

Beyond the Stages of Change: Spiritual and Managerial Integration in Faith-Based Behavioral Transformation

Ahmad Saefulloh¹, Abdul Haris^{2*}, Syafrul Nalus³, Zainap Hartati⁴,
Piter Joko Nugroho⁵

^{1,2}Islamic Education Department, Universitas Muhammadiyah Malang, East Java, Indonesia

³Islamic Education Department, Sekolah Tinggi Agama Islam Pengembangan Ilmu Al-Qur`an,
West Sumatra, Indonesia

⁴Islamic Educational Management Departement, Universitas Islam Negeri Palangka Raya,
Central Kalimantan, Indonesia

⁵Islamic Educational Management Departement, Educational Management Departement,
Universitas Islam Negeri Palangka Raya, Central Kalimantan, Indonesia

Email: saefulloh@fkip.upr.ac.id¹, haris@umm.ac.id², syafrul@staipiq.ac.id³, zainap.hartati@uin-palangkaraya.ac.id⁴, piter@mp.upr.ac.id⁵

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Abstract:

This study aims to examine how Islamic education management integrates spirituality, local wisdom, and institutional culture to facilitate a transformative recovery process in a faith-based rehabilitation setting. This study employed a qualitative design with a transcendental phenomenological approach. Data were collected through in-depth interviews, observations, and document analysis. Data were analyzed using NVivo and mapped onto the Transtheoretical Model of Change to capture the gradual dynamics of behavioral transformation. The results indicate that recovery occurs gradually and non-linearly. In the initial stage, local wisdom reflected in Islamic boarding school traditions and communal spiritual practices serves as a non-coercive mechanism for psychological and spiritual stabilization. As participants progress, an institutional culture characterized by relational security, moral role models, and collective discipline supports readiness and active engagement. In the later stages, recovery is sustained through identity reconstruction, spiritual continuity, and long-term relational attachments within the institutional environment. This study contributes by integrating the Transtheoretical Model of Change into Islamic education management and demonstrating how spirituality and local wisdom serve as managerial resources for sustainable recovery. These findings provide theoretical and practical implications in the development of a culturally based, non-punitive, and spiritually grounded educational rehabilitation model.

Keywords: *Integration of Spirituality, Institutional Culture, Transformative Recovery*

Abstrak:

Penelitian ini bertujuan untuk mengkaji bagaimana manajemen pendidikan Islam mengintegrasikan spiritualitas, kearifan lokal, dan budaya institusional dalam memfasilitasi proses pemulihan yang transformatif pada setting rehabilitasi berbasis keagamaan. Penelitian ini menggunakan desain kualitatif dengan pendekatan fenomenologi transendental. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen. Data dianalisis menggunakan NVivo dan dipetakan ke dalam Transtheoretical Model of Change untuk menangkap dinamika bertahap dalam transformasi perilaku. Hasil penelitian menunjukkan bahwa pemulihan berlangsung secara bertahap dan tidak linear. Pada tahap awal, kearifan lokal yang tercermin dalam

tradisi pesantren dan praktik spiritual komunal berfungsi sebagai mekanisme non-koersif untuk stabilisasi psikologis dan spiritual. Seiring perkembangan peserta, budaya institusional yang ditandai dengan keamanan relasional, keteladanan moral, dan disiplin kolektif mendukung kesiapan dan keterlibatan aktif. Pada tahap lanjutan, pemulihan dipertahankan melalui rekonstruksi identitas, kontinuitas spiritual, dan keterikatan relasional jangka panjang dalam lingkungan institusi. Penelitian ini berkontribusi dengan mengintegrasikan Transtheoretical Model of Change ke dalam manajemen pendidikan Islam, serta menunjukkan bagaimana spiritualitas dan kearifan lokal berfungsi sebagai sumber daya manajerial dalam pemulihan yang berkelanjutan. Temuan ini memberikan implikasi teoretis dan praktis dalam pengembangan model rehabilitasi pendidikan yang berbasis budaya, non-punitif, dan berlandaskan spiritualitas.

Kata Kunci: *Integrasi Spiritualitas, Budaya Institusional, Pemulihan Transformatif*

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INTRODUCTION

In recent decades, Islamic education has faced increasing pressure to respond to complex social challenges that extend beyond traditional domains of religious instruction and moral transmission. Issues such as substance abuse, moral disorientation, identity fragmentation, and weakening social cohesion have prompted scholars to reconsider the role of Islamic educational institutions as transformative social agents rather than merely instructional settings. In this context, Islamic education management is increasingly expected to integrate spiritual development, ethical formation, and culturally grounded values into coherent institutional strategies that foster sustainable behavioral transformation. This shift reflects a broader reconceptualization of education as a holistic process encompassing cognitive, affective, spiritual, and social dimensions, supported by value-based leadership and institutional design.

Despite this growing expectation, much of the literature on Islamic education management remains focused on structural and administrative aspects, such as leadership models, curriculum governance, and institutional effectiveness (Badrun, 2024; Farkhan et al., 2025; Kurniawan, 2025; Mundzir, 2025; Sabrifha et al., 2023). While these studies have contributed to improving organizational performance, they often adopt a technical-rational perspective, positioning spirituality as a normative backdrop rather than an operational and managerial resource. As a result, the strategic role of spiritual practices, religious meaning-making, and moral discipline within institutional culture remains insufficiently theorized, particularly in contexts that require deep behavioral and ethical transformation.

At the same time, the increasing prevalence of substance abuse highlights the limitations of conventional rehabilitation models that rely primarily on medical and behavioral interventions. Empirical studies indicate that addiction is associated with recurring relapse, social dysfunction, and long-term psychological instability (Sau et al, 2013). These limitations have led to growing interest in spirituality-based approaches, which emphasize inner awareness, emotional regulation, and the search for meaning as essential components of recovery (Conner et al., 2009; Bensaid et al., 2021; Green, 1998). Islamic approaches to

recovery further highlight concepts such as *tazkiyat al-nafs*, repentance, and spiritual discipline as mechanisms for moral reform and self-transcendence (Apriliani & Arifin, 2025; Johnson & Jang, 2023; Ma'muroh et al., 2024; Shamsuddin et al., 2025). However, existing studies largely situate spirituality at the individual or therapeutic level, with limited attention to how it is systematically organized and sustained through institutional management frameworks.

In parallel, the educational psychology literature underscores the importance of self-efficacy as a critical factor in behavioral change and learning. Drawing on Bandura's theory, self-efficacy influences motivation, persistence, and the ability to overcome challenges (Bandura, 1993; Gale et al., 2021; Goldberg, 1999; Schunk & DiBenedetto, 2021; Sidenko, 2025). Educational environments that foster confidence, agency, and purpose are more likely to support long-term transformation. In faith-based contexts, spirituality can serve as a powerful source of self-efficacy by framing personal struggles within narratives of meaning, accountability, and hope. Nevertheless, existing research has not sufficiently examined how Islamic educational institutions intentionally cultivate spiritual self-efficacy through structured routines, institutional culture, and leadership practices.

Another important dimension is the role of local wisdom in shaping educational and social practices. In the Indonesian context, local traditions, communal values, and culturally embedded norms function as moral frameworks that reinforce discipline, social responsibility, and collective identity (Anwar et al., 2025; Misnawati et al., 2021). While previous studies have explored indigenous practices, such as those of the Dayak Ngaju community, these contexts are not always directly relevant to pesantren-based institutions. Instead, local wisdom within Islamic educational settings is more appropriately reflected in pesantren traditions, communal religious practices, and collective spiritual routines that structure daily life. Despite its importance, local wisdom is often treated as supplementary cultural content rather than as an integral component of institutional management and organizational culture.

Faith-based educational institutions, particularly Islamic boarding schools (pesantren), occupy a strategic position at the intersection of spirituality, education, and community life. These institutions integrate religious discipline, communal living, and moral mentoring to shape learners' behavior and worldview (Arif et al., 2024; Irfana et al., 2023; Machsun, 2020; Musaddad, 2023). However, much of the existing literature remains descriptive, focusing on programmatic practices rather than offering analytical models that explain how spirituality, local wisdom, and institutional culture are systematically aligned within a management framework. This limitation becomes more evident in contexts requiring intensive behavioral transformation, such as rehabilitation-oriented education.

Although studies in medical, psychological, and legal fields have examined addiction from physiological, cognitive, and regulatory perspectives (Castillo-Reyes & Cruz-Bermúdez, 2023; Hidayatullah et al., 2024; Sørensen & Lien, 2022), few have integrated these insights into Islamic education management. This fragmentation creates a conceptual gap in which spirituality, local culture, and

institutional management are treated as separate domains rather than as interconnected elements that shape transformative educational processes.

Addressing this gap, this study examines how Islamic education management serves as a transformative framework for addiction recovery by integrating spirituality, local wisdom, and institutional culture. While previous studies have explored spirituality in rehabilitation and Islamic education separately, there remains a lack of integrative models that connect these dimensions within a structured management system. In particular, the application of the Transtheoretical Model of Change within Islamic educational contexts has not been sufficiently explored, especially in faith-based rehabilitation institutions.

In the context of IPWL Bahrul Maghfiroh, local wisdom is reflected in pesantren-based traditions, communal spiritual practices, and culturally embedded religious routines such as istighosah, collective dhikr, and ritualized discipline. These practices function not merely as symbolic expressions but as operational mechanisms that shape behavioral transformation and recovery processes. Therefore, this study seeks to answer the following research question: How does Islamic education management integrate spirituality, local wisdom, and institutional culture to facilitate staged recovery processes in a faith-based learning environment?

The novelty of this study lies in integrating the Transtheoretical Model of Change with Islamic education management, offering a stage-based framework that explains how spiritual practices and institutional culture function as managerial tools for behavioral transformation. Theoretically, this study contributes to the development of a spirituality-based educational management model. At the same time, practically, it provides insights for designing non-coercive, culturally grounded rehabilitation systems within Islamic educational institutions. This study further conceptualizes Islamic education management as a transformative system that integrates spirituality, local wisdom, and institutional culture within a staged behavioral change framework.

RESEARCH METHODS

This study employed a qualitative approach grounded in transcendental phenomenology to explore the lived experiences of individuals undergoing recovery within a faith-based educational and rehabilitative environment. This approach was selected to capture the essence of participants' experiences and to understand how Islamic education management facilitates behavioral transformation through spirituality, local wisdom, and institutional culture. Following Moustakas (1994), the study emphasized the processes of epoché (bracketing), phenomenological reduction, and meaning synthesis.

To ensure rigor, the researcher conducted bracketing by systematically reflecting on prior assumptions related to addiction, spirituality, and Islamic education. These reflections were documented in analytic memos and revisited throughout the research process to minimize bias and maintain focus on participants' lived experiences.

The study was conducted at IPWL Bahrul Maghfiroh, Malang, Indonesia. Participants were selected through purposive sampling, focusing on individuals

with direct experience of the rehabilitation process. The study involved seven residents and several facilitators, including spiritual mentors, addiction counselors, and a social worker. Although the number of participants may appear limited, it aligns with phenomenological research principles, which prioritize depth over breadth. Data saturation was reached when no new themes emerged from additional interviews.

To provide context and maintain ethical standards, Table 1 presents a summary of participants' characteristics. Sensitive personal details have been selectively reduced to protect participant confidentiality while preserving analytical relevance.

Table 1. Characteristics of Study Participants

No	Participant (Initial)	Age	Region of Origin	Substance Use History	Mental Health History	Rehabilitation Period	Current Recovery Status
1	I.R.	26	South Sulawesi	Polysubstance use	None reported	Feb–Jul 2025	Psychologically stable; employed in family farming
2	D.F.	54	Jakarta	Prescription drugs, alcohol	Bipolar disorder	May–Sep 2025	Stable; employed in logistics services
3	H.M.	31	Surabaya, East Java	Methamphetamine, cannabis	None reported	Jun–Sep 2025	Stable; operates a food business
4	Y.G.	23	Solo, Central Java	Methamphetamine, prescription drugs, alcohol	None reported	Mar–Aug 2025	Stable; manages a retail business
5	R.Y.	24	Sumbawa, NTB	Prescription drugs, illicit alcohol	Bipolar disorder	Aug 2025–Jan 2026	Stable; operates refill water and food business
6	F.H.	20	Sidoarjo, East Java	Methamphetamine, ecstasy, alcohol	None reported	Oct 2024–Mar 2025	Stable; resumed university studies
7	M.X.	25	Malang Regency	Methamphetamine, alcohol	Ongoing psychological care	Aug present	2015– Partial recovery; ongoing assisted support

Ethical considerations were strictly observed throughout the study. All participants provided informed consent prior to participation. To ensure anonymity, identifying information was limited to initials, and highly sensitive details were carefully reduced to prevent potential identification. Participants were informed of their right to withdraw at any stage without consequence.

Data were collected through semi-structured in-depth interviews, supported by observation and document analysis. Each interview lasted approximately 60–90 minutes, with follow-up sessions conducted when necessary. The interviews were guided by open-ended questions such as: (1) "Can you describe your experience during the rehabilitation process?" (2) "How do spiritual

practices influence your recovery?" and (3) "What aspects of the institutional environment support your behavioral change?"

Data analysis was conducted using NVivo software. The analytical process involved: (1) open coding to identify significant statements, (2) axial coding to group related concepts, and (3) selective coding to synthesize core themes. To enhance analytical rigor, coding was conducted iteratively across transcripts to ensure consistency and thematic saturation. NVivo was used to organize data, while phenomenological interpretation remained central to meaning construction.

Finally, the identified themes were mapped onto the Transtheoretical Model of Change (TTM) to interpret the staged dynamics of behavioral transformation. This mapping functioned as an interpretive framework rather than a rigid classification, enabling a nuanced understanding of how spirituality, local wisdom, and institutional culture interact in Islamic education management.

RESULTS AND DISCUSSION

Results

This section presents the empirical findings derived from in-depth interviews, observations, and document analysis at IPWL Bahrul Maghfiroh. The results are organized by the stages of the Transtheoretical Model (TTM) to illustrate the gradual, nonlinear process of behavioral transformation experienced by participants. The findings are presented descriptively and supported by verbatim excerpts to reflect participants' lived experiences.

Precontemplation and Contemplation Spiritual Destabilization and Emerging Awareness

At the initial stage, most participants entered the rehabilitation process in a condition characterized by psychological instability, emotional withdrawal, and limited awareness of their addiction. Several participants described feelings of confusion, resistance, and lack of motivation to change. One participant explained: "At the beginning, I did not feel that I had a serious problem. I just followed what others told me to do, but inside I was still confused and did not really accept it." (I.R.)

Another participant stated: "I could not think clearly. I did not want to talk to anyone, and I did not care about anything, including myself." (F.H.). During this phase, the institutional approach emphasized non-coercive spiritual exposure rather than direct behavioral correction. Participants were gradually introduced to communal spiritual practices such as *istighosah*, *dhikr*, and Qur'anic recitation without being forced to participate actively. As one facilitator explained: "We do not force them at the beginning. We let them observe and feel the environment first. Slowly, they begin to follow." (Spiritual Mentor).

This approach contributed to the emergence of early awareness. Participants began to experience emotional calmness and gradual openness to change. A participant noted: "After a few days, I started to feel calmer. I did not understand everything, but I felt something different." (Y.G.)

Preparation and Action: Relational Safety and Behavioral Engagement

As participants progressed, they entered a stage characterized by increasing readiness to change. This phase was marked by acceptance of institutional routines, active participation in spiritual practices, and the development of trust within the institutional environment. Participants emphasized that the absence of punishment and the presence of supportive relationships were crucial to their engagement.

One participant stated: "Here, no one judges me. I am not punished. That makes me feel safe to change." (D.F.). Similarly, another participant noted: "I started to follow the prayers, even though at first I was just following others. Over time, I began to understand why." (H.M.). The institutional culture promoted discipline through collective routines, including scheduled prayers, study sessions, and communal activities. Rather than being imposed, these routines were internalized gradually through observation and participation.

A facilitator explained: "We do not teach them only with words. They learn by seeing and doing every day." (Addiction Counselor). In addition, peer relationships played an important role in regulating relapse tendencies. Participants often shared their struggles with others before taking action. As one participant expressed: "When I felt like using again, I told my friend first. Talking helped me stop." (M.X.)

Maintenance: Identity Reconstruction and Sustainable Recovery

In the later stage, participants demonstrated significant behavioral and psychological changes. Recovery was not only reflected in the cessation of substance use but also in the development of new identities, responsibilities, and life purposes. Participants reported increased self-control, emotional stability, and commitment to spiritual practices. One participant stated: "Now I feel more responsible for my life. I want to live differently from before." (H.M.). Another participant explained: "I continue praying even after leaving the program. It helps me stay focused and calm." (F.H.). A notable finding is the strong relational attachment to the institution, where several participants voluntarily returned to maintain spiritual connection and support.

As one participant described: "Even after finishing the program, I come back here. It feels like home." (Y.G.). Facilitators also emphasized the importance of long-term engagement: "Recovery does not stop when they leave. We keep in touch and support them." (Social Worker).

Overall, the findings indicate that recovery at IPWL Bahrul Maghfiroh is a continuous and evolving process, supported by spiritual practices, institutional culture, and relational networks. The transformation extends beyond behavioral change toward identity reconstruction and long-term social reintegration. To synthesize the staged transformation process identified in the findings, Figure 1 illustrates how participants' experiences align with the Transtheoretical Model of Change, integrating spiritual practices, local wisdom, and institutional culture across stages.

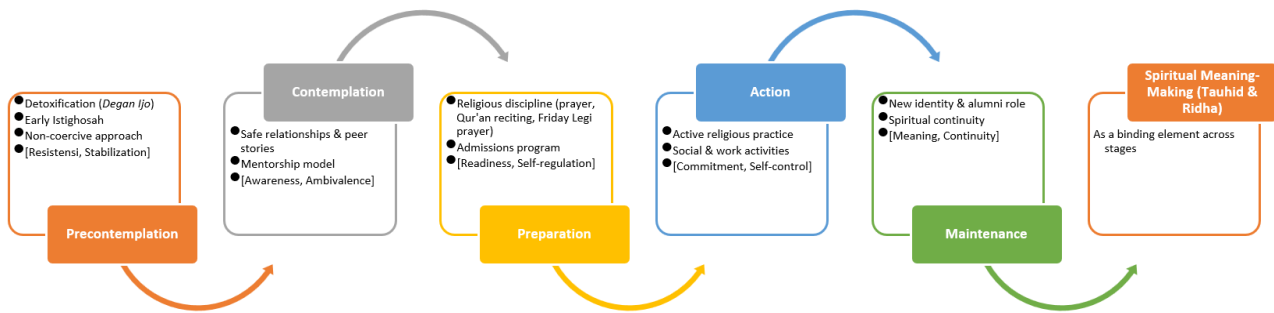


Figure 1. Stage-Based Transformative Process of Islamic Education Management at IPWL Bahrul Maghfiroh

Figure 1. Staged transformation process in Islamic education management at IPWL Bahrul Maghfiroh, illustrating the integration of spiritual practices, local wisdom, and institutional culture across the Transtheoretical Model of Change (TTM) stages.

In addition to the visual model, Table 2 presents a concise mapping of NVivo-coded themes to the stages of the Transtheoretical Model of Change, highlighting the key experiential processes and their implications for Islamic education management.

Table 2. Mapping NVivo-Coded Themes to Transtheoretical Model (TTM) Stages

TTM Stage	Core Themes	Key Processes (Subthemes)	Managerial Implications in Islamic Education
Precontemplation	Psychological-Spiritual Imbalance; Non-Verbal Stabilization	Denial of addiction; emotional withdrawal; passive adaptation; initial calmness	Recovery is framed as inner spiritual healing; the institution minimizes confrontation and provides a supportive spiritual environment to reduce resistance
Contemplation	Emerging Spiritual Awareness; Ritual Exposure	Initial prayer practices; reflection; self-engagement in istighosah, dhikr, and Qur'anic recitation	Spiritual practices function as non-coercive triggers for awareness through affective and experiential learning
Preparation	Program Acceptance; Relational Safety	Willingness to engage; acceptance (ridha); trust-building; absence of punishment	Institutional culture fosters trust and readiness through non-punitive, relationship-based management
Action	Communal Discipline; Moral Role Modeling; Relapse Regulation	Participation in structured routines; observational learning; peer and support and disclosure	Discipline is internalized through collective practice and exemplarity; social learning supports relapse prevention
Maintenance	Identity Reconstruction; Spiritual Continuity; Sustained Support	Development of life purpose; consistent worship; alumni engagement and mentoring	Recovery is sustained as identity transformation through long-term spiritual and relational continuity

The mapping demonstrates that behavioral transformation is not only stage-based but also institutionally mediated through the integration of spirituality, local wisdom, and relational culture. These findings provide the empirical basis for further interpretation, which is elaborated in the following discussion section.

Discussion

This study reveals that behavioral transformation within Islamic education management at IPWL Bahrul Maghfiroh is not merely a linear progression of recovery but a multi-dimensional process shaped by the interaction of spirituality, local wisdom, and institutional culture. Unlike conventional rehabilitation models that emphasize behavioral correction or clinical intervention, the findings demonstrate that transformation is initiated through spiritual stabilization and relational safety, which gradually facilitate awareness, readiness, and sustained change. This supports prior research indicating that spirituality plays a significant role in addiction recovery by fostering meaning, emotional regulation, and inner awareness (Conner et al., 2009; Bensaid et al., 2021; Green, 1998). However, this study extends existing literature by demonstrating that spirituality is not only an individual resource but also a structured managerial mechanism embedded within institutional practices.

The findings further indicate that the early stages of recovery (precontemplation and contemplation) are characterized by non-coercive engagement and affective exposure rather than cognitive confrontation. This contrasts with traditional models that prioritize immediate behavioral compliance. The use of communal rituals such as *istighosah*, *dhikr*, and Qur'anic recitation serves as experiential learning, enabling participants to internalize values gradually. This aligns with studies emphasizing the role of spiritual awakening and meaning-making in recovery processes (Green et al., 1998), yet differs in its institutionalization within a structured educational environment. In this context, local wisdom embedded in pesantren traditions serves as a mediating framework that translates spiritual values into daily practices, reinforcing discipline through habituation rather than enforcement.

At the preparation and action stages, transformation is facilitated by relational trust, moral exemplarity, and collective discipline, which together create a supportive learning ecosystem. The absence of punitive measures, as consistently reported by participants, challenges dominant assumptions in rehabilitation that discipline must be externally enforced. Instead, the findings suggest that discipline can be internalized through social learning and moral modeling, consistent with Bandura's theory of observational learning (Goldberg, 1999; Gale, 2021). This reinforces the role of institutional culture as a hidden curriculum, where values are transmitted through lived interaction rather than formal instruction (Machsun, 2020). Compared to previous studies that focus on programmatic interventions, this study highlights the importance of relational and cultural dimensions in sustaining behavioral engagement.

In the maintenance stage, recovery is sustained through identity reconstruction and spiritual continuity, rather than mere abstinence. Participants

not only demonstrate behavioral change but also develop new life purposes, social responsibilities, and long-term attachment to the institution. This finding supports the argument that successful recovery involves identity transformation and self-transcendence (López et al., 2018; Sørensen & Lien, 2022). However, this study contributes further by showing how such transformation is institutionally sustained through ongoing relational networks, including alum involvement and continued spiritual engagement. This positions the institution not as a temporary intervention site but as a long-term ecosystem of moral and spiritual development.

From a theoretical perspective, this study extends the application of the Transtheoretical Model of Change (TTM) by situating it within an Islamic educational and spiritual context. While TTM has been widely used to explain behavioral change processes, it is often applied in individualistic and clinical settings. In this study, TTM is reconceptualized as a socially and spiritually mediated process influenced by institutional practices, communal rituals, and cultural values, with transitions between stages. However, the findings also reveal limitations of TTM. The model assumes relatively clear stage boundaries, whereas the empirical data indicate that participants' experiences are fluid, overlapping, and recursive. Furthermore, TTM does not explicitly account for spiritual meaning-making or collective cultural influences, which are central to the transformation observed in this study. Therefore, this research suggests that TTM requires contextual adaptation when applied in faith-based educational environments.

The integration of spirituality, local wisdom, and institutional culture also provides important implications for Islamic education management. First, it demonstrates that effective management extends beyond administrative efficiency to include the intentional design of spiritual and relational environments. Second, it highlights the importance of non-coercive discipline and trust-based relationships in fostering sustainable behavioral change. Third, it underscores the role of local wisdom as an operational resource that translates abstract values into lived practices. These findings challenge conventional management paradigms and call for a transformative, culturally grounded approach to educational leadership and institutional design.

Despite its contributions, this study has several limitations. It is based on a single institutional context, which may limit the generalizability of the findings. The use of qualitative data also means that the results are interpretive and context-specific. Future research is recommended to explore comparative studies across different faith-based and secular institutions, as well as to employ mixed-methods approaches to examine the effectiveness of spirituality-based management models. Additionally, further studies could investigate the long-term impact of identity transformation and alums engagement on sustained recovery outcomes.

Overall, this study demonstrates that Islamic education management can function as a transformative system that integrates spirituality, local wisdom, and institutional culture within a staged behavioral change framework. By moving beyond purely clinical or instructional approaches, it offers a holistic model for addressing complex social issues such as addiction, contributing to both educational theory and rehabilitation practice.

CONCLUSION

This study demonstrates that Islamic education management can serve as a transformative framework for addiction recovery by integrating spirituality, local wisdom, and institutional culture within a faith-based learning environment. The findings reveal that behavioral transformation unfolds as a staged yet fluid process, beginning with spiritual stabilization, followed by relational engagement, and culminating in identity reconstruction and sustained recovery. By integrating the Transtheoretical Model of Change into Islamic education management, this study contributes a contextually grounded framework that positions spirituality and local wisdom as operational managerial resources rather than merely normative elements. Practically, the study highlights the importance of non-coercive discipline, trust-based relationships, and culturally embedded practices in fostering sustainable change. However, the study is limited to a single institutional context and qualitative interpretation. Future research is recommended to explore comparative and mixed-method approaches across diverse educational and rehabilitation settings to validate further and extend this model.

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