Implementation of the Spiritual Leadership Model in Improving the Quality of Education in Islamic Boarding Schools

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Abstract
The purpose of this study is to learn more about the use and impact of the school principal's spiritual leadership approach in raising teacher caliber in Islamic boarding schools. This study collected data using descriptive methods and a qualitative approach. Purfocefull technique is used by the sampling technique to obtain data. The Sabiilunnaja Islamic Boarding School in Bandung, West Java, served as the research site for this project. The findings of this study provided information on the spiritual leadership model that the principal of the Sabiilunnaja Islamic Boarding School in Bandung uses in schools to raise teacher quality. The research suggests that if this spiritual leadership model is used in schools, it can enhance leadership, which has implications for enhancing education and reaching predetermined objectives.
Keywords: Spiritual Leadership; Islamic Boarding Schoo; Quality of Education

1. Introduction

Humans are social beings who were created to interact with each other in order to achieve their goals in life (Supriatno & Romadhon, 2017). To achieve a harmonious relationship in social interaction, it is necessary to have a leader who carries out, leads, and brings interaction towards the desired goals (Arifin & Nurjaman, 2022). Likewise with the tools needed in the world of education, where there must be tools that guide so that they work in an integrated and synergistic manner in achieving the desired educational goals; these guides are known as principals.

Due to today's global competitive environment, the need for organizational change is more important than ever. Organizational leadership is considered as an important figure in organizational transformation (Peramesti & Kusmana, 2018). We are all leaders, and we will all be held accountable. The leader's bad behavior lately resulted in a crisis of confidence in the leader. Leaders who are supposed to protect, direct, and encourage subordinates are becoming scarcer. Good management and leadership can have an impact on public service, meaning that a good boss can show his subordinates how to serve the public well (Halim, 2020). In addition, leaders play an important role in the organization, because the success of the organization in achieving high performance depends on them (Syamsul, 2017).

According to various studies, the problem of education in Indonesia is still facing serious fundamental problems such as: educational philosophy that is not visionary, school principals who only act as officials and lack vision as entrepreneurs and educators, an incoherent education system, an overly bureaucratic educational administration system, ineffective school organizations, and overcrowded curriculum formats, shackles creativity and appreciation.

Based on these incidents, the renewal of educational institutions should place more emphasis on cultural factors, such as strong leadership from school principals. Strong educational leadership is visionary leadership capable of building effective corporate culture and processes and a conducive learning environment (Rohmah, 2020). The word "leadership" is well known in academic and sociological circles. However, when the word "leadership" is combined with the word "spiritual", the term becomes ambiguous, with a very broad meaning. The phrase spiritual comes from the root word "spirit" in English (Kurniawati, 2021). But in Arabic, the word spiritual refers to the spiritual and ma'nawi of everything.

Spirituality emerges from within a person, helps oneself and others, and fosters human purpose and harmony. Spiritual movement in a group is different from simply obeying rules and obeying orders. Spirituality does not reside in the mind alone and generates inner meaning and motivation about work which prolongs inner peace. The term "spiritual" comes from English with the basic word "spirit" which has meanings including 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 everything (Faizah, 2021).

Spiritual leadership has the effect of creating value across strategic, empowerment, and individual levels to, ultimately, drive higher levels of positive human health, psychological and spiritual well-being, organizational commitment, productivity, and, ultimately, organizational performance (Kusumaningrum et al., 2020). Spiritual leadership is the development of the values, attitudes and behaviors necessary to naturally inspire oneself and others to achieve a spiritual sense of duty (Fauzi, 2016).

Spiritual leadership is an intrinsically motivated leadership model that combines vision, hope/faith, altruistic love, and aims to create alignment of vision and values starting from the strategic level, team empowerment, and individual empowerment, which ultimately encourages a higher level of organizational commitment. and productivity tall (Yumhi, 2020). Fry also proposes a model of spiritual leadership (Rahmawaty, 2016), which is depicted in the chart below:
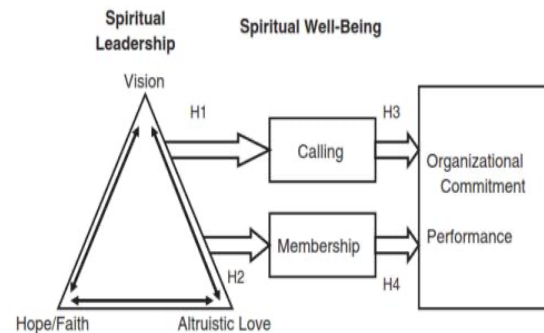

Figure 1. Spiritual Leadership Model

This chart shows that the three main dimensions that make up spiritual leadership are vision, hope/faith, and altruistic love. Someone who has a natural desire to help and lead others in their growth, learning and success while respecting and valuing the dignity of people and groups. The tendency of Indonesian people, including leaders, to place more importance on materialistic values than spiritualism is one of the driving factors for the occurrence of various unethical leadership practices and businesses.

Problems with the performance of employees in Islamic boarding schools indicate the need for management and leadership studies on the role of leaders in directing human resources (Bashori, 2019). How to take leadership steps to overcome various problems experienced by pesantren requires a spiritual-based approach. When leaders engage with the members of the organization they lead, spiritual leadership emphasizes morality, sensitivity, psychological balance, spiritual wealth, and morality.

The importance of analyzing spiritual leadership in Islamic boarding schools in order to obtain a leadership approach that can influence all members who are led to strive for inner perfection in accordance with the values of life that are believed. To deal with this problem, the spiritual leadership position of a leader becomes critical. Also, as a place for students to study business and leadership in order to increase profits for the pesantren. Researchers hope to get a more complete picture and discuss the spiritual leadership approach at the Sabiilunnaja Islamic Boarding School based on this description.

2. Theoritical Perspective
1) Spiritual Leadership

According to Fry, spiritual leadership is a leadership style with internal motivation that combines vision, hope/faith, and altruistic love. It aims to create harmony between the organization's vision and values starting at the strategic level and empowering teams and individuals down to the individual level. higher.

The goal of spiritual leadership is to develop leaders who are smarter, more compassionate, and have a good impact on businesses and society. It is a method that integrates spiritual beliefs with leadership concepts. This idea is founded on the knowledge that everyone has a spiritual aspect to their existence, and that those in positions of leadership who have a greater grasp of this aspect may do so in a way that is both effective and long-lasting.

Self-awareness is one of the key ideas of spiritual leadership. A spiritual leader tries to comprehend their own values, convictions, and life objectives and how these affect the way they lead. Leaders that are self-aware are better able to grasp how their actions and decisions affect others and to act with greater authenticity and consistency.

Another aspect of spiritual leadership is giving others power. A spiritual leader values each team member's individuality and contribution in order to encourage and support them in reaching their best potential. This forges a solid relationship between the team's leader and members, facilitating improved collaboration to accomplish shared objectives.

Empathy is yet another spiritual leadership tenet. Spiritual leaders pay close attention to what other people are saying and try to empathize with them in order to understand their needs and aspirations. As a result, team member trust and wellbeing rise since they work in a setting where they feel respected and heard.

Additionally, spiritual leadership emphasizes the significance of moral and ethical principles in making choices. Religious authorities are dedicated to conducting themselves with morality, sincerity, and social responsibility. They see leadership as a calling to serve the larger good and advance the common good, not just a position or source of power.

In its simplest form, spiritual leadership is an idea that fuses the spiritual aspect with successful leadership. This develops wiser, more compassionate, and value-driven leaders who can positively impact their organizations and communities and motivate others to do the same.

2) Islamic Boarding School

The words Islamic boarding school and Islamic boarding school are combined etymologically to get the term. The word "pondok" is derived from the Arabic word "funduk," which means "hotel." However, in Indonesian, the word more closely resembles a hermitage that has been partitioned into rooms to serve as a dorm for students (santri). Cepatren, on the other hand, is an acronym for the syllables pe-

santri-an, which translate to "a place for students."

Pesantren can also be thought of as an Islamic religious education and teaching institution, generally in a classical manner, where a kiai instructs students (santri) in Islamic religious knowledge based on books written in Arabic by medieval Ulama and where their students (santri) typically live in huts (dormitories) in the Islamic boarding school.

Numerous Islamic boarding schools specifically categorize their diverse educational objectives into three groups: developing students' morals and personalities, enhancing their academic skills (santri), and sharing knowledge. Mastuhu is cited by Hasbullah in his book "Kapita Selekta Islamic Education" as saying that Islamic boarding schools are traditional Islamic educational institutions for comprehending, appreciating, and putting into practice Islamic teachings by highlighting the significance of Islamic religious morals as a guide to day-to-day social life.

An Islamic boarding school, on the other hand, is described by M. Arifin as "an Islamic educational institution that grows and is recognized by the surrounding community, with a dorms or campus system as well, where students (santri) receive religious education through a recitation system or madrasa which is completely under the authority of 17 from one or several kyai with characteristics that are charismatic, and independent in all things".

However, Islamic boarding schools are also educational institutions that teach a variety of general sciences such as foreign languages, skills, and so on, as has been implemented in modern Islamic boarding school education, which has implemented systems and methods that combine non-traditional educational systems. Boarding schools are also places where students can receive religious instruction. systems that are both traditional and classical.

Islamic boarding schools are conventional educational facilities where students (santri) live together and learn under the direction of teachers who are more commonly referred to as kyai. These institutions also offer dormitories for students (santri) to dwell in. These students (santri) attend or reside in a building that includes a mosque for religious purposes, including worship, study, and other activities. In order to supervise student access and exit (santri) in line with agreed-upon Islamic boarding school standards and in accordance with norms that exist in the local community, this facility is typically encircled by walls

3. Method

The Pondok Pesantren Jl. Raya Cipeundeuy, Cipeundeuy, Cipeundeuy District, West Bandung Regency, West Java 40558 was the site of this study. Descriptive techniques are used in this study's qualitative methodology. In order to fully comprehend the phenomenon or research topic, the sampling technique employs purfocefull sampling, in which the researcher purposefully selects people and locations. While using the descriptive approach to explain something as it is. While the one-on-one interview approach was employed to gather data for this study, one-on-one interviewing is the process of gathering data by having the researcher ask each participant a question one at a time and record their responses.

The researchers employed a triangulation technique in order to assess the reliability of the data. Triangulation is a method for confirming the accuracy of data that uses something than data for verification or comparison. Source triangulation and technique triangulation are the triangulation

methods employed by researchers. Both seek to validate leadership-related data, thus information on subordinates and superiors is gathered and tested, and the applicability of interview and observation data from the research is also evaluated.

After the data is obtained, the next step is to analyze this data using the Miles and Hubberman interactive analysis model. The following is an overview of the interactive analysis model:
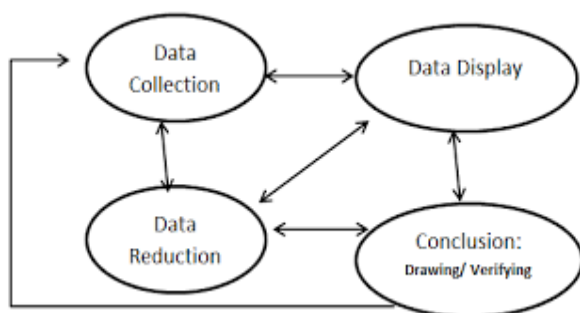

Figure 2. The Interactive model of qualitative data analysis

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

The data collection results in the form of field notes or observations, interview transcripts, and documents were collected. (b) Data reduction, namely summarizing, selecting the main points, and focusing on essential things in accordance with the research objectives. Basically, the purpose of reducing data is to make it easier for researchers to provide a more directed and clear picture by providing codes or categorizations on certain aspects based on the research focus that has been prepared beforehand 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 found.

4. Result and Discussion

School leaders who function as teaching leaders are urgently needed to develop teaching and learning in today's schools. Leadership is an important factor in determining the success of a school. Leadership is the most important principle in increasing student achievement. Good leadership will be able to place the organization in line with modern management principles while at the same time being willing to provide welfare and happiness to subordinates and the wider community because it was already a victory (Astuti & Danial, 2019). Leaders can be recognized by their productivity and achievements, as well as their expertise in leading the organization.

The results of this study focus on the implementation of spiritual leadership in terms of the 3 characteristics of the spiritual leadership style itself, namely vision, faith, and selfless love, and how this spiritual leadership style influences the quality of teacher performance in schools. These three main components will give birth to conclusions about how to implement spiritual leadership and its influence on teacher performance.

1) Vision

Vision is a picture of the future and why people should strive to create it. The vision reflects the goals of the organization, which are implemented through the mission (Hafizin & Herman, 2022). Vision contributes to spiritual well-being by providing energy and purpose in work, gathering commitment, and arousing a sense of vocation.

The theory established by Nanus, which is referred to in the concept of visionary leadership (Purwanto, 2021) confirms that visionary leadership functions in four pillars,

namely: (1) direction setting that directs the behavior of subordinates in the desired direction, (2) agents of modify who encourage changes in the environment and a clear and rational work agenda, (3) a representative who persuades people in internal communities to gain access from outside, introduces and socializes organs, and (4).

Sabiilunnaja Islamic Boarding School has the same vision as the vision of Realizing Students who are intelligent, skilled, have a noble character, and have an Islamic attitude. Every institution, whether it is a school or an Islamic boarding school, of course, already has a program that regulates the activities of each individual, both administrators and teachers, including students. The most important thing is how we should respect, obey and implement these programs. The results of interviews and observations show that spiritual values in leadership can motivate and motivate employees to shape organizational vision and culture, as well as create employee commitment to the organization which ultimately has an impact on increasing job satisfaction and teacher performance at the Sabiilunnaja Islamic Boarding School.

2) Hope/Faith

Hope is a desire that will be fulfilled while faith adds assurance to hope (Sinaga, 2020). In other words, faith is based on values, attitudes, and behaviors that express certainty to believe that what is expected will happen. Believers with indicators of having faith, carrying out beliefs, and being persistent in achieving goals will be eager to face the challenges that exist. Thus hope and faith is sources of confidence that the vision and mission of the organization will be achieved.

In this study, researchers examined four elements of indicators of hope or faith in the application of spiritual leadership at the Sabiilunnaja Islamic Boarding School. The first element is whether the leadership from the leader to the members has hope and belief in the organization and is willing to do anything for the goals of the organization. The results of observations and interviews show that spiritual leadership in the business unit at the Sabiilunnaja Islamic Boarding School can increase and inspire the faith and conscience of followers through sacrifice as a continuous good deed.

3) Altruistic Love

Altruism comes from the French word autorun which means "another" (Sureskiarti, 2017). August Comte, the founder of positivist philosophy, coined the word altruism. Altruism means, epistemologically, to value others as oneself (Arifudin, 2016). Feelings of wholeness, harmony, well-being, caring, and respect for oneself and others are also described as altruistic love. By definition, patient, friendly, not jealous, humble, self-controlled, trustworthy, loyal, and honest.

Altruistic love is often synonymous with charity, manifested through unconditional, unselfish, loyal, kind-hearted care and appreciation for oneself and others (Matroni, 2018). Love becomes the basis for overcoming and eliminating fear and leading to healing. What leads to this healing results in loyalty and commitment in both the leader and the organization that the subordinates feel accepted to be a part of.

According to interview findings and observations, spiritual leadership at the Sabiilunnaja Islamic Boarding School can create a social/organizational culture that is built on selfless love. Leaders and followers in this society genuinely care, care, and respect one another, creating a sense of belonging and a feeling of being understood and valued. The Sabiilunnaja Islamic Boarding School uses the altruistic love component of spiritual leadership as an indicator of spiritual leadership. Without the value of altruistic love, many employees

only work to meet secular or economic needs, rather than loving their jobs and living their lives.

Research conducted at the Sabiilunnaja Islamic Boarding School also provides the fact that the dominant strengths and values possessed by spiritual leadership there include:

a. The principal includes teachers as partners in carrying out all existing actions to realize the vision that has been planned.

b. The school principal always looks after and cares for the existing teachers; he positions himself as a protector, helper, and encouragement for teachers.

c. The principal believes that his job as a place of worship is not solely to make money.

This spiritual leadership is implemented well because it is supported by several factors, including the concept of a good pesantren, where teachers and staff support each other, and spiritual leaders who not only understand spirituality theoretically but are also personally very inspiring. Other elements that contribute to the implementation of the spiritual leadership of the Sabiilunnaja Islamic Boarding School are:

a. The leader acts as a role model for teachers and subordinates, influencing and moving the heart and clarifying rationality through the direction of the heart.

b. The leader participates in almost all events at the Islamic boarding school.

c. The principal-teacher relationship is based on mutual respect and promotes a strong sense of solidarity.

d. The culture of the pesantren, the background of the pesantren, and the vision of the pesantren make spiritual leadership the right thing to implement because it is in line with the idea of developing pesantren.

e. Consistency/Istiqomah is very much needed in carrying out any existing activities and programs, as well as maintaining the heart's intention and making the activity or work a worship.

The spiritual leadership of the principal is implemented at the Sabiilunnaja Islamic Boarding School in an effort to develop the individual members of the organization positively. Spiritual leadership aims to develop the individual qualities of organizational members. This is accomplished by directing rather than commanding, rather than forcing, and motivating rather than overwhelming the instructor. Teachers with quality and integrity are those who are effective and efficient in their work, resulting in an effective organization.

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According to research findings, spiritual leadership essentially leads to the restoration of human nature, namely humans who obey God and make spiritual values a human character. The power of spiritual leadership, namely the power of faith and piety, will form humans who are aware of their existence, humans who understand the true purpose of life so that it will influence the pattern of thinking and acting in life. Such leaders have

been shown to be able to develop strong and encouraging ethical leadership through example, and ultimately build an effective corporate culture. It has been proven that an effective corporate culture can drive the success of educational organizations.

5. Conclusions

The study "Implementation of the Spiritual Leadership Model in Improving the Quality of Education in Islamic Boarding Schools" came to the conclusion that a spiritual leadership strategy can significantly enhance the standard of instruction in Islamic boarding schools. The findings of the study demonstrate how spiritual leadership fosters the development of students' moral character and promotes a peaceful, religiously-focused learning environment. In the long run, this enhances student achievement and educational quality.

According to the research, Islamic boarding schools and other educational institutions may want to think about using a spiritual leadership model when planning and administering their curricula and extracurricular activities. This will help children develop strong character, become more spiritually aware, and reduce bad conduct. In addition, spiritual leadership can serve as an example for students of how to live out religious principles, helping to create a generation with higher standards of morality and ethics.

It is recommended that additional in-depth research be done on the application of spiritual leadership models in a larger educational setting. Evaluation of the long-term effects of spiritual leadership on students' academic performance, moral behavior, and character is also crucial. The development of improved spiritual leadership models in educational contexts can also benefit from comparison studies between Islamic boarding schools that use spiritual leadership and those

that do not, as well as research on how to use this strategy more successfully.

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