Spiritual Leadership: Implementation of Leadership Models in Islamic Education Institutions

Ali Yakub[1✉], Siti Patimah[2], Hidayatullah[3], A.Gani[4], Yuyun Rohmatul Uyuni[5]
[1235] *UIN Sultan Maulana Hasanudin Banten, Banten, Indonesia*
[4] *UIN Raden Intan, Lampung, Indonesia*

✉ email: *aliyakub@uinbanten.ac.id*

ABSTRACT

This research was conducted to find out about the leadership model and how implementation of this spiritual leadership model is in Islamic educational institutions. This research uses a qualitative approach with a literature study by examining various sources of literature, both from scientific journals, books, and other literature sources related to spiritual leadership. Based on various sources of literature, the author finds that leadership is very important in an organisation because leadership is a process of influencing others to do their work in accordance with the expected goals. And spiritual leadership is very effective in bringing an organisation to have a conducive climate in the development of an organisation, because spiritual leadership is not only about the intelligence of a leader or the skills of a leader in managing other people and institutions but also upholds the values of honesty, kindness, wisdom, compassion and so on in order to form morals and morals. the application of spiritual leadership in Islamic educational institutions requires the synergy of various aspects: ranging from the quality of leaders, organizational culture, competence and commitment of human resources, to the support of religious facilities and programs. it is hoped that with the results of this study the leaders can apply the spiritual leadership model, especially in Islamic educational institutions.

Keywords: *Leadership; Organisation; Spiritual; Islamic Education*;

INTRODUCTION

Islamic education has an important role in shaping the character and morality of students. As an institution that integrates religious values in the learning process, Islamic education institutions are responsible for not only developing students' intellectual abilities but also forming noble morals. According to research conducted by Arar et al. Islamic education plays a crucial role in shaping high ethics and morality in students, so that they are able to become individuals with integrity in social life. Their research shows that Islamic-based educational leadership can create a holistic and

positive learning environment, and strengthen the Islamic identity of educational institutions (Arar, K., Sawalhi, R., & Yilmaz, M.2022).

In the context of globalization and modernization, Islamic educational institutions are faced with various challenges that require a comprehensive and integrative leadership approach. Globalization brings various social, cultural, and technological changes that affect the way education is conducted. According to research published by Daun & Arjmand, (2017) in "Islam, Globalizations, and Education," Islamic education institutions must be able to adapt to these changes while maintaining the Islamic values that are the foundation of education. This research emphasizes that an integrative and comprehensive leadership approach is needed to respond to the challenges of globalization and ensure that Islamic education institutions can continue to grow and make a positive contribution to society.

Humans are creatures who have the image of "never finishing." Yesterday's success is also today's struggle, while today's success is tomorrow's struggle. The journey of human life implies continuous change, so that the philosophy of "change is something eternal" becomes a permanent characteristic of human life and other creatures (the only thing of permanent is change) (Aan Komariah and Cepi Triatna, 2006).

One of the fundamental changes in educational organizations is that the centralized management system is replaced by a decentralized management system through Law No. 32/2004 on Regional government. This requires changes in various components in the organization and also the leadership style. This means that in a situation that is uncertain, full of changes and uncertainties, good managerial skills are needed, as well as being able to develop expertise in the field of leadership. (Aan Komariah and Cepi Triatna, 2006).

Every organization and all organizations of any type must have and require a leader such as the highest leader (top leader) or the highest manager (top manager) who functions to carry out the task of leadership (leader action) or management (management) for the entire organization as a unit. The leader is the first person who continues to direct the course of the organization, and is assisted by a number of people as subordinates in the organization as the driving force of the organization in the direction desired by the leader.

This means that an organization will succeed in achieving its goals and programs if the people who work in the organization can carry out their duties properly in accordance with their fields and responsibilities. In order for people in the organization to carry out their duties well, a leader is needed who can direct towards achieving goals. In an organization, the success or failure of the goal is strongly influenced by two factors, namely the leader and the people he leads, so that the leadership carried out by the leader is effective and efficient, one of the tasks that must be done is to provide satisfaction to the people he leads, like a captain with the help and cooperation of his crew so that the journey is smooth to the port of destination (Abdul Aziz Wahab, 2008).

The role of leaders in Islamic educational institutions is not only limited to managerial skills but also to the ability to guide and inspire spiritually. Spiritual leadership in the context of Islamic education emphasizes the importance of moral integrity and spirituality in carrying out leadership duties. For example, a study conducted by Arar et al. (2022) showed that strong Islamic-based educational leadership can create a holistic and positive learning environment and strengthen the Islamic identity of educational institutions. Highly spiritual leaders are able to inspire teachers and students to achieve higher educational goals by integrating Islamic values in every aspect of school management.

Spiritual leadership plays an important role in creating an environment that supports holistic learning and character development, which includes the intellectual, emotional and spiritual aspects of learners (Fry, 2003). Therefore, spiritual leadership development is a top priority in the education of future leaders in Islamic educational institutions.

Today, the human paradigm in various aspects of life, including leadership, has changed due to the rapid growth of society. As a result, many leadership models have emerged in reaction to this paradigm shift. In general, there are three categories of leadership model development: transactional transformational, and spiritual. When superiors and subordinates have a transactional agreement, the leader can lead effectively according to transactional leadership. Leaders and leadership are seen as important instruments for the successful implementation of social change throughout the transformational leadership era. To achieve more optimal change, leadership at the

spiritual leadership stage focuses on the formation of divine ideals in organizational personnel.

On the one hand, the spiritual leadership paradigm is considered limited to teaching people practical spiritual principles (such as prayer, fasting, hajj, zakat, etc.). Therefore, in today's diverse Indonesian culture, the spiritual leadership model is less applicable as a leadership paradigm. However, to create an Islamic order of life, Islamic principles are still needed as one of the components of the Indonesian leadership paradigm. In order to develop an Indonesian leadership paradigm, a transformational leadership model based on Islamic principles and transformational leadership theory is the solution (Ahmad Zain Sarnoto and Ahmad Sholihin, 2020).

Spiritual leadership in Islamic educational institutions has become a topic of increasing interest lately. The concept of spiritual leadership is actually not something new, because it has long been applied by the Prophet Muhammad SAW in leading Muslims. The leadership of the Prophet Muhammad has great significance, and needs to be studied in depth to be used as a reference as a role model, especially in the context of leadership in the world of education. The application of the teachings and examples of the Prophet Muhammad is expected to be the foundation for creating quality future leaders (Tyas, Nashria Rahayuning. 2020:5).

The leadership of the Prophet is a model of leadership that is used as an example by Muslims. In the midst of complex challenges, the Islamic education system faces significant burdens, including the challenge of a leadership crisis. In this context, it is important to pay attention and explore the principles of leadership exemplified by the Prophet to overcome these challenges. By contemplating and implementing leadership values derived from Islamic teachings, it is hoped that Islamic education can overcome these challenges and produce leaders who are able to carry out their duties well in facing the dynamics of the times (Fatimah Nur Rahma et al., 2022).

Recognition of the impact of Islamic traditions in promoting peaceful and inclusive coexistence; the importance of placing religious interpretations in their historical and cultural contexts and undertaking rational analysis; Recognition of the diversity of perspectives and differences that exist within Islam and society as a whole; The importance of ethical considerations in democratic and multicultural cultures; Examining and unpacking the rhetoric surrounding Islamophobia and extremism on a global scale (Saada, Najwan. 2023).

The Prophet Muhammad SAW is an ideal example of spiritual leadership, which emphasizes the dimensions of spirituality and faith. Therefore, a study of the Prophet's leadership model can provide a clear picture of how spiritual leadership can be applied in Islamic educational institutions. Research on spiritual leadership in Islamic educational institutions is important, because good and quality leadership can have a positive impact on students and educational institutions as a whole. In this case, the development of spiritual leadership needs to be done by paying attention to characteristics that are in accordance with Islamic values and the needs of educational institutions.

Furthermore, Egel & Fry, (2013) in their paper also highlighted that the spiritual leadership model can be applied in leadership development in the Islamic context. They emphasized that spiritual and ethical principles are essential in shaping leaders who are effective and acceptable to the Islamic education community. In addition, research by (Karadağ et al.,(2020),shows that spiritual leadership has a positive influence on school culture and academic success, demonstrating how spiritual values can improve overall school performance.

This study aimed to identify key characteristics of spiritual leadership in Islamic educational institutions, including the moral, ethical and spiritual aspects required to lead with integrity and inspiration.

According to a study by Hammad & Shah, (2019), Hammad, W., & Shah, S. (2019). key characteristics of spiritual leadership include integrity, honesty, empathy, and the ability to spiritually motivate and guide. In addition, this study explored the impact of spiritual leadership on management and learning in Islamic educational institutions. It is expected that spiritual leadership can improve the quality of management by creating a more ethical and harmonious environment. This is in line with the findings of Karada et al., (2020) which show that spiritual leadership can improve organizational performance and learner learning outcomes through a more humane and Islamic values-oriented approach This study also aims to provide recommendations for the development of spiritual leadership in Islamic educational institutions.

These recommendations are expected to assist leaders and aspiring leaders in developing effective spiritual leadership skills and characteristics. Training and continuing education in spiritual and ethical aspects are essential to produce leaders

who are competent and have integrity in the context of Islamic education. As such, this study seeks to fill a gap in the existing literature and provide practical guidelines for spiritual leadership development that can be applied in the context of Islamic education.

METHOD

In this research the author uses descriptive qualitative methods, namely research methods that focus on an in-depth understanding of social phenomena, individuals, or groups through descriptive data, not numerical data. By taking references from various existing sources, as a study of the problems to be discussed in this study.

FINDINGS AND DISCUSSION

1. The Concept of Leadership

Leadership is one of the important themes in studying and practicing management. As the management functions contained in Planning, Organizing, Leading and Controlling (J.L. Gibson, et.all, 2009). This indicates that leadership will never be separated from the name planning, organizing, implementing and controlling properly (CENDEKIA:2018).

Leadership in Islam is a trust (amanah) (Rafik Issa Beekun and Jamal Badawi, 2015). Leadership is the power of leading (AS Hornby wit AP Cowie, 2017) means the power to lead. While leadership is an effort to influence the activities of followers through the communication process to achieve certain goals (Edwin. A. Fleishman, 1973).

In English, leadership means leadership, from the root word leader means leader and the root word is to lead which contains several meanings that are closely related: moving first, taking the first step, doing first, pioneering, directing the thoughts of others, guiding, leading, and moving others in their influence.

In addition, leadership also means a process of influencing that is carried out by someone against other people to be able to work together in achieving goals as determined (Islamiyah, 2016).

Ordway Tead, said "Leadership is the activity of influencing people to cooperate to ward some goal which comes to find desirable". Leadership is the activity of influencing people to cooperate to achieve some goal that they want (Islamiyah, 2016).

According to Ralp M. Stogdill, leadership is the process of influencing the activities of organized groups towards the determination and achievement of goals.

According to Sondang P. Siagian, leadership is the motor or driving force of all the resources, and tools available to an organization (Robbin and Coulter, 2007). Meanwhile, according to Seokarto Indrafachrudi, leadership is the ability and readiness possessed by someone to be able to influence, encourage, invite, menutun, move and if necessary force others so that they accept the influence and then do something that can help achieve certain goals (Seokarto Indrafachrudi et al, 1983).

Furthermore, Nanang Fattah argues that the leader is essentially a person who has the ability to influence the behavior of others in his work by using power. Likewise, Kartini Kartono said that a leader is a person who has skills and advantages, especially skills and advantages in one field, so that he is able to influence other people to jointly carry out certain activities, for the sake of achieving one or several goals (Kartini Kartono, 1998).

While in Islamic terms the leader is connoted by the word khalifah, amir or imamah. Caliph is a substitute, that is, someone who takes the place of another person in some matter. Thus it can be said that the word caliph which means substitute has developed into "a title or title for the supreme leader of the Muslim community as a religiously labeled title."(J. Suyuti Pulungan, 1997)

Imamah means one who is a leader, who is a role model or example to be followed or who precedes (J. Suyuti Pulungan, 1997), and Amir means leader (Qaid Zaim) and in the English dictionary is defined as the one who commands, commander, head and king (J. Suyuti Pulungan, 1997), While according to AI-Taftazani who has been quoted by Dhiauddin Rais, in his book entitled "Islamic Political Theory", the Imamate is defined as general leadership in world affairs and religion. As caliph or representative of the Prophet (M. Dhiauddin Rais, 2001) ta'rif and the definition is not much different from the definition delivered by Al- Mawardi, he also compiled religious and worldly affairs on the word leadership can be understood what is not understood from the word keimamahan which has a simple meaning that does not indicate other than the task of providing guidance and guidance. then Sulthan rooted from the letters sin-lam and tha means power and coercion with regard to military power.

In other terms leaders often refer to the notion of Ulil Amri or officials are people who get the mandate to take care of other people's affairs and Khadimul Umat (servants of the people) with the understanding that a leader must put himself in a position as a servant of the community (Didin Hafidhuddin and Hendri Tanjung, 2003).

Leader is essentially someone who has the ability to influence the behavior of others in his work by using power. Power is the ability to direct and influence subordinates in connection with the tasks they must carry out (Nanang Fattah, 1996).

In leading an institution or school there are several styles of leadership, including: Laissez-faire leadership (this style emphasizes group decisions and allows the leading group to determine their goals and methods to be achieved. Under certain conditions the leader only functions as a facilitator), Authoritarian Leadership (a leadership where a leader who acts as a dictator to his group members. Authoritarian leadership will only cause dissatisfaction among teachers and all policies or decisions are in the hands of the leader, all forms of punishment, prohibition of regulations can also change according to the mood of the leader), Democratic Leadership (Democratic Leadership is leadership where there is cooperation between superiors and subordinates, each individual gets a division of labor which will later be accounted for in deliberations or closing meetings of activities.

This leadership can cause discipline for each individual so that it gets its own satisfaction, especially among teachers), Spiritual Leadership (The term "spiritual" comes from the English root word "spirit" which has a range of meanings: soul, spirit / spirit, spirit, moral and purpose or ultimate meaning, while in Arabic the term spiritual is related to the spirit and meaning of everything).

From the various opinions above, the author concludes that leadership is an art to organize individuals and communities, and can motivate and encourage them to achieve the goals that have been set. If associated with educational leadership is an ability to encourage or influence within the scope of mobilizing the implementation of education in order to achieve educational goals effectively and efficiently.

2. Spiritual Leadership

The term "leadership" has been widely recognized, both academically and sociologically. However, when the word leadership is coupled with the concept of SQ, it becomes SQ leadership and becomes ambiguous. In this paper, the concept of SQ

Leadership will be translated as "spiritual leadership". 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, spirit, ghost, moral and ultimate purpose or meaning. Whereas in Arabic, the term spiritual is related to the spiritual and ma'nawi of things (Haqiqi Rafsanjan, 2017).

The core meaning of the word spirit and its cognates, such as spiritual and spirituality, boils down to truth, immortality and spirit; not the temporary and artificial. In the Islamic perspective, the dimension of spirituality is always directly related to the divine reality, God Almighty (tawhid). Spirituality is not something foreign to humans, because it is the core of humanity itself. Humans are composed of material and spiritual elements or physical and spiritual elements. Human behavior is a product of the attraction between spiritual and material energies or between the spiritual and physical dimensions. The spiritual impulse always makes it possible to bring the material dimension of man to his spiritual dimension (spirit, divinity). The trick is to understand and internalize His attributes, live life in accordance with His guidance and emulate His Messenger The goal is to gain His pleasure, to become a "friend" of Allah, a "lover" (wali) of Allah. This is the holy man, whose existence brings joy to other humans.

Some argue that the word "spirit" etymologically comes from the Latin spiritus, which among other things means spirit, soul, spirit, self-consciousness, bodiless form, breath of life, life. In its development, the word spirit is interpreted more broadly. Philosophers connote spirit with:

a. The force that animates and energizes the cosmos.
b. Consciousness related to abilities, desires, and intelligence.
c. Immaterial being.
d. The ideal form of the mind (intellect, rationality, morality, holiness or divinity).

Tabroni argues that spiritual leadership is leadership that brings the worldly dimension to the spiritual dimension (divinity) (Tobroni, 2020). In Islam, God is the true leader, the ruler of the entire universe that enlightens, always enlightens the heart, and calms the soul of his servants. Therefore, true spiritual leadership is often referred to as religious leadership.

Spiritual leadership is "a causal leadership theory for organizational transformation designed to create an intrinsically motivated organization that is able to

continuously learn and adapt to its rapidly changing environment. Spiritual leadership uses an intrinsic motivation model that incorporates vision, altruistic love and hope. Vision refers to a view of the future and is based on the mission of the organization, Hope is the source that the vision, mission and goals of the organization will be fulfilled. While altruistic love is defined as a sense of wholeness, harmony and well-being generated through care, concern and appreciation for oneself and others (Martin Rich, 2017).

So spiritual leadership is not only about the intelligence of a leader or the skills of a leader in managing other people and institutions but also upholding the values of honesty, kindness, wisdom, compassion and so on in order to form morals and morals.

The following characteristics of spiritual leadership were developed by Fry.

Table 2.1 Spiritual Leadership Characteristics

Vision	Altruistik Love	Hope and Confidence
➢ Paying attention to the appeal to stakeholders ➢ Defaining goal and the journey to the goal ➢ Reflection high aspirations ➢ Encouraging expectations/belief in standards excellence	➢ Forgiveness ➢ Kindness ➢ Integrity ➢ Empathy/Compassion ➢ Honesty ➢ Patience ➢ Courage ➢ Confidence ➢ Loyalty ➢ Humility	➢ Perseverance ➢ Resilience ➢ Doing what it takes to achieve goals ➢ Expectation of reward/winning

The following is an explanation of the above table on the three characteristics of spiritual leadership:

a. Vision

Vision is a very important component for an organisation including the school principal. A clearly formulated school vision encourages all school components to realise the expected future. Vision refers to a picture of the future. The expression that reflects that the leader should have a vision as a foresight is the expression of the leader.

Vision has a function in motivating change, namely clarifying the direction of change, simplifying hundreds of decisions, helping quickly and efficiently coordinate actions. In addition, the vision reflects the journey of a school so that leaders are able to understand it, encourage subordinates, give meaning to work, and commitment, set standards of excellence, mobilise subordinates, have a great attraction that determines the achievement of goals, reflect high ideals and encourage hope and confidence (Warni Tune Sumar, 2018).

So with the vision of spiritual leadership in Islamic Education Institutions, it will be easier to realise the principal's program in terms of instilling a religious culture.

b. Altruistic Love

Altruistic love is a term used synonymously with charity, and values manifested in the form of loyalty to unconditional work unselfish, loyal, and generous, caring, respect for self and others. In psychology altruistic love is highly social. In relation to spiritual leadership theory altruistic love is defined as a sense of wholeness, harmony and well-being generated through protection, care and respect for others. The values underlying altruistic love are patience, kindness, forgiveness, humility, self-control, loyalty trust and honesty. A principal who exercises spiritual leadership can operationalise these values with his or her personal actions oriented towards an attitude of affirmation (behaving and having positive emotions) towards existing conditions and circumstances.

With love, leaders who prioritise spirituality will prioritise feelings and love in approaching all stakeholders, be it students, teachers, or employees in realising their vision of a religious culture.

c. Hope/Faith

Hope is a wish that will be obtained in the future and faith can add certainty to hope. Faith is more than just hoping for something. It is based on values, attitudes, and behaviours to show absolute certainty and believe that what is desired and expected can be achieved. People with hope/belief can have a vision and they show effort and are willing to face challenges, ready to endure hardship and suffering to achieve goals.

With strong expectations, the leader will fight for and become the motivation of a leader to realise his ideals in creating a school that has a religious culture.

From the three characteristics above, it can be explained that leaders who carry out spiritual leadership have a clear vision of where the school they lead will go in the

future and require high performance and commitment. Every action in empowering all school components is based on love and sincerity, high motivation, commitment and trust in subordinates.

3. **Spiritual Leadership in Islamic Education Institutions**

a. **Implementation of spiritual leadership in the context of Islamic educational institutions**

In Islamic educational institutions such as madrasah, leaders such as madrasah heads must always inspire teachers to improve their abilities and performance. The madrasah head, among others, must inspire teachers by linking all campus events and activities with worship to Allah, emphasising that every good deed will undoubtedly return to the one who does good, that every good deed brings happiness, and undoubtedly Allah will reward the good deed with many rewards (Syarifudin, 2019). Continuing to encourage teachers who have not yet obtained a master's degree to immediately obtain a master's degree is one way that madrasah heads can inspire their staff.

Leaders of Islamic Education Institutions set an example by consistently appearing before other teachers in order to improve discipline in Islamic Education Institutions (Madrasah). As a leader in the field of madrasah, the madrasah head sets an example by doing this. The head of madrasah is a role model for teachers, and it is the leader who must set an example first. This means that if teachers and madrasah heads do not take the initiative, it is unfair to expect students to behave in a disciplined manner.

In addition, in terms of the decision-making process, the madrasah head implements and maintains consensus deliberation. To determine a certain policy, this deliberation is carried out by involving all parties in the madrasah in making large-scale decisions and policies or discussions in related domains (such as administration or facilities and infrastructure).

The leadership example of the Prophet Muhammad SAW is the main source of inspiration in this spiritual leadership. Prophet Muhammad SAW had at least four main traits: fathanah (intellectual), amanah (trustworthy), tabligh (conveying), and sidiq (truthful). These traits then serve as values, main reference points, models, and guidelines for departmental leaders in fulfilling their responsibilities and missions.

b. Implementation of spiritual leadership models applied in Islamic educational institutions

According to Tabroni spiritual leadership is divided into two leadership models in outline, namely:

1) *Substantive Spiritual Leadership*

Substantive spiritual leadership is leadership that arises from the spiritual awareness of leaders and their access to the reality of divinity. This pattern of leadership manifests itself and is so persistent that it is embedded in the personality and daily behaviour. According to Weber, spiritual leadership is an act of value-based rationality, that is, rational behaviour based on values that are absolutely true. Behaviour is very committed and obedient to these values, without considering whether these values are absolute or there are other alternative values (Danah Zohar, Ian Marshall, SQ: 2021).

The characteristics of substantive spiritual leadership are as follows:

a) Has a simple lifestyle and wants to help others.

b) Has high aspirations to make the organisation the best it can be.

c) Have concern for their subordinates.

d) Courage in facing difficulties.

e) Courage to take risks to achieve innovative breakthroughs.

f) Being charitable and altruistic such as helping orphans, providing scholarships and building mosques.

Substantive spiritual leadership also seeks to develop the organisation it leads so that it feels simple, provides a lot of help and does not encounter significant obstacles. In fact, it is not uncommon for an idea to come to them suddenly and as if aided by supernatural forces. Material spiritual leaders often receive spiritual experiences in the form of unexpected favours or help just when help is needed most.

2) *Instrumental Spiritual Leadership*

Instrumental spiritual leadership according to Tobroni is 'spiritual leadership that is learned and then used as a leadership style or model.' (Tobroni2020). In other words, it means that this leadership is deliberately created and built by a leader either because of external or internal demands that require a leader to use a spiritual leadership model.

This spiritual leadership becomes a tool used by the leader to achieve the goal of effectiveness in leading the organisation. This leadership is used by a leader when a leader has taken into account all the possibilities and obstacles that exist in the organisational environment, so that the leader can decide on the right leadership model in leading the organisation.

CONCLUSION

Spiritual leadership is a leadership model that emphasises the importance of religious values and spirituality in managing institutions, including Islamic educational institutions. In this context, the successful implementation of spiritual leadership is inseparable from various factors that support and hinder it.

The main factor that supports the implementation of spiritual leadership is the leader's commitment to Islamic values. Leaders who have noble morals, are trustworthy, fair and compassionate will find it easier to instil these values to all members of the educational institution. This commitment sets an example for teachers, staff and students, and forms a work culture orientated towards worship and moral responsibility.

In addition, a religious organisational culture is also a significant supporting factor. Islamic educational institutions that make a habit of praying in congregation, reading the Qur'an together, routine religious studies, and various worship habituation programmes will facilitate the growth of spiritual leadership. This also strengthens individual spirituality within the institution.

The quality of human resources (HR) also cannot be ignored. Teachers and education personnel who have high integrity and professional competence will be able to implement spiritual values in the learning and service process. They not only transfer knowledge, but also instil moral values and role models.

Thus, the implementation of spiritual leadership in Islamic educational institutions requires the synergy of various aspects: from the quality of leaders, organisational culture, competence and commitment of human resources, to the support of religious facilities and programs. Identifying these supporting factors and obstacles is an important first step in formulating a strategy to strengthen spiritual leadership in Islamic education.

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