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# THE ROLE OF KNOWLEDGE QUALITY IN SUPPORTING SPIRITUAL NETWORK AGILITY TO ENHANCE MARKETING PERFORMANCE IN ISLAMIC RELIGIOUS HIGHER EDUCATION INSTITUTIONS (PTKIN)

Yenti Sumarni<sup>1</sup>, Yunida Een Fryanti<sup>2</sup>, Idwal B<sup>3</sup>

UIN Fatmawati Sukarno Bengkulu

[yenti@mail.com.uinfasbengkulu.ac.id](mailto:yenti@mail.com.uinfasbengkulu.ac.id) [yunida\\_een@mail.uinfasbengkulu.ac.id](mailto:yunida_een@mail.uinfasbengkulu.ac.id)

[Idwal@mail.uinfasbengkulu.ac.id](mailto:Idwal@mail.uinfasbengkulu.ac.id)

## Abstrak

**Tujuan** – Penelitian ini bertujuan untuk menganalisis, mengeksplorasi, mendeskripsikan, dan mengembangkan model baru yang menghubungkan *Knowledge Quality* dengan *Marketing Performance*, sekaligus memperkenalkan konsep inovatif "*Spiritual Network Agility*". Konsep ini bertujuan untuk mengatasi kesenjangan dalam penelitian sebelumnya mengenai hubungan antara *knowledge quality* dan *marketing performance*.

Penelitian ini mengusulkan pendekatan manajemen pemasaran yang mengintegrasikan *Resource-Based View* dan *Organizational Agility*, menghasilkan konsep baru *Spiritual Network Agility*. Konsep ini mencerminkan kemampuan bertindak secara cepat dan fleksibel dalam membangun hubungan yang saling menguntungkan, baik untuk keberhasilan duniawi maupun pemenuhan spiritual. Konsep ini ditandai oleh kreativitas yang bertanggung jawab, komunikasi yang jujur, dan komitmen untuk mencari keridhaan Allah serta melakukan kebajikan.

**Desain/metodologi/pendekatan** – Desain penelitian menggunakan metodologi *Explanatory Research*, dengan populasi sebanyak 522 anggota panitia penerimaan mahasiswa baru di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) di seluruh Indonesia. Metode *purposive sampling* digunakan untuk memilih 226 anggota panitia sebagai sampel penelitian. Data dikumpulkan melalui kuesioner skala Likert (1 hingga 5) dan dianalisis menggunakan *Structural Equation Modeling (SEM)* dengan perangkat lunak AMOS 22.0.

**Implikasi praktis** – Implikasi praktis menunjukkan bahwa institusi pendidikan tinggi dapat meningkatkan *Marketing Performance* dengan memperkuat *Spiritual Network Agility* melalui kreativitas yang bertanggung jawab, komunikasi yang jujur, dan hubungan berbasis nilai. Selain itu, fokus pada peningkatan *Knowledge Quality*—khususnya dimensi intrinsik, kontekstual, dan aplikatifnya—dapat memungkinkan institusi untuk beradaptasi dengan lebih cepat dan fleksibel terhadap dinamika pasar.

**Implikasi sosial** – Implikasi sosial mencakup promosi pengembangan *Spiritual Network Agility* di institusi pendidikan tinggi, yang mendorong budaya etis, transparan, dan kolaboratif, mendukung *marketing performance*, dan meningkatkan reputasi institusi melalui tujuan yang berbasis nilai dan berorientasi sosial.

**Orisinalitas/nilai** – Orisinalitas/nilai penelitian ini terletak pada pengembangan konsep *Spiritual Network Agility* yang mengintegrasikan *Resource-Based View* dan *Organizational Agility* dengan pendekatan spiritual. Penelitian ini mengatasi kesenjangan antara *Knowledge Quality* dan *Marketing Performance* dengan menekankan pentingnya kecepatan, fleksibilitas, dan etika dalam membangun hubungan yang saling menguntungkan, baik untuk keberhasilan duniawi maupun pemenuhan spiritual.

Kata kunci: Marketing Performance, Knowledge Intrinsic Quality, Knowledge Context Quality, Spiritual Network Agility

### *Abstract*

**Purpose** – This study aims to analyze, explore, describe, and develop a new model connecting Knowledge Quality with Marketing Performance while introducing the innovative concept of "Spiritual Network Agility." This concept seeks to address gaps in prior studies on the relationship between knowledge quality and marketing performance.

The study proposes a marketing management approach based on the integration of the Resource-Based View and Organizational Agility, resulting in the novel concept of Spiritual Network Agility. This concept reflects the ability to act swiftly and flexibly in building mutually beneficial relationships, both for worldly success and spiritual fulfillment. It is characterized by responsible creativity, honest communication, and a commitment to seeking Allah's pleasure and doing good deeds.

**Design/methodology/approach** – The research design adopts an Explanatory Research methodology, with a population of 522 admissions committee members at Islamic Religious Higher Education Institutions (PTKIN) across Indonesia. A purposive sampling method was used to select 226 committee members as the study sample. Data were collected through a Likert-scale questionnaire (1 to 5) and analyzed using Structural Equation Modeling (SEM) with AMOS 22.0 software.

**Practical implications** – Practical implications suggest that higher education institutions can enhance their Marketing Performance by strengthening Spiritual Network Agility through responsible creativity, honest communication, and value-based relationships. Additionally, focusing on improving Knowledge Quality—specifically its intrinsic, contextual, and actionable dimensions—can enable institutions to adapt more swiftly and flexibly to market dynamics.

**Social implications** – Social implications include promoting the development of Spiritual Network Agility in higher education institutions, which fosters an ethical, transparent, and collaborative culture, supports marketing performance, and enhances the institution's reputation through value-driven and socially oriented goals.

**Originality/value** – The originality/value of this study lies in its development of the concept of Spiritual Network Agility, which integrates the Resource-Based View and Organizational Agility with a spiritual approach. It addresses the gap between Knowledge Quality and Marketing Performance by emphasizing the importance of speed, flexibility, and ethics in building mutually beneficial relationships, both for worldly success and spiritual fulfillment.

**Keywords:** Marketing Performance, Knowledge Intrinsic Quality, Knowledge Context Quality, Spiritual Network Agility

### **Introduction**

Islamic higher education, as part of the national education system, plays a critical role in providing high-quality human resources with competitive advantages capable of competing globally. Continuous and sustainable improvements are essential for universities to meet the evolving demands and needs of both national and global societies. This effort

aims to position Islamic universities as providers of educational services that can truly produce an intelligent and capable Muslim generation in the era of globalization. Effective management practices, particularly in the area of marketing, are also required to ensure that these institutions can communicate the quality of their educational services and increase public awareness of their existence.

Marketing management in Islamic higher education is indispensable due to the increasingly competitive landscape among universities. The initial step in the marketing process is acquiring new customers ([Dewnarain, Ramkissoon, & Mavondo, 2019](#)). However, it is even more critical to maintain customer relationships and foster loyalty to the services offered ([Rahimi & Gunlu, 2016](#)). Universities, as providers of educational services, need to take the initiative to enhance student satisfaction, as education is a circular and interdependent process that is continuous and dynamic.

One of the primary sources of funding for public service-based universities comes from students, necessitating meticulous management to attract prospective students. Effective communication strategies are vital in promotional and marketing efforts ([Silva, Antunes, Tymoshchuk, Pedro, Almeida, & Ramos, 2020](#)). Poorly executed marketing strategies can result in ineffective communication that fails to reach the intended audience. Innovation serves as a key organizational tool to create value and fresh concepts to improve marketing performance ([Munir, Ilyas, Maming, & Kadir, 2020](#); [Batra & Keller, 2016](#)).

Advancements in technology and digital media have made communication more critical than ever in understanding the external marketing environment. Communication plays a pivotal role in attracting and retaining customers. However, little is known about the interaction between marketing communication and the marketing capabilities required by organizations ([Martin, Javalgi, & Ciravegna, 2020](#)).

Marketing serves as a method for introducing higher education institutions to the public, highlighting their potential and educational scope. Marketing Performance is a concept used to measure the extent to which a product's market achievement has been realized by an organization ([Hendrayati & Gaffar, 2016](#)).

Marketing Performance reflects the degree to which market achievements are attained by an organization's products, emphasizing the importance of strategies aimed at achieving strong Marketing Performance as well as solid financial performance. Marketing plays a critical role in fostering collaboration with business partners ([Hoque, Awang, &](#)

[Salam, 2017](#)). The Resource-Based View theory posits that all resources within an organization are essential for sustaining a competitive advantage. Competitive advantage can also be achieved by leveraging network resources ([Partanen, Kauppila, Sepulveda, & Gabrielsson, 2020](#)). Network resources refer to the assets obtained by organizations through their network relationships. Within the Resource-Based View framework, network resources contribute in three significant ways: as an interconnected network of organizations, as access to resources, and as a source of competitive advantage ([Gelhard, Von Delft, 2016](#)).

The new paradigm that views change as an opportunity to respond, exploit, and derive benefits is known as agility ([George, Walker, & Monster, 2019](#)). Organizations must possess the capability to respond to and leverage changes in highly dynamic environmental conditions to survive. In the 21st century, agility is no longer an option but a necessity for organizations. Agility refers to an organization's ability to respond quickly, simultaneously, and in a timely manner.

Organizational Agility is the capacity of a company to rapidly change or adapt in response to market dynamics. Agile organizations are flexible and quick in addressing shifts in market conditions. This study explores the Resource-Based View theory using a Network approach and the concept of Organizational Agility with an Intellectual Agility approach to develop an organizational capability to address change and uncertainty.

This innovation introduces the concept of Spiritual Network Agility, which is expected to enhance the Marketing Performance of higher education institutions through the support of strategic knowledge ownership. In the knowledge era, the source of a company's competitive advantage no longer lies in the possession of physical assets but is increasingly determined by the quality of knowledge, including creativity, innovation, and intellectual capital.

Monteagudo and Maria (2018) argue that the key to improving the well-being and quality of individuals and workgroups within an organization lies in the discovery and application of knowledge. Knowledge is a critical competitive instrument, essential for understanding it as a resource and a source of competitive advantage. Similarly, [De Zubielqui et al. \(2019\)](#) state that knowledge quality contributes to organizational performance and the deepening of knowledge possessed by individuals.

Several studies on the role of Knowledge and Performance reveal contradictory findings. [Abubakar et al. \(2019\)](#), [Iqbal et al. \(2019\)](#), and [Oyemomi et al. \(2019\)](#) argue that organizations must ensure their human resources possess sufficient absorptive capacity to acquire and utilize knowledge effectively, thereby improving their performance through new knowledge. How knowledge impacts performance depends on the extent to which it can be absorbed and learned by human resources ([McIver et al., 2019](#)). On the other hand, [Masa'deh et al. \(2018\)](#) assert that effective knowledge management practices can enhance performance. [De Zubielqui et al. \(2019\)](#) provide further insights, highlighting that Knowledge Quality contributes to innovation and company performance. However, [Zimmermann et al. \(2016\)](#) note that innovation outcomes driven by Knowledge Quality are often limited in smaller firms.

Empirical studies specifically addressing Knowledge Quality remain scarce, with most research being conceptual in nature ([Durmuşoğlu, 2013](#)). [Marshall \(2015\)](#) finds that the transfer of Knowledge Quality, influenced by asymmetric knowledge, can negatively affect performance. Some studies suggest that Knowledge Quality reduces performance, while others indicate its positive influence on improving organizational performance.

[Yoo \(2014\)](#) concludes that Knowledge Quality does not always enhance performance but instead exerts varying effects on performance outcomes. This finding contrasts with [De Zubielqui et al. \(2019\)](#), who emphasize that Knowledge Quality positively impacts company performance. Similarly, [Masa'deh et al. \(2017\)](#) assert that leveraging human resource knowledge can improve performance.

In this study, the network refers to the framework of higher education institutions as service-oriented organizations, particularly focusing on their constant interaction with society as the provider of customers (students) and the universities as service providers. The quality of interactions with customers, in this case, high schools (SMK) and Islamic high schools (SMU/MA) as suppliers of new students, serves as a crucial source of knowledge about various social identities. By understanding market needs, universities can better fulfill the demand for human resources that they aim to produce.

State Islamic Religious Higher Education Institutions (PTKIN) are a part of state religious universities under the responsibility of the Ministry of Religious Affairs. There are three types of universities in this category: State Islamic Universities (UIN), [State Islamic](#)

[Institutes](#) (IAIN), and [State Islamic Colleges](#) (STAIN). Currently, there are 58 PTKINs, consisting of 29 UINs, 24 IAINs, and 5 STAINs.

Admissions are conducted through three main pathways: the National Academic Achievement Selection for State Islamic Religious Higher Education Institutions (SPAN-PTKIN), with a minimum quota of 20% of the total capacity; the State Islamic Religious Higher Education Institutions Entrance Examination (UM-PTKIN), conducted simultaneously by all 58 PTKINs with a minimum quota of 40%; and Independent Admission, managed by the respective universities with a minimum quota of 30%. The remaining 10% of the quota is allocated based on institutional policy, with a choice of two admission pathways among the 58 PTKINs.

The number of applicants to PTKIN in 2024 decreased compared to the previous year. This was conveyed by the Minister of Religious Affairs, Yaqut Cholil Qoumas, during the opening of the Electronic Selection System (SSE) Entrance Examination (UM-PTKIN) for 2024.

PTKIN Registration Data from 2022 to 2024

NO.	YEAR	APPLICANTS	REGISTRANTS
1	2024	93,819	111,124
2	2023	97,115	110,101
3	2022	100,879	111,452

Table 1.1 shows that the number of applicants to PTKIN over the past three years has stagnated, with a decline in new student admissions. Some study programs have even failed to attract any students. The lack of interest among prospective PTKIN students has become a highly concerning issue. This trend contrasts sharply with the success of madrasahs in Indonesia, which continue to be a favorite choice among parents for their children's education, surpassing general schools. This discrepancy can be attributed to several factors. First, the methods used to introduce PTKIN have not aligned with the interests of younger generations. Second, the PTKIN admissions committees lack the ability to implement creative and innovative marketing strategies in a dynamic environment. Third, PTKIN has yet to strengthen mutually beneficial collaborations with general schools and madrasahs.

This study emphasizes the need for higher education institutions to apply the implications of Knowledge Quality centered on the concept of Spiritual Network Agility,

which is expected to bridge the gap in access between prospective students and higher education institutions. The Spiritual Network Agility approach is anticipated to enhance the bonding between educational institutions (SMA/SMK/MA) and higher education.

Based on the background of the problem, including the research gap in studies on Knowledge and Marketing Performance and the observed business phenomena, the research question for this study is: How can Spiritual Network Agility, supported by Knowledge Quality, potentially improve the Marketing Performance of higher education institutions? The objectives of this study are to analyze, explore, describe, build, and test a model of Spiritual Network Agility, which has been underexplored in previous research, to address gaps in the relationship between Knowledge Quality and Marketing Performance.

## **Literature Review and Hypothesis Development**

The Resource-Based View (RBV) is an approach to achieving competitive advantage (Massaro et al., 2018). This theory posits that organizations should leverage existing resources in innovative ways to exploit external opportunities rather than acquiring new skills for each unique circumstance ([Kengatharan, 2019](#)). Within the RBV framework, resources are categorized into tangible and intangible assets, both of which play key roles in enabling organizations to achieve superior performance ([Wood et al., 2018](#)). RBV offers three key contributions: networks as interconnected organizations, access to resources, and network resources as a source of competitive advantage.

Network resources refer to the assets an organization obtains through its network relationships ([Partanen et al. 2020](#)). Within the RBV context, network resources provide three essential benefits: serving as an interconnected network of organizations, granting access to critical resources, and functioning as a source of competitive advantage (Gleichauf et al., 2016).

The term "agility" combines the concepts of "capability" and "change," and can be described as the "ability to change" (Jin et al., 2018) ([Jin et al., 2018](#)). Agility refers to the ability to swiftly adapt plans in response to changes, stakeholder needs, market demands, or technological advancements to enhance project and product performance in dynamic and innovative project environments (Conforto et al., 2019). Agility enhances the strategic positioning of an organization (Sarkis, 2001).



[Sambamurthy et al. \(2003\)](#) postulate that three interrelated dimensions form Organizational Agility: Consumer Agility, which involves leveraging customer feedback to enhance market intelligence; Partnership Agility, which entails absorbing knowledge from various business partners to improve a company's responsiveness to market demands; and Operational Agility, which requires rapid redesign of processes to capitalize on dynamic environmental and market conditions.

One type of agility is Partnership Agility, which is a component of Organizational Agility and reflects an organization's agility in the context of inter-company partnerships ([Sambamurthy et al., 2003](#)). Partnership Agility also enables companies to quickly identify the right partners or modify existing partnerships (Agarwal and Selen, 2009) and to explore innovation and competitive opportunities through building Strategic or Extended Virtual Partnership Agility ([Sambamurthy et al., 2003](#)).

Agile companies focus on changes and uncertainties in their business environments and respond appropriately. This capability consists of four principal elements ([Dahmardeh & Banihashemi, 2010](#)): responsiveness, competency, flexibility/adaptability, and quickness—the ability to perform activities in the shortest possible time.

## **Islamic Values**

The command *lita'ârafû* implies the need to build networks and the importance of developing networking intelligence, establishing that networking intelligence is a fundamental human capability. In Islam, marketing activities are considered a strategic business discipline that guides the process of creating, offering, and transforming value from an initiator to stakeholders, conducted entirely in accordance with Islamic contracts and principles of *muamalah* (business transactions) (Wilson, 2012b).

Sharia Marketing encompasses all processes, including the creation, offering, and transformation of value, aligned with Islamic contracts and *muamalah* principles (Hermawan, 2006). Fundamentally, maintaining and nurturing *silaturrahim* (relationships) fosters positive human connections. Good relationships established through *silaturrahim* simplify various matters, reducing problems in both work and business contexts. In business, for example, marketing that achieves optimal results today is "human-centric," focusing on building relationships between people.

The integration of the Resource-Based View (RBV) and Organizational Agility, infused with Islamic values derived from the Quran and Hadith, creates a novel concept centered on Spiritual Network Agility. Spiritual Network Agility reflects a tendency to form and sustain organizational relational networks that move swiftly and flexibly, mimicking and adapting to changes in a competitive environment.

## **Marketing Performance**

Marketing performance is a measure of a company's effectiveness in marketing its products, assessed through sales volume, market share, and sales growth (Hidayatullah et al., 2019). It serves as a common tool to evaluate the impact of a company's strategies in the field, determining whether they are effective or not (Sandri & Widodo, 2020). Marketing performance is multidimensional, involving various aspects such as different objectives and types of organizations, and is assessed using activity-based measures that reflect performance, such as sales growth, customer acquisition, and sales volume (Kaplan and Norton, 1996).

Marketing performance represents the outcome of a company's process measured over a specific period based on predetermined criteria, standards, or agreements in response to challenges or obstacles in its environment. The indicators used in this study are tailored to the context of the research site and integrate multiple performance metrics. These include an indicator developed by [Ferdinand \(2004\)](#), namely market coverage; two indicators developed by Robbins and Judge (2013), namely quality (quality of new students) and quantity (number of new students admitted); and an additional indicator relevant to the subject of study, which is the reputation of the higher education institution.

## **Theoretical Model Basis**

### **Spiritual Network Agility**

Spiritual Network Agility refers to the tendency to establish and maintain relational networks within organizations that move quickly and flexibly, mimic, and adapt to changes in a competitive environment. The indicators of Spiritual Network Agility are built using the Resource-Based View (RBV) approach. Trustworthy creativity is one key aspect,

demonstrated through the acceleration of capabilities to perform different processes and achieve diverse objectives using the same resources responsibly. Another essential dimension is honest communication, which reflects the ability to convey information truthfully to achieve organizational goals efficiently and effectively. Furthermore, the capacity to establish relationships is driven solely by the intention to seek Allah's approval, emphasizing the spiritual foundation of these interactions. Lastly, the proactive pursuit of good is evident in the ability to identify changes and respond swiftly in a manner that is both beneficial and accountable. Collectively, these dimensions embody the essence of Spiritual Network Agility, highlighting its significance in navigating a dynamic and competitive environment.

### **Empirical Model of the Study**

**Knowledge quality** is defined as the acquisition of knowledge that is useful and innovative (Waheed & Kaur, 2016). It is also described as the extent to which awareness and understanding of ideas, logic, relationships, and appropriate conditions can be applied, are relevant, valuable within a context, and adaptable (Widodo, 2015). Knowledge can be innovative for a system or organization; however, if it is not beneficial for organizational development or introducing new innovations, it fails to meet the criteria of knowledge quality (Chou et al., 2015). The findings of Kyoon et al. (2010) indicate that knowledge quality is characterized by three dimensions: Knowledge Intrinsic Quality, Knowledge Context Quality, and Knowledge Follow-Up Quality.

#### **a. Knowledge Intrinsic Quality**

Knowledge Intrinsic Quality forms the foundation of knowledge quality, offering profound understanding in activities and relationships. It is described as encompassing beliefs, opinions, insights, and experiences (Nonaka, 1994; Davenport & Prusak, 1998). Knowledge must contain fundamental values. Based on the perspectives of the aforementioned scholars, Knowledge Intrinsic Quality can be identified by indicators such as belief in one's knowledge, opinions derived from the knowledge possessed, insights, and experiences.

#### **b. Knowledge Context Quality**

Knowledge Context Quality pertains to the context in which knowledge is evaluated, influenced by factors such as time, space, culture, roles, or paradigms. Different contexts require different knowledge management approaches (Fernandez & Sabherwal, 2001).

Knowledge that does not reflect its context lacks relevance, as the same knowledge may hold different meanings in varying contexts. Knowledge is inherently context-specific (Becerra-Fernandez & Sabherwal, 2001; Nonaka & Takeuchi, 1995). Context-specific factors, such as time, space, culture, purpose, roles, or paradigms, assess quality in diverse ways, necessitating distinct management strategies (Becerra-Fernandez & Sabherwal, 2001). Knowledge Context Quality refers to the extent to which knowledge is regarded as relevant to the task context. This dimension involves relevance, appropriateness, and value by understanding the environment in which the task operates. Comprehension of the context should enhance the efficiency of knowledge utilization.

c. **Knowledge Follow-Up Quality**

The Knowledge-Based View asserts that knowledge is the primary source of value, and the creation of organizational value largely depends on its ability to accumulate and utilize knowledge. Knowledge is action-oriented and must be applied to a purpose (Nonaka & Takeuchi, 1995). This dimension addresses uncertainty by adapting knowledge to flexible, broad, and easy-to-implement situations. Knowledge Follow-Up Quality is characterized by indicators such as knowledge flexibility, breadth of knowledge, and ease of application.

Knowledge is a critical competitive instrument for understanding it as both a resource and a competitive advantage (Monteagudo & Maria, 2018). De Zubielqui et al. (2019) stated that knowledge quality contributes to organizational performance. The Knowledge-Based View conceptualizes knowledge as both a resource and a capability, emphasizing its utilization and development as necessary to achieve competitive advantage (Grant, 1996). Findings from a study by Dyer and Hatch (2006) suggest that companies can achieve relational competitive advantage (e.g., superior quality) by leveraging their knowledge to strengthen their supplier networks.

H1 : Higher Intrinsic Knowledge is likely to enhance Spiritual Network Agility.

H2 : Higher Knowledge Context Quality is likely to enhance Spiritual Network Agility.

H3 : Higher Knowledge Follow-Up Quality is likely to enhance Spiritual Network Agility.

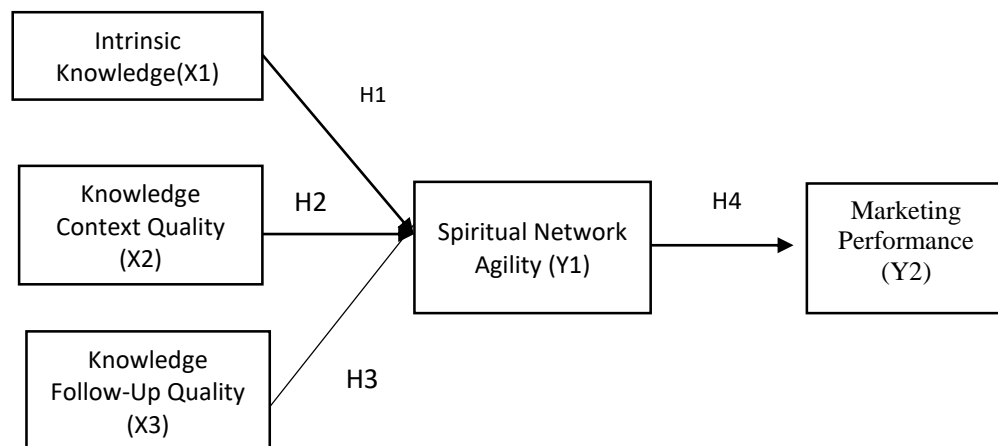
**Spiritual Network Agility**

A Spiritual Network refers to relational networks within communities or individuals interested in spirituality, religious activities, and other similar topics (Kurt et al., 2020). Marketing agility is defined as the extent to which an entity can swiftly shift between market understanding and executing marketing decisions to adapt to the market

(Kalaighnam et al., 2021). Intellectual capital is effectively utilized to achieve organizational performance (Huang & Huang, 2020). Findings from a study by Kurniawan et al. (2021) highlight the importance of marketing performance orientation. Possessing a robust networking structure enhances a company's resilience and agility in marketing (Osei et al., 2018).

H4 : Higher Spiritual Network Agility is likely to improve Marketing Performance.

Based on the four hypotheses proposed in this study, the empirical model is illustrated in Figure 2.9.



Developed in this study, 2024

The model depicts Spiritual Network Agility driven by Knowledge Intrinsic Quality, Knowledge Context Quality, and Knowledge Follow-Up Quality, which are expected to enhance Marketing Performance.

## Research Methodology

The type of study employed in this research is quantitative. Data collection was conducted using an online questionnaire distributed via Google Forms. This study applied a 5-point Likert scale ranging from 1 ("strongly disagree") to 5 ("strongly agree") to evaluate all indicators. Data processing utilized Structural Equation Modeling (SEM) with the AMOS 22.0 software package. SEM is a set of statistical techniques that facilitates testing a relatively complex series of relationships (Ferdinand, 2000). The application of SEM in management research lies in its ability to confirm the dimensions of a concept or factor and its capacity to measure theoretically established relationships.

## Results and Discussion

In the questionnaire distribution process, respondents were contacted through direct messages from the PMB PTKIN Committee WhatsApp Group in Indonesia. A total of 226 individuals were invited to participate, and 219 respondents provided feedback to the study questionnaire. This level of active engagement reflects a fairly high response rate. However, an initial screening process identified 9 responses that did not meet the predetermined criteria, leaving 210 responses. Further examination identified 4 respondents who tended to choose the same answer for all statements, resulting in 205 responses deemed valid for further analysis. Demographic analysis revealed that the majority of respondents were female (84 individuals, 54%), aged between 25–35 years (44%), with a Master's degree as their highest education level (56.6%), and holding lecturer positions (41.4%).

### Assumption Testing

Reliability methods ("Cronbach's alpha (CA), rho\_A, and composite reliability (CR)") and validity measures ("discriminant and convergent validity") were used to evaluate the measurement model, following the guidelines of Hair et al. (2017). The results are presented in Table 1.

**Table 1**  
**Reliability and Validity**

Constructs	FactorLoadings	CA	rho_A	CR	AVE
X1 (IKQ)		0.891		0.912	0.721
X1.1	0.877				
X1.2	0.886				
X1.3	0.870				
X1.4	0.713				
X1.5	0.846	0.864		0.880	0.667
X2 (KCQ)					
X2.1	0.739				
X2.2	0.869				
X2.3	0.839				
X3 (FKQ)		0.909		0.923	0.751
X3.1	0.876				
X3.2	0.952				
X3.3	0.830				
X3.4	0.764				
Y1 (SNA)		0.827		0.854	0.660
Y1.1	0.671				
Y1.2	0.913				
Y1.3	0.876				
Y2 (MP)					
Y2.1	0.883	0.905		0.926	0.715
Y2.2	0.791				
Y2.3	0.746				
Y2.4	0.874				
Y2.5	0.937				

Based on the calculations in Table 1, no construct reliability value was found to be below 0.70. Similarly, the variance extracted test revealed no values below 0.50. These results indicate that all observed indicators used as variables for their respective latent constructs effectively explain the latent constructs they represent.

### Confirmatory Factor Analysis (CFA)

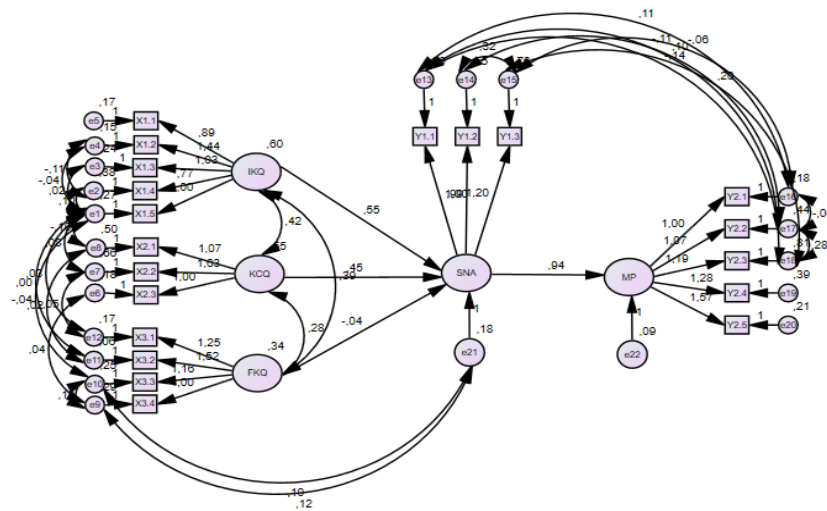
The results of the goodness-of-fit test for the full SEM model are presented in Table 2:

No.	Goodness of Fit Index	Criteria	Estimated Value	Remark
1	Chi-Square ( $\chi^2$ )	Small (<278.21)	247.407	Fit
2	CMIN/DF	$\leq 5$	3.219	Fit
3	GFI (Goodness of Fit Index)	$\geq 0.90$	0.833	Marginal
4	AGFI (Adjusted GFI)	$\geq 0.90$	0.808	Marginal
5	RMR (Root Mean Square Residual)	$\leq 0.08$	0.064	Fit
6	NFI (Normed Fit Index)	$\geq 0.90$	0.901	Fit
7	CFI (Comparative Fit Index)	$\geq 0.90$	0.928	Fit
8	TLI (Tucker-Lewis Index)	$\geq 0.90$	0.902	Fit
9	RMSEA (Root Mean Square Error of Approximation)	$\leq 0.08$	0.078	Fit
10	PGFI (Parsimony GFI)	$\geq 0.50$	0.552	Fit

Based on the model fit evaluation results presented in Table 2, the estimated CMIN/DF value is below 5, which, according to Marsh and Hocevar (1985) and [Schumacker and Lomax \(2004\)](#), is acceptable for models in social studies, indicating a reasonably suitable model. The GFI and AGFI values are close to the standard threshold of 0.90, reflecting adequate model fit. Additionally, the NFI, CFI, and TLI values exceed 0.90, demonstrating strong alignment between the model and the data. With an RMSEA value of 0.078, the model remains within acceptable fit thresholds.

Overall, the model satisfies most of the acceptable SEM fit criteria, indicating a good fit with the data. Therefore, it can be concluded that the study model meets the goodness-of-fit measures and can proceed to the next stage of analysis, namely hypothesis testing. Once the model has been analyzed through confirmatory factor analysis, each indicator within the well-fitted model can be utilized to define the latent constructs, enabling further analysis of the full Structural Equation Model (SEM). The results of the processing are illustrated in Figure 3:

Figure 3  
Full Model of Spiritual Network Agility



## Hypothesis Testing

Based on the calculations conducted through confirmatory analysis and the structural equation model (SEM) of Spiritual Network Agility, as presented in Table 2, the model is deemed acceptable. Consequently, hypothesis testing was performed based on this fit model, as detailed in Table 3:

**Table 3**  
**Hypothesis Testing Results Using SEM**

	Inter-variable Relationship	Estimate	CR	P	Description
H1	Intrinsic Knowledge Quality \ Spiritual Network Agility	0.543	9.236	0.000	Accepted
H2	Knowledge Context Quality \ Spiritual Network Agility	0.357	6.145	0.000	Accepted
H3	Follow-up Knowledge Quality \ Spiritual Network Agility	0.209	3.511	0.000	Accepted
H4	Spiritual Network Agility \ Marketing Performance	0.964	11.531	0.000	Accepted

Based on the results of the overall model test, the mathematical equations of the Structural Equation Model (SEM) can be written as follows:

$$Y_1 = 0.543 X_1 + 0.357 X_2 + 0.209 X_3 \quad R^2 = 0.619 \quad (1)$$

$$Y_2 = 0.964 Y_1 \quad R^2 = 0.814 \quad (2)$$



The coefficients of determination ( $R^2$ ) in the SEM model, also known as Square Multiple Correlation, can be interpreted as follows:

1. The  $R^2$  value of 0.619 indicates that 61.9% of the variability in Spiritual Network Agility (SNA) is explained by the variables Intrinsic Knowledge Quality (IKQ), Knowledge Context Quality (KCQ), and Follow-up Knowledge Quality (FKQ). The remaining 38.1% is influenced by factors outside the model.
2. The  $R^2$  value of 0.814 indicates that 81.4% of the variability in Marketing Performance (MP) is explained by the variable Spiritual Network Agility (SNA), while the remaining 18.6% is influenced by factors outside the model.
3. These  $R^2$  values illustrate how well the SEM model explains the dependent variables using the existing independent variables.

Table 3 presents the direct effects of exogenous variables on endogenous variables, which can be explained as follows:

#### **The Effect of Intrinsic Knowledge Quality on Spiritual Network Agility**

The first hypothesis proposed in this study suggests that higher Intrinsic Knowledge Quality leads to better Spiritual Network Agility. The Intrinsic Knowledge Quality variable is constructed using indicators such as beliefs, opinions, insights, experiences, and fundamental values. Meanwhile, Spiritual Network Agility is represented by indicators such as equitable creativity, mutual communication willingness, building honest relationships, and a constant desire to try positive things.

The parameter estimation between Intrinsic Knowledge Quality and Spiritual Network Agility shows a significant result, with a CR value of 9.236 ( $CR \geq \pm 9.24$ ) and a significance level of  $0.000 < 0.05$ . Thus, the first hypothesis is accepted, indicating that higher Intrinsic Knowledge Quality improves Spiritual Network Agility. This result implies that enhancing Spiritual Network Agility is supported by improving Intrinsic Knowledge Quality.

#### **The Effect of Knowledge Context Quality on Spiritual Network Agility**

The second hypothesis proposed in this study states that higher Knowledge Context Quality leads to better Spiritual Network Agility. Knowledge Context Quality is constructed using indicators such as relevance, alignment, and value. Meanwhile, Spiritual Network Agility is represented by indicators such as equitable creativity, mutual communication willingness, building honest relationships, and a constant desire to try positive things.

The parameter estimation between Knowledge Context Quality and Spiritual Network Agility shows a significant result, with a CR value of 6.145 and a significance level of  $0.000 < 0.05$ . Thus, the second hypothesis is accepted, indicating that higher Knowledge Context Quality enhances Spiritual Network Agility. This result implies that improving Spiritual Network Agility is supported by strengthening Knowledge Context Quality.

#### **The Effect of Follow-up Knowledge Quality on Spiritual Network Agility**

The third hypothesis proposed in this study posits that better Follow-up Knowledge Quality leads to improved Spiritual Network Agility. The Follow-up Knowledge Quality variable is constructed using indicators such as flexibility, breadth, and ease. Meanwhile, Spiritual Network Agility is represented by indicators such as equitable creativity, mutual communication willingness, building honest relationships, and a constant desire to try positive things.

The parameter estimation between Follow-up Knowledge Quality and Spiritual Network Agility shows a significant result, with a CR value of 3.511 and a significance level of  $0.000 < 0.05$ . Thus, the third hypothesis is accepted, indicating that better Follow-up Knowledge

Quality enhances Spiritual Network Agility. This result implies that improving Spiritual Network Agility is supported by strengthening Follow-up Knowledge Quality.

### **The Effect of Spiritual Network Agility on Marketing Performance**

The fourth hypothesis proposed in this study suggests that higher Spiritual Network Agility leads to better Marketing Performance. Spiritual Network Agility is represented by indicators such as equitable creativity, mutual communication willingness, building honest relationships, and a constant desire to try positive things. Meanwhile, Marketing Performance is constructed using indicators such as student enrollment quantity, promotional quality, timeliness, marketing area coverage, and institutional branding reputation.

The parameter estimation between Spiritual Network Agility and Marketing Performance shows a significant result, with a CR value of 11.531 and a significance level of  $0.000 < 0.05$ . Thus, the fourth hypothesis is accepted, indicating that better Spiritual Network Agility enhances Marketing Performance. This result implies that improving Marketing Performance is supported by strengthening Spiritual Network Agility.

## **Discussion**

### **Higher Intrinsic Knowledge Quality Leads to Improved Spiritual Network Agility**

This text elaborates on the relationship between knowledge quality, spiritual network agility, and relational dynamics in the context of higher education marketing. Intrinsic knowledge quality is measured through accuracy, reliability, and timeliness, while spiritual network agility is defined by creativity, mutual communication willingness, honest relationships, and a desire to pursue positive endeavors.

The study reveals that the quality of beliefs, opinions, insights, and experiences facilitates the formation and maintenance of swift and flexible relational connections, as well as the ability to adapt to environmental changes. High levels of insight and experience enhance mutually supportive communication and foster strong relational bonds in the collaborative development of knowledge.

In the context of Islam, knowledge has a robust foundation in the Qur'an and Sunnah, emphasizing alignment between words and actions. A Hadith of Prophet Muhammad SAW underscores the importance of speaking good words or remaining silent as a sign of faith. Accordingly, the accuracy, reliability, and timeliness of shared knowledge accelerate knowledge dissemination, interconnectivity agility, intellectual partnership bonds, and creativity. This study aligns with Zahra's (2019) findings, which highlight the role of intellect in distinguishing good from bad deeds and its implications for moral behavior.

### **Higher Knowledge Context Quality Leads to Higher Spiritual Network Agility**

This study demonstrates that an increase in Knowledge Context Quality correlates directly with an improvement in Spiritual Network Agility. Knowledge Context Quality comprises indicators of relevance, alignment, and value, while Spiritual Network Agility is characterized by equitable creativity, mutual communication willingness, honest relationships, and a desire to explore positive endeavors.

Relevant knowledge in the context of higher education marketing enhances the agility of admissions committees in building intellectual networks. The context in which knowledge is developed and exchanged enables committees to establish flexible relational connections unbound by hierarchical positions, thus facilitating communication and the exchange of marketing-related information.

In Islamic teachings, knowledge is a fundamental requirement for valid speech and actions, where intentions must be grounded in understanding. Acts performed with the right intentions and clear comprehension of objectives yield greater benefits. Relevant, aligned, and valuable knowledge enhances an organization's propensity to establish and maintain adaptive and responsive relationships in the face of competitive changes.

### **Better Follow-up Knowledge Quality Leads to Better Spiritual Network Agility**

This study shows that enhancing Follow-up Knowledge Quality has the potential to improve Spiritual Network Agility. This indicates that strengthening Spiritual Network Agility requires building Follow-up Knowledge Quality, characterized by flexibility, breadth, and ease of application.

Follow-up Knowledge Quality facilitates the expansion and adaptation of knowledge within work contexts, supporting effective actions. The findings align with previous studies that emphasize the critical role of knowledge quality in achieving competitive advantages in rapidly changing business environments.

From an Islamic perspective, knowledge serves as a measure of good and bad deeds. Practicing knowledge represents the pinnacle of its possession, becoming a source of ongoing benefits for others. A Hadith of Prophet Muhammad SAW warns that knowledge that neither benefits oneself nor others will lead to punishment in the afterlife. Therefore, transforming knowledge into actionable outcomes is essential for adaptation and development, which in turn enhances an organization's ability to form and maintain swift and flexible relational connections in response to competitive environmental changes.

This study aligns with Elizabeth's (2019) findings, which assert that knowledge capacity fosters intellectual openness, flexible thinking, and readiness to consider new evidence relevant to existing beliefs.

### **Better Spiritual Network Agility Leads to Better Marketing Performance**

The findings of this study indicate that enhancing Spiritual Network Agility has the potential to improve Marketing Performance. Spiritual Network Agility is characterized by equitable creativity, mutual communication willingness, honest relationships, and a desire to explore positive endeavors. Meanwhile, Marketing Performance is measured by metrics such as new student enrollment, growth in student numbers, timeliness, marketing reach, and institutional accreditation.

These findings support previous studies showing that organizational agility positively correlates with performance and company growth. The acceleration of knowledge involving exploration, communication, and curiosity strengthens an organization's ability to adapt to environmental challenges.

In the context of marketing, Islamic teachings guide individuals to achieve positive outcomes both in this world and the hereafter by embodying traits such as reliability, integrity, diligence, and intelligence. Muslims are expected to work earnestly and achieve results that align with organizational plans and objectives.

### **Conclusion**

This study examined variables influencing Marketing Performance and found that Knowledge Quality drives Spiritual Network Agility, which subsequently enhances the marketing performance of higher education institutions.

The hypotheses tested reveal that Spiritual Network Agility is driven by dimensions of Knowledge Quality, namely Knowledge Intrinsic Quality, Knowledge Context Quality, and Knowledge Follow-up Quality. High-quality knowledge—relevant and applicable knowledge—is essential for creating competitive advantages in rapidly changing business environments.

The model proposed in this study offers novelty by emphasizing that possessing high-quality knowledge can enhance marketing performance through spiritual values embedded in

relational networks. This has implications for strengthening stakeholder engagement in higher education marketing.

### **Managerial Implications**

The model for improving the Marketing Performance of Islamic State Higher Education Institutions (PTKIN) in Indonesia, based on the Resource-Based View and Organizational Agility, is reflected in the following contributions:

1. **Organizational Agility:** Higher education institutions can achieve agility while upholding Islamic knowledge and values in line with the Qur'an and Hadith. This agility is applied through cooperation focused on virtue and piety.
2. **Resource-Based View:** This study highlights the importance of tauhid (monotheism) and faith quality in fostering healthy and sustainable collaborations for both worldly and spiritual benefits.
3. **Knowledge Quality:** High-quality knowledge is practical and beneficial, encouraging institutions to expand their networks and enhance marketing insights.
4. **Marketing Performance:** Marketing performance improves through stronger consumer engagement. Spiritual agility supports building harmonious relationships based on honesty and the mutual sharing of beneficial knowledge.
5. **Spiritual Network Agility:** Business networking assists institutions in creating flexible and adaptive networks, helping to sustain and increase student enrollment.

To enhance Marketing Performance through Spiritual Network Agility, higher education institutions should focus on developing and utilizing knowledge that is intrinsic, relevant, and easily applicable. By prioritizing these attributes, institutions can foster more integrated marketing strategies that effectively bridge the gap between consumers and marketers, ultimately achieving improved marketing outcomes.

### **Study Limitations**

This study was conducted within the context of higher education marketing in Islamic institutions, and generalization to other sectors or industries is necessary. Applying these findings to different contexts requires additional studies. The model focuses on variables such as Intrinsic Knowledge Quality, Knowledge Context Quality, and Follow-up Knowledge Quality, which influence Spiritual Network Agility and Marketing Performance. However, external factors like organizational culture, technology, and competitive environments, which might also have significant impacts, were not included in this model.

Certain variables, such as knowledge quality and network agility, may rely on respondents' perceptions. Future studies could consider using more objective measurement methods or triangulation with other data sources to minimize potential biases.

### **Future Research Agenda**

Future studies should broaden the scope of this research by exploring its applicability in other sectors or industries, thereby enhancing the generalizability of the findings. Incorporating additional external factors, such as technology and organizational culture, would provide a deeper understanding of influences on Spiritual Network Agility and Marketing Performance. To minimize perceptual bias, future research could adopt more robust measurement methods, such as performance-based assessments or direct observation. Additionally, the model could be refined using advanced analytical techniques, including moderation and mediation analysis, to uncover more intricate relationships among the variables.

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