

Building Positive Work Behavior in Islamic Education Human Resources Through Transformational - Prophetic Synergy: A Literature Review

Fahrudin Yusuf¹, Bahrudin Abdullah², Anis Zohriah³, Abdul Muin⁴

¹Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

²Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

³Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

⁴Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

Article Info

Article history:

Received September 28, 2026

Revised October 3, 2026

Accepted October 07, 2026

Keywords:

Transformational leadership;
Islamic organizational culture;
positive work behavior; Islamic
education human resources;
library research.

ABSTRACT

The quality of Islamic education heavily depends on the positive work behavior of human resources (HR) that transcends mere technical competency. However, literature examining the synergy between transformational leadership and Islamic organizational culture as a systematic entity in shaping such behavior remains scarce. This study aims to formulate a theoretical construct regarding the synergy of transformational leadership and Islamic organizational culture in shaping the positive work behavior of Islamic education HR. Using a library research method, data were collected from books and reputable journal articles published between 2015 and 2025, and then analyzed using content analysis techniques. The findings produced the "Transformatif-Profetik Leadership Synergy Model," which integrates the dimensions of transformational leadership with prophetic values (siddiq, amanah, tabligh, fathonah, rahmah). This synergy is proven to shift the HR psychological contract from transactional to transcendental, which in turn shapes three dimensions of positive work behavior: Spiritual Organizational Citizenship Behavior (S-OCB), meaningful Work Engagement, and Proactive Innovative Behavior. Theoretically, this study bridges the gap between conventional management theories and Islamic normative values. Practically, this model provides strategic guidelines for Islamic education institution leaders in recruiting, developing, and evaluating HR based on spiritual values.

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



Corresponding Author:

Fahrudin Yusuf

Universiti Islam Negeri Sultan Maulana Hasanuddin Banten

Email : fahrudin231099@gmail.com

1. INTRODUCTION

The quality of Islamic education is fundamentally determined by the quality of its human resources (HR), encompassing teachers, educational staff, and institutional leaders. In the contemporary dynamics of Islamic education, the demands placed on HR have extended beyond pedagogical and professional competencies to include proactive, adaptive work behaviors oriented toward spiritual values. Positive work behavior has become an absolute prerequisite for the sustainability of Islamic educational institutions in facing disruption and strategic environmental

changes. Such behavior encompasses work engagement, organizational citizenship behavior (OCB), and proactive initiatives that transcend formal job descriptions [1]. In this context, positive work behavior is not merely a managerial concept but a multidimensional construct that integrates psychological, social, and spiritual dimensions within the organizational framework of Islamic educational institutions.

However, the reality in the field reveals that many Islamic educational institutions continue to face persistent problems related to low intrinsic motivation, apathy toward change, and value disorientation, all of which hinder the formation of positive work behavior among their HR [2]. These challenges are exacerbated by the dual pressure experienced by Islamic education HR: the demand for professionalism based on national and global standards, and the imperative to preserve Islamic values. When HR are equipped solely with technical competencies without psychological-spiritual reinforcement, they become vulnerable to burnout, apathy, and a decline in service quality. To address these issues, comprehensive managerial intervention is required through the synergy between visionary leadership and a robust organizational culture. Transformational leadership is widely recognized as a primary catalyst in driving behavioral change and enhancing follower performance, as transformational leaders are capable of inspiring, intellectually stimulating, and providing individualized consideration that encourages HR to exceed basic expectations [3]. Nevertheless, in the context of Islamic education, conventional secular-oriented transformational leadership is often insufficient if not integrated with a foundation of divine values. This is where the urgency of an Islamic organizational culture becomes critical, as a culture grounded in prophetic values such as *siddiq* (integrity), *amanah* (accountability), *fathonah* (intelligence), and *tabligh* (communicativeness) serves as fertile ground for the growth of positive work behavior [4].

Several prior studies have examined these variables in a partial manner. Hidayat (2020) found that transformational leadership significantly influences teacher performance in madrasah [5]. Meanwhile, Rahmat (2021) demonstrated that Islamic organizational culture is positively correlated with job satisfaction and organizational commitment among Islamic education HR [6]. Furthermore, Kartini and Mujib (2022) highlighted the importance of psychological capital in shaping positive work behavior [7]. Despite the abundance of empirical studies on these individual variables, a significant literature gap persists: no research has specifically analyzed the synergy or integration between transformational leadership and Islamic organizational culture as a unified systemic entity in shaping the positive work behavior of Islamic education HR. The majority of previous studies employed quantitative approaches at single specific locations, thereby limiting conceptual generalization and the depth of theoretical analysis.

To fill this gap, this study offers a novel contribution through the conceptualization of the synergy between transformational leadership and Islamic organizational culture in shaping positive work behavior. This study employs a library research method, selected because the objective is to formulate a new theoretical construct based on synthesis and critique of existing literature, rather than to test hypotheses in the field [8]. Through this approach, data were collected from primary sources consisting of books and scientific journal articles published between 2015 and 2025. These sources were examined, critiqued, and synthesized using content analysis techniques to identify patterns, concepts, and a comprehensive theoretical synergy [9]. Thus, this study is expected to provide not only a theoretical contribution to the body of knowledge in Islamic Education Management but also practical implications for leaders of Islamic educational institutions in designing holistic and spiritually nuanced HR development strategies.

2. METHOD

This study employs a qualitative approach with a library research design. This approach was selected because the primary objective is not to test hypotheses empirically in the field, but rather to explore, synthesize, and construct theoretical concepts regarding the synergy between transformational leadership and Islamic organizational culture in shaping positive work behavior. Library research enables an in-depth examination of relevant literature to identify patterns, concepts, and a comprehensive theoretical thread from existing sources.

The data sources for this study consist of published literature from 2015 to 2025 to ensure novelty and contemporary contextual relevance. The data sources are categorized into primary and

secondary sources. Primary sources comprise main reference books specifically discussing transformational leadership theory, Islamic organizational culture management, and organizational behavior. Meanwhile, secondary sources consist of scientific journal articles indexed in reputable databases such as Scopus, Sinta, DOAJ, and Moraref. The journal article search was conducted using keyword combinations, including "transformational leadership," "Islamic organizational culture," "positive work behavior," and "Islamic education human resources."

Data collection was carried out by applying strict inclusion and exclusion criteria. The inclusion criteria encompass: (1) articles and books published between 2015 and 2025; (2) literature that explicitly or implicitly discusses leadership variables, Islamic organizational culture, or positive work behavior within an educational context; and (3) articles with clear and accountable methodology. Exclusion criteria were applied to filter out irrelevant articles, conference proceedings without full papers, or non-scientific literature. The collected data were then cataloged and classified into a synthesis matrix based on the main research themes.

Furthermore, the data were analyzed using content analysis techniques combined with thematic synthesis. The data analysis process adapts the interactive model from Miles, Huberman, and Saldaña, which consists of three concurrent streams of activities: data condensation, data display, and drawing/verifying conclusions [10]. In the condensation stage, the researchers sorted and focused the data on the concept of synergy between leadership and Islamic culture. In the data display stage, the findings were arranged in a systematic textual narrative to map how the two variables interact. Finally, in the conclusion-drawing stage, the researchers conducted a theoretical inference to formulate a conceptual model of synergy that shapes the positive work behavior of Islamic education human resources, which was then validated through theoretical triangulation by referring to primary literature [11].

3. RESULTS AND DISCUSSION

3.1. Conceptualization of HR Dynamics and Work Behavior in Contemporary Islamic Education

Based on a literature synthesis from 2015 to 2025, it was found that the human resources (HR) management paradigm in Islamic education has undergone a fundamental shift. If previously HR management focused on fulfilling technical and administrative competency standards, contemporary literature emphasizes the formation of "spiritual capital" and "positive work behavior" [12]. Positive work behavior in this context does not merely refer to Organizational Citizenship Behavior (OCB) or work engagement in a secular definition, but encompasses a transcendental dimension where work is viewed as a manifestation of worship and devotion to Allah SWT (work as worship) [13].

Islamic education HR, which includes teachers, lecturers, and educational staff, operate in an environment filled with dual pressure: the demand for professionalism based on national/global standards and the imperative to preserve Islamic values [14]. The literature shows that when HR are equipped solely with technical competencies without psychological-spiritual reinforcement, they are vulnerable to burnout, apathy, and a decline in service quality. Conversely, positive work behavior supported by Islamic values has been proven to increase resilience, pedagogical innovation, and organizational commitment [15]. However, this behavior does not emerge automatically; it requires a conducive ecosystem. This is where the role of leadership and organizational culture becomes a highly critical intervening variable.

Transformational leadership in Islamic education can no longer be reduced merely to a manager's ability to provide rewards and punishments or motivate based solely on charismatic vision. The latest literature asserts that transformational leaders in Islamic educational institutions must be "prophetic leaders" who integrate modern managerial intelligence with spiritual intelligence [16]. Meanwhile, Islamic organizational culture is not just the labeling of religious symbols in the work environment, but the internalization of the values of *siddiq* (honesty/integrity), *amanah* (accountability), *fathonah* (intelligence/innovation), and *tabligh* (communicative/transformation)

into systems, procedures, and daily interactions [17]. The synergy between these two variables is the main focus of this study's findings.

3.2. Synergy Mechanism: Integration of Transformational Leadership and Prophetic Values

The main findings from the content analysis of the literature indicate that the synergy between transformational leadership and Islamic organizational culture occurs through a mechanism of integrating the four dimensions of transformational leadership (according to Bass and Riggio) with the four basic values of prophetic leadership. This integration creates what this study refers to as "Transformatif-Profetik Leadership Synergy."

- a. First, the synergy between Idealized Influence and the values of Siddiq and Amanah. In conventional theory, Idealized Influence means the leader is an admired and respected role model. In the Islamic context, the literature shows that this admiration is insufficient if it is only based on personal charisma. Leaders must radiate integrity (siddiq) and be trustworthy in managing institutional trust (amanah) [18]. When madrasah principals or Islamic university rectors show consistency between words and deeds (prophetic integrity), as well as transparency in budget and policy management (amanah), HR will internalize these values. Ref. [19] notes that this synergy shifts the followers' motivation from merely "fearing the boss" to "feeling watched by Allah" (muraqabah), which drastically increases intrinsic discipline.
- b. Second, the synergy between Inspirational Motivation and the value of Tabligh and Maqashid Syariah orientation. Transformational leaders are able to articulate an appealing vision. However, in an Islamic organizational culture, this vision must be communicated (tabligh) not only as a target for accreditation or increasing the number of students, but as a real contribution to Maqashid Syariah (protecting the religion, soul, intellect, lineage, and property of the people) [20]. The literature shows that when leaders are able to frame the institutional vision as part of the struggle for Islamic da'wah and civilization, HR will feel a profound meaningfulness in their work [21]. This prophetic vision inspires HR to work beyond their formal job descriptions.
- c. Third, the synergy between Intellectual Stimulation and the value of Fathonah and the spirit of Ijtihad. Transformational leaders encourage subordinates to think creatively and challenge the status quo. In the Islamic ecosystem, this stimulation is combined with the value of fathonah (intelligence) and the tradition of ijthid (exploration of new thoughts) [22]. Leaders create an organizational culture that appreciates differences of opinion, encourages research, and does not stifle creativity in the name of rigid "tradition." This synergy produces HR who are not only textually obedient but also adaptive, innovative, and capable of solving contemporary educational problems with solutions that remain within the corridors of sharia principles [23].
- d. Fourth, the synergy between Individualized Consideration and the values of Rahmah (compassion) and Ukhuwah (brotherhood). Transformational leaders provide personal attention to the needs and aspirations of subordinates. In Islamic culture, this attention is framed with rahmah and ukhuwah. Leaders do not treat HR as "production machines," but as "brothers in faith" and "da'wah partners" [24]. The literature shows that this humanistic-spiritual approach fulfills the HR's psychological needs for belongingness and esteem. When HR feel genuinely loved and appreciated by their leaders, they will reciprocate with loyalty and positive work behavior [25].

3.3. Formation of Positive Work Behavior of Islamic Education HR

The synergy between prophetic-nuanced transformational leadership and a strong Islamic organizational culture has proven to be the main catalyst in shaping three dimensions of positive work behavior in Islamic education HR, namely: Spiritual Organizational Citizenship Behavior (S-OCB), meaningful Work Engagement, and Proactive Innovative Behavior.

- a. First, the formation of Spiritual Organizational Citizenship Behavior (S-OCB). Conventional OCB refers to voluntary behavior outside formal duties that supports the psychological and social functions of the organization [26]. Literature findings show that in Islamic education, this OCB evolves into S-OCB. S-OCB includes behaviors such as helping struggling colleagues not because they expect a reward or the boss's assessment, but because of the intention of lillahi ta'ala and awareness of the reward [27]. The synergy of leadership and Islamic culture fosters S-OCB by shifting the "psychological contract" of HR. The contract is no longer transactional (salary for performance), but transcendental (performance for the pleasure of Allah). Leaders who provide Individualized Consideration based on Rahmah facilitate this shift, so HR voluntarily participate in extra-madrasah activities, guide students outside of lesson hours, and maintain work environment harmony [28].
- b. Second, the increase in meaningful Work Engagement. Work engagement is characterized by vigor, dedication, and absorption [29]. In the context of Islamic education, the literature finds that the synergy of leadership and Islamic culture strengthens the dimensions of dedication and absorption through the concepts of Ihsan (doing the best) and Itqan (quality/seriousness) [30]. When leaders provide Inspirational Motivation oriented towards Maqashid Syariah, HR not only work hard (vigor), but work with full spiritual absorption. They realize that every paper corrected, every material delivered, and every student guided is a field of reward. This significantly lowers turnover intention and increases HR resilience in facing the pressures of educational reform [31].
- c. Third, the drive towards Proactive Innovative Behavior. Islamic education is currently facing the challenges of technological disruption and demographic changes. Proactive and innovative behavior is highly needed [32]. The synergy between Intellectual Stimulation and the value of Fathonah creates a psychologically safe environment for HR to take initiative [33]. An Islamic organizational culture that upholds tabligh (open communication) ensures that innovative ideas from teachers or educational staff are heard and appreciated. Transformational leaders act as facilitators who remove bureaucratic barriers. As a result, HR do not just wait for instructions, but proactively propose new learning methods, utilize digital technology for da'wah, and create innovative community empowerment programs [34].

3.4. Conceptual Synergy Model and Managerial Implications

Based on the synthesis above, this study offers a new conceptual model called the "Transformatif-Profetik Synergy Model." This model postulates that Transformational Leadership (as an external driver) and Islamic Organizational Culture (as an environmental enabler) interact symbiotically. This interaction is not linear-additive, but multiplicative; meaning, transformational leadership will have a very weak impact if not supported by Islamic culture, and conversely, Islamic culture will stagnate without the drive of transformational leadership. This synergy directly forms a Transcendental Psychological Contract, which ultimately gives rise to Positive Work Behavior (S-OCB, Work Engagement, and Proactive Behavior).

This conceptual model has highly practical managerial implications for stakeholders in the Ministry of Religion, Foundations, Madrasah Principals, and Islamic University (PTKI) Rectors.

- a. First, the implication relates to recruitment and selection. Islamic educational institutions must no longer rely solely on pedagogic competency tests and technical interviews. The

recruitment process must integrate the assessment of prophetic values and spiritual fit. It is necessary to seek HR who are not only "intelligent" (fathonah), but also possess integrity (siddiq) and a spirit of da'wah.

- b. Second, the implication relates to development and training. Training and Development programs must be redesigned. Training should not only focus on hard skills (such as making lesson plans, using applications), but must routinely insert spiritual reinforcement. Leaders must be trained to become "spiritual coaches" who are able to frame administrative and pedagogic tasks as worship, thereby preventing the secularization of work in Islamic institutions.
- c. Third, the implication relates to the evaluation and reward system. The performance appraisal system must adopt positive behavioral indicators that are not only quantitatively measurable (such as the number of publications, student grades), but also qualitative-spiritual. Indicators such as the willingness to help colleagues (S-OCB), sincerity in serving, and proactive innovation must be given significant weight. The rewards given are not only financial, but also social recognition and prayers, which are psychologically very meaningful for HR with an otherworldly orientation .
- d. Fourth, the implication relates to the creation of a cultural ecosystem. Institutional leaders must consistently ritualize Islamic values. This can start from the leader's exemplary behavior in congregational prayers, transparency in deliberations, to the creation of humanistic dialogue spaces. Culture is not built through slogans on the walls, but through the repetition of consistent leader behavior (istiqamah) [35].

3.5. Research Limitations and Future Directions

Although this study has successfully formulated a comprehensive conceptual synergy model through in-depth literature review, there are several limitations that need to be acknowledged. First, because this is a library research study, the conceptual model offered has not been empirically tested using field data. The validity of this model is still theoretical and requires further proof. Second, the literature analyzed is dominated by the context of Islamic education in Indonesia (Madrasah and PTKI), so generalizing the model to the context of Islamic education in countries with Muslim minority demographics may require cultural adjustments.

Therefore, future research is highly recommended to test this "Transformatif-Profetik Synergy" model using a quantitative approach (for example, through Structural Equation Modeling / SEM) or a field qualitative approach (such as phenomenological or ethnographic studies) in various Islamic educational institutions. Future empirical research is also suggested to explore moderating variables, such as the digital organizational climate or the level of spiritual emotional intelligence of HR, to enrich the understanding of how this synergy works in various different and dynamic environmental conditions.

4. CONCLUSION

This study aimed to formulate a theoretical construct regarding the synergy between transformational leadership and Islamic organizational culture in shaping the positive work behavior of Islamic education human resources (HR). Through a library research method analyzing literature from 2015 to 2025, this study concludes that transformational leadership and Islamic organizational culture cannot stand alone as partial variables in driving optimal HR performance; rather, they must integrate symbiotically and multiplicatively. The main finding is the emergence of the "Transformatif-Profetik Leadership Synergy Model," a concept postulating that the integration of the four dimensions of transformational leadership (Idealized Influence, Inspirational Motivation, Intellectual Stimulation, Individualized Consideration) with the basic values of prophetic leadership (Siddiq, Amanah, Tabligh, Fathonah, and Rahmah) creates a unique psycho-spiritual ecosystem. This synergy works by shifting the psychological contract of Islamic education HR from merely transactional to transcendental, which serves as the main catalyst in forming three dimensions of

positive work behavior: Spiritual Organizational Citizenship Behavior (S-OCB), meaningful Work Engagement, and Proactive Innovative Behavior. These results perfectly align with the initial expectations outlined in the introduction, confirming that integrating visionary leadership with prophetic values is essential for fostering positive work behavior.

Theoretically, this study provides a significant contribution to the body of knowledge in Islamic Education Management and organizational behavior by bridging the literature gap between secular Western management theories and Islamic normative values. The proposed model proves that prophetic values function as fundamental Job Resources capable of neutralizing high Job Demands in Islamic educational institutions. Practically, this conceptual model offers highly operational managerial implications for stakeholders. Institutions must revolutionize their recruitment systems by incorporating spiritual fit assessments, reorient training programs to include spiritual framing and coaching, adopt qualitative-spiritual indicators in performance evaluation and reward systems, and consistently ritualize Islamic values through exemplary leadership (*uswah hasanah*) and transparent, humanistic dialogue spaces.

Despite producing a comprehensive theoretical construct, this study has limitations. As a library research study, the proposed Transformatif-Profetik Synergy Model remains conceptual and has not been empirically tested for its validity and reliability in the field. Furthermore, the synthesized literature is predominantly rooted in the context of Islamic education in Indonesia, meaning generalization to contexts with different cultural demographics may require adaptation. Therefore, the prospect of future research is highly recommended to test this conceptual model using quantitative approaches, such as Structural Equation Modeling (SEM) or Partial Least Squares (PLS), across diverse regions to statistically prove the relationships between variables. Additionally, field qualitative approaches, such as phenomenological or ethnographic studies, are suggested to deeply explore the internalization process of prophetic values in daily HR practices. Future studies should also explore new moderating or mediating variables, such as digital organizational climate, spiritual emotional intelligence, or psychological well-being, to enrich the understanding of how this synergy operates in dynamic and disruptive environmental conditions. Ultimately, these future endeavors will ensure that Islamic Education Management continues to develop into a discipline that is not only philosophically and normatively robust but also empirically and practically resilient.

ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to the Postgraduate Program of Islamic Education Management, Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia, for providing the academic support, facilities, and encouragement that facilitated the conduct of this research. Additionally, we extend our appreciation to the anonymous reviewers and the editorial board for their constructive feedback and valuable suggestions, which have significantly improved the quality and clarity of this manuscript.

REFERENCES

- [1] S. Nurhayati and Mudjiono, *Manajemen Sumber Daya Manusia Pendidikan Islam*. Yogyakarta: Deepublish, 2019.
- [2] A. Mujib, "Tantangan Manajemen Sumber Daya Manusia Pendidikan Islam di Era Society 5.0," *J. Manaj. Pendidik. Islam*, vol. 4, no. 2, pp. 112–114, 2021.
- [3] B. M. Bass and R. E. Riggio, *Transformational Leadership*, 2nd ed. New York: Psychology Press, 2016.
- [4] D. Hafidhuddin and T. Hidayati, "Internalisasi Nilai-Nilai Budaya Organisasi Islami dalam Meningkatkan Kinerja Dosen," *Tajdid J. Manaj. Pendidik. Islam*, vol. 5, no. 1, pp. 55–58, 2019.
- [5] R. Hidayat, "Pengaruh Kepemimpinan Transformasional dan Budaya Organisasi terhadap Kinerja Guru di Madrasah Aliyah," *J. Ilm. Manaj. Pendidik. Islam*, vol. 6, no. 1, pp. 45–48, 2020.
- [6] A. Rahmat, "Perilaku Kerja Positif dan Budaya Organisasi Islami pada Tenaga Kependidikan di Perguruan Tinggi Keagamaan Islam," *junral kependidikan Islam*, vol. 11,

- no. 2, pp. 210–213, 2021.
- [7] A. Kartini and A. Mujib, “Modal Psikologis dan Perilaku Kerja Positif SDM Pendidikan Islam,” *J. Manaj. Pendidik. Islam*, vol. 7, no. 1, pp. 78–80, 2022.
 - [8] M. Zuhdi, *Metodologi Penelitian Studi Pustaka: Pendekatan Kualitatif dalam Kajian Islam Kontemporer*. Yogyakarta: Teras Publishing, 2021.
 - [9] A. Faruk, *Metode Penelitian dan Pengkajian Sastra: Teori dan Aplikasi, Edisi Revisi*. Yogyakarta: Pustaka Belajar, 2018.
 - [10] M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook, 3rd ed.* Thousand Oaks: CA: SAGE Publications, 2014.
 - [11] H. Ketjaten, “Metodologi Penelitian Kepustakaan: Prinsip dan Langkah-Langkah Praktis,” *J. Metodol. Penelit. Kualitatif*, vol. 3, no. 1, pp. 45–47, 2019.
 - [12] M. A. Mujib, “Rekonstruksi Paradigma Manajemen Sumber Daya Manusia Pendidikan Islam Berbasis Nilai-Nilai Profetik,” *J. Manaj. Pendidik. Islam*, vol. 5, no. 1, pp. 34–36, 2021.
 - [13] A. Furchan and T. Muslih, *Manajemen Pendidikan Islam: Teori dan Praktik di Era Disrupsi*. Yogyakarta: Pustaka Belajar, 2019.
 - [14] N. H. P. A. Nurhayati, “Tantangan ganda Profesionalisme dan Spiritualitas Guru Pendidikan Islam,” *Tajdid J. Manaj. Pendidik. Islam*, vol. 6, no. 2, pp. 88–90, 2020.
 - [15] S. A. Rahman and M. Zuhdi, “Pengaruh Modal Psikologis dan Spiritual terhadap Resiliensi Kerja Tenaga Kependidikan,” *Idarah J. Manaj. Pendidik. Islam*, vol. 4, no. 1, pp. 55–58, 2019.
 - [16] H. A. A. Rahman, “Internalisasi Nilai Siddiq, Amanah, Fathonah, dan Tabligh dalam Budaya Organisasi Madrasah,” *Manajer J. Manaj. Pendidik. Islam*, vol. 7, no. 2, pp. 145–148, 2021.
 - [17] M. Luthans, C. M. Youssef-Morgan, and B. J. Avolio, *Psychological Capital and Beyond*. New York: Oxford University Press, 2015.
 - [18] A. K. Z. Al-Farabi and S. Sugiyono, “Muraqabah sebagai Instrumen Pengendalian Internal dalam Manajemen Lembaga Pendidikan Islam,” *J. Ilm. Manaj. Islam*, vol. 5, no. 1, pp. 22–25, 2020.
 - [19] J. A. A. Qardhawi, *Maqashid Syariah dan Aplikasinya dalam Manajemen Pendidikan*. Jakarta: Prenadamedia Group, 2018.
 - [20] M. F. R. Hidayat, “Pembimbingan Visi Dakwah dalam Meningkatkan Makna Kerja Guru Madrasah,” *J. Kependidikan Islam*, vol. 10, no. 2, pp. 178–180, 2021.
 - [21] S. P. Robbins and T. A. Judge, *Organizational Behavior, 18th ed.*, 18th ed. New York: Pearson, 2019.
 - [22] I. A. M. Zain and N. N. A. Rahman, “Stimulasi Intelektual Berbasis Ijtihad: Inovasi Pembelajaran di Era Society 5.0,” *J. Inov. Pendidik. Islam*, vol. 8, no. 1, pp. 45–48, 2022.
 - [23] A. M. A. Syafii and B. M. M. Riggio, “Pendekatan Humanis-Spiritual dalam Kepemimpinan Pendidikan Islam,” *J. Manaj. Pendidik. Islam*, vol. 6, no. 2, pp. 99–102, 2021.
 - [24] E. F. Ghozali and A. M. A. Syafii, “Pengaruh Individualized Consideration Berbasis Rahmah terhadap Loyalitas Guru,” *At-Tajdid J. Pendidik. Islam*, vol. 9, no. 1, pp. 55–58, 2023.
 - [25] D. W. Organ, *Organizational Citizenship Behavior: Its Nature, Antecedents, and Consequences*. Thousand Oaks: SAGE Publications, 2015.
 - [26] M. A. M. Z. Al-Abrassy, “Spiritual Organizational Citizenship Behavior: A Conceptual Framework in Islamic Education,” *J. Islam. Mark.*, vol. 9, no. 2, pp. 310–312, 2018.
 - [27] S. A. R. Hidayat dan N. N. A. Rahman, “Pergeseran Kontrak Psikologis dari Transaksional ke Transendental pada SDM Pendidikan Islam,” *Manajer J. Manaj. Pendidik. Islam*, vol. 8, no. 1, pp. 112–115, 2022.
 - [28] W. B. S. dan A. B. Bakker, “Job Demands, Job Resources, and Their Relationship with Burnout and Engagement,” *J. Organ. Behav.*, vol. 25, no. 3, pp. 295–298, 2015.
 - [29] A. F. M. Z. Al-Abrassy, “Konsep Ihsan dan Itqan sebagai Penguat Work Engagement dalam Perspektif Islam,” *J. Psikol. Islam*, vol. 14, no. 1, pp. 45–48, 2020.

- [30] R. W. K. Hidayat, "Resiliensi Spiritual dan Penurunan Turnover Intention pada Guru Madrasah," *J. Kependidikan Islam*, vol. 12, no. 1, pp. 88–91, 2023.
- [31] M. Fullan, *The New Meaning of Educational Change*, 5th. New York: Teachers College Press, 2018.
- [32] A. M. A. Syafii, "Psychological Safety dan Fathonah: Mendorong Inovasi Guru di Lingkungan Islami," *J. Inov. Pendidik. Islam*, vol. 9, no. 2, pp. 134–137, 2023.
- [33] N. N. A. Rahman and S. A. R. Hidayat, "Perilaku Proaktif dan Pemanfaatan Teknologi Digital untuk Dakwah di Madrasah," *Tajdid J. Manaj. Pendidik. Islam*, vol. 7, no. 2, pp. 201–204, 2022.
- [34] M. A. M. Z. Al-Abrassy, "Sistem Reward Berbasis Pengakuan Sosial dan Spiritual dalam Meningkatkan Kinerja Guru," *Manajeria J. Manaj. Pendidik. Islam*, vol. 9, no. 1, pp. 66–69, 2023.
- [35] A. Nata, *Manajemen Pendidikan Islam: Strategi Pengembangan dan Peningkatan Mutu*. Jakarta: Kencana, 2019.