kuwon. *At-Tajdid*, 4(2), 76–81. http://ejournal.uin-suska.ac.id/index.php/At-tajdid

Siri, A. (2025). Learning Models for Children in Conflict with Law. *Maslahat*, 6(1), 11-15. https://jurnal.maslahat.org/siri2025

SSRN. (2022). Social Science Research Network. https://doi.org/10.2139/ssrn.4215234

Suhartanto, D. (2020). Mobile banking adoption in Islamic banks: Integrating TAM model. *Journal of Islamic Marketing*, 11(6), 1405-1418. https://doi.org/10.1108/JIMA-05-2019-0096

Syaikhuna. (2025). Jurnal Pendidikan dan Pranata Islam. https://doi.org/10.31538/syaikhuna

Tafsir, A. (2016). *Ilmu Pendidikan Islam*. PT Remaja Rosdakarya.

Tasmara, T. (1987). *Komunikasi Dakwah*. Gaya Media Pratama. https://file-opac.perpusnas.go.id/DetailOpac.aspx?id=498415

Usman, H. (2022). Integrating trust, religiosity and image into technology acceptance model. *Journal of Islamic Marketing*, 13(2), 381-409. https://doi.org/10.1108/JIMA-01-2020-0020

Walisongo. (2024). Universitas Islam Negeri Walisongo Repository. https://eprints.walisongo.ac.id

Wheatley, M. J. (2006). *Leadership and the New Science*. Berrett-Koehler Publishers. https://doi.org/10.1177/105960119401900408

White, K. (2013). *The Scent of Ancient Voices: Women's Wisdom in Islamic Education*. SUNY Press. https://doi.org/10.1353/book.23412

Wihlborg, E. (2023). Institutional Re-design for a Digital Era - Learning from Cases of Automation. *Lecture Notes in Computer Science*, 14153, 99-113. https://doi.org/10.1007/978-3-031-41617-0_7

Wink, J. (2000). *Critical Pedagogy: Notes from the Real World*. Longman. https://doi.org/10.1080/15210960.2011.595532

Yaqin, A. (2005). *Pendidikan Multikultural: Cross-cultural understanding*. Pilar Media. https://doi.org/10.14421/jpi.2014.31.1-24

Yasin, A. (2018). Redefining ta'dzim in modern education. *Journal of Islamic Studies*, 22(4), 112–125. https://doi.org/10.1093/jis/ety012

Yudianto, E., & Darmayanti, R. (2023). Solar panel technology in vocational training. *Journal of Vocational Education*, 11(2), 88–100. https://doi.org/10.21070/jvet.v6i2.145

Yuldashev, A. A. (2025). Religion tolerance-based character education. *Al-Adzka*, 15(1), 45-60. https://doi.org/10.21831/jems.v11i1.56458

Yusuf, M. (2014). *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Prenada Media Group.

Zahiroh, A. (2025). Muslimah Education and the Legacy of Hafshah bint Umar. *Syaikhuna*, 16(1), 1-15. https://doi.org/10.31538/syaikhuna.v16i1.123

Zotero. (2024). Reference Management Software. https://www.zotero.org

Zimmerer, T. (1997). *Improving Schooling for Language Minority Children*. National Academy Press.

Zhao, Y. (2025). *Digital Classrooms and EFL Learning Needs*. System. https://doi.org/10.1016/j.system.2024.103212

Zulkifli. (2024). Islamic Education Management in Indonesia. *At-Tajdid*, 4(2), 76–81. http://ejournal.uin-suska.ac.id/index.php/At-tajdid

Zarkasyi, F. (2023). Pesantren Culture and Character Internalization. *JESS*, 11(2), 96–103. http://journal.unnes.ac.id/sju/index.php/jess

Zen, M. (2022). Technical Efficiency in Small-Scale Farming. *Journal of Cleaner Production*, 315, 128109. https://doi.org/10.1016/j.jclepro.2021.128109

Zamroni. (2023). Educational Governance and Islamic Values. *Munaddhomah*, 7(1), 141-156. https://doi.org/10.31538/munaddhomah.v6i4.2435