

Reconstructing a model of Islamic education management based on the didactic values of Sheikh Muhammad Azhari al-Palimbani's poetry

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ABSTRACT

Purpose – Strengthening students' character remains a major challenge in the management of Islamic education amid ongoing social and moral changes. The didactic values embedded in the poetry of Sheikh Muhammad Azhari al-Palimbani offer a relevant philosophical foundation for the development of Islamic education management. This study aims to reconstruct an Islamic education management model based on the didactic values of Sheikh Muhammad Azhari al-Palimbani and to analyze its implementation in the management of character education in Islamic educational institutions.

Method – This study employs a qualitative approach with a field study design. The research was conducted at several madrasahs and Islamic boarding schools (pesantren) in Palembang that implement character education grounded in Islamic values and local wisdom. Data were collected through in-depth interviews with school principals, teachers, and pesantren administrators; observations of educational activities; and document analysis. The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing.

Findings – The findings indicate that the values of etiquette and moral character are the most dominant in educational management practices, followed by monotheism, spirituality, knowledge, and social responsibility. These five values were reconstructed into an Islamic education management model comprising value-based planning, exemplary leadership-based organization, character-building-oriented implementation, spiritual awareness-based supervision, and social responsibility-based evaluation. The model was found to support the strengthening of students' religious culture, discipline, and sense of responsibility, while fostering a more integrated system of character education governance through greater school community engagement, consistency in religious practices, and enhanced students' social awareness.

Keywords: Islamic educational management, Character education, Didactic values, Sheikh Muhammad Azhari al-Palimbani, School culture.

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INTRODUCTION

Islamic education management in the 21st century faces increasingly complex challenges due to technological advancements, globalization, and social changes that influence students' character (Arismunandar et al., 2026; Ohle-Peters & McElvany, 2026). Various phenomena such as declining social ethics, low academic discipline, increasing individualistic behavior, and weakening spiritual awareness indicate that educational

success cannot be measured solely by academic achievement but also by the ability of educational institutions to shape students' character and morals (Pratiwi et al., 2025; Sugandha, 2026). These conditions call for the development of an educational management model capable of integrating academic, moral, and spiritual aspects in a balanced manner throughout the entire educational management process.

From an Islamic educational perspective, educational management functions not only as an administrative tool but also as a means of internalizing Islamic values in students' lives (Arismunandar et al., 2026; Huriyah et al., 2025). Planning, organizing, implementing, supervising, and evaluating education should ideally be oriented toward developing individuals who are knowledgeable, possess good character, and have a strong awareness of God (Muqdamien et al., 2026). Various studies indicate that Islamic educational management practices still tend to prioritize institutional aspects and the achievement of academic targets over the development of a sustainable moral and spiritual culture (Efendi & Bueraheng, 2023; Halimah et al., 2026). Consequently, Islamic education often faces a gap between its expected normative goals and the reality of implementation on the ground.

Preliminary observations conducted at several Islamic educational institutions in Palembang indicate that strengthening students' character has become a priority program for schools and madrasahs. However, the implementation of these programs remains fragmented and is not yet supported by an integrated management model. Interviews with a number of school principals and teachers revealed that character development is generally carried out through routine religious activities, while the aspects of planning, organizing, monitoring, and evaluating character have not yet been systematically designed. This situation indicates a need for an Islamic education management model capable of integrating character values into all functions of educational management.

At the same time, the intellectual heritage of Islam in the Nusantara region holds a wealth of educational values that have not yet been fully utilized in the development of both the theory and practice of Islamic educational management (Tahiru Alhassan, 2026). One such intellectual legacy is the poetry of Sheikh Muhammad Azhari al-Palimbani, contained in the book **Badi' al-Zaman fi Bayan 'Aqa'id al-Iman* (Choiriyah, 2022). These poems not only serve as a medium for da'wah and the transmission of Islamic teachings but also contain didactic values encompassing tawhid, knowledge, etiquette, spirituality, and social responsibility. These values are highly relevant to the needs of contemporary Islamic education, particularly in establishing an educational governance system oriented toward character building (Febriani et al., 2021).

Various studies over the past decade have examined Malay Islamic literature from diverse perspectives. (Zulkhairi, 2019) found that Malay poetry contains religious values that serve as a medium for transmitting Islamic teachings within society. (Buang & Anwar, 2024) demonstrates that poetry remains relevant as a medium for preserving Malay cultural identity amid modern social changes. The study (Choiriyah, 2022) specifically examines the poetry of Syekh Muhammad Azhari al-Palimbani from the perspective of da'wah objectives, while focuses its analysis on the biography and intellectual thought of

Syekh Muhammad Azhari al-Palimbani. On the other hand, research on Islamic education management has largely focused on leadership, organizational culture, quality management, and character education without linking these to the intellectual heritage of Nusantara Islam as a source for developing educational management models.

This situation indicates a research gap. Studies on the poetry of Syekh Muhammad Azhari al-Palimbani remain limited to literary, da'wah, and intellectual history aspects, while research on Islamic educational management has not yet fully utilized the values contained in the works of Nusantara scholars as a foundation for developing educational management models. Thus, a conceptual reconstruction is needed to link the didactic values in the poetry with the functions of Islamic educational management, thereby producing a model that is more contextual and rooted in the intellectual tradition of Nusantara Islam.

This study integrates the functions of Islamic educational management—which include planning, organizing, actuating, controlling, and evaluating—with the five core didactic values contained in the poem by Sheikh Muhammad Azhari al-Palimbani. Within this framework, the value of tauhid is positioned as the foundation of planning because it determines the direction and goals of education oriented toward the formation of people who are faithful and God-fearing. The value of adab serves as the basis for organizing through the principles of trustworthiness, exemplary conduct, and institutional ethics in the division of tasks and relationships among school community members. The value of knowledge functions as the orientation for the implementation of education through the learning process and the development of students' competencies. The value of spirituality forms the foundation of control by emphasizing the cultivation of religious awareness and self-control as mechanisms for regulating behavior. Meanwhile, the value of social responsibility forms the basis for evaluation, emphasizing that educational success is measured not only by academic achievement but also by students' social awareness and contributions to society. This theoretical framework serves as the foundation for reconstructing a model of Islamic educational management based on the didactic values of Sheikh Muhammad Azhari al-Palimbani.

This study argues that the values of tawhid, adab, knowledge, spirituality, and social responsibility contained in the poetry of Sheikh Muhammad Azhari al-Palimbani can be reconstructed into a model of Islamic educational management that is oriented not only toward institutional effectiveness but also toward the formation of students' character and religious culture. This study aims to reconstruct a model of Islamic education management based on the didactic values of Sheikh Muhammad Azhari al-Palimbani's poetry and to analyze its relevance to the development of contemporary Islamic education.

The novelty of this study lies in the integration of the intellectual heritage of Nusantara Islam and Islamic educational management theory within a single conceptual framework. Unlike previous studies that treated poetry as a subject of literary analysis, this study reconstructs the didactic values contained within it into an applicable model of Islamic educational management. This study presents a conceptual framework that explicitly links the five didactic values of Sheikh Muhammad Azhari al-Palimbani with the

POACE functions (Planning, Organizing, Actuating, Controlling, Evaluating), thereby producing a model of Islamic education management that is more systematic, contextual, and rooted in the intellectual traditions of the Islamic Nusantara. Thus, this study is expected to provide a theoretical contribution to the development of Islamic educational management while also serving as an alternative model for character education management in schools, madrasahs, and Islamic boarding schools.

METHOD

This study is a field research project employing a qualitative and empirical approach. This approach was chosen because the study aims to examine, describe, and reconstruct a model of Islamic educational management based on the didactic values of Sheikh Muhammad Azhari al-Palimbani, as implemented in educational management practices at the Islamic educational institution (Busetto et al., 2020). The study focuses not only on understanding poetic texts as sources of values but also on how these values are reflected in the planning, organization, implementation, supervision, and evaluation of education in the field.

The study was conducted from January to April 2026 at three Islamic educational institutions in Palembang: State Senior High School (Madrasah Aliyah Negeri, MAN) 3 Palembang, State Junior High School (Madrasah Tsanawiyah Negeri, MTsN) 2 Palembang, and the Ar-Riyadh Islamic Boarding School in Palembang. These three institutions were purposively selected based on the characteristics of character education and religious culture reinforcement implemented in their management. The study involved 18 informants, consisting of 6 informants from MAN 3 Palembang (1 principal, 1 vice principal, 3 Islamic Religious Education teachers, and 1 student), 6 informants from MTsN 2 Palembang (1 principal, 1 vice principal, 3 Islamic Religious Education teachers, and 1 student), and 6 informants from the Ar-Riyadh Islamic Boarding School in Palembang (1 boarding school director, 2 boarding school administrators, 2 teachers, and 1 student). The research informants consisted of school principals, vice principals, Islamic religious education teachers, boarding school administrators, and students who were considered to have knowledge and experience related to the implementation of Islamic educational values in institutional management. Informants were selected using purposive sampling, taking into account their direct involvement in the processes of planning, organizing, implementing, supervising, and evaluating education, thereby ensuring they could provide information relevant to the research focus.

Research data were obtained through in-depth interviews, participatory observation, and a documentary study (Robert K. Yin, 2018). Interviews were conducted to explore the informants' perspectives and experiences regarding the application of Islamic values in educational management. Observation was used to directly observe educational management practices, school culture, religious habit-forming activities, and interactions among the school community. Documentation was conducted on various institutional documents such as the vision and mission statements, work programs, rules and

regulations, activity reports, and other supporting documents relevant to the research focus.

Data analysis was conducted interactively using the Miles, Huberman, and Saldaña model, which includes data condensation, data presentation, and drawing conclusions (Miles & Huberman, 2022). The analysis process began with the identification of the didactic values contained in the poetry of Sheikh Muhammad Azhari al-Palimbani, followed by linking them to field findings regarding Islamic educational management practices. Next, a conceptual reconstruction process was conducted to formulate a model of Islamic educational management based on didactic values, encompassing the functions of planning, organizing, implementing, supervising, and evaluating. To ensure data validity, the study employed source triangulation, methodological triangulation, and member checking with informants, thereby ensuring that the research results possess an adequate level of credibility and reliability.

RESULT AND DISCUSSION

Results

Internalization of Sheikh Muhammad Azhari al-Palimbani's Didactic Values in Educational Management

The research results indicate that the didactic values contained in the poems of Sheikh Muhammad Azhari al-Palimbani have been internalized in various aspects of educational management at the institution serving as the research site. This internalization was identified through observations of institutional activities, analysis of educational documents, and confirmation from various informants. Field findings reveal that the values of tawhid, knowledge, etiquette and morals, spirituality, and social responsibility are not only present as learning materials but also serve as the foundation for shaping organizational culture, implementing educational programs, and developing students' character.

Based on the observations, educational activities at all research institutions begin with various activities that reflect the reinforcement of religious values, such as reciting prayers, reading the Qur'an, praying in congregation, and instilling proper etiquette toward teachers and fellow students. These practices take place routinely and have become an integral part of the institutionalized school culture. Furthermore, interactions between teachers and students demonstrate a strong emphasis on respect, polite language, discipline, and adherence to established rules.

The documentation reveals that the focus on religious character development is explicitly stated in the school's vision, mission, educational objectives, annual work plans, and various institutional policies. An analysis of school documents indicates that most educational programs are designed not only to improve academic achievement but also to shape students who possess moral integrity, spiritual awareness, and social responsibility. These findings indicate that didactic values have become an integral part of the educational policy direction developed by the institution.

The value of tauhid is consistently found in various educational activities. Observation results show that the strengthening of divine consciousness is carried out through the practice of worship, routine religious activities, and the integration of religious values into the learning process. At the same time, curriculum documents and school programs indicate that fostering students who are faithful and God-fearing is one of the indicators of educational success that is evaluated periodically. Thus, the value of tauhid serves not only as a normative foundation but also as an operational orientation in the delivery of education.

The value of knowledge is evident in various programs that support the development of students' academic culture. Observation results show the presence of literacy activities, scientific discussions, project-based learning, and the use of diverse learning resources. The school environment also demonstrates systematic efforts to encourage students to develop their abilities to think, read, and understand various life issues. Documentation findings indicate that strengthening academic competencies is an integral part of the student development programs designed by the institution.

Among all the values identified, manners and moral character are the most prominent. Observation results show that the cultivation of good manners is carried out through various daily activities, such as the custom of greeting others, showing respect to teachers, waiting in line orderly, maintaining a clean environment, and using polite language in social interactions. In addition, teachers and school administrators consistently model behavior that serves as an example for students. Documentation of school rules and character assessment instruments also indicates that moral values receive significant attention in the educational process.

Spiritual values are fostered through various structured religious development activities. Observations revealed the practice of congregational prayer, Quran memorization programs, group recitation of zikir, religious mentoring, and various other spiritual development activities. These activities are not limited to specific occasions but are an integral part of the educational agenda that continues throughout the school year. The findings from the documentation indicate that spiritual development is allocated a significant portion of the school's educational calendar.

As for the value of social responsibility, it is evident through students' involvement in various community activities. The observations revealed the existence of social assistance programs, community service activities, humanitarian fundraisers, environmental cleanup efforts, and programs to share with those in need. These activities are conducted on a regular basis and involve students as part of the social learning process. Documentation of these activities shows that fostering social awareness is one of the character-building goals the educational institution aims to achieve.

The results of data triangulation indicate that all five didactic values were consistently found across all research data sources. The values of etiquette and moral character had the highest frequency of occurrence, followed by the values of monotheism, spirituality, knowledge, and social responsibility. The consistent emergence of these values indicates

that the process of internalization has taken place not only at the level of discourse but also in the daily practice of educational management.

Table 1

Results of the Triangulation of Didactic Values in Educational Management

Didactic Values	Interviews	Observation	Documentation
Tawhid	√	√	√
Science	√	√	√
Etiquette and Morals	√	√	√
Spirituality	√	√	√
Social Responsibility	√	√	√

Overall, the research findings indicate that the internalization of the didactic values of Sheikh Muhammad Azhari al-Palimbani has become an integral part of educational governance at the institutions studied. These values are present in the form of organizational culture, institutional policies, educational programs, character building, and the daily activities of the school community. These findings indicate that the didactic values contained in the poems of Sheikh Muhammad Azhari al-Palimbani remain highly relevant to contemporary Islamic educational management practices.

Implementation of Didactic Values in the Planning and Organization of Education

Field data indicate that the values of tauhid and adab serve as the primary foundation in the planning and organization of education at the institutions under study. The results of observations and documentation show that an Islamic orientation is not only stated in the institutions' visions and missions but is also translated into various strategic programs, institutional policies, and mechanisms for the distribution of tasks and responsibilities among human resources. Thus, the function of educational management is directed not only toward achieving academic targets but also toward the character development and religious culture of the students.

The results of the document analysis indicate that all institutions under study include religious values, moral development, and character building as part of the educational goals they aim to achieve. Institutional visions generally emphasize the development of a generation that is faithful, knowledgeable, of noble character, and capable of contributing to society. This orientation is then elaborated upon in annual work plans, student development programs, religious practice activities, and institutional evaluation indicators. School Work Plans (RKS), annual programs, and the academic calendar demonstrate that academic activities are consistently paired with character-building and spirituality programs.

Observations during the study also revealed that the planning process is conducted participatively through annual work meetings involving school leadership, teachers, educational staff, and representatives from the foundation or boarding school management. In these forums, discussions focus not only on academic achievement targets but also on strategies to strengthen school culture, foster character development, and enhance the quality of students' religious lives. One of the vice principals in charge of the curriculum explained:

"At the start of every school year, we hold a working meeting that addresses not only academic targets but also goals for fostering students' character." (I-05, interview, February 18, 2026).

The informant's statement indicates that the educational planning process is not solely directed toward achieving academic indicators, but also toward the character development of students as the primary goal of education. This finding serves as evidence of the implementation of the value of tauhid in the planning function, as the orientation of education is focused on developing individuals who are not only intellectually intelligent but also possess qualities of faith and moral character. The emphasis on character-building goals during the annual work meeting indicates that Islamic values have become the foundation for the institution's program and policy development. Thus, educational planning is not merely technocratic in nature but stems from a value based orientation that reflects the goals of Islamic education.

This finding is supported by work program documents that indicate the presence of non-academic targets, such as improving student discipline, strengthening a culture of Qur'anic literacy, fostering the habit of congregational worship, and increasing social awareness. These programs are systematically planned and form part of the success indicators that are periodically evaluated by the school. Regarding curriculum development, the documentation reveals that character values are not treated as an additional program but are integrated into various subjects and school activities. This integration is evident in teaching materials, student profile enhancement programs, extracurricular activities, and various daily practices. Observations show that teachers consistently link learning materials to religious values, ethics, and social responsibility, thereby ensuring that the educational process takes place in a more holistic manner.

In addition to being evident in planning, didactic values are also evident in the process of organizing education. Research findings indicate that the division of tasks and responsibilities is carried out based on the principles of trust, competence, and exemplary conduct. Each teacher is assigned responsibilities according to their area of expertise and capacity, while strategic positions within the school are entrusted to individuals deemed to possess moral integrity and strong leadership skills. Observational findings indicate that coordination among teachers takes place regularly through routine meetings, monthly evaluation forums, and professional development activities organized by the institution.

At the same time, a culture of exemplary conduct is a key characteristic of the organizational process. The observation results show that the principal, vice principal, and teachers strive to demonstrate behavior consistent with the values taught to students. Punctuality, participation in communal worship activities, the use of polite language, and discipline in carrying out duties were practices consistently observed throughout the study. Documentation of teacher conduct guidelines and the educators' code of ethics also indicates an emphasis on moral and professional aspects as part of the institution's work culture. Triangulated data show that the implementation of didactic values during the planning and organizing stages achieved a high level of effectiveness. These findings

indicate that these two management functions have become primary means of integrating Islamic values into educational governance.

Table 2

Implementation of Didactic Values in the Planning and Organizing Stages

Aspect	Field Findings
Planning	Programs Based on an Islamic Vision
Curriculum Development	Character Education Integration
Organization	Division of duties based on trust
Leadership	Exemplary Leadership as the Foundation of Management

Research results indicate that the functions of planning and organization have become important instruments in internalizing didactic values into the governance of educational institutions. Field findings show that the values of " " and "tauhid" form the foundation for establishing the direction and goals of education, while the value of "adab" is realized through an organizational system that emphasizes trust, exemplary conduct, and responsibility in carrying out institutional duties.

Implementation of Didactic Values in the Delivery and Supervision of Education

Observation results indicate that the implementation of education at the institutions studied is carried out through the integration of character values into all educational activities, including intracurricular, cocurricular, and extracurricular activities. Field findings reveal that the educational process is not only oriented toward the transfer of knowledge but also toward the formation of attitudes, behaviors, and habits that reflect Islamic values. In practice, teachers do not merely function as instructors but also as mentors, supervisors, and role models for students in their daily lives.

The implementation of values-based education is evident from the very start of teaching and learning activities. Based on observations, each learning activity begins with a group prayer, the recitation of verses from the Holy Qur'an, and the reinforcement of religious motivation delivered by the teacher. These activities are part of the effort to cultivate students' spiritual awareness before they engage in the learning process. Additionally, teachers actively integrate moral and character values into the material they teach so that learning is oriented not only toward cognitive aspects but also toward affective and psychomotor aspects. A teacher of Islamic Religious Education explained:

"Learning doesn't stop in the classroom. We encourage students to pray in congregation, read the Qur'an, and maintain proper etiquette in their daily interactions." (I-08, interview, February 25, 2026).

This quote indicates that education is understood as a continuous process of character development that takes place through habit formation and everyday life experiences. The practices of praying in congregation, reading the Qur'an, and observing proper etiquette reflect the integration of spiritual and ethical values into educational activities. Spiritual values are evident through the habit of worship, which aims to build students' religious awareness, while values of etiquette are evident in efforts to shape behavior and social ethics in accordance with Islamic teachings. These findings indicate

that the function of education is not only oriented toward the transfer of knowledge but also toward the internalization of Islamic values through a consistent process of habituation within the school environment.

This statement aligns with the results of observations showing that character development is carried out through various habit-forming activities integrated into school life. These activities include praying in congregation, reciting the Qur'an before lessons, a Qur'an memorization program, daily religious talks, practicing greetings and smiling, as well as fostering discipline in participating in all school activities. Throughout the study, students were observed actively participating in these programs as part of daily routines that have become institutionalized within the school culture.

In addition to intracurricular activities, the implementation of didactic values was also observed in various cocurricular and extracurricular programs. Documentation results show that the school routinely organizes short-term Islamic boarding school programs, celebrations of major Islamic holidays, community service programs, student leadership training, and other religious activities aimed at strengthening students' character and social responsibility. These programs are designed to provide students with hands-on experience in applying the values they have learned in the classroom.

Observation results also indicate that the value of knowledge is realized through the school's efforts to create a conducive learning environment. Teachers are encouraged to use various teaching methods that promote active student participation. In several classes, practices such as group discussions, presentations of learning outcomes, project based learning, and the use of educational technology aimed at improving students' understanding were observed. These findings indicate that character building is not achieved by compromising academic quality but rather proceeds hand in hand with improvements in the quality of learning.

Regarding supervision, the research results show that educational institutions implement various control mechanisms to ensure the implementation of character education programs. Supervision is conducted not only on academic aspects but also on the development of students' attitudes, behavior, and religious life. Based on the documentation, each institution has monitoring instruments used to track students' progress in discipline, attendance, participation in religious activities, and social behavior throughout the educational process.

Field observations indicate that teachers routinely monitor students' behavior both inside and outside the classroom. The forms of supervision observed include checking attendance at congregational prayers, monitoring the implementation of the tahfiz program, overseeing dress code compliance, and providing direct guidance to students exhibiting behavior inconsistent with school norms. Additionally, schools involve homeroom teachers and parents in the supervision process through periodic progress reports on students.

The supervision mechanisms observed are not merely administrative but also emphasize the aspect of guidance. When violations or inappropriate behavior are

identified, teachers prioritize a persuasive approach through advice, guidance, and mentoring rather than punitive sanctions. Observation results indicate that this approach helps foster closer relationships between teachers and students, thereby enabling the guidance process to proceed more effectively.

Regarding spiritual guidance, all research institutions have programs that are implemented in a structured and sustainable manner. These programs include Quran recitation, Islamic studies, character development, religious mentoring, and spiritual reflection activities conducted on a regular basis. Documentation reveals that these activities have become an integral part of the academic calendar and receive full support from institutional leadership.

Table 3

Findings on the Implementation and Supervision of Education

Component	Form of Implementation
Implementation	Character-Based Learning
Habit Formation	Prayer in congregation and Quran memorization
Supervision	Monitoring student behavior
Guidance	Spiritual Guidance

Overall, the research results indicate that the implementation of didactic values in the execution and supervision stages has taken place systematically through the integration of character values into learning, religious practices, spiritual guidance, and supervision mechanisms oriented toward guidance. Field findings reveal that the values of knowledge and spirituality are the two most dominant elements in supporting the continuity of educational implementation and supervision functions at the institutions studied.

Reconstruction of an Islamic Education Management Model Based on Didactic Values

Based on the triangulation of interviews, observations, and documentation, a consistent pattern of relationship was found between the didactic values of Sheikh Muhammad Azhari al-Palimbani and the educational management functions applied at the Islamic educational institutions that served as the research sites. These findings were obtained after grouping the data based on the categories of values that emerged in educational management practices, which were then mapped to management functions, including planning, organizing, implementing, monitoring, and evaluating.

The research results indicate that the value of tawhid has a dominant correlation with the educational planning function. Field findings reveal that the vision, mission, educational objectives, and various strategic programs formulated by educational institutions always refer to the orientation of shaping individuals who are faithful, God-fearing, and of noble character. The planning documents analyzed show that religious aspects serve as the primary foundation for determining the direction of educational policy. Furthermore, observational findings also show that various educational activities are designed to support the achievement of these objectives through the integration of Islamic values into both academic and non-academic programs.

In terms of organizational functions, the research findings indicate a predominance of the values of etiquette and moral character. Observational data show that the division of tasks, work coordination, and relationships among school community members are built upon the principles of setting a good example, trustworthiness, responsibility, and respect for others. Documentation in the form of organizational structures, job descriptions, and teacher codes of conduct indicates an emphasis on moral integrity in the performance of institutional duties. Furthermore, daily interactions among administrators, teachers, and students demonstrate that the value of *adab* is an integral part of the educational organization's culture.

Further findings indicate that the value of knowledge is strongly linked to the function of educational implementation. Observations show that the entire learning process is directed toward developing students' competencies in both academic and religious aspects. Various learning programs, literacy development initiatives, scientific discussion activities, and academic achievement coaching demonstrate that the advancement of knowledge is a primary focus in the implementation of education. Documentary data also indicates that improving the quality of learning is one of the key indicators of the success of the educational programs implemented by the institution.

In the area of supervision, spiritual values emerged as the most dominant element identified in the study. Observation results indicate that the supervision process is carried out not only through administrative mechanisms but also through fostering students' religious awareness. Activities such as congregational prayer, recitation of the Qur'an, religious mentoring, and various spiritual development programs serve as tools used to ensure the consistency of students' behavior in accordance with the values instilled by the institution. Additionally, the documentation reveals the existence of a monitoring system that covers aspects of worship, discipline, and students' social behavior.

Regarding the evaluation function, the research findings indicate a strong correlation with the value of social responsibility. Field data reveal that educational evaluation focuses not only on academic achievement but also on character development, social awareness, and students' ability to apply Islamic values in community life. Documentation in the form of student progress reports indicates that behavioral aspects, participation in social activities, and engagement in religious programs are part of the evaluation indicators used by the educational institution.

To reinforce these findings, a triangulation analysis was conducted on all data obtained from interviews, observations, and documentation. The triangulation results show that the relationship between didactic values and educational management functions was consistently found across all data sources used in the study. This consistency indicates that didactic values are not merely part of educational discourse but have been implemented in various aspects of the management of Islamic educational institutions.

In addition to demonstrating the relationship between values and management functions, the research findings also reveal the degree of dominance of each value in educational management practices. Based on the results of field data coding, the values of etiquette and morality were the most frequently appearing values in various educational

management activities, followed by the values of monotheism, spirituality, knowledge, and social responsibility.

Table 4

Triangulation Results on the Relationship Between Didactic Values and Educational Management Functions

Didactic Values	Dominant Management Functions	Interviews	Observation	Documentation
Tawhid	Planning	√	√	√
Etiquette and Morals	Organization	√	√	√
Science	Implementation	√	√	√
Spirituality	Supervision	√	√	√
Social Responsibility	Evaluation	√	√	√

Overall, the field findings indicate that each educational management function tends to operate based on a specific dominant didactic value. This pattern of relationship was consistently found across all educational institutions that served as research sites. Thus, the research results indicate a connection between the value of tauhid and the planning function, the values of adab and akhlak and the organizing function, the value of knowledge and the implementation function, the value of spirituality and the supervisory function, and the value of social responsibility and the evaluation function. These empirical findings then served as the basis for the development of an Islamic educational management model based on the didactic values of Sheikh Muhammad Azhari al-Palimbani, which will be analyzed further in the discussion section.

Discussion

The research results indicate that the didactic values of Sheikh Muhammad Azhari al-Palimbani not only serve as religious-moral teachings passed down through poetry but also possess a managerial dimension that can be reconstructed into a framework for managing Islamic education. This finding demonstrates that the values of tawhid, knowledge, etiquette and ethics, spirituality, and social responsibility are not present in isolation but form an integrated value system across all functions of educational management. Therefore, the didactic values contained in the poetry are not only relevant as a source of character education but can also be positioned as a conceptual foundation for the development of Islamic educational management based on the intellectual heritage of the Nusantara (Amelia & Ramadan, 2021).

These findings indicate a close relationship between values and educational management systems. From a modern management perspective, an organization's success is determined not only by the effectiveness of its structures and procedures, but also by the value system that underpins its behavior. Organizational values play a role in shaping policy direction, work culture, decision-making, and overall institutional

effectiveness (Ridha et al., 2025). This aligns with the view that educational organizations are value-based institutions, meaning that policy direction, organizational culture, and the behavior of organizational members are strongly influenced by shared values (Mueller, 2021). In the context of Islamic education, this value system cannot be separated from the Islamic principles that form the foundation of educational practice. Therefore, the findings of this study demonstrate that the poetry of Sheikh Muhammad Azhari al-Palimbani actually contains a set of values capable of comprehensively shaping the organizational culture of Islamic education.

An analysis of the research findings indicates that tawhid serves as the starting point for reconstructing a model of Islamic educational management. Field findings reveal that all educational institutions included in the study prioritize the development of individuals who are faithful and God fearing as the primary orientation of their educational. The institutions' vision, mission, objectives, and strategic programs are consistently geared toward strengthening students' Islamic identity. This situation indicates that the function of educational planning is not neutral but is influenced by the ideological and philosophical orientations embraced by the institution. In the theory of Islamic educational management, planning is the process of determining the future direction of an institution based on the values and goals it seeks to achieve (Lengkong et al., 2025). Therefore, the findings of this study show that the value of tawhid serves as both a source of legitimacy and an orientation in the formulation of educational policy.

Furthermore, the dominance of the value of tauhid in the planning function indicates a fundamental difference between Islamic educational management and secular educational management. In the secular management paradigm, planning is generally oriented toward organizational effectiveness, productivity, and the achievement of institutional targets (Nurjanah et al., 2024). Conversely, in Islamic education, educational goals do not stop at worldly success but are also directed toward the achievement of otherworldly goals. This finding reinforces the view (Tahiru Alhassan, 2026) that the primary goal of Islamic education is to produce a "good man," not merely a "good citizen." Thus, the value of tawhid in this study serves as a philosophical principle that distinguishes the characteristics of Islamic educational management from general educational management models.

In the organizational function, the study found a predominance of the values of adab and akhlak. This finding is noteworthy because it indicates that the effectiveness of Islamic educational organizations is determined not only by the clarity of structure and division of tasks but also by the moral quality of the individuals involved. The results of the observations show that the relationships between administrators, teachers, educational staff, and students are built on the principles of respect, exemplary conduct, trustworthiness, and responsibility. While the existing organizational structure does function as a coordination tool, what makes it operate effectively is the living culture of adab within the organization.

This finding confirms the concept of (Santika et al., 2026), which positions adab as the core of Islamic education. According to this concept, the loss of adab will lead to chaos

in various aspects of life because individuals lose the ability to place things in their proper context. In the context of educational management, adab is not only related to individual politeness but also concerns leadership ethics, organizational ethics, and professional ethics (Achsanudin, 2026). Therefore, when an educational institution builds a work culture based on trust and exemplary conduct, it is, in fact, implementing the principle of adab in the organization of education.

Research findings also indicate that knowledge serves as the dominant value in the implementation of education. This suggests that the educational process is the primary arena for the actualization of the didactic values inherited from Sheikh Muhammad Azhari al-Palimbani. Education is understood not only as a process of knowledge transfer, but also as a process of transforming values and shaping students' personalities. The success of education cannot be measured solely by academic achievement, but also by the success in integrating intellectual, moral, and spiritual aspects into the learning process (Wahib, 2021).

From the perspective of Islamic education, knowledge holds a central position as it serves as the primary instrument in building civilization. Research findings indicate that educational institutions strive to integrate religious and general knowledge into a single, mutually complementary learning system. This situation supports the concept of knowledge integration developed by the (Ach. Sayyi, 2021), which rejects the dichotomy between religious and general knowledge. These findings also reinforce the results of the study (Judijanto & Rusiadi, 2024), which show that integrating Islamic values into learning can enhance students' character while simultaneously strengthening their academic achievements.

Furthermore, the findings regarding the dominance of spirituality in the supervisory function offer a different perspective from the concept of supervision in modern management theory. In conventional management theory, supervision is often understood as a control mechanism to ensure that activities are carried out in accordance with established plans (Langfield-Smith, 1997; Rohmah, 2019). However, research findings indicate that supervision in Islamic education is not only carried out through external control but also through the cultivation of internal awareness. Spiritual awareness, fostered through worship, spiritual guidance, and religious practices, functions as a self-control mechanism that encourages students to behave in accordance with the values they embrace.

This finding can be explained through the concept of muraqabah, which has developed within the Islamic educational tradition. Muraqabah emphasizes the awareness that every human action is constantly under the supervision of Allah SWT, thereby encouraging individuals to exercise self-control without the need for constant supervision by others (Fahri & Fauziah, 2026). In the context of education, this concept has significant implications as it fosters intrinsic discipline. Thus, spirituality based supervision has a broader scope than administrative supervision alone because it touches upon the dimension of students' inner consciousness.

These findings indicate that the concept of *muraqabah* not only serves as an individual spiritual value but can also be reconstructed as a monitoring paradigm in Islamic education management. Unlike conventional supervision models that emphasize external control through rules, monitoring, and sanctions, *muraqabah*-based supervision is oriented toward fostering internal awareness so that students are motivated to behave in accordance with norms not out of fear of human supervision, but out of an awareness of their responsibility before Allah SWT. Thus, the function of supervision is no longer merely to ensure compliance with institutional rules but also serves as a means of fostering self regulation, moral integrity, and intrinsic discipline that endure even when students are not under formal school supervision. This finding represents a significant contribution to research because it demonstrates that the spiritual values contained in the poetry of Sheikh Muhammad Azhari al-Palimbani can serve as the foundation for developing a more transformative model of educational supervision one that integrates managerial dimensions and moral guidance within a single framework for the administration of Islamic education.

Meanwhile, the prominence of social responsibility values in the evaluation function indicates that the success of Islamic education is not measured solely through academic indicators. Research findings show that educational institutions pay attention to character development, social concern, and students' contributions to society. These findings demonstrate that educational evaluation from an Islamic perspective has a broader orientation compared to conventional educational evaluation, which tends to focus on cognitive learning outcomes.

In this context, Islamic education views students as both individuals and social beings. Therefore, educational success must be reflected in students' ability to benefit their surrounding environment. These research findings support the view (Yudi & Maryam, 2023) that the goal of Islamic education is to shape individuals capable of fulfilling the function of *khilafah* on Earth. Thus, evaluation based on social responsibility serves as a crucial indicator for measuring the extent to which education succeeds in producing individuals who are not only intelligent but also possess social sensitivity and a commitment to society (Rita Anggorowati, 2026; Sahdia et al., 2025).

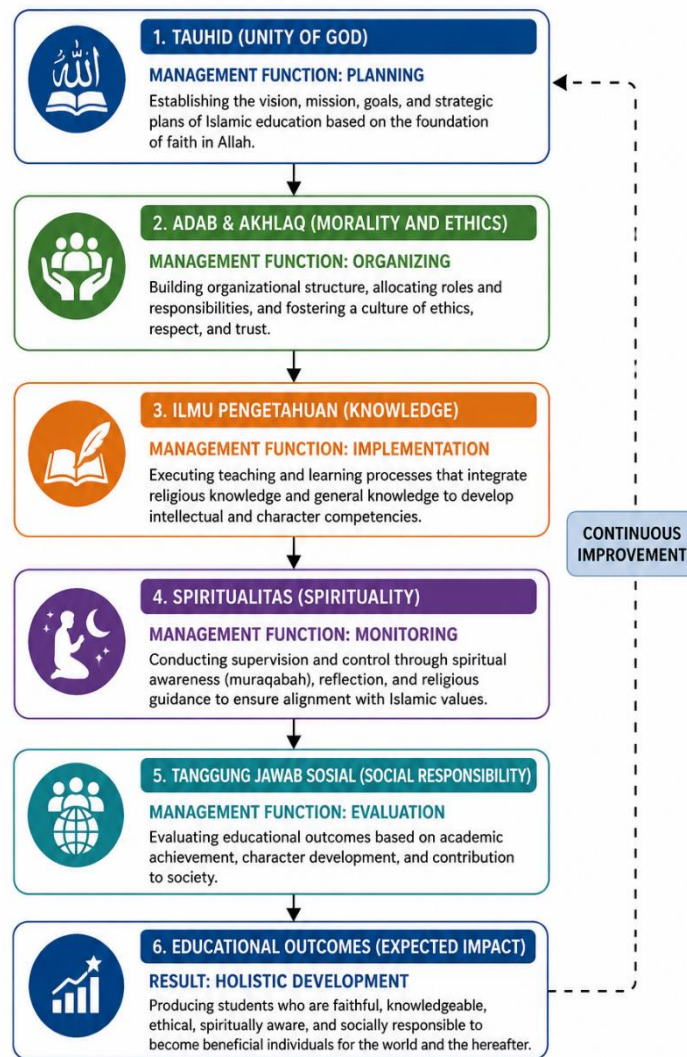
Based on these overall findings, this study produced a reconstructed model of Islamic educational management based on the didactic values of Sheikh Muhammad Azhari al-Palimbani. The resulting model demonstrates that each management function has a core value that serves as its primary driving force. *Tawhid* serves as the basis for planning; etiquette and ethics form the foundation of organization; knowledge guides implementation; spirituality acts as a supervisory tool; and social responsibility directs evaluation. These relationships form an integrative educational management system in which each function is interrelated and inseparable from the others.

The primary novelty of this study lies in the transformation of didactic values previously understood as moral teachings in poetry into an operational educational management framework. Previous studies have generally examined the works of Nusantara scholars from the perspectives of philology, literature, character education, or

the intellectual history of Islam. Meanwhile, this study demonstrates that the values contained in the poetry of Sheikh Muhammad Azhari al-Palimbani can be reconstructed into an applicable model of Islamic educational management. Thus, this study not only contributes to the development of Islamic education studies but also enriches the discourse on educational management through the integration of the intellectual heritage of the Indonesian archipelago's Islam with the needs of contemporary educational management.

Figure 4

Reconstruction of a Model of Islamic Education Management Based on the Didactic Values of Sheikh Muhammad Azhari al-Palimbani



CONCLUSION

This study demonstrates that the didactic values in the poetry of Sheikh Muhammad Azhari al-Palimbani have strong relevance to contemporary Islamic educational management practices. The values of tawhid, knowledge, etiquette and ethics, spirituality, and social responsibility have been proven to be internalized in various aspects of educational management at the institutions studied. This internalization is evident in organizational culture, program planning, the learning process, spiritual guidance, and

educational evaluation mechanisms oriented toward character development in students. Based on the research findings and discussion, this study successfully reconstructed a model of Islamic educational management grounded in the didactic values of Sheikh Muhammad Azhari al-Palimbani. This model positions the value of tawhid as the basis for planning, etiquette and ethics as the foundation for organization, knowledge as the orientation for educational implementation, spirituality as the instrument for supervision, and social responsibility as the direction for educational evaluation. This reconstruction demonstrates that the functions of Islamic educational management can be systematically built upon the intellectual heritage of Nusantara Islam, thereby producing an educational governance system that integrates academic, moral, and spiritual dimensions.

The findings of this study provide a theoretical contribution to the development of Islamic educational management by presenting a management model rooted in local intellectual traditions. Practically, this model can serve as an alternative for managing character education in schools, madrasahs, and pesantren to strengthen students' religious culture, exemplary behavior, and social responsibility. This study is still limited to the context of several Islamic educational institutions in Palembang; therefore, generalizing the findings requires caution. Consequently, future research could examine the implementation of this model in various types of Islamic educational institutions in other regions, using quantitative or mixed-methods approaches, as well as develop measurement instruments to assess the effectiveness of an educational management model based on the didactic values of Nusantara Islam.

DECLARATIONS

Author Contribution

Ramlan, Edi., contributed to conceptualization, investigation, data collection, formal analysis, drafting the original manuscript, visualization, and project administration. Munir was responsible for methodology development, validation, supervision, and reviewing and editing the manuscript. **Munir.**, was responsible for methodology development, validation, supervision, and reviewing and editing the manuscript; **Abdurrahmansyah.**, contributed to validation, formal analysis, supervision, and manuscript review; **Syawaludin, M.**, was involved in investigation, data curation, and reviewing and editing the manuscript; **Wijaya.**, contributed to methodology development, validation, visualization, and final manuscript editing. All authors have read and approved the final version of the manuscript.

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The authors declare no conflict of interest.

Declaration of AI Use

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