JELS Journal of Education and Learning Sciences
E-ISSN : 2808-3695

Vol 06 No 02 2026
http://jurnal.gerakanedukasi.com/index.php/gerasi
https://doi.org/10.56404/jels.v6i2.483

Spiritual Leadership in Islamic Educational Institutions: Its Role in Fostering Teacher's Spiritual Well-Being and Professional Growth

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ABSTRACT: Teacher well-being and professional growth are important for sustaining educational quality, particularly in Islamic educational institutions where teaching involves both professional responsibilities and spiritual values. This study examines how spiritual leadership is practiced in an Islamic elementary school and how it relates to teachers' spiritual well-being and professional growth. Using a qualitative case study design, the research was conducted at MI Unggulan Mabadi' Sayyidil Ummah Pagerwojo, Tulungagung, Indonesia. Data were collected through in-depth interviews, observations, and documentation involving six purposively selected informants and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that spiritual leadership is enacted through the articulation of spiritual vision, the cultivation of religious culture, leadership role modelling, and emotional and spiritual support. These practices are reflected in teachers' experiences of meaningful work, understanding teaching as an *amanah* and an act of worship, feeling valued, and experiencing a sense of belonging within the madrasah community. Such experiences provide a supportive context for professional growth through competency development, mentoring, reflective practices, and collaborative learning. The study contributes to Spiritual Leadership Theory by contextualizing how spiritual values are translated into organizational practices that connect teachers' spiritual well-being with their ongoing professional development in Islamic educational settings.

Key words: Spiritual Leadership, Teacher Spiritual Well-Being, Teacher Professional Growth, Islamic Educational Institutions.

INTRODUCTION

Teacher professional growth and teacher spiritual well-being have become important factors in sustaining the quality and continuity of education. Teachers require not only pedagogical and professional competencies but also spiritual conditions that support meaningful work. Curriculum changes, the digitalization of learning, increasing administrative workloads, and growing professional demands have heightened the

complexity of teachers' work. (Hascher, T., & Waber, 2021) explain that teacher well-being is influenced by organizational support, the work environment, and the ability to find meaning in the profession. In addition, (Madigan, D. J., & Kim, 2021) demonstrate that lower levels of teacher well-being are associated with increased burnout and reduced professional commitment. Therefore, strengthening teachers' spiritual well-being and professional growth has become a strategic necessity for the sustainability of educational institutions. Professional ethics also represents an important dimension of teacher responsibility and professional development in Islamic educational settings (Sutriana et al., 2026)

Islamic educational institutions face more complex demands because teachers serve not only as educators but also as moral and spiritual role models for students. Teachers in madrasahs are expected to integrate professional competencies with Islamic values, exemplary conduct, and social responsibility. These demands require institutional management that is oriented toward maintaining educational quality while supporting the development of an Islamic educational environment (Azzahra, A. B., & Chotimah, 2026). However, these demands are not always accompanied by organizational environments capable of addressing teachers' spiritual needs and professional development (Jabbar, M. R. A. A., Chotimah, C., & Sulistyorini, 2025). Work pressures, limited institutional support, and demands for continuous competency development may affect teachers' motivation and engagement. (Pressley, 2021) emphasizes that support within the work environment is an important factor in shaping teacher well-being. This condition highlights the need for a leadership approach capable of developing an organizational culture that supports both teachers' professional and spiritual growth. Recent research on Islamic educational leadership also highlights the integration of Islamic values, role modelling, and institutional management in leadership practices (Shofwan et al., 2026).

One leadership approach that is relevant to addressing these challenges is spiritual leadership. This approach emphasizes the creation of meaningful vision, the strengthening of shared values, care for organizational members, and the development of work relationships based on trust. Unlike leadership approaches that focus primarily on achieving targets, spiritual leadership seeks to fulfill individuals' intrinsic needs through work experiences characterized by purpose and value. Within educational organizations, this approach is particularly important because educational success is determined not only by systems and resources but also by leaders' ability to foster meaning and teachers' sense of attachment to their institutions. (Afsar, B., Al-Ghazali, B., & Umrani, 2021) demonstrates that spirituality in organizations contributes to meaningful work, individual engagement, and positive organizational behavior. In Islamic educational institutions, organizational culture is also shaped by the

institutionalization of spiritual, ethical, and social values within organizational structures and educational practices (Jaswadi, 2026)

Previous studies have demonstrated that spiritual leadership contributes to teachers' well-being and professional development. (Li, J., Ju, S. Y., & Kong, 2024a) found that principals' spiritual leadership enhances teachers' professional well-being through the strengthening of career calling. Furthermore, (Cann, R. F., Sinnema, C., Daly, A. J., Rodway, J., & Liou, 2022) demonstrated that leadership support and organizational climate play important roles in shaping educator well-being, while (Demir, S., & Çobanoğlu, 2023) found that workplace spirituality contributes to teachers' psychological resilience and prosocial motivation. However, these studies have not comprehensively explained how spiritual leadership fosters teacher spiritual well-being as a mechanism that supports teacher professional growth, particularly within Islamic educational institutions. Therefore, further investigation is needed to integrate these three dimensions within the madrasah context.

The empirical context of this study is MI Unggulan Mabadi' Sayyidil Ummah Pagerwojo, Tulungagung Regency, East Java, an Islamic elementary educational institution that integrates academic development with the strengthening of Islamic values. Such integration is also relevant to contemporary madrasah management, which increasingly emphasizes quality improvement, digitalization, and character development as components of effective institutional governance (Silviya, N., & Tanzeh, 2026). The characteristics of this madrasah provide a relevant setting for understanding how spiritual leadership practices are implemented to foster teachers' spiritual well-being and professional growth. This study offers novelty through an integrative examination of the relationship between spiritual leadership, teacher spiritual well-being, and teacher professional growth within the context of an Islamic elementary school, a setting that remains relatively underexplored in previous research.

Based on this research gap, this study aims to analyze the role of spiritual leadership in fostering teachers' spiritual well-being and enhancing their professional growth at MI Unggulan Mabadi' Sayyidil Ummah Pagerwojo. The study is expected to provide a theoretical contribution by extending the study of spiritual leadership to the context of Islamic education, as well as a practical contribution for madrasah leaders in developing leadership strategies that support meaningful work, spiritual well-being, and teachers' continuous professional growth. Based on this objective, the study addresses three research questions: (1) How is spiritual leadership practiced by the madrasah principal in building spiritual values and vision within the madrasah? (2) How does spiritual leadership contribute to fostering teacher spiritual well-being in the madrasah context? and (3) How does teacher spiritual well-being connect spiritual leadership with teacher professional growth in the madrasah context?

METHOD

This study employed a qualitative approach with a case study design to examine spiritual leadership in relation to teacher spiritual well-being and professional growth. Qualitative research explores meanings and experiences in natural settings by Creswell, as cited in (Hariani, P. E., & Jabbar, 2026), while case studies enable in-depth examination of contemporary phenomena (Robert K. Yin, 2015). The research was conducted at MI Unggulan Mabadi' Sayyidil Ummah Pagerwojo, Tulungagung, East Java. Six informants were purposively selected: the foundation head, madrasah principal, curriculum coordinator, two teachers, and one student, based on their institutional roles and knowledge of leadership practices and madrasah activities.

Data were collected through in-depth interviews, observations, and documentation. Interviews explored informants' experiences of spiritual leadership, teacher well-being, and professional growth. Observations examined leadership practices, religious activities, and institutional interactions, while documentation covered institutional records, madrasah programs, and teacher development activities. Data analysis followed the interactive model of (Miles et al., 2018), comprising data condensation, data display, and conclusion drawing and verification. Data were coded, categorized, and organized into themes to identify patterns and relationships among the research dimensions, as illustrated in Figure 1.

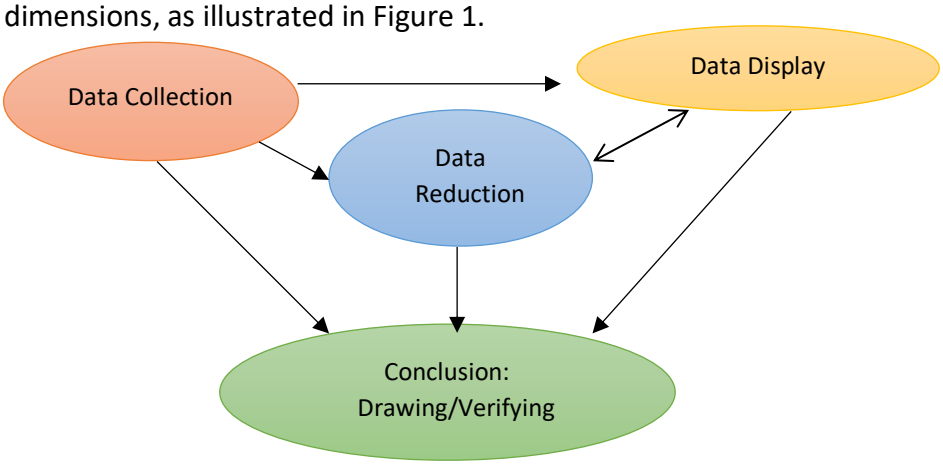


Figure 1. Interactive Data Analysis

Conclusions were drawn and verified by examining emerging patterns against interview, observational, and documentary evidence. This iterative process supported context-specific interpretations while maintaining consistency between empirical findings and the research focus.

Data trustworthiness followed the criteria of credibility, transferability, dependability, and confirmability proposed by (Lincoln & Guba, 1982). Credibility was strengthened by comparing information across informants and data collection techniques. Transferability was supported through descriptions of the research setting, while dependability and confirmability were addressed through systematic

documentation of research procedures and consistency between empirical evidence and interpretations.

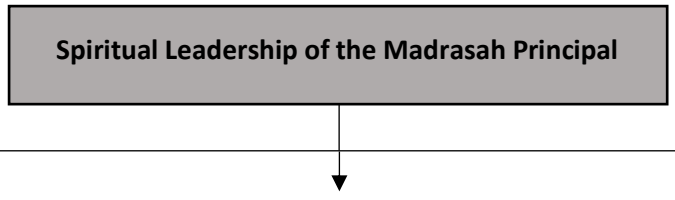
RESULT AND DISCUSSION

Spiritual Leadership Practices of the Madrasah Principal in Building the Madrasah's Spiritual Values and Vision

The findings indicate that spiritual leadership practiced by the madrasah principal at MI Unggulan Mabadi' Sayyidil Ummah Pagerwojo is manifested through the internalization of spiritual values in the madrasah's vision, culture, and daily activities. The principal's leadership is not solely oriented toward academic achievement but also fosters an awareness that educational activities constitute a form of service, responsibility, and worship. Spiritual values are therefore incorporated into routine institutional practices and interactions, enabling teachers and students to experience these values as part of their everyday educational environment. The findings identified three main forms of spiritual leadership practice: (1) strengthening the madrasah's spiritual vision, (2) developing a religious culture through habituation, and (3) exemplifying Islamic values through the leader's conduct. These practices demonstrate that spiritual leadership is implemented not only through formal policies but also through consistent daily practices that reinforce shared religious values and guide members of the madrasah community toward a common educational purpose.

"We want to build a madrasah that excels not only academically but also possesses strong Islamic character. Therefore, religious activities have become a daily culture, including collective prayer, Qur'anic recitation, and habitual worship, so that these values are genuinely internalized by both teachers and students." *(Interview with the Madrasah Principal)*

Based on the interviews, observations, and documentation, the pattern of spiritual leadership practices demonstrated by the madrasah principal can be illustrated as follows:



Strengthening the Spiritual Vision of the Madrasah	Building a Religious Culture	Role Modeling by the Principal
1. The vision is based on Islamic values. 2. Emphasizes the meaning of teachers' work as a	1. Establishing religious practices that are routine and consistent.	1. The principal acts as a role model in practicing Islamic values.

form of worship and devotion. 3. Organizational goals are aligned with spiritual values.	2. Integrating Islamic values into learning activities and daily school life. 3. Forming shared norms that support spiritual living	2. Active involvement in religious activities. 3. Building interpersonal relationships based on care and trust.
Outcomes	**Outcomes**	**Outcomes**
1. Teachers understand the spiritual meaning in their work. 2. Teachers' commitment to the madrasah's vision increases.	1. A naturally religious atmosphere is formed. 2. Togetherness and solidarity among members of the madrasah increase.	1. Teachers feel valued and supported. 2. Trust and loyalty toward leadership are strengthened.

A Madrasah Environment Based on Spiritual Values
The formation of a religious, meaningful madrasah culture that supports spiritual well-being and the professional growth of teachers.

Figure 2. Spiritual Leadership Practice Model of the Madrasah Principal in Building Madrasah Spiritual Values and Vision

The findings indicate that the madrasah principal serves as the primary driver in translating spiritual values into organizational practices. The madrasah's spiritual vision is manifested through various religious activities that have become part of the shared culture, including Qur'anic recitation before lessons, congregational Dhuha prayer, congregational Zuhr prayer, collective prayer, istighasah activities, commemoration of Islamic holidays, and social activities based on care and concern. These activities are not merely formal programs but function as mechanisms for value formation that are consistently practiced by teachers and students.

In addition to developing a religious culture, the madrasah principal demonstrates spiritual leadership through direct role modelling in religious activities. The leader's involvement in collective worship and teachers' spiritual development strengthens the process of value internalization because members of the madrasah community observe consistency between the values communicated and the leader's behavior.

"The madrasah principal always sets a direct example. He participates in religious activities with teachers and students, so we feel that the values being implemented are not merely rules but have genuinely become part of the madrasah culture." *(Interview with a Teacher)*

Thus, spiritual leadership practices at MI Unggulan Mabadi' Sayyidil Ummah Pagerwojo are manifested not only through leadership policies but also through the

process of creating a spiritual culture that involves the entire madrasah community. The madrasah principal's leadership serves as a foundation for developing an educational environment characterized by meaning, shared values, and an orientation toward holistic human development.

Spiritual Leadership Practices in Fostering Teacher Spiritual Well Being

The findings indicate that spiritual leadership practices contribute to teacher spiritual well being through the formation of meaningful work, leader role modelling, and emotional and spiritual support. These three aspects create a work environment oriented not only toward professional achievement but also toward meaning, inner well being, and spiritual responsibility. The findings further show that these practices are reflected in the principal's daily interactions, religious activities, and approaches to guiding and supporting teachers.

The madrasah principal develops an understanding that teaching is not merely a professional obligation but also a form of service and worship. This perspective encourages teachers to connect their professional responsibilities with spiritual meaning and purpose.

"We always try to instill in teachers the understanding that educating children is not merely a job but also an amanah and an act of worship. Therefore, every responsibility must be carried out with dedication and sincerity." *(Interview with the Madrasah Principal)*

This perspective encourages teachers to perceive their professional activities as meaningful work with spiritual value. Teaching and daily responsibilities are therefore understood not merely as institutional demands but also as forms of contribution, service, and responsibility toward students.

The principal also demonstrates spiritual values through direct involvement in religious activities and daily life within the madrasah. Such role modelling creates consistency between the values communicated and the leader's behavior, allowing teachers to observe and experience these values directly.

"The madrasah principal does not only provide guidance but also participates in religious activities with teachers and students. Therefore, we can directly observe his example." *(Interview with a Teacher)*

The principal's direct participation strengthens the internalization of spiritual values because teachers do not merely receive verbal guidance but also observe their leader's conduct and involvement in the madrasah's religious life. Beyond role modelling, spiritual leadership is also reflected in the principal's attention to teachers' emotional and spiritual conditions. Open communication, motivational support, and reinforcement of patience and sincerity help teachers respond to work demands and maintain their commitment.

Overall, meaningful work, leader role modelling, and emotional and spiritual support demonstrate how spiritual leadership creates meaningful, supportive, and spiritually oriented work experiences for teachers. These practices strengthen teacher spiritual well being by connecting professional responsibilities with spiritual meaning, supportive interpersonal relationships, and the daily internalization of religious values. The combination of these conditions helps teachers experience greater purpose in their work, feel valued within the madrasah community, and maintain positive engagement with their responsibilities. At the same time, the resulting sense of meaning and support provides an important foundation for teachers' motivation, commitment, and continued engagement in professional growth.

Spiritual Leadership as a Driver of Teacher Professional Growth

The findings indicate that spiritual leadership plays a role in fostering teacher professional growth through competency development, teacher mentoring, and the establishment of a professional learning culture. The madrasah principal frames professional development not merely as a job requirement but as part of teachers' responsibility to improve the quality of learning and fulfill their professional roles. These practices encourage teachers to continuously develop their knowledge and skills, reflect on their teaching practices, and engage in collaborative learning with colleagues. Thus, professional growth is reflected not only in participation in formal training but also in continuous guidance, knowledge sharing, and efforts to improve classroom practice.

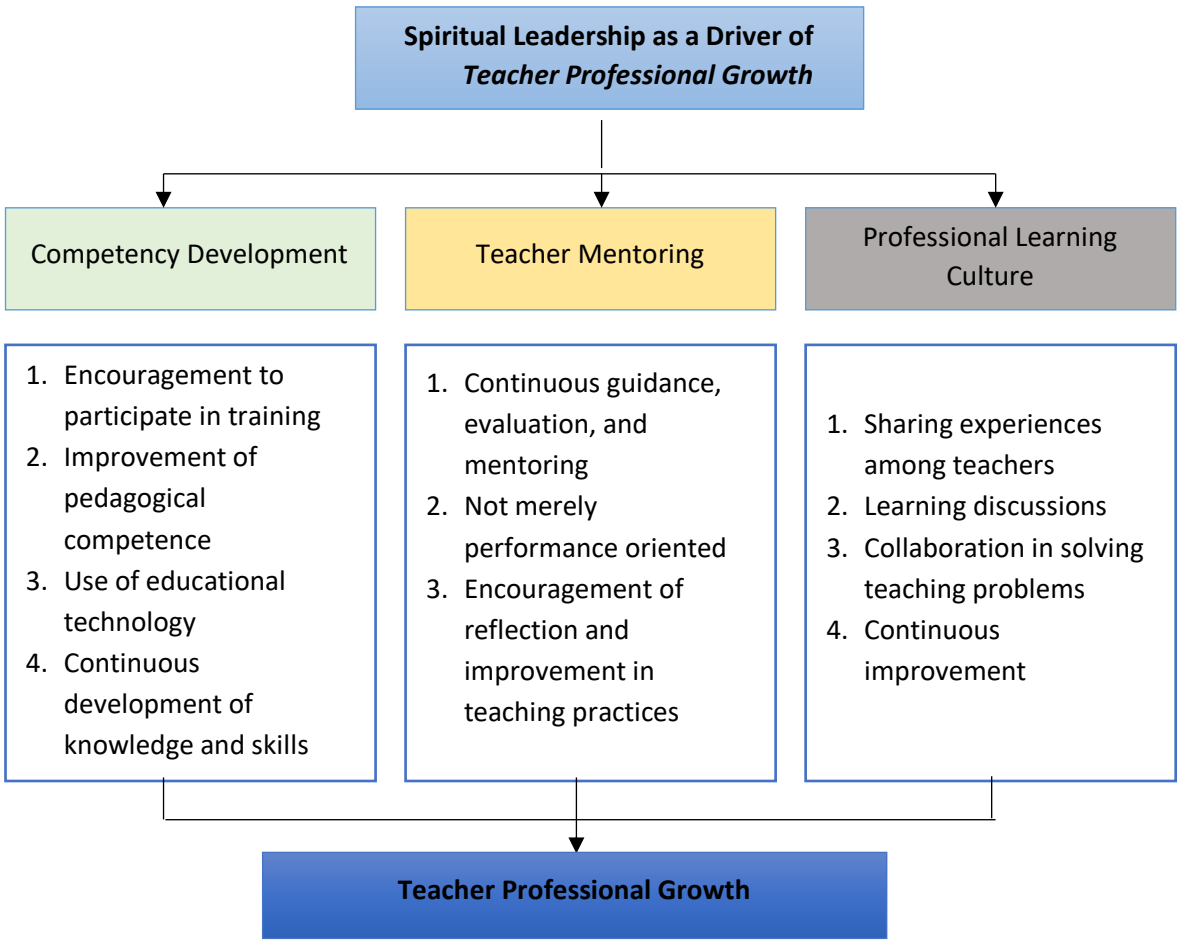


Figure 3. Spiritual Leadership Practices in Fostering Teacher Professional Growth

Figure 3 illustrates that spiritual leadership fosters teacher professional growth through three interconnected dimensions: competency development, continuous guidance and mentoring, and a professional learning culture. Competency development is reflected in teachers' participation in training, improvement of pedagogical competence, use of educational technology, and continuous knowledge development. Guidance and mentoring are implemented through evaluation, reflection, and improvement of teaching practices, while the professional learning culture develops through experience sharing, learning discussions, collaboration, and continuous improvement.

Consistent with the competency development dimension shown in Figure 2, the madrasah principal encourages teachers to participate in training, strengthen pedagogical competence, and develop their ability to use educational technology. The principal stated, "Teachers must continue learning because students' needs and learning practices are constantly evolving. We encourage teachers to participate in training and try new approaches." (Interview with the Madrasah Principal). This

encouragement strengthens teachers' awareness of continuously updating their knowledge and skills as part of their professional responsibility.

The mentoring process is carried out through continuous guidance, evaluation, and support, with an emphasis not only on performance but also on reflection and improvement in teaching practices. One teacher explained, "When there are shortcomings, they are usually communicated constructively, which encourages us to improve." (Interview with a Teacher). The findings also indicate the development of a professional learning culture through experience sharing, learning discussions, and collaboration among teachers. Taken together, these practices connect competency development, mentoring, and collaborative learning, enabling teacher professional growth to develop as a continuous and meaningful process.

Synthesis of Research Findings

The findings indicate that the madrasah principal's spiritual leadership establishes an interconnected process linking spiritual values, teacher well being, and professional growth. In the initial stage, the principal develops a spiritual vision and culture through religious habituation and role modelling. These practices help teachers find meaning in their work and receive emotional and spiritual support, thereby strengthening teacher spiritual well being.

The spiritual well being that emerges subsequently provides a foundation for teacher professional growth. Teachers who experience meaningfulness and support in their work are more motivated to develop their competencies, participate in mentoring activities, and engage in a professional learning culture. Thus, the relationships among the themes can be understood as a continuous process in which spiritual leadership creates an environment that supports teacher spiritual well being, which in turn strengthens teachers' motivation and engagement in professional growth.

Conceptually, these findings indicate that spiritual leadership in the madrasah operates through the integration of organizational and personal dimensions. The madrasah principal not only develops institutional values and culture but also creates conditions that support teachers' inner well being and professional growth. This synthesis confirms that teacher professional development within the madrasah context can become more sustainable when supported by leadership that provides meaning, role modelling, and spiritual support.

Discussion

Spiritual Leadership Practices of the Madrasah Principal in Building Spiritual Values and Vision

The findings indicate that the madrasah principal's spiritual leadership practices in building spiritual values and vision can be understood through three core elements

of Spiritual Leadership Theory, namely vision, hope/faith, and altruistic love. (Fry, 2003) explains that vision provides direction and purpose that enable organizational members to develop a sense of calling, referring to the experience that one's work is meaningful and contributes to a valued purpose. In this study, the madrasah's spiritual vision functions not only as an institutional direction but is also translated into religious habituation and role modelling, helping teachers understand the higher purpose underlying their work. This pattern is also consistent with previous research demonstrating that religious habituation can facilitate the internalization of Islamic values and strengthen character formation within educational settings (Trisnantari, H. E., Mutohar, P. M., Jabbar, M. R. A. A., & Ismail, 2026). This finding is consistent with (Chang, P. C., Xiaoxiao, G., & Wu, 2021), who demonstrate that spiritual leadership strengthens the relationship between sense of calling and work meaningfulness, as well as (Samul, 2024), who identifies vision, calling, and membership as important elements of individuals' attachment to organizations.

Beyond vision, the principal's role modelling and care reflect the application of hope/faith and altruistic love, which strengthen commitment to shared goals while fostering teachers' sense of being valued and belonging to the madrasah community (Safutri, Y. Y., & Siregar, 2022). Within Fry's framework, these elements jointly contribute to the formation of calling and membership as core dimensions of spiritual well being (Li, J., Ju, S. Y., & Kong, 2024b). Accordingly, the contribution of this study lies in demonstrating that spiritual leadership in the madrasah context extends beyond the development of vision and religious culture. It integrates spiritual vision, confidence in shared goals, and leader care to shape meaningful work experiences for teachers. This finding extends the application of Spiritual Leadership Theory by demonstrating how institutional spiritual values are translated into teachers' personal experiences through everyday leadership practices.

Spiritual Leadership Practices in Fostering Teacher Spiritual Well Being

The findings indicate that teacher spiritual well being develops primarily through role modelling, interpersonal care, and emotional and spiritual support from the madrasah principal. This perspective demonstrates that teachers' spiritual well being is not determined solely by the presence of religious activities but also by the quality of interpersonal relationships and teachers' experiences within the workplace. (Paul, M., & Jena, 2022) found a positive relationship between workplace spirituality and teachers' professional well being, with positive psychological capital serving as a supporting mechanism. (Ahmed, R. R., Soomro, F. A., Channar, Z. A., Hashem E, A. R., Soomro, H. A., Pahi, M. H., & Md Salleh, 2022) likewise demonstrated that workplace spirituality and meaning in life are associated with teachers' psychological well being.

Within the context of this study, the principal's support creates psychological conditions that enable teachers to feel accepted, valued, and better equipped to respond constructively to work related pressures. (Binu Raj, A., Ambreesh, P., Tripathi, N. N., & Ambreesh Kumar, 2023) found that teachers experience higher levels of well being when working in environments supported by spiritual leadership, while research on secondary school teachers indicates that spirituality can function as an internal resource for coping with stress and enhancing psychological well being. Thus, the findings reinforce the view that spiritual leadership contributes to teacher spiritual well being by creating a supportive work environment, nurturing caring relationships, and strengthening teachers' inner resources, rather than merely communicating spiritual values through formal practices.

Spiritual Leadership Practices in Fostering Teacher Professional Growth

Teacher professional growth emerges through competency development, continuous mentoring, and a professional learning culture fostered by spiritual leadership. The madrasah principal creates opportunities for teachers to participate in training, receive constructive evaluation, engage in reflection, and share teaching practices. The madrasah principal creates opportunities for teachers to participate in training, receive constructive evaluation, engage in reflection, and share teaching practices, consistent with previous research emphasizing supervision as an important mechanism for strengthening teacher competence and professionalism in Islamic educational institutions (Jabbar, M., Maunah, B., & Eva, 2024).This pattern suggests that professional growth is not generated solely through formal development programs but also through leadership that encourages teachers to engage in continuous learning and improve their professional practices. This finding is consistent with (Setyawanto, A., & Hariyadi, 2026), who demonstrate the interrelationship among spiritual leadership, religious organizational culture, professional learning communities, and teacher professional development within Islamic educational institutions.

From a theoretical perspective, these findings extend Spiritual Leadership Theory by demonstrating how spiritual values can be translated into learning behaviors and professional development. When the madrasah principal provides guidance, trust, and support for teachers' learning processes, competency development becomes part of professional responsibility rather than merely an administrative obligation. This interpretation is consistent with (McChesney, K., & Cross, 2023), who found that leadership engagement, supportive school environments, relationships, and organizational culture shape teachers' implementation of professional learning in classroom practice. Similarly, (Zheng, X., Jiang, C., & Liu, 2023) demonstrated that principal leadership contributes to teacher development through professional learning communities and collaborative structures. Accordingly, teacher professional growth in

this study is understood as a continuous process shaped by the interaction of spiritual leadership, mentoring, reflection, and collective learning culture.

Integration of Spiritual Leadership, Teacher Spiritual Well Being, and Teacher Professional Growth

The relationship among spiritual leadership, teacher spiritual well being, and teacher professional growth can be understood as an interconnected process. Through strengthening spiritual vision, religious culture, role modelling, and emotional and spiritual support, the madrasah principal enables teachers to perceive teaching as both an amanah and an act of worship. Such meaning gives teaching a purpose that extends beyond formal occupational responsibilities and is consistent with Fry's (2003) Spiritual Leadership Theory, in which vision, hope/faith, and altruistic love constitute the core dimensions of spiritual leadership. In educational settings, these dimensions can strengthen teachers' sense of calling and engagement with their work. Recent evidence likewise indicates that spiritual leadership is positively associated with teacher well being and that trust in leaders can serve as an important pathway through which this relationship develops (Li, J., Jiang, N., Li, S., Peng, X., Li, M., Zhang, W., ... & Ju, 2025).

Teacher spiritual well being encompasses more than participation in religious activities. It involves experiencing meaning in work, receiving care and support from leaders, feeling valued, and developing a sense of belonging within the madrasah community. These conditions provide a supportive foundation for teachers to engage in continuous professional development and respond positively to their professional responsibilities. Rather than treating spirituality as a separate dimension of teachers' professional lives, the present context illustrates how spiritual meaning, supportive relationships, and shared religious values become embedded in everyday work experiences. Such integration enables teachers to connect their professional responsibilities with a broader sense of purpose and personal fulfillment within the madrasah environment.

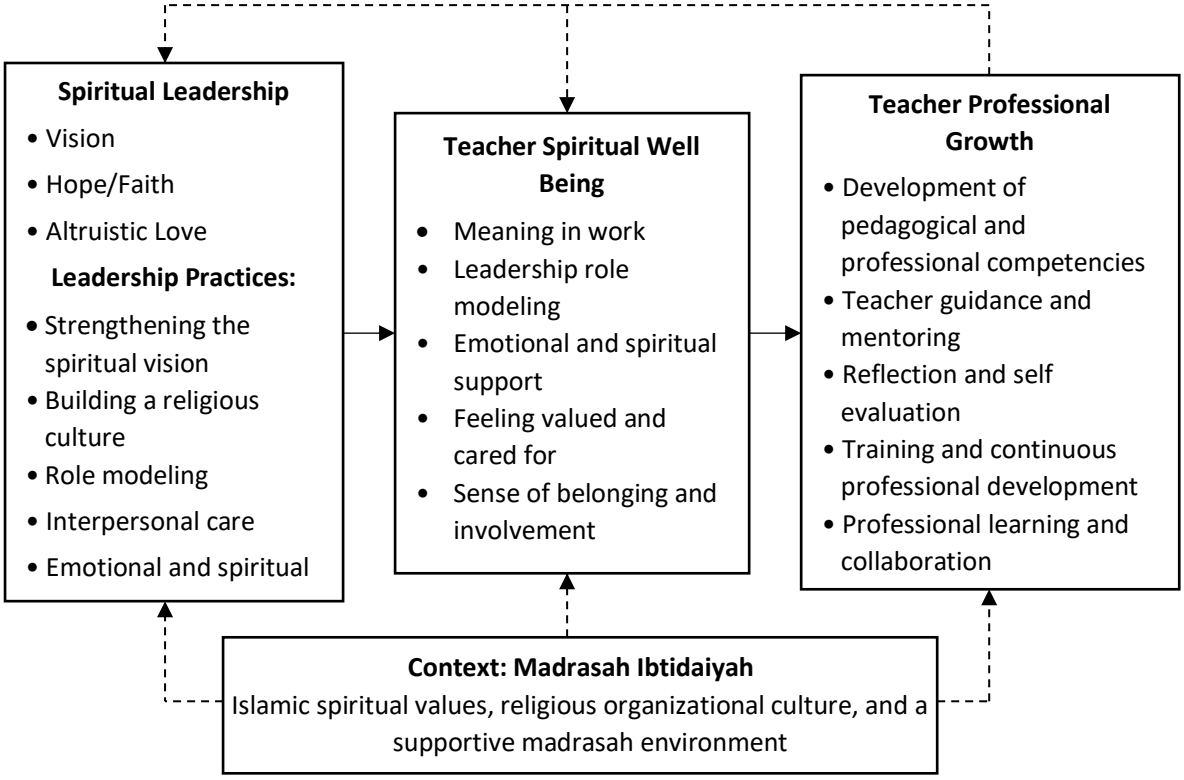


Figure 4. Conceptual framework of spiritual leadership, teacher spiritual well being, and teacher professional growth

As illustrated in Figure 4, spiritual leadership creates meaningful and supportive working conditions that strengthen teacher spiritual well being, which in turn provides an important foundation for professional growth. Professional growth is reflected in the development of pedagogical and professional competencies, mentoring, reflection, training, and collaborative learning. This interpretation is consistent with evidence that school leadership can support teachers' professional development and learning by creating conditions that encourage sustained professional engagement (He, P., Guo, F., & Abazie, 2024). Within the present qualitative context, therefore, teacher spiritual well being emerges as a connecting process through which spiritual leadership becomes relevant to teachers' ongoing professional development, rather than as a statistically tested mediating variable.

This integrated perspective extends the application of Spiritual Leadership Theory to the context of Islamic education. Vision, hope/faith, and altruistic love are translated into contextual leadership practices through spiritual vision, religious routines, role modelling, interpersonal care, and emotional support. These practices enable teachers to experience meaning, belonging, and spiritual well being while encouraging continued professional learning. The conceptual process therefore positions teacher spiritual well being as a connecting mechanism between spiritual

leadership and teacher professional growth. Such an interpretation suggests that professional development in madrasah education depends not only on training and competency enhancement, but also on leadership that creates meaningful, supportive, and spiritually aligned working conditions.

CONCLUSION

Spiritual leadership plays an important role in shaping teachers' spiritual well being and supporting their professional growth in the madrasah context. The leadership practices identified in this study, including strengthening spiritual vision, cultivating a religious culture, providing role modelling, and offering emotional and spiritual support, enable teachers to perceive teaching as an amanah and an act of worship. These practices foster meaningful work, a sense of belonging, and experiences of being valued and supported, which constitute important dimensions of teacher spiritual well being.

Teacher spiritual well being also provides an important foundation for teachers' professional growth. A meaningful and supportive work environment encourages teachers to engage in competence development, mentoring, reflection, training, and professional collaboration. Rather than functioning as separate domains, spiritual well being and professional development are connected through teachers' everyday experiences of meaning, support, commitment, and engagement. In this process, spiritual leadership creates the conditions that enable spiritual well being to become a connecting mechanism between leadership practices and teachers' continued professional development.

Theoretically, this study extends the application of Fry's (2003) Spiritual Leadership Theory to Islamic educational institutions by demonstrating how vision, hope/faith, and altruistic love are contextualized through Islamic values and everyday leadership practices in a madrasah. The study proposes that teacher spiritual well being should be considered an important dimension in understanding how spiritual leadership contributes to professional growth. Practically, the findings suggest that madrasah leaders should integrate spiritual vision, ethical role modelling, interpersonal care, and professional learning opportunities within school leadership practices. Such integration can create an educational environment in which teachers' spiritual needs and professional development are developed simultaneously.

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