

Article

Integrating Qur'anic Values and Pepali Pitu in Islamic Education Management

**Muhammad Azmi Auf¹, Na'imah², Rafi Pradipa³, Abdillah Naufal
Abror⁴, Syariful Huda⁵**

¹ Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia;
email : mhdazmiauf001@gmail.com

² Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia;
email : naimah@uin-suk.ac.id

³ Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia;
email : rafipradipa@gmail.com

⁴ Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia;
email : abdillahnaufalabrор@gmail.com

⁵ Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia;
email : syariful14huda@gmail.com

PERADABAN JOURNAL OF
RELIGION AND SOCIETY
Vol. 4, Issue 2, July 2025

ISSN 2962-7958

Page : 188-201

DOI:

<https://doi.org/10.59001/pjrs.v4i2.462>

Copyright

© The Author(s) 2025

This work is licensed under a
[Creative Commons Attribution 4.0
International License](#)

Abstract

In the contemporary era of globalization, Islamic education faces the critical challenge of preserving its distinct identity while effectively adapting to modern demands. This study addresses this challenge by analyzing the integration of Qur'anic values within Sunan Draja's Pepali Pitu teachings and evaluating their relevance as a local Islamic heritage for Islamic education management. Employing a descriptive qualitative approach based on library research, the study utilized primary data from Pepali Pitu quotations and Qur'anic verses, supplemented by secondary literature on Islamic education, local wisdom, and value-based management. Findings reveal that the seven moral maxims of Pepali Pitu, encompassing social, spiritual, and ethical values, are substantively aligned with Qur'anic principles. These principles are demonstrated to serve as a foundational value system for managing Islamic educational institutions, particularly in shaping leadership models grounded in spirituality, social responsibility, and managerial ethics. The study underscores that local wisdom, exemplified by Pepali Pitu, need not be abandoned amidst global shifts; instead, it offers a strategic

framework for developing Islamic education systems that are both deeply rooted in identity and adaptable to contemporary challenges. This integration provides a pathway to preserving traditional roots while ensuring global relevance.

Keyword

Islamic education management, local wisdom, Pepali Pitu, Qur'anic values, value integration

Introduction

Exploring the integration of Qur'anic values within *Pepali Pitu*, through the lens of local wisdom's relevance to Islamic education management in the globalized era, presents a critical area of scholarly inquiry. This is particularly pertinent as globalization continues to influence the direction, policy frameworks, and value systems of educational institutions globally, including those rooted in Islamic tradition (Afdhal, 2023). In this context, Islamic education faces significant challenges related to the preservation of spiritual, social, and cultural values that have long constituted its distinctive character (Rusydi, 2019). The shifting orientation of values driven by the currents of globalization has raised concerns over the potential erosion of Islamic identity within educational processes (Meliza, 2024). This phenomenon is reinforced by UNESCO (2021), which indicates that the crisis of values and the loss of local cultural roots are among the dominant impacts of globalization in education. In Indonesia, Islamic educational institutions face increasing pressure to adapt to global changes without compromising the Islamic values that have been passed down through generations. Al-Makassary (2020) concludes that the lack of value-based preparedness in responding to globalization may lead Islamic education to lose its direction and core identity (Marjuni, 2022). Therefore, a local-values approach grounded in Islamic teachings is considered essential to be integrated into education management in order to address these challenges contextually.

Previous studies have explored the significance of local wisdom in Islamic education. Several works highlight the teachings of the Wali Songo as a representation of grounded and culturally adaptive Islam that aligns with local community values. One prominent example is *Pepali Pitu*, a moral-spiritual framework developed by Sunan Drajat along the northern coast of Java (Auf, 2024). This teaching is known to encompass values such as compassion for others, hard work, honesty, and humility all of which are in harmony with Qur'anic principles. Mustaqim's research affirms that *Pepali Pitu* not only contains moral values but also embodies strong social and theological dimensions. However, existing studies have primarily taken a historical and cultural-descriptive approach, without extending into the practical realm of Islamic education management (Hasan et al., 2022). This limitation highlights the need for a new approach that not only understands

Pepali Pitu as a cultural heritage, but also recognizes its potential as a source of values for a strategic and modern educational management system.

This study seeks to address the identified gap through three specific objectives. First, it aims to systematically identify the Qur'anic values embedded within *Pepali Pitu*. Second, it analyzes the relationship between these values and the foundational principles of Islamic education management. Third, it formulates a conceptual model of Islamic education management that is grounded in local values and relevant to the challenges of globalization. This approach underscores that Islamic education need not be uprooted from its origins in the name of modernity, but rather can adopt local frameworks rooted in Qur'anic values to respond effectively to contemporary complexities (Aziz, 2024).

The central argument of this study posits that although *Pepali Pitu* is local and contextual in nature, it embodies universal values that can be integrated into the management system of Islamic education. These values reflect Islamic managerial ethics, emphasizing justice, social empathy, orderliness, and moral exemplarity (Abdullah, 2014). The principle of "*wenehono mangan marang wong kang luweh*" (give food to those who are hungry), for instance, not only reflects the spirit of philanthropy but also underscores the importance of social sensitivity in the management of educational institutions (Auf, 2024). Through testing this value integration, it is expected that an educational model will emerge one that is not only responsive to global demands but also consistent with Qur'anic values and the cultural character of Indonesian Muslim communities.

This article offers scientific novelty, as no prior studies have systematically integrated the teachings of *Pepali Pitu* with Qur'anic values in the context of modern Islamic education management. This research not only enriches the discourse on local Islamic studies, but also opens new horizons for the development of value-based management in contemporary Islamic education.

Method

This study focuses on a conceptual and historical inquiry into the *Pepali Pitu* teachings, inherited from Sunan Drajat and prevalent in the northern coastal region of Java, particularly Drajat Village, Lamongan, East Java. This site was selected due to its profound historical and cultural significance, where *Pepali Pitu* is not merely an oral tradition but a localized manifestation of Islamic teachings. The research specifically examines the integration of Qur'anic values within *Pepali Pitu*, emphasizing its relevance to Islamic education management principles. The unit of analysis comprises the formulation of ethical and social values within *Pepali Pitu* and their correlation with Islamic educational management systems in the era of globalization.

This study employs a descriptive qualitative method utilizing a library-based research approach. This methodological choice is aligned with the nature of the research object, which consists of concepts, values, and thoughts derived from texts and documents rather than empirical field

phenomena. Data were systematically collected through the documentation of selected literature sources, employing purposive sampling based on academic credibility and direct relevance to the research objectives. Primary data included manuscripts or quotations of Pepali Pitu teachings and corresponding Qur'anic verses, instrumental for examining and contextualizing the embedded values. Secondary data were sourced from various scholarly works, including academic journals, reference books, and previous research in Islamic education management, local wisdom, and integrative approaches to Qur'anic values, as well as interdisciplinary studies at the intersection of religion, culture, and education.

The gathered data were organized and categorized according to four main themes: (1) Qur'anic values; (2) the teachings of Pepali Pitu; (3) principles of Islamic education management; and (4) the challenges of globalization in Islamic education. Subsequently, all collected data underwent in-depth analysis to identify points of convergence between local teachings and Qur'anic values, particularly concerning institutional management within Islamic education.

The primary method for data analysis was thematic analysis. This involved identifying key themes within each teaching of Pepali Pitu, systematically mapping them against relevant Qur'anic values, and linking their implications to the practice of Islamic education management. This approach facilitated a systematic integration of local texts, transcendental values, and educational practices. Additionally, interpretive analysis was employed to explore the deeper meanings of each teaching and its connection to both the practice and theory of Islamic educational management. To ensure the validity and reliability of the analysis, source triangulation was performed by comparing diverse literature from various disciplines, including Islamic studies, education, and anthropology.

Results and Discussion

Thematic Analysis of Pepali Pitu Values and Their Implications for Islamic Education

a. Social and Humanitarian Values

This study reveals that social values represent the dominant core in the final teaching of *Pepali Pitu*, namely the seventh precept, which states: "*Menehono taken marang wong kang wuto. Menehono mangan marang wong kang luwe. Menehono busana marang wong kang wuda. Menehono pangiyup marang wong kang kaudanan.*" This teaching explicitly commands acts of compassion: to assist the blind, to feed the hungry, to clothe the unclothed, and to provide shelter for those caught in the rain (Munfa'ati, 2016). These values reflect social compassion and distributive justice, which are essential components of Islamic teachings. Qur'anic texts that support these principles include Surah Al-Ma'un, which emphasizes the importance of caring for orphans and the poor, and Surah Al-Baqarah (2:177), which highlights the virtue of giving (infaq) and sharing with those in need (Ciputra, 2022).

These expressions of compassion were deeply rooted in the socio-economic conditions of coastal northern Java, particularly the Lamongan region, where Sunan Drajat propagated his teachings. In this agrarian society, marked by poverty and limited access to resources, the teachings functioned as practical moral guidelines for community solidarity. They were neither symbolic nor abstract but addressed the lived realities of marginal communities. The simplicity of expression enabled broad acceptance and internalization by society at large.

These social values evolved within the context of the northern coastal communities of Java, particularly in the Lamongan region where Sunan Drajat carried out his dakwah. In an agrarian society marked by structural poverty and unequal access to economic resources, these teachings were not merely symbolic, but functioned as a cultural strategy for fostering solidarity and promoting social justice (Aspriyono, 2024). Sunan Drajat successfully transformed Qur'anic values into localized, grounded forms that were accessible, comprehensible, and applicable to the everyday lives of ordinary people (Afandi, 2019). In the context of Islamic education, this value represents the social role of educational institutions as agents of justice and societal transformation, rather than merely as centers of instruction.

b. *Spiritual and Worship Values*

This section examines two core teachings as representations of spiritual values in *Pepali Pitu*, namely the sixth and fifth precepts. The sixth precept, "*Mulya guna panca waktu*", asserts that a noble and meaningful life can only be attained through the observance of the five daily prayers (Fadlol, 2020). Meanwhile, the fifth teaching states: "*Heneng-hening-henung*", which conveys the idea that through stillness (heneng), one attains inner clarity (hening), and from that clarity emerges spiritual liberation and enlightenment (henung) (Taujiharrahman, 2024). Both teachings embody profound spiritual values that are highly relevant to strengthening the spiritual dimension of Islamic education.

These teachings reflect the local religious consciousness that integrates Javanese metaphysical thought with Islamic devotional practice. Their emphasis on inner discipline, presence, and ritual observance suggests that spirituality was central to the identity-building promoted by Sunan Drajat. The use of familiar language and metaphors allowed these values to be more effectively transmitted to his community.

The teaching "*Mulya guna panca waktu*" strongly correlates with Surah Al-Mu'minun (23:1–2), which states that successful believers are those who perform their prayers with humility and devotion (Aspriyono, 2024). In Islamic education management, this teaching can be internalized as a value of discipline, orderliness, and spiritual grounding in institutional governance. The teaching "*Heneng-hening-henung*" symbolically represents the importance of contemplation in the decision-making process (Taujiharrahman, 2024). In educational management, this value is relevant

for shaping leaders who are reflective and long-term oriented, rather than merely driven by short-term outcomes.

Amidst an era of globalization marked by pressures of efficiency, speed, and competition, the spiritual values embedded in these teachings emphasize the importance of returning to the roots of transcendence. Islamic educational institutions are expected not to lose their spiritual essence while fulfilling managerial functions, and must continue to uphold worship-based values as the foundation for thought and action. Hence, the urgency of spirituality in educational leadership becomes increasingly critical as a response to the ethical crises affecting modern educational institutions. The phenomena of weakened integrity, policy manipulation, and the erosion of transcendental values in decision-making processes call for a spirituality-based solution. In this regard, the spiritual teachings of *Pepali Pitu* can serve as a foundation for forming educational leaders who are not only administratively competent but also morally and spiritually wise.

c. Ethical Values and Self-Control

The remaining four teachings of *Pepali Pitu*, namely the first through the fourth convey strong messages of personal ethics and self-control. The first teaching states: "*Mbangun resep tyasing sesama*" (to always bring joy to others' hearts). This precept instills the value of empathy and promotes social harmony through the cultivation of shared happiness (Sunnyoto, 2017). The second teaching, "*Jroning suka kudu eling lan waspodo*" (in times of joy, one must remain mindful of God and stay vigilant), conveys the importance of spiritual awareness amidst worldly pleasures (Balqis, Santoso, & Husniyah, 2023). The third teaching, "*Laksitaning subrata tan nyipta marang pringga bayaning lampah*" (in pursuing noble aspirations, one must not be deterred by obstacles), encourages perseverance and patience in the journey of life (Mukhlis, 2020). The fourth teaching, "*Meper hardaning pancadriya*" (to restrain the impulses of the senses), represents a core principle of moral education in Islam. It emphasizes self-discipline as the foundation for ethical behavior and inner purification (Ciputra, 2022).

These four teachings form an integrated value system for shaping Islamic character. Surah Al-Ḥujurāt (49:11–12) serves as an essential reference in developing social ethics, such as the prohibition against mocking or harboring suspicion toward others. Meanwhile, Surah Al-Furqan (25:63) underscores humility as a defining trait of true servants of Allah. In the context of Islamic education management, these values are highly relevant for building a system grounded in integrity, honesty, and simplicity.

The principle of self-control "*meper hardaning pancadriya*" is highly relevant in the context of educational leadership, particularly in upholding ethical conduct, avoiding abuse of authority, and maintaining emotional balance in policy-making processes. Likewise, the value of "*jroning suka kudu eling lan waspodo*" can be interpreted as a reminder not to be lulled by momentary success, but to remain vigilant and accountable.

The findings indicate that the social, spiritual, and ethical values within *Pepali Pitu* are systematically interconnected. Social values cannot be effectively realized without a strong foundation in ethics and spirituality. For instance, an individual who wishes to give to the poor (a social value) must exercise self-control over their wealth (an ethical value) and possess the awareness that such an act is a form of worship (a spiritual value). This pattern of interrelation affirms that the value system embedded in *Pepali Pitu* is coherent and mutually reinforcing.

This interconnectedness is also reflected in the Javanese-Islamic cultural context, where values are integrated into daily life practices. Sunan Drajat did not separate the dimensions of creed (aqidah), worship (ibadah), and social conduct; rather, he embedded them into teachings that are simple in form yet profound in meaning (Zainuddin & Nasucha, 2018). This strategy is particularly vital in Islamic education in the global era, as fragmented approaches often fail to develop a holistic personality.

d. Thematic Structure and Internal Coherence of Pepali Pitu

The findings indicate that the seven teachings of *Pepali Pitu* can be systematically classified into three major value clusters: social humanitarian values, spiritual-religious values, and ethical personal values (Munfa'ati, 2016). These categories are not presented as separate ethical domains, but rather as interdependent and mutually reinforcing elements of a comprehensive moral system. Each value complements the others: social generosity is rooted in spiritual consciousness, while ethical discipline ensures sincerity and sustainability in social action (Hilabi, 2017).

This thematic structure reflects the holistic educational vision of Sunan Drajat, who did not merely issue fragmented moral directives, but constructed an integrated paradigm of life ethics through culturally accessible language and local symbols. The coherence of these teachings lies in their emphasis on balancing external conduct (social action) with internal development (spiritual awareness and ethical self-control) (Taujiharrahman, 2024). In the context of Islamic education management, this internal coherence provides a conceptual foundation for curriculum development, leadership models, and institutional ethics. When applied integrally, this structure allows institutions to develop educational systems that not only impart knowledge but also shape resilient, reflective, and morally-anchored individuals (Rusdiana, 2021).

The Qur'anic Foundation of Pepali Pitu Values: A Framework for Holistic Islamic Education

a. The Qur'anic Foundation of Pepali Pitu Values

The findings of the first stage of this research indicate that the social values embedded in the seventh teaching of *Pepali Pitu*, which emphasizes providing assistance to those in need, have become a daily practice among the local community. This practice not only reflects empathy but also serves as a model of social responsibility. In the context of Islamic

education management in the era of globalization, this suggests that character education grounded in social values can serve as a foundation for institutional management strategies (Hidayat, 2012). Islamic educational institutions should be positioned not merely as formal teaching entities, but as social agents actively engaged in fostering justice and community solidarity (Rusdiana, 2021).

The first hypothesis regarding the relevance of social values in the teachings of *Pepali Pitu* as a foundation for inclusive education policy has been proven valid. The values of empathy and service to marginalized groups are found to be embedded in the community's social practices. As emphasized by Nurcholish Madjid (2000), Islamic education must not be detached from the social context and the realities of its society (Munawar & Rachman, 2022). Therefore, Islamic educational institutions have a significant opportunity to design curricula and educational activities that instill social awareness values for instance, through empathy-based scholarship programs, social education initiatives, and structured community service activities (Fatoni, 2019).

b. Spiritual and Ethical Leadership in Islamic Education

The second finding highlights the role of spiritual teachings such as *mulya guna panca waktu* and *heneng-hening-henung*, which emphasize the importance of worship and contemplation in shaping personal character and decision-making. In the context of Islamic education management, this provides a foundation for developing spiritual leadership. As conceptualized by Fry (2003), spiritual leadership is grounded in transcendental awareness, life purpose, and noble values principles that align closely with *heneng-hening-henung*, which promotes inner stillness (*heneng*), clarity (*hening*), and enlightened insight (*henung*). These stages mirror the reflective depth and purpose-driven orientation required in spiritual leadership (Taujiharrahman, 2024). These spiritual teachings can be internalized through worship habituation programs, spiritual mentoring, and the integration of religious values into the institution's vision and mission.

The second hypothesis, confirming that spiritual values serve as the foundation for developing reflective and integrity-based leadership, was substantiated by this study. This form of leadership is critically needed in an era of globalization, characterized by intense competition and materialistic pressures. Islamic educational institutions, therefore, require leaders who are not only technically competent but also spiritually grounded and value-driven in their vision (Ramadani, Ahmad, Marcellah, & Mukhtar, 2024). Practically, spirituality-based management can be implemented through initiatives such as spiritual leadership training programs, the establishment of internal majelis dzikir (remembrance assemblies), and the cultivation of an academic climate conducive to religious reflection (Masturah, Fadilah, & Palyanti, 2024).

c. Integration of Local Wisdom in Contemporary Educational Management

The third finding reveals that self-control and moral vigilance, as reflected in the teachings of “*meper hardaning pancadriya*” and “*jroning suka kudu eling lan waspodo*”, are closely related to leadership ethics in Islamic education management. In the digital era, which presents numerous distractions and conflicts of interest, these values are essential for maintaining institutional integrity. Leaders of Islamic educational institutions must be equipped with the ability to exercise restraint, act wisely, and prioritize morality over short-term gain (Taujiharrahman, 2024).

The third hypothesis that ethical values embedded in *Pepali Pitu* can shape morally oriented governance in Islamic education has also been confirmed. As emphasized by Al-Attas (1991), the ultimate goal of Islamic education is to cultivate an individual who is truly civilized (*adab*) (Hilabi, 2017). Therefore, strategies for strengthening institutional ethics can be implemented through integrity-based curricula, codes of ethics for leaders and teachers, and periodic moral audits that assess the extent to which ethical values are upheld in daily managerial practices (Rusdiana, 2021).

Thus, this discussion demonstrates that the integration of Qur’anic values into the local teachings of *Pepali Pitu* has a direct impact on the reconstruction of Islamic education management systems in the era of globalization. When social, spiritual, and ethical values are positioned as managerial foundations, educational institutions gain a strong sense of identity and resilience against global pressures. This approach not only strengthens administrative orientation but also reinforces the humanistic and meaningful dimensions of education.

d. Implications for Islamic Education Management

From a policy perspective, this approach provides a strategic opening for ministries, educational departments, and Islamic foundations to develop education management frameworks grounded in local wisdom and divine revelation. Institutions, for instance, may expand their success metrics beyond academic achievement and accreditation to include the degree to which students internalize social and spiritual values. Practical applications could involve value-oriented leadership training, crafting institutional visions that incorporate local cultural-religious principles, and establishing monitoring mechanisms based on social and spiritual performance indicators.

The table below summarizes the research findings, validated hypotheses, and their direct implications for Islamic education management, along with specific policy and implementation recommendations.

Table 1. Implications of *Pepali Pitu* Values for Islamic Education Management

Research Finding	Tested Hypothesis	Implications for Islamic Education Management	Policy and Implementation Recommendations
Social values from the seventh teaching of <i>Pepali Pitu</i> (e.g., helping the needy) are practiced daily by the local community.	Social values in <i>Pepali Pitu</i> can serve as the foundation for inclusive education policies.	Social-value-based character education can be a strategic foundation for institutional management.	<ul style="list-style-type: none"> - Empathy-based scholarship programs - Social education curriculum - Structured community service
Spiritual teachings such as mulya guna panca waktu and heneng-henung-henung emphasize worship and contemplation.	Spiritual values form the basis of reflective and integrity-based leadership.	Development of spiritual leadership rooted in transcendent awareness and moral vision.	<ul style="list-style-type: none"> - Habitual worship programs - Spiritual mentoring - Integration of religious values in vision-mission statements
Ethical teachings like meper hardaning pancadriya and eling lan waspodo emphasize self-control and moral vigilance.	Ethical values in <i>Pepali Pitu</i> shape morally oriented education governance.	Islamic education leaders must uphold moral integrity above short-term gain.	<ul style="list-style-type: none"> - Integrity-based curriculum - Leadership and teacher ethics codes - Regular moral audits
Integration of Qur'anic values in <i>Pepali Pitu</i> strengthens educational identity amid globalization.	Local wisdom can revitalize the identity and meaning of Islamic education.	Management based on Qur'anic and local values enhances resilience and relevance of institutions.	<ul style="list-style-type: none"> - Value-based managerial training - Local wisdom-integrated vision building - Social-spiritual success indicators

e. Pepali Pitu as a Model for Holistic Educational Transformation

Through this approach, Islamic education management becomes not only adaptive to global challenges but also proactive in constructing an education system that is rooted, contextual, and dignified (Suci Ramadani, 2025). A value-based framework inspired by the Qur'an and revitalized through local wisdom such as *Pepali Pitu* has proven effective in strengthening institutional identity while offering a new direction for an excellent and

civilizational model of Islamic education governance (Zainuddin & Nasucha, 2018). The following diagram illustrates the conceptual integration of Pepali Pitu values into a holistic model of Islamic education management.

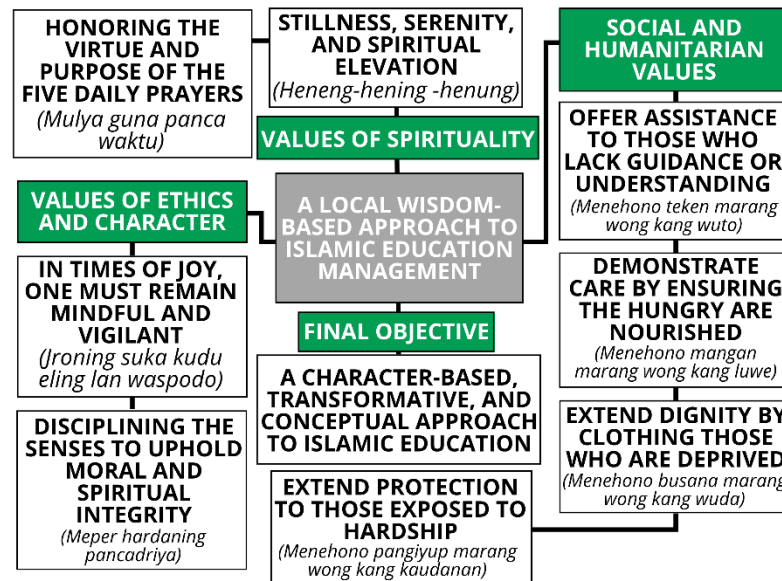


Figure 1. Scheme of Pepali Pitu Value Integration in Islamic Education Management

In sum, the discussion reaffirms that Pepali Pitu is not merely a cultural legacy but a strategic framework rooted in divine values (Munfa'ati, 2016). The systematic integration of its social, spiritual, and ethical teachings into Islamic education management strengthens the identity, relevance, and transformative capacity of educational institutions in the global era (Rusdiana, 2021). Islamic education, when built upon these grounded values, can produce leaders and learners who are not only intellectually capable but also morally upright and socially responsible.

Conclusion

This study demonstrates that the integration of Qur'anic values into the teachings of Pepali Pitu, as inherited from Sunan Drajat, offers a meaningful framework for Islamic education management that is both rooted in local wisdom and responsive to global challenges. Rather than viewing Pepali Pitu as merely cultural heritage, this research affirms its relevance as a source of managerial values social (e.g., *menehono mangan marang wong kang luwe*), spiritual (*mulya guna panca waktu*), and ethical (*meper hardaning pancadriya*) that align with Qur'anic principles. Using a descriptive qualitative method and thematic analysis, the study successfully connects these teachings with contemporary educational practices through the lens of value integration and spiritual leadership. It fills a theoretical gap by emphasizing cultural and moral dimensions often overlooked in Islamic education management research, which tends to focus on structural or administrative issues. However, the study remains conceptual and would benefit from empirical validation. Future research should explore how institutions like pesantren or madrasah operationalize Pepali Pitu in practice, and conduct comparative studies with other Wali Songo teachings.

This would broaden the framework and strengthen the development of an education system that is not only modern and effective, but also spiritually grounded and culturally authentic.

References

- Abdullah, A. (2014). *Praksis Paradigma Integrasi-Interkoneksi dan Transformasi Islamic Studies di UIN Sunan Kalijaga*. Yogyakarta: Pascasarjana UIN Sunan Kalijaga Yogyakarta. Retrieved from <http://pps.uin-suka.ac.id>
- Afandi, S. (2019). *Gaya Kepemimpinan Kiyai dalam Pengambilan Keputusan Kebijakan di Pondok Pesantren Al Munawir Krapyak*. (Tesis magister tidak diterbitkan). Universitas Islam Negeri Sunan Kalijaga, Yogyakarta.
- Afdhal, A. (2023). An examination of traditional customs in Minangkabau leadership tradition: Continuity and changes in the modern era. *Publicus: Jurnal Administrasi Publik*, 1(2), 119–134. <https://doi.org/10.30598/publicusvol1iss2p119-134>
- Aspriyono, H. (2024). *Mengenal dan Mengambil Pelajaran dari Ajaran Pepali Pitu Sunan Drajat*. Retrieved from <https://www.hariaspriyono.com/2024/02/mengenal-dan-mengambil-pelajaran-dari-pepali-pitu.html>
- Auf, M. A. (2024). *Inti Sari Kandungan Ayat Al-Qur'an dalam Ajaran Pepali Pitu Raden Qasim Sunan Drajat dan Presepsi Masyarakat Desa Drajat Dalam Ajaran Pepali Pitu Raden Qasim Sunan Drajat*. (Tesis magister tidak diterbitkan). UIN Sunan Gunung Djati Bandung, Bandung.
- Aziz, A. (2024). *Manajemen strategi dalam meningkatkan mutu pendidikan di SD Islam Sabilina Kota Bekasi*. (Tesis magister tidak diterbitkan). UIN Syarif Hidayatullah, Jakarta.
- Balqis, N., Santoso, M. T., & Husniyah, N. I. (2023). Peran Syekh Maulana Malik Ibrahim dan Raden Qasim dalam penyebaran agama Islam pada masyarakat Jawa. *Jurnal Pikir*, 9(1), 3.
- Ciputra, W. (2022, Januari 9). *Pepali Pitu, ajaran Sunan Drajat yang penuh dengan keluhuran budi*. <https://surabaya.kompas.com/read/2022/01/09/160316578/pepali-pitu-ajaran-sunan-drajat-yang-penuh-dengan-keluhuran-budi?page=all>
- Fadlol, M. A. (2020). *Nilai-nilai pendidikan Islam dalam buku Atlas Wali Songo, buku pertama yang mengungkap Wali Songo sebagai fakta sejarah karya Agus Sunyoto*. (Tesis magister tidak diterbitkan). Universitas Islam Negeri Sunan Ampel, Surabaya.
- Fatoni, A. (2019). Konsep manajemen pendidikan Islam perspektif Al-Qur'an. *Sustainability (Switzerland)*, 11(1), 1–14.
- Hasan, M., Warisno, A., Harahap, N., & Murtafiah, N. H. (2022). Implementasi manajemen mutu terpadu dalam meningkatkan mutu lulusan di SMP

- IT Wahdatul Ummah Kota Metro. *An Naba*, 5(2), 34–54. <https://doi.org/10.51614/annaba.v5i2.156>
- Hidayat, A. (2012). *Pengelolaan pendidikan: Konsep, prinsip, dan aplikasi dalam mengelola sekolah dan madrasah*. Digital Library, UIN Sunan Gunung Djati. Retrieved from <https://etheses.uinsgd.ac.id/30324/>
- Hilabi, A. (2016, Mei 7). *Pendidikan membentuk insan adabi*. Hidayatullah. Retrieved from <https://hidayatullah.com/artikel/mimbar/2016/05/07/94375/pendidikan-membentuk-insan-adabi.html>
- Marjuni, M. (2022). The transformation of Islamic education and the global future challenges of Islamic higher education in Indonesia. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 25(2), 236–249. <https://doi.org/10.24252/lp.2022v25n2i5>
- Masturah, S., Fadilah, U., & Palyanti, M. (2024). Optimalisasi komunikasi interpersonal sebagai kunci utama dalam meningkatkan efektivitas manajemen pendidikan Islam. *Jurnal Dakwah Dan Komunikasi*, 9(2), 99–107. Retrieved from <https://journal.iaincurup.ac.id/index.php/jdk/index>
- Meliza, & Siraj, Z. (2024). Implementasi manajemen kurikulum merdeka pada sekolah dasar di Kabupaten Bireuen. *Jurnal Penelitian, Pendidikan Dan Pengajaran: JPPP*, 5(2), 127–168. <https://doi.org/10.30596/jppp.v5i2.17397>
- Mukhlis, F. (2020). Sunan Drajat's influences to Islamic education: 15th Century. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 8(2), 92–104. <https://doi.org/10.22219/progresiva.v8i2.11038>
- Munawar, B., & Rachman. (2022). *Pemikiran Islam Nur Cholis Masjid*. (Tesis magister tidak diterbitkan). UIN Sunan Gunung Djati Bandung, Bandung.
- Munfa'ati. (2016). *Analisis semiotik Charles Sanders Pierce pada pesan dakwah Pepali Pitu*. (Tesis magister tidak diterbitkan). Institut Agama Islam Negeri Kudus, Kudus.
- Ramadani, T. F., Ahmad, A., Marcellah, A., & Mukhtar, A. (2024). Eksplorasi konsep dan model kepemimpinan dalam manajemen strategik. *Indonesian Journal of Innovation Multidisipliner Research*, 2(2), 243–264. <https://doi.org/10.69693/ijim.v2i2.135>
- Rusdiana, A. (2021). *Mata kuliah manajemen strategik*. Bandung: Prodi Magister Manajemen Pendidikan Islam S2 Program Pascasarjana UIN Sunan Gunung Djati.
- Rusydi, M. (2019). Modernitas dan globalisasi: Tantangan bagi peradaban Islam. *TAJ DID: Jurnal Ilmu Ushuluddin*, 17(1), 91–108. <https://doi.org/10.30631/tjd.v17i1.67>
- Ramadani, S., & R. S., A. (2025). Kejujuran dalam perspektif pendidikan Islam: Nilai fundamental, strategi implementasi, dan dampaknya terhadap pembentukan karakter santri di pesantren. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(1), 193–210. <https://doi.org/10.61132/jmpai.v3i1.848>

- Sunyoto, A. (2017). *Atlas Walisongo: Buku pertama yang mengungkap Walisongo sebagai fakta sejarah*. Jakarta: LESBUMI PBNU.
- Taujiharrahman, D. (2024). *Mengenal ajaran "Pepali Pitu" Sunan Drajat Raden Qasim*. Pt Batemuri Tours & Travel. Retrieved from <https://www.batemuritour.com/detail/artikel/3476/mengenal-ajaran-pepali-pitu-sunan-drajat-raden-qasim>
- Zainuddin, A., & Nasucha, J. A. (2018). The internalization of Sunan Drajat social concept in multicultural education implementation. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(1), 167. <https://doi.org/10.24042/atjpi.v9i1.2958>