

From Spiritual Values to Passionate Leadership: Transforming Teacher Motivation in Islamic Primary Schools

Rofikha Nuriyanti¹, Ali Imron¹, Mustiningsih¹, Raden Bambang Sumarsono¹

¹ Universitas Negeri Malang, Indonesia

ARTICLE INFO

Keywords:

spiritual values;
passionate leadership;
teacher motivation;
Islamic education;
phenomenology

Article history:

Received 2026-04-14
Revised 2026-17-12
Accepted 2026-09-20

ABSTRACT

This study examines how teachers in an Islamic primary school experience and internalize spiritual values embedded in school leadership and how this process reshapes their professional motivation. Although spiritual leadership has been associated with teacher commitment, well-being, and performance, previous studies have largely used variable-based designs, offering limited explanation of the lived processes through which everyday leadership practices acquire moral meaning for teachers. This study employed a qualitative transcendental phenomenological design at SD Integral Hidayatullah Probolinggo, East Java, Indonesia. The study purposively selected five teachers with 8–17 years of service. Data were generated through in-depth interviews, participant observation, and institutional documents and analyzed through bracketing, horizontalization, identification of significant statements, development of meaning units, thematic clustering, and interpretive synthesis. The findings reveal a sequential mechanism that begins with visible leadership enthusiasm and spiritual-ethical modeling, followed by affective resonance, symbolic moral authority, internalization of values, and a transformation in professional motivation. Teachers increasingly interpreted discipline, participation in religious practices, and consistent ethical conduct not merely as administrative behaviors but as credible representations of the school's spiritual mission. This interpretation shifted motivation from externally regulated task fulfillment toward intrinsic commitment, service, and moral responsibility. The study contributes a phenomenological model explaining how spiritual leadership translates observable practices into teacher motivation through emotional and symbolic meaning-making. The findings suggest that leadership development in Islamic schools should integrate managerial competence with consistent moral exemplarity and relational engagement.

This is an open-access article under the [CC BY SA](#) license.



Corresponding Author:

Ali Imron: Universitas Negeri Malang, Indonesia; ali.imron.fip@um.ac.id

INTRODUCTION

Islamic primary schools carry a dual educational mandate: developing academic competence while cultivating moral character and spiritual awareness (Aisah et al., 2025; Apriliya & Nadlir, 2026; Muslih et al., 2024; Wicaksono et al., 2025). This mission gives school leadership a role that is simultaneously managerial, relational, and symbolic because teachers encounter institutional values through the principal's decisions, routines, and personal example (Adnan et al., 2026; Cahyono et al., 2025; Daulay et al., 2024; E. Yuliana et al., 2025; L. Yuliana et al., 2025). Contemporary research links school leadership with teacher readiness, performance, commitment, and engagement, while recent reviews of spiritual leadership in schools emphasize vision, hope or faith, altruistic values, and intrinsic motivation as distinctive mechanisms (Hariri et al., 2025; Hsieh et al., 2022; Musadad et al., 2022; Sumenggar et al., 2025). In faith-based schools, these dimensions are especially relevant because leadership credibility is judged not only by administrative effectiveness but also by consistency between professed values and daily conduct.

Recent studies provide increasingly strong evidence for the outcomes of spiritual leadership. Principals' spiritual leadership has been linked with psychological capital and organizational commitment (Hsieh et al., 2022), teacher performance (Asy'Ari et al., 2025; Mohd & Mohamad, 2022a; Nellitawati et al., 2024; Repayo et al., 2025), lower burnout through career calling and emotional intelligence (Li et al., 2023), and professional well-being through career calling, trust in leaders, and organizational justice (Li et al., 2024a; Pusvitasari & Zarkasyi, 2024; Shobihah, 2025). Indonesian studies also indicate that spiritual-moral leadership practices can support teacher competence, motivation, performance, and inclusive school culture (Chairawati et al., 2026; Effendi et al., 2025; Husni et al., 2026; Qushwa & Hefniy, 2024; Sumenggar et al., 2025). These findings establish the relevance of spiritual leadership, but most explain relationships among predefined variables and outcomes rather than the lived process through which leadership values become personally meaningful to teachers.

What remains less clearly explained is how teachers experience the influence of spiritual leadership before it appears as commitment, motivation, or professional behavior. Qualitative studies indicate that leadership becomes meaningful through everyday interaction, moral exemplarity, reflection, and the interpretation of institutional symbols (Basthomi, et al. 2023; Qushwa and Hefniy, 2024; Ruata and Tung, 2024; Setia, 2025). Research on professional identity also suggests that leadership-related experiences can reshape how teachers understand their roles and responsibilities (Bolat & Toytok, 2023; Harahap, 2024; Humaida et al., 2026). However, the internalization process has received limited attention in Islamic primary schools, where close daily interaction with the principal and recurrent religious practices create a distinctive setting for observing how values move from visible leadership behavior into teachers' professional meaning systems.

This study addresses that gap by exploring how spiritual values embedded in a principal's leadership are experienced, interpreted, and internalized by teachers, and how this process transforms teacher motivation. The study uses the term *passionate leadership* to describe the visibly engaged and emotionally committed enactment of leadership through which spiritual values become credible in everyday school life; it is not treated as a separate psychometric construct. The novelty of the study lies in shifting attention from the statistical effect of spiritual leadership to the experiential mechanism that connects observable leadership practices, affective responses, moral interpretation, value internalization, and changes in professional motivation.

The study is guided by the proposition that spiritual leadership in an Islamic primary school exerts influence primarily through relational and symbolic processes rather than through formal authority alone. Specifically, repeated exposure to leadership enthusiasm, spiritual practice, and

ethical consistency is expected to generate affective resonance and moral identification; these experiences then enable teachers to internalize institutional values and reinterpret teaching as a form of meaningful service. A phenomenological approach is used to examine this proposition from teachers' lived experiences and to develop an empirically grounded process model of leadership internalization.

METHODS

This study employed a qualitative design with a transcendental phenomenological orientation to examine teachers' lived experiences of the principal's spiritual leadership and the meanings attached to those experiences. Phenomenological inquiry is appropriate when the research focus concerns how participants experience and interpret a phenomenon within a particular social and educational context, rather than estimating relationships among predetermined variables (Alhazmi and Kaufmann, 2022). Consistent with a transcendental orientation, the analysis sought to foreground participants' descriptions while making the researcher's interpretive position explicit through reflexive attention during data generation and analysis (Olmos-Vega et al., 2023).

The research was conducted at SD Integral Hidayatullah Probolinggo, an Islamic primary school in East Java, Indonesia. The school combines the national curriculum with Islamic character education and emphasizes moral discipline, religious practice, and community-based learning. Field engagement lasted approximately six months and covered routine settings in which leadership was visible, including morning assemblies, staff meetings, classroom activities, and school religious programs. Prolonged engagement allowed the researcher to observe how leadership meanings were formed through repeated interaction rather than through isolated events.

Participants were selected purposively to ensure direct and sustained experience of the phenomenon under investigation, a sampling logic consistent with phenomenological educational research that prioritizes information-rich accounts of lived experience (Alhazmi and Kaufmann, 2022). Five teachers were included based on three criteria: at least five years of teaching experience at the school, frequent professional interaction with the principal, and active participation in school programs. Their teaching experience ranged from 8 to 17 years, providing sustained exposure to the principal's leadership practices. The participant profile is presented in Table 1.

Table 1. Participant Profile

Informant	Gender	Teaching Experience	Position
INF1	Female	17 years	Homeroom Teacher
INF2	Female	8 years	Homeroom Teacher
INF3	Male	10 years	Homeroom Teacher
INF4	Male	8 years	Physical Education Teacher
INF5	Female	15 years	Homeroom Teacher

The primary data consisted of teachers' narratives concerning their experiences and interpretations of the principal's leadership. Data were generated through three complementary techniques: in-depth interviews, participant observation, and document review. Semi-structured interviews were conducted individually with each participant for approximately 45–60 minutes, recorded with consent, and transcribed verbatim. Questions focused on leadership behavior, the emotional atmosphere of the school, the meaning teachers attached to the principal's actions, and perceived changes in their professional motivation. Semi-structured interviewing was selected because it provides a common thematic focus while allowing participants to elaborate meanings in

their own terms, and because reflexive attention to the interviewer-participant relationship improves transparency in qualitative interviewing (Buys et al., 2022).

Participant observation examined leadership as it was enacted during staff meetings, school ceremonies, classroom supervision, and religious activities. Documentation included school reports, meeting records, institutional programs, and records of religious activities. These materials were used to contextualize participants' accounts and compare stated institutional values with recurrent practices observed in the field. The combination of interviews, observations, and documents provided multiple sources for examining the same leadership phenomenon.

Data analysis followed a phenomenological sequence of bracketing, repeated reading, horizontalization, identification of significant statements, development of meaning units, and thematic clustering. Analysis moved iteratively between transcripts, emerging codes, and candidate themes so that conceptual categories remained traceable to participants' accounts. Contemporary guidance on thematic analysis similarly emphasizes familiarization, coding, theme development, interpretation, and transparent movement from textual evidence to conceptual representation (Naeem et al., 2023). The analysis then moved from textural descriptions of what teachers experienced to an interpretive synthesis of how those experiences acquired meaning. This process generated themes concerning leadership enthusiasm, spiritual and ethical modeling, affective resonance, symbolic moral authority, value internalization, and motivational transformation.

Analytic credibility was strengthened by returning repeatedly to the complete transcripts, comparing emerging themes with observation and document evidence, and documenting interpretive decisions rather than relying on isolated quotations. Reflexive practice was maintained throughout data collection and analysis by considering how the researcher's assumptions, relationships, and contextual position could shape interpretation, consistent with contemporary recommendations for qualitative rigor (Jamie and Rathbone, 2022; Olmos-Vega et al., 2023). The interpretive synthesis focused on patterns shared across participants while retaining differences in emphasis among individual accounts.

FINDINGS AND DISCUSSION

Findings

The phenomenological analysis identified five interconnected themes that explain how teachers experienced and internalized the principal's leadership: affective resonance of leadership enthusiasm, modeling of spiritual and ethical values, leadership as symbolic moral authority, the internalization of leadership values, and transformation of professional identity and motivation. Rather than functioning as isolated categories, the themes formed a sequence in which observable leadership practices acquired emotional and moral meaning and were gradually incorporated into teachers' professional orientation.

Across the five themes, leadership influence was experienced primarily through relational, emotional, and symbolic mechanisms rather than through administrative direction alone. Teachers repeatedly connected the principal's visible discipline, participation, and spiritual practices with institutional ideals, suggesting that the meaning attached to leadership behavior was central to its motivational effect.

Affective Resonance of Leadership Enthusiasm

The first theme concerns the affective resonance generated by the principal's visible enthusiasm. Teachers consistently described punctuality, sustained participation in school activities, and direct engagement with teachers and students as signs of commitment. These recurrent behaviors created an

emotional climate in which professional discipline was experienced as shared practice rather than merely as an administrative demand.

One participant explained:

“The principal always arrives earlier than teachers and directly participates in school activities. This motivates us to follow his discipline.”

The quotation shows that enthusiasm was interpreted through concrete, repeatable conduct. Teachers did not describe motivation as the result of verbal encouragement alone; they emphasized what the principal repeatedly did in public settings. The emotional response produced by these actions—admiration, positive pressure, and a desire to emulate the same discipline—constituted the initial form of affective resonance identified in the analysis.

Table 2. Distribution of Observed Leadership Characteristics

Leadership characteristic	Relative frequency	Operational indication
Leadership discipline	40%	Punctuality and consistent commitment to school routines
Inspirational presence	35%	Active involvement in school activities and direct engagement with staff and students
Emotional motivation	25%	Teachers’ affective response to visible leadership enthusiasm

The relative distribution in Table 2 shows that leadership discipline was the most frequently coded characteristic, followed by inspirational presence and emotional motivation. These percentages describe the distribution of coded observational references within the three categories and should not be interpreted as population estimates. Their analytical value lies in showing which aspects of visible leadership were most salient in teachers’ accounts and field observations.

Modeling of Spiritual and Ethical Values

The second theme concerns the principal’s modeling of spiritual and ethical values. Teachers linked leadership credibility to the consistency with which religious practices and moral discipline were enacted in ordinary school routines. The principal’s participation in prayer, school programs, and conflict resolution was interpreted as evidence that institutional values were personally practiced rather than only formally stated.

One participant noted:

“The principal often leads dhuha prayer and reminds teachers that teaching is not only a profession but also a spiritual responsibility.”

This account indicates that moral example functioned as a form of leadership communication. The principal’s actions supplied teachers with concrete reference points for interpreting what spiritual responsibility meant in professional practice. Observable spiritual leadership practices are summarized in Table 3.

Table 3. Observed Spiritual Leadership Practices

No	Leadership Practice	Context	Teacher Interpretation
1	Leading dhuha prayer	Morning religious activity	Spiritual leadership
2	Participating in school programs	Daily school routines	Inspirational example
3	Maintaining discipline	School management	Moral authority

Table 3 shows that the same behavior could carry both practical and symbolic meaning. Leading dhuha prayer was interpreted as spiritual leadership, active participation in school programs as inspirational example, and consistent discipline as moral authority. The importance of these actions

therefore rested not only on what was done, but on the meaning teachers attached to their consistency with the school's stated values.

Internalization developed through repeated observation and reflection. Teachers described honesty, trustworthiness, spiritual discipline, and fairness in dealing with problems as behaviors against which they evaluated their own professional conduct. As these observations accumulated, moral admiration was translated into stronger personal commitments to integrity, work discipline, and spiritual responsibility in teaching.

Leadership as Symbolic Moral Authority

The third theme reveals that daily leadership practices also functioned as symbols of institutional expectations. Teachers interpreted the principal's behavior not simply as personal habit but as a representation of what the school considered morally and professionally legitimate. Symbolic authority emerged when repeated actions were perceived as consistent with the institution's religious and educational mission.

For example, arriving before other staff members was read as a sign of responsibility and professional integrity, while visible participation in collective religious activities was understood as evidence of commitment to the school's spiritual mission. Such practices acquired authority because teachers perceived congruence between the principal's formal role, personal conduct, and institutional values.

The symbolic dimension explains why apparently ordinary routines could carry substantial motivational weight. Through repeated interpretation, everyday actions became shorthand for broader ideals such as discipline, service, honesty, and spiritual commitment. Teachers therefore evaluated leadership legitimacy through the alignment between visible practice and the moral language of the institution.

This mechanism also connected individual experience with collective culture. When teachers recognized the principal's actions as credible expressions of shared values, trust in the leadership role increased and those values became easier to reproduce in their own professional behavior. Symbolic moral authority was therefore not imposed by position alone; it was constructed through repeated, value-consistent interaction.

Process of Spiritual Leadership Internalization

A central finding is that internalization occurred gradually rather than through direct instruction. The process began when teachers observed recurring leadership behavior and interpreted its moral meaning in relation to institutional values. Emotional identification then linked those interpretations to personal experience, allowing values such as discipline, service, integrity, and spiritual responsibility to become part of teachers' professional beliefs. The final stage was behavioral transformation, visible in teachers' reported changes in work enthusiasm, commitment, and understanding of professional responsibility. Figure 2 presents this sequence as a continuous process from observation to transformed behavior.

The sequence indicates that leadership influence was mediated by interpretation. Teachers did not simply copy the principal's behavior; they first assigned meaning to it, compared it with their own professional standards, and then decided whether the underlying value was credible enough to adopt. Internalization therefore depended on both repeated exposure and reflective engagement with the leader's example.

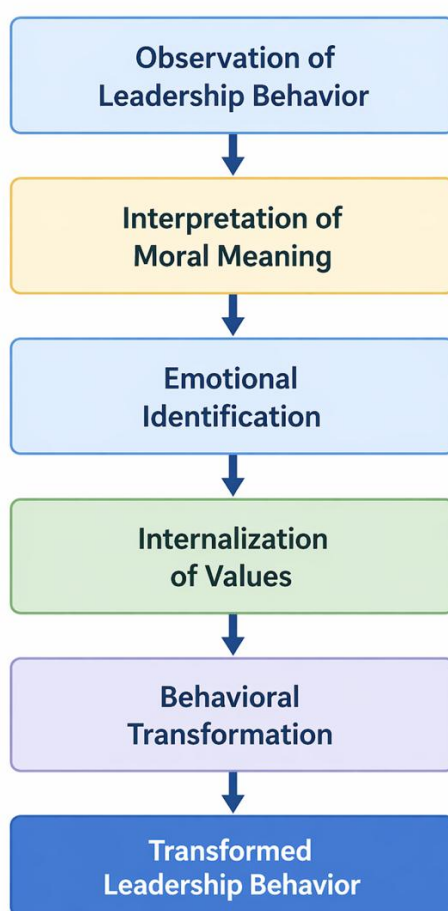


Figure 1. Process of Spiritual Leadership Internalization

Transformation of Teachers' Professional Identity

The final theme concerns a transformation in how teachers understood their professional identity and motivation. Several participants initially described teaching in terms of instructional tasks and institutional obligations. Through sustained interaction with the principal's leadership practices, however, these responsibilities were increasingly interpreted as part of a broader moral and spiritual mission.

One teacher stated: "The principal's dedication reminds us that teaching is not only about delivering lessons but also about guiding students morally."

The statement illustrates a shift from role compliance toward a value-based interpretation of teaching. Professional identity was reconstructed around ethical responsibility and spiritual commitment, while motivation became less dependent on external rules and more closely associated with meaningful service. This transformation is represented visually in Figure 3.

Conceptually, the findings indicate a process relationship rather than a quantitative function: leadership enthusiasm and spiritual modeling provide observable cues, affective resonance gives those cues personal meaning, and repeated interpretation supports value internalization and motivational transformation. Because the study is phenomenological and does not estimate causal parameters, this relationship is presented as a conceptual sequence in Figures 2–4 rather than as a mathematical equation.

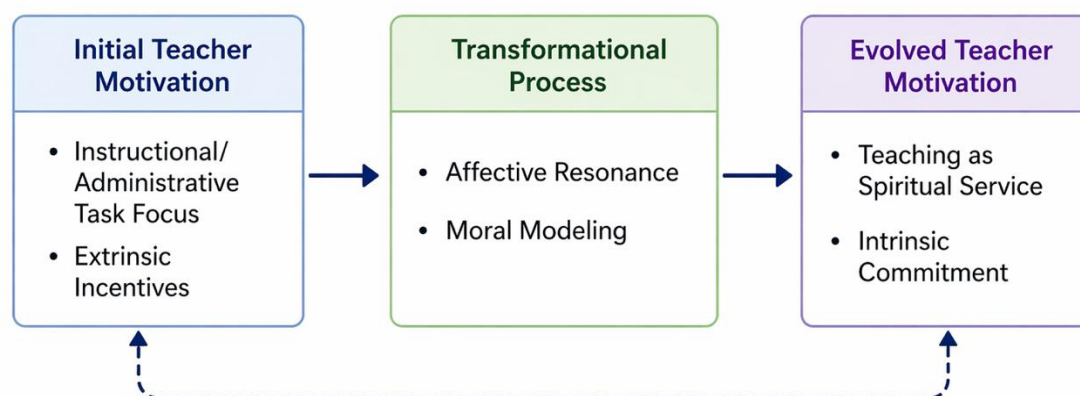


Figure 3. Transformation of Teacher Motivation

Figure 3 shows the motivational transition identified in the participants' accounts. Initial motivation was described mainly in terms of instructional duties, administrative expectations, and external requirements. Through affective resonance and moral modeling, teachers progressively interpreted their work as participation in the school's spiritual mission, leading to stronger intrinsic commitment and a view of teaching as service and moral responsibility.

Figure 4 integrates the themes into a single phenomenological model. Leadership enthusiasm initiates emotional engagement; spiritual and ethical modeling supplies a credible moral reference; repeated interpretation gives the leader's actions symbolic authority; and value internalization transforms teachers' professional motivation. The feedback path in the model indicates that reflection is recurrent rather than strictly linear: later professional experiences can reinforce, refine, or challenge earlier interpretations of leadership behavior.

Discussion

The findings extend existing spiritual leadership research by explaining how leadership influence is experienced before it appears as a measurable outcome. Prior quantitative studies show associations between spiritual leadership and teacher performance, organizational commitment, psychological capital, career calling, well-being, and burnout (Hsieh et al., 2022; Li et al., 2023, 2024b, 2025; Mohd and Mohamad, 2022b). Recent school-based qualitative evidence also shows that spiritual leadership can energize teacher motivation and performance through value-consistent interaction and support (Prasojo et al., 2025; Shittu et al., 2025; Sumenggar et al., 2025). The present study adds a process explanation: teachers first encounter visible behavior, interpret its emotional and moral significance, and only then internalize the underlying values. This sequence connects outcome-based findings with the lived mechanisms through which those outcomes may develop.

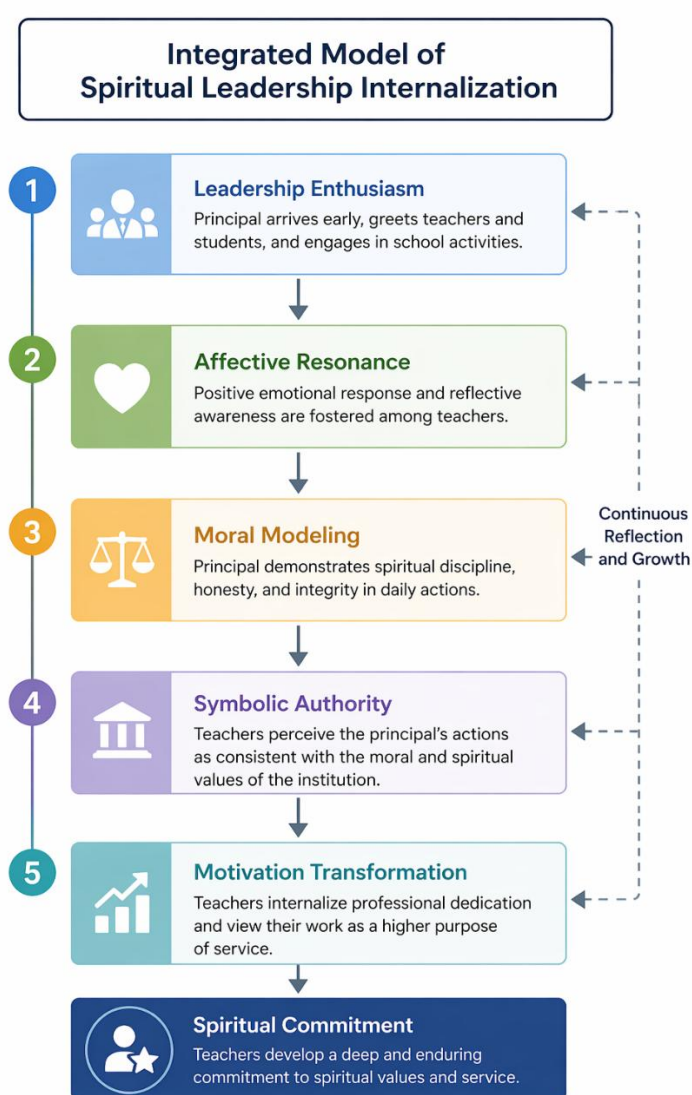


Figure 4. Integrated Model of Spiritual Leadership Internalization

Affective resonance emerged as the initial bridge between observed behavior and personal meaning. The principal's punctuality, participation, and sustained presence were influential because teachers experienced them as evidence of commitment rather than as isolated managerial acts. This interpretation is compatible with evidence that spiritual leadership can strengthen psychological resources and professional well-being through mediating mechanisms such as psychological capital, career calling, and trust in leaders (Hsieh et al., 2022; Li et al., 2024a, 2025). The phenomenological evidence suggests that such mediating processes may begin with repeated emotional responses to credible, value-consistent leadership behavior.

Moral modeling and symbolic authority formed the second layer of the process. In the Islamic school context, prayer leadership, ethical consistency, discipline, and fair interaction were not perceived as neutral routines; they were read as expressions of the institution's spiritual mission. Qualitative studies in Indonesian faith-based schools similarly show that spirituality-based and servant-oriented leadership gains influence when leaders embody values through daily relationships, example, and supportive interaction (Effendi et al., 2025; Qushwa and Hefniy, 2024; Ruata and Tung, 2024; Sumenggar et al., 2025). The present findings sharpen this point by showing that symbolic

authority is constructed when teachers repeatedly observe alignment between formal leadership claims and everyday conduct.

The final layer concerns motivation and professional identity. Teachers' accounts indicate a movement from externally regulated task fulfillment toward intrinsic commitment, service, and moral responsibility. This does not imply that administrative requirements disappeared; rather, their meaning was reframed within a broader professional and spiritual purpose. Research on teacher identity demonstrates that leadership-related experiences can influence how teachers understand and enact their professional roles (Bolat and Toytok, 2023), while Indonesian studies also highlight the role of leadership and organizational context in shaping teacher motivation, performance, and professional development (Huda et al., 2025; Setia, 2025; Sumenggar et al., 2025). The current study contributes evidence that this transformation is preceded by affective and symbolic interpretation.

Viewed together, the findings suggest that passionate leadership is best understood here as an enacted quality of spiritual leadership rather than as a separate leadership category. Visible enthusiasm gives spiritual values emotional energy, while moral modeling gives that enthusiasm credibility. The interaction of these two qualities enables teachers to interpret leadership behavior as personally meaningful and institutionally legitimate. Table 4 positions this process model against recent studies that have emphasized outcomes or adjacent mechanisms.

Table 4. Comparison of Current Findings with Recent Research

No	Study	Research Context	Key Findings
1	Li et al. (2024)	Primary and secondary schools in China	Spiritual leadership is associated with professional well-being through the mediating role of career calling.
2	Li et al. (2025)	Primary and secondary schools in China	Teacher trust in leaders mediates the relationship between spiritual leadership and teacher well-being.
3	Hsieh et al. (2022)	High-school teachers in Taiwan	Spiritual leadership strengthens psychological capital, which in turn supports organizational commitment.
4	Sumenggar et al. (2025)	Religious-based secondary schools in Indonesia	Spiritual leadership, value-consistent communication, and emotional support strengthen teacher motivation and performance.
5	Effendi et al. (2025)	Faith-based secondary schools in Indonesia	Leadership integrating spiritual and moral values supports teacher competence and student motivation.
6	Qushwa & Hefniy (2024)	Faith-based school in Indonesia	Spirituality-based leadership is enacted through relationships, value consistency, and inclusive institutional practices.
7	This study	Islamic primary school; phenomenological design	Spiritual leadership is internalized through affective resonance, moral modeling, symbolic authority, and motivational transformation.

The principal scientific contribution of this study is therefore a phenomenological model that links observable leadership behavior to teacher motivation through emotional and symbolic meaning-making. It complements outcome-oriented models by specifying an experiential sequence—observation, interpretation, affective identification, value internalization, and behavioral transformation—and by locating moral credibility at the center of that sequence. This contribution is particularly relevant to Islamic primary schools, where spiritual practices are embedded in everyday organizational life and can therefore operate as recurrent leadership signals rather than occasional ceremonial activities.

The model should nevertheless be treated as context-bound rather than universally causal. It was developed from five teachers in one Islamic primary school and reflects a setting in which participants had long-term exposure to the same institutional culture. Future research can examine

whether the sequence remains stable across Islamic schools with different organizational traditions, regions, and leadership arrangements, and can combine qualitative process evidence with quantitative measures of trust, calling, professional identity, and motivation. Such work would test the transferability of the proposed mechanism without reducing the contextual meanings that were central to the present findings.

CONCLUSION

Key findings. The study found that spiritual leadership was internalized through a sequential experiential process rather than through formal instruction alone. Visible leadership enthusiasm and spiritual-ethical modeling generated affective resonance; repeated interpretation gave the principal's actions symbolic moral authority; and these meanings were gradually incorporated into teachers' professional beliefs. The resulting change was a shift from motivation centered mainly on task fulfillment and administrative expectations toward stronger intrinsic commitment, service, and moral responsibility.

Scientific contribution. The study contributes a phenomenological model that explains how spiritual leadership moves from observable practice to teacher motivation through emotional and symbolic meaning-making. It complements prior research that has demonstrated associations between spiritual leadership and commitment, well-being, performance, and career calling by identifying the lived mechanism that may connect these outcomes. In this model, passionate leadership refers to the visibly engaged enactment of spiritual values that makes leadership credible and motivational in everyday school life.

Limitations. The evidence was generated from five teachers in a single Islamic primary school, so the model should be interpreted as analytically transferable rather than statistically generalizable. The study also represents one institutional culture and does not test variation by gender, age, school type, or regional context. Further research should involve multiple Islamic educational institutions and more diverse participants, and may combine phenomenological evidence with quantitative measures to examine the stability and explanatory reach of the proposed internalization process.

Acknowledgments: The authors gratefully acknowledge the support provided by Indonesian Education Scholarship (BPI) ID Number: 202209091925, funded and managed by Center for the Higher Education Funding and Assessment (PPAPT) and Indonesian Endowment Fund for Education (LPDP), and also Ministry of Higher Education, Science and Technology of the Republic of Indonesia.

Conflicts of Interest: The authors declare no conflict of interest.

REFERENCES

- Adnan, N. S. M., Aziz, M. K. N. A., Halim, J. A., Ridzuan, A. H., & Israr, M. (2026). Leading The Future Through Student Leadership: A Bibliometric Mapping. *Interdisciplinary Journal of Social Sciences*, 3(1), 17–29. <https://doi.org/10.59373/ijoss.v3i1.297>
- Aisah, Asy'ari, H., & Rofiq, M. H. (2025). The Role of Islamic Religious Education Teachers in Fostering the Habit of Congregational Prayer for Students. *Journal of Education and Learning Innovation*, 2(1), 16–26. <https://doi.org/10.59373/jelin.v2i1.94>
- Alhazmi, A. A., & Kaufmann, A. (2022). Phenomenological Qualitative Methods Applied to the Analysis of Cross-Cultural Experience in Novel Educational Social Contexts. *Frontiers in Psychology*, 13, 785134. <https://doi.org/10.3389/fpsyg.2022.785134>.
- Apriliya, E. P., & Nadlir, N. (2026). Humanisasi Pendidikan Dasar Islam: Kolaborasi Kurikulum Merdeka dan Kurikulum Cinta dalam Praktik Pembelajaran. *El-Uswah: Journal of Islamic Primary Education*, 1(1), 27–39.

- Asy'Ari, H., Komariah, A., Yuliana, L., Zahrudin, Silviani, A., & Vebrianto, R. (2025). CIPP model evaluation of the impact of remuneration policies on lecturer performance in Indonesian state Islamic universities. *Cakrawala Pendidikan*, 44(3), 740–756. <https://doi.org/10.21831/cp.v44i3.90018>
- Basthomi, Y. A., Sunandar, A., & Timan, A. (2023). Instructional Leadership Role Through Kurt Lewin's Model to Enhance Culture of Change in Teacher Capabilities. *Jurnal Educative: Journal of Educational Studies*, 8(2), 201–215. <https://doi.org/10.30983/educative.v8i2.7464>.
- Bolat, Ö., & Toytok, E. H. (2023). Exploring Teacher's Professional Identity in Relationship to Leadership: A Latent Profile Analysis. *Sustainability*, 15(18), 13837. <https://doi.org/10.3390/su151813837>.
- Buys, T., Casteleijn, D., Heyns, T., & Untiedt, H. (2022). A Reflexive Lens on Preparing and Conducting Semi-structured Interviews with Academic Colleagues. *Qualitative Health Research*, 32(13). <https://doi.org/10.1177/10497323221130832>.
- Cahyono, I. M. S. R., Sedana, I. M., & Suwindia, I. G. (2025). Determinasi Gaya Kepemimpinan Kepala Sekolah, Iklim Kerja Sekolah, Semangat Kerja Guru Terhadap Kinerja Guru Sekolah Dasar. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 421–435. <https://doi.org/10.54069/attadrib.v8i2.918>
- Chairawati, F., Ganiyu, O. A., Hajar, I., Walidin, W., Mahmud, S., & Fakri, F. (2026). Opportunities and Challenges of Using Artificial Intelligence (AI) in Learning Tahfidz Qur'an. *Dirasah International Journal of Islamic Studies*, 4(1), 131–144. <https://doi.org/10.59373/drs.v4i1.93>
- Daulay, B., Haidir, & Firmansyah. (2024). The influence of managerial competence and achievement motivation on the leadership effectiveness of high school principals. *Cakrawala Pendidikan*, 43(2), 411–421. <https://doi.org/10.21831/cp.v43i2.61912>
- Effendi, Y. R., Bumbungan, B., Mardianti, D., Baharuddin, B., Merika Setiawati, M. F., & Rizal, S. (2025). Principals' Learning Leadership: Integrating Spiritual and Moral Values in Educational Settings. *Journal of Management World*, (1), 54–64. <https://doi.org/10.53935/jomw.v2024i4.611>.
- Harahap, N. (2024). Application Of Cognitive Learning Theory In Improving Students' Critical Thinking Skills. *Interdisciplinary Journal of Social Sciences*, 1(2), 79–86. <https://doi.org/10.59373/ijoss.v1i2.80>
- Hariri, H., Bumay, A. F., Rusdiani, A., & Sucitra, D. A. (2025). Spiritual Leadership: Theory and Practices in Schools (A Literature Review. *International Journal of Educational Management and Innovation*, 6(1), 72–81. <https://doi.org/10.12928/ijemi.v6i1.12397>.
- Hsieh, C.-C., Lin, S.-H., & Li, H.-C. (2022). Spirituality Can Make a Difference: The Impact of Principals' Spiritual Leadership on Teachers' Psychological Capital and Organizational Commitment in High-School Environment. *KEDI Journal of Educational Policy*, 19(1), 27–44. <https://doi.org/10.22804/kjep.2022.19.1.002>.
- Huda, W., Raharjo, T. J., Suharini, E., & Prihatin, T. (2025). Organizational Culture and Self-Efficacy with Work Motivation and Leadership as Key Factors. *Qubahan Academic Journal*, 4(4), 383–410. <https://doi.org/10.48161/qaj.v4n4a1220>.
- Humaida, H., Wati, I. K., Mukmin, M., & Kausar, S. (2026). Digitalizing Islamic Education: Developing a Methodological Model for Generation Z Learners. *Attaqwa: Jurnal Ilmu Pendidikan Islam*, 22(1), 75–95. <https://doi.org/10.54069/attaqwa.v22i1.1044>
- Husni, H., Sirozi, M., Astuti, M., Ikhsanudin, M., Juita, F., & Hamzah, T. (2026). Pedagogical Innovation in Islamic Educational Institutions: A Systematic Literature Review of the Shift from Traditional to Modern Learning Paradigms. *Dirasah International Journal of Islamic Studies*, 4(1), 1–15. <https://doi.org/10.59373/drs.v4i1.68>
- Jamie, K., & Rathbone, A. P. (2022). Using Theory and Reflexivity to Preserve Methodological Rigour of Data Collection in Qualitative Research. *Research Methods in Medicine & Health Sciences*, 3(1), 11–21. <https://doi.org/10.1177/26320843211061302>.

- Li, J., Jiang, N., Li, S., Peng, X., Li, M., Zhang, W., Kong, L.-K., & Ju, S.-Y. (2025). Spiritual Leadership and Teacher Well-Being in Primary and Secondary Schools: The Mediating Role of Teachers' Trust in Leaders and Organizational Justice. *BMC Psychology*, 13, 766,. <https://doi.org/10.1186/s40359-025-03039-7>.
- Li, J., Ju, S.-Y., & Kong, L.-K. (2024a). The Effect Of Spiritual Leadership On Primary And Secondary School Teachers' Professional Well-Being: The Mediating Role Of Career Calling. *Journal of Nusantara Studies (JONUS)*, 9(1), 294-319,. <https://doi.org/10.24200/jonus.vol9iss1pp294-319>.
- Li, J., Ju, S.-Y., & Kong, L.-K. (2024b). The Effect of Spiritual Leadership on Primary and Secondary School Teachers' Professional Well-Being: The Mediating Role of Career Calling. *Journal of Nusantara Studies*, 9(1), 294-319,. <https://doi.org/10.24200/jonus.vol9iss1pp294-319>.
- Li, J., Ju, S.-Y., Kong, L.-K., & Jiang, N. (2023). A Study on the Mechanism of Spiritual Leadership on Burnout of Elementary and Secondary School Teachers: The Mediating Role of Career Calling and Emotional Intelligence. *Sustainability*, 15(12), 9343,. <https://doi.org/10.3390/su15129343>.
- Mohd, A., & Mohamad, M. (2022a). The Relationship Between Spiritual Leadership And Teacher Performance. *International Journal of Education, Psychology and Counseling*, 7(47), 847-862,. <https://doi.org/10.35631/IJEPC.747062>.
- Mohd, A., & Mohamad, M. (2022b). The Relationship Between Spiritual Leadership and Teacher Performance. *International Journal of Education, Psychology and Counseling*, 7(47), 847-862,. <https://doi.org/10.35631/IJEPC.747062>.
- Musadad, A. A., Sumarsono, R. B., Adha, M. A., Ariyanti, N. S., Abidin, N. F., & Kurniawan, D. A. (2022). Principal Transformational Leadership and Teacher Readiness to Teach: Mediating Role of Self-Efficacy. *International Journal of Evaluation and Research in Education (IJERE)*, 11(4), 1798-1807,. <https://doi.org/10.11591/ijere.v11i4.23259>.
- Muslih, Muslam, Darmi, R., Ramlan, S. R., Abdullah, R. R., & Luthfan, M. A. (2024). Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia. *Jurnal Pendidikan Agama Islam*, 21(2), 477–491. <https://doi.org/10.14421/jpai.v21i2.10009>
- Naeem, M., Ozuem, W., Howell, K., & Ranfagni, S. (2023). A Step-by-Step Process of Thematic Analysis to Develop a Conceptual Model in Qualitative Research. *International Journal of Qualitative Methods*, 22, 1-18,. <https://doi.org/10.1177/16094069231205789>.
- Nellitawati, Ganefri, Rusdinal, Hardianto, Setiawan, M. N. A., Ginanjar, S., & Arwildayanto. (2024). The influence of instructional leadership and work commitment on teacher performance. *Cakrawala Pendidikan*, 43(3), 546–561. <https://doi.org/10.21831/cp.v43i3.66677>
- Olmos-Vega, F. M., Stalmeijer, R. E., Varpio, L., & Kahlke, R. (2023). A Practical Guide to Reflexivity in Qualitative Research: AMEE Guide No. 149. *Medical Teacher*, 45(3), 241-251,. <https://doi.org/10.1080/0142159X.2022.2057287>.
- Prasojo, L. D., Yuliana, L., & Prihandoko, L. A. (2025). Research Performance in Higher Education: A PLS-SEM Analysis of Research Atmosphere, Collaboration, Funding, Competence, and Output, Especially for Science and Engineering Facilities in Indonesian Universities. *ASEAN Journal of Science and Engineering*, 5(1), 123–144. <https://doi.org/10.17509/ajse.v5i1.81224>
- Pusvitasari, R., & Zarkasyi, A. (2024). Holistic Approaches to Bullying Prevention: The Mediating Role of School Well-Being, Self-Management, and Empathy. *At-Tadzkir: Islamic Education Journal*, 3(2), 104–119. <https://doi.org/10.59373/attadzkir.v3i2.63>
- Qushwa, F. G. & Hefniy. (2024). Spirituality-Based Leadership Transformation in Building Inclusive Schools: Study of Efforts to Improve the Quality of Education in the Midst of Social Challenges. *Managere: Indonesian Journal of Educational Management*, 6(2), 179-193,. <https://doi.org/10.52627/managere.v6i2.510>.
- Repayo, B. D., Malonisio, M. O., & Tambong, C. R. (2025). Beyond Admission Scores: Mapping the Strongest Predictors of LET Performance in BSEd Graduates. *Jurnal Ilmiah Peuradeun*, 13(2), 1317–1344. <https://doi.org/10.26811/peuradeun.v13i2.1364>

- Ruata, G. S., & Tung, K. Y. (2024). The Role of Servant Leadership in Developing Spiritual Formation of Teachers. *Scholaria: Jurnal Pendidikan dan Kebudayaan*, 14(1), 8-14. <https://doi.org/10.24246/j.js.2024.v14.i01.p8-14>.
- Setia, S. (2025). Technology Leadership In Indonesian Junior High Schools During The Post-Covid Era: A Case Study Of Spiritual Dimensions. *Jurnal Manajemen dan Kewirausahaan*, 27(1), 53-80. <https://doi.org/10.9744/jmk.27.1.53-80>.
- Shittu, A. A., Sheu, M. A., Olaifa, A. S., Faruk, Y. A., & Alao, M. I. (2025). Principals' Budget Management Practices: A Predictor of Public Junior Secondary School Performance in Kwara State, Nigeria. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(1), 48–58. <https://doi.org/10.54069/attadrib.v8i1.839>
- Shobihah, I. F. (2025). School Well-Being Among Children and Adolescents: Assessing Strategies for Bullying Prevention in Madrasahs. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(3), 566–574. <https://doi.org/10.54069/attadrib.v8i3.1023>
- Sumenggar, G. R., Bafadal, I., & Juharyanto. (2025). Effective Principal Spiritual Leadership in Improving Teacher Motivation and Performance in Religious-Based Schools (Multi-Site Study of Muhammadiyah 7 Vocational High School Gondanglegi and Yos Sudarso Senior High School Batu. *Al-Afkar, Journal for Islamic Studies*, 8(3), 242-250. <https://doi.org/10.31943/afkarjournal.v8i3.1599>.
- Wicaksono, M. A., Pranoto, Y. K. S., & Diana, D. (2025). Learning strategies for gifted students in primary schools: A systematic review. *Child Education Journal*, 7(2), 84–92. <https://doi.org/10.33086/cej.v7i2.7603>
- Yuliana, E., Ar, M., & Usman, N. (2025). Principal Performance and Teacher Work Discipline on Learning Quality at Kindergarten in Aceh Besar. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(3), 909–923. <https://doi.org/10.31538/tijie.v6i3.1155>
- Yuliana, L., Prasajo, L. D., Akalili, A., & Firdaus, F. M. (2025). Development of a learning leadership model for vocational high school principals to foster student well-being within the framework of Merdeka Belajar. *Cakrawala Pendidikan*, 44(1), 1–8. <https://doi.org/10.21831/cp.v44i1.78373>