

## Implementation of Spiritual Leadership Model in Improving Teacher Quality (Case Study at Pondok Pesantren Modern Al Kamil Cianjur)

Rizqi Ali Azhar<sup>1</sup>, Asep Suryana<sup>2</sup>, Abubakar<sup>3</sup>

<sup>1</sup> Universitas Pendidikan Indonesia; [alirizqi117@upi.edu](mailto:alirizqi117@upi.edu)

<sup>2</sup> Universitas Pendidikan Indonesia; [doef@upi.edu](mailto:doef@upi.edu)

<sup>3</sup> Universitas Pendidikan Indonesia; [abubakar@upi.edu](mailto:abubakar@upi.edu)

### ARTICLE INFO

#### Keywords:

Spiritual leadership, quality, Teacher, islamic boarding school.

#### Article history:

Received: 2023-08-14

Revised: 2024-02-12

Accepted: 2024-06-30

### ABSTRACT

This study aims to obtain information about how to implement and influence the spiritual leadership model of the school principal in improving the quality of teachers in Islamic boarding schools. This study took data using a qualitative approach with descriptive methods. The sampling technique uses Purposive technique as the data collection technique. This research was conducted at the Al Kamil Modern Islamic Boarding School, Cianjur, West Java. The results of this study obtained information about how the principal at Modern Islamic Boarding School Al Kamil Cianjur implements his spiritual leadership model in schools to improve teacher quality. The implication of this research is that if this spiritual leadership model is implemented in schools it can improve the quality of leadership which has implications for improving the quality of teachers and achieving the goals that have been planned before.

*This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.*



### Corresponding Author:

Rizqi Ali Azhar

Universitas Pendidikan Indonesia; [alirizqi117@upi.edu](mailto:alirizqi117@upi.edu)

## INTRODUCTION

Humans are social creatures who were created to interact with one another in achieving their life goals. (Fauzi et al., 2023) In order to realise harmonious relationships in social interactions, it is necessary to have a leader who carries out, guides, and brings these interactions towards achieving the goals to be achieved (Faizah, 2021). Likewise, in the world of education, devices are also needed, where these devices must have a guide to work cohesively and synergistically in achieving the desired educational goals, the guide is known as the principal.

In these times, due to the universal competitive environment, the need for organisational change has been considered more important than ever. Organisational leadership is considered to be the figurehead of organisational change. Each of us is a leader, and every leader will be held accountable (Sulton, 2017). Poor leader behaviour has recently led to a crisis of trust in leaders (Sumadi & Siyamto, 2019). Leaders who are supposed to be protectors, directors and motivators of subordinates are now rare items. (Syarnubi et al., 2023) Good management and leadership can affect public services, meaning that a good leader can set an example for subordinates on how to serve the public well. (Syarnubi & Fahiroh, 2024) In addition, leaders also have a very important position in the organisation, the success of the organisation in achieving high performance is highly dependent on the leadership (Santika, 2017).

The problem of education in Indonesia according to various studies in general is still facing serious basic problems such as: a lack of visionary educational philosophy, school principals who only act as officials and lack the vision of an entrepreneur and educator, an incoherent education system, an overly bureaucratic education administration system, ineffective school organisation, a

curriculum format that is too dense and shackles the creativity and appreciation of teachers and students, teachers and school administrators who are less professional, lack of funding, and a less conducive community culture. (Syarnubi et al., 2024)

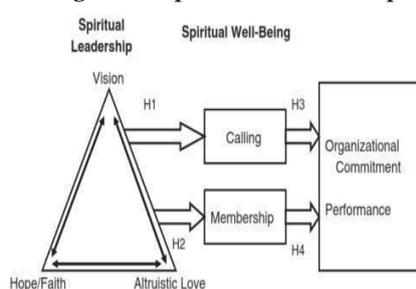
Based on this phenomenon, the renewal of an educational institution needs to be more emphasised on cultural factors, which include strong leadership of the principal. (Syarnubi et al., 2021) Strong educational leadership is visionary leadership, capable of building effective organisational culture and processes and a conducive learning climate (Hadi, 2012). The term "leadership" has been widely recognised, both academically and sociologically. However, when the word leadership is coupled with the word "spiritual" to become "spiritual leadership", the term becomes ambiguous, having a very broad spectrum of meanings. The term spiritual is English derived from the root word "spirit". In the Oxford Advanced Learner's Dictionary, for example, the term spirit includes the following meanings: soul, spirit, soul, spirit, moral and purpose or ultimate meaning. Whereas in Arabic, the term spiritual is related to the spiritual and the ma'nawi of things (Nurcholiq, 2018).

Spirituality comes from one's inner self, benefits oneself and others, creates harmony of purpose and people. Spiritual movement in an organisation is different from just obeying rules and following orders. Spirituality is not contained in the mind alone (Syarnubi Syarnubi, 2019) and creates inner meaning and motivation about work that prolongs inner peace.

The effect of spiritual leadership in building leaders' and followers' sense of spiritual well-being is to create value across strategic, empowered, and individual levels to, ultimately, foster higher levels of employee positive human health, psychological and spiritual well-being, organisational commitment, productivity and, ultimately organisational performance. (Syarnubi, 2019) According to (Arfandi, 2019) spiritual leadership is the formation of values, attitudes, and behaviours needed to intrinsically motivate oneself and others so that it is expected to achieve a spiritual sense in carrying out tasks. *Spiritual leadership comprises the values, attitudes, and behaviors required to intrinsically motivate one's self and others in order to have a sense of spiritual well-being through calling and membership* (Fry & Matherly, 2006).

*Spiritual leadership* spiritual leadership is an intrinsically motivated leadership model that combines vision, hope/faith, altruistic love, which aims to create alignment of vision and values from the strategic level, empowering teams down to the individual level which will ultimately drive higher levels of organisational commitment and productivity (Fry & Matherly, 2006). Fry further proposed a model of spiritual leadership which can be seen in the following chart:

Figure 1: Spiritual Leadership Model



From the chart, we can see that vision, hope/faith, and altruistic love are the three main dimensions that make up spiritual leadership. A person with a natural desire to help and lead others to grow, learn, and succeed while respecting and valuing the dignity of individuals and groups. (Syarnubi Syarnubi, 2016) One of the factors driving the occurrence of various unethical leadership practices and businesses is due to the tendency of Indonesian society, including leaders, who are more concerned with materialism than spiritualism (Mustakim, 2011).

Problems in the performance of boarding school employees indicate the need for management and leadership analysis of how the leader's role in directing human resources. (Syarnubi Syarnubi, 2023) How the leadership steps to solve the various problems experienced by boarding schools requires a spiritual-based approach. (Syarnubi, 2024) Spiritual leadership is a leadership style that prioritises morality, sensitivity, psychological balance, spiritual wealth, and morality when

interacting between leaders and members in the led organisation. (Syarnubi, 2020) The importance of analysing spiritual leadership in Islamic boarding schools in order to obtain a leadership approach that can influence all members who are led to do their best in achieving inner perfection in accordance with the values of life that are believed. (Syarnubi et al., 2022) The role of spiritual leadership is what is important for a leader to overcome such things. (Syarnubi, 2022) To increase profits for pesantren, it is also a place for santri to learn entrepreneurship and leadership. (Syarnubi & Ahmad Syarifuddin Sukirman Sukirman, 2023) From this description, researchers want to get a more in-depth picture and discuss in more detail how the spiritual leadership style at Pondok Pesantren Modern Al Kamil Cianjur.

## METHOD

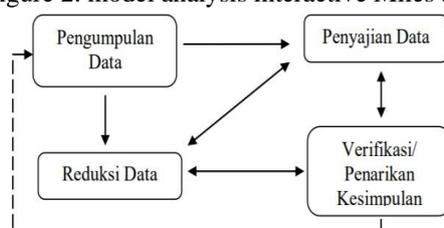
This research was conducted at the Modern Islamic Boarding School Al Kamil Cianjur which is located on Jl. Raya Bandung - Cianjur No. 53 Kp. Mekarsari Hegarmanah Village Sukaluyu Kab. Cianjur West Java.

This research uses a qualitative approach with descriptive methods. The sampling technique uses Purpocefull Sampling technique, where in purpocefull sampling the researcher deliberately chooses individuals and places to understand the phenomenon or research topic. While the descriptive method is to describe a situation or phenomenon as it is. While the data collection technique of this study uses the One-on-One interview technique, where the One-on-One interview technique is a data collection process by means of researchers asking questions to a participant one by one by recording the answers.

In testing the validity of the data, the researchers used triangulation techniques. Triangulation is a data validity checking technique that utilises something else outside the data, for the purposes of checking or comparing against it. The triangulation used by researchers is source triangulation and technique triangulation. Both aim to test the validity of data related to leadership styles, so data collection and testing are carried out to subordinates and superiors, as well as checking the suitability of the results of interviews and observations made during the research.

After the data is obtained, then the next is this data is analysed using the Miles and Hubberman interactive analysis model. The following is a description of the interactive analysis model:

Figure 2. model analysis interactive Miles and Huberman



The picture can be deciphered with the following steps: with steps: (a) Data collection, where researchers conduct research data collection, directly to the research environment using interviews, observation, and documentation methods.

The results of data collection in the form of field notes or observation results, interview transcripts, and documents were collected. (b) Data reduction, which is summarising, selecting key points, focusing on important things in accordance with the research objectives. Basically, the purpose of reducing data is to make it easier for researchers to provide a more focused and clear picture by providing codes or categorisation on certain aspects based on the research focus that has been compiled previously, because the purpose of qualitative research is findings. (c) Data display is the presentation of data in the form of descriptions, relationships between categories, narratives and the like. (d) Conclusions drawing, namely drawing conclusions and verifying the data that has been found.

## RESULTS AND DISCUSSION

The results of this study focus on the implementation of spiritual leadership in terms of the

three characteristics of the spiritual leadership style itself, namely vision, faith, and altruistic love, and how the spiritual leadership style affects the quality of teacher performance in schools. These three main components will lead to conclusions on how spiritual leadership is implemented and its influence on teacher performance.

### 1. Vision

Vision refers to a picture of the future and why people should strive to create the future. The vision reflects the purpose of the organisation, which is implemented through the mission. Vision plays a role in providing energy, meaning in work, garnering commitment and generating a sense of calling which is part of (*spiritual well-being*) (Kawiana, 2019).

Modern Islamic Boarding School Al Kamil Cianjur has the same vision as the vision of Forming a Superior Generation Based on Islamic Values. "Every institution, whether a school or boarding school, of course, already has a programme that regulates the activities of each individual, whether administrators or teachers, including students. The most important thing is how we must respect, obey and implement these programmes. And the first person to set that example is us". (Kiai Hasan Subhani, S.Pd.I. - Leader of the Islamic Boarding School). The results of interviews and observations show that spiritual values in leadership can motivate and motivate employees to shape the vision and culture of the organisation, as well as create employee commitment to the organisation which ultimately has an impact on increasing job satisfaction and teacher performance at Pondok Pesantren Modern Al Kamil Cianjur.

### 2. Faith

Hope is a desire to be fulfilled while faith adds assurance to hope. In other words, faith is based on values, attitudes and behaviours that express certainty to believe that what is expected will happen (Mulyani, 2012). People of faith with indicators of having faith, carrying out beliefs, persevering in achieving goals will be eager to face the challenges that exist. Thus, hope and faith are sources of confidence that the vision and mission of the organisation will be achieved.

In this study, researchers examined four elements of hope or faith indicators in the application of spiritual leadership in Modern Islamic Boarding School Al Kamil Cianjur. The first element is whether leadership from leaders to members have hope and faith in the organisation and are willing to do whatever it takes for the organisation's goals. The results of observations and interviews show that spiritual leadership in the business unit at Pondok Pesantren Modern Al Kamil Cianjur can increase and inspire the faith and conscience of followers through sacrifice as a good deed that continues to be done.

### 3. Altruistic Love

Altruistic love is often synonymous with the word charity, manifested through unconditional care, unselfishness, loyalty, kindness and appreciation of oneself and others. Love becomes the basis for overcoming and eliminating fear and leads to healing. This healing leads to loyalty and commitment to both the leader and the organisation where subordinates feel accepted as part of.

The results of interviews and observations show that spiritual leadership at Pondok Pesantren Modern Al Kamil Cianjur can build a social/organisational culture based on selfless love. In this culture, leaders and followers truly care, concern and respect each other, thus creating a sense of membership and a feeling of being understood and valued. The altruistic love aspect of spiritual leadership is applied as an indicator of spiritual leadership in the Modern Islamic Boarding School Al Kamil Cianjur. Without the value of altruistic love, many employees only work to fulfil secular or economic needs, instead of loving work and enjoying life. Research conducted at Pondok Pesantren Modern Al Kamil Cianjur also provides the fact that the dominant strengths and values possessed by spiritual leadership there include:

- The principal makes the teachers there as partners in carrying out all existing activities in order to achieve the vision that has been planned.
- The principal also always looks after and cares for the existing teachers, the principal positions himself as a protector, helper, and encourager for the teachers.
- The principal thinks that the work he does as a field of worship is not merely to get a salary / material.

This spiritual leadership is well implemented because it is supported by several factors including this cottage has a good coaching concept, where teachers and employees support each other and the figure of the spiritual leader not only masters spirituality conceptually but personally very inspiring. Other factors that become strengths in the application of spiritual leadership at Modern Islamic Boarding School Al Kamil Cianjur are:

1. Leaders provide role models who are able to influence and move hearts and can clarify rationality through heart guidance to teachers and subordinates.
2. Leaders take part in almost all activities in the boarding school.
3. The relationship between the principal and teachers is based on the principle of mutual respect and fosters a high sense of solidarity.
4. The culture of the pesantren, the background of the school with the vision of the pesantren makes spiritual leadership suitable to be applied, because it is in accordance with the concept of pesantren development.
5. Consistency/istiqomah is the key in carrying out every activity and programme, as well as maintaining the intention of the heart and making activities or work as worship.

*Spiritual Quotient (SQ)* SQ is the intelligence to face and solve problems of meaning and value of life, placing behaviour in the context of broader meaning. According to Zohar (Wahab, 2011) SQ is an absolute requirement for the effective functioning of IQ and EQ. SQ has been present in humans since birth. It is intended to help humans in building themselves as a whole. In the course of human life, it is not only based on ratios, but also uses conscience as the centre of SQ. Because the real truth lies more in the conscience.

In implementing the spiritual leadership of the principal of Pondok Pesantren Modern Al Kamil Cianjur, efforts are made to develop individual members of the organisation positively, spiritual leadership seeks to develop quality for individual members of the organisation. This is done by not commanding but directing, not imposing the will but providing good role models, and not making teachers feel burdened but feel motivated. Teachers who have quality and integrity are those who are effective and efficient in carrying out their work, which in turn creates an effective organisation.

To increase organisational motivation and solidarity, spiritual leadership seeks to develop faith, Islam, ihsan and taqwa for all school members through enlightening and awakening the values and strengths contained therein. Through the enlightenment and awakening of faith, Islam, ihsan and taqwa, it is proven to be able to summon, mobilise their potential, build mutual trust, intimacy, cohesiveness, honesty and responsibility.

In developing good cultural values in the school environment, spiritual leadership develops a culture of example. The principal emphasises that everyone must be a leader and role model for themselves and others in terms of morals, hard work, the spirit of jihad and altruistic spirit, the spirit of giving and serving.

This commitment and dedication will eventually give birth to a culture of quality and create a quality organisation. Based on the results of the research conducted, it shows that spiritual leadership actually leads to restoring the essence of human beings in nature, namely humans who obey God and make spiritual values as human character. The power of spiritual leadership is the power of faith and piety, the power of faith and piety will form humans who are aware of their existence, humans who know the true purpose of life so that it will have an impact on patterns of thought and behaviour in living life. Such leaders are proven to be able to develop strong leadership, ethical leadership that promotes by example and ultimately able to build an effective organisational culture. Effective organisational culture is proven to be a driver of success for educational organisations.

## CONCLUSION

Based on the results of research conducted at Pondok Pesantren Modern Al Kamil Cianjur, the researcher can conclude that spiritual leadership has been implemented in Pondok Pesantren Modern Al Kamil Cianjur which is viewed from several aspects including vision, faith or hope, and

altruistic love or charity. In addition, it can also be seen that the spiritual leadership implemented at Pondok Pesantren Modern Al Kamil Cianjur also has a positive impact on the performance of teachers and other parties at Pondok Pesantren Modern Al Kamil Cianjur in order to realise the vision and mission and create an effective organisation.

## REFERENCES

- Arfandi. (2019). Spiritualitas Kepemimpinan dalam Pengelolaan Pendidikan dan Pembelajaran. *Jurnal Pendidikan Islam Indonesia*, 4(1), 50–65. <https://doi.org/10.35316/jpii.v4i1.170>
- Faizah, K. (2021). Spiritualitas Dan Landasan Spiritual (Modern and Islamic Values); Definisi Dan Relasinya Dengan Kepemimpinan Pendidikan. *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 19(1), 068. <https://doi.org/10.29062/arrisalah.v19i1.571>
- Fauzi, M., Lestari, A. R. S., & Ali, M. (2023). Pengaruh Berwudhu Terhadap Konsentrasi Belajar Siswa. *In International Education Conference (IEC) FITK*, 2(1), 108–122.
- Fry, L. W., & Matherly, L. L. (2006). Spiritual leadership and organizational performance: An exploratory study. *Tarleton State University–Central Texas*.
- Hadi, S. (2012). Kepemimpinan Spiritual Solusi Mengatasi Krisis Kepemimpinan Pendidikan Islam. *Jurnal Lisan Al-Hal*, 6(1), 25–52.
- Kawiana, I. (2019). *Spiritual Leadership Membangun Kinerja Organisasi*. Unhi Press.
- Mulyani, E. (2012). Model Pendidikan Kewirausahaan di Pendidikan Dasar dan Menengah. *Jurnal Ekonomi Dan Pendidikan*, 8(1), 1–18. <https://doi.org/10.21831/jep.v8i1.705>
- Mustakim, B. (2011). *Pendidikan karakter: membangun delapan karakter emas menuju Indonesia bermartabat*. Samudra Biru.
- Nurcholiq, M. (2018). Peran Kepemimpinan Spiritual Dalam Meningkatkan Mutu Sebuah Organisasi. *Journal TA'LIMUNA*, 2(1), 18–27. <https://doi.org/10.32478/ta.v2i1.135>
- Santika, I. G. N. (2017). Kepala sekolah dalam konsep kepemimpinan pendidikan: Suatu kajian teoritis. *Widya Accarya*, 7(1).
- Sulton, A. S. (2017). *Model Kepemimpinan Spiritual (Studi Kasus Pada BMT Mandiri Sejahtera dan BMT Al-Hikmah Semarang)*. Fakultas Ekonomi dan Bisnis.
- Sumadi, S., & Siyamto, Y. (2019). Pengaruh Manajemen Spiritual Leadership dalam Pemerataan Ekonomi Sektor Riil. *Jurnal Ilmiah Ekonomi Islam*, 5(01), 35–41. <https://doi.org/10.29040/jiei.v5i01.358>
- Syarnubi. (2024). *Filsafat Pendidikan Islam Suatu Pengantar Untuk Memahami Filsafat Pendidikan Islam Lebih Awal* (S. Fahiroh, Y. Oktarima, & N. Soraya (eds.)). Anugrah Jaya.
- Syarnubi, Mansir, F., Harto, M. E. P. K., & Hawi., A. (2021). Implementing Character Education in Madrasah. *Jurnal Pendidikan Islam*, vol 7(1), 77–94.
- Syarnubi, S. (2019). Profesionalisme Guru Pendidikan Agama Islam dalam Membentuk Religiusitas Siswa Kelas IV di SDN 2 Pengarayan. *Tadrib*, 5(1), 87–103.
- Syarnubi, S. (2020). Pendidikan Karakter pada Madrasah Aliyah Negeri 3 Palembang. *PhD Diss., UIN Reden Fatah Palembang*.
- Syarnubi, S. (2022). Penerapan Paradigma Integrasi-Interkoneksi dalam Peningkatan Mutu Lulusan. *Jurnal PAI Raden Fatah*, 4(4), 375–395.
- Syarnubi, S., & Ahmad Syarifuddin Sukirman Sukirman. (2023). Curriculum Design for the Islamic Religious Education Study Program in the Era of the Industrial Revolution 4.0. *AL-ISHLAH: Jurnal Pendidikan Islam*, 15(4).
- Syarnubi, S., Alimron, A., & Muhammad, F. (2022). *Model Pendidikan Karakter di Perguruan Tinggi*. CV. Insan Cendekia.
- Syarnubi, S., Efriani, A., Pranita, S., Zulhijra, Z., Anggara, B., Alimron, A., Maryamah, M., & Rohmadi, R. (2024). An analysis of student errors in solving HOTS mathematics problems based on the newman procedure. *In AIP Conference Proceedings*, 3058(1).
- Syarnubi, S., & Fahiroh, S. (2024). Shame Compensation in Islamic and Psychological Perspectives. *Tadrib: Jurnal Pendidikan Agama Islam*, 10(1), 12–31.
- Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., Oktarima, Y., & Ulvya, I.

- (2023). Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Moderasi Beragama. *Prosiding Seminar Nasional*, vol 1(1), 113.
- Syarnubi Syarnubi. (2016). Manajemen Konflik dalam Pendidikan Islam dan Problematikanya: Studi Kasus di Fakultas Dakwah UIN-SUKA Yogyakarta. *Tadrib*, 1.
- Syarnubi Syarnubi. (2019). Guru yang Bermoral dalam Konteks Sosial, Budaya, Ekonomi, Hukum, dan Agama (Kajian UU No.14 Tahun 2005 Guru dan Dosen). *Jurnal PAI Raden Fatah*, 1(2), 25.
- Syarnubi Syarnubi. (2023). Hakikat Evaluasi dalam Pendidikan Islam. *Jurnal PAI Raden Fatah*, 5(2), 468–486.
- Wahab, A. (2011). *Kepemimpinan pendidikan dan kecerdasan spiritual*.