

## Integration Of Spiritual Values In The Leadership Of Madrasah Principals

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### ABSTRACT

Madrasahs really need mastery of spiritual values in the performance process to strengthen the practice of worship in a narrow sense and in a broad sense, so that all attitudes, speech, actions and even certain social skills contain elements of worship. Principal leadership requires mastery of spiritual values as work guidelines and also the development of life values in the context of managing educational institutions. This study aims to examine the opportunities and challenges of applying the concept of spiritual leadership for madrasah principals and school principals. This study uses a literature study approach or literature review, by examining various literature sources in the form of books, journals, research reports and proceedings from international seminars. The results showed that the spiritual leadership of madrasah principals is a prerequisite that must be fulfilled by prospective madrasah principals and becomes a value and moral that must be upheld by the entire madrasah community. The spiritual leadership of the principal becomes a guideline in behavior, action, speech and social skills development, for the entire school community towards meaningful education.

## INTRODUCTION

Spiritual leadership is an approach that integrates divine values into worldly leadership practices, ideally inspiring, awakening, and mobilizing educational communities through exemplary conduct, service, compassion, and transcendental principles. However, the reality shows that many madrasah principals across regions have not yet been able to fully embody this role. This is evident in the weak implementation of spiritual values in decision-making, conflict management, and school culture development (Zunaidi Harun, Muhammad Faizal A. Ghani, 1 C.E.). The situation is further exacerbated by the lack of leadership optimization in encouraging stakeholder collaboration, strengthening religious programs, and responding to post-pandemic changes. Meanwhile, at the global level, digital and spiritual leadership have demonstrated a positive contribution to enhancing technological integration and improving the professionalism of educators (Ajmi, 2022; Terkamo-Moisio et al., 2022). Similar challenges also arise in countries with strong Islamic traditions, such as Senegal and Bangladesh, where formal and religious education do not always strengthen trust in faith-based leadership (Kuenzi, 2018; Xu et al., 2022). Moreover, academic reform in Islamic higher education

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institutions in Indonesia has yet to comprehensively embrace spiritual leadership principles despite their transformative potential (Suyadi et al., 2022). This ongoing disparity illustrates the pressing need to redefine and reinforce leadership frameworks that are grounded in both universal spiritual values and localized educational contexts.

Scholarly attention to spiritual leadership continues to expand, demonstrating its influence on institutional effectiveness and workplace culture. Research shows that spiritual leadership contributes significantly to organizational performance and fosters a positive, collective work ethic (Gu, 2023; Badrus soleh, 2023). Philosophical foundations from adult learning theories—particularly those synthesized by Maslow, Rogers, and Knowles—highlight the importance of reflection, self-awareness, and intrinsic motivation in effective leadership (Scholtz, 2023). Clarity in leadership integrity and ethical grounding has also been emphasized as crucial within spiritual leadership paradigms (Nawaz et al., 2022; Nor, 4 C.E. Mahamud Magan et al., 2022). Empirical studies suggest that spirituality may serve as a more powerful mediator than organizational competence in predicting institutional outcomes. (Yang et al., 2023). In multicultural and global settings, leadership effectiveness is increasingly associated with the ability to align managerial approaches with cultural values, collective norms, and religious ethics (Kulophas & Hallinger, 2023; yada & Jäppinen, 2022; Cunningham et al., 2022). Furthermore, emotional awareness and moral reflection are identified as critical tools for navigating decision-making processes within spiritually grounded leadership frameworks (Riggio, 2022; Riaz et al., 2022). Leadership theories also underscore the influence of prophetic models, such as that of Muhammad SAW, whose traits of integrity (ṣiddīq), trust (amānah), intelligence (faṭānah), and open communication (tabligh) illustrate the potential of leadership rooted in spiritual excellence (Potosky & Azan, 2023; Wiryomartono, 2013). Additionally, there remains a need for interdisciplinary inquiry into how religious worldviews intersect with business, policy, and education (Kumar et al., 2022; Anufrieva, 2022; Dey et al., 2022; Benjelloun, 2023).

This study aims to describe and analyze the leadership of madrasah principals from a spiritual perspective. It focuses on three key aspects: the leadership characteristics possessed by madrasah principals, the level of spirituality reflected in their leadership styles and practices, and the tangible forms of spiritual leadership implemented in madrasah environments. The research also seeks to provide a deeper understanding of the connection between spiritual dimensions and the management of Islamic educational institutions, as well as to assess the extent to which spiritual leadership contributes to building an ethical, religious, and progressive learning atmosphere.

It is posited that madrasah principals who embody a high level of spirituality are more inclined to exhibit leadership grounded in service, moral exemplarity, and strong religious values. Spirituality is regarded as a fundamental pillar in shaping leaders who are just, reflective, and visionary in the advancement of Islamic educational institutions. Such a leadership style not only fosters internal harmony within the organization but also enhances the competitiveness of madrasahs through a transformative approach that harmonizes academic achievement with moral and character development. Consequently, spiritual leadership emerges as a strategic solution to the complex challenges faced by modern education, which is increasingly influenced by global values yet often neglects the depth and richness of spiritual meaning.

## RESEARCH METHODS

This study employs a qualitative approach with a literature review design, focusing on the spiritual leadership of madrasah principals in the context of Islamic educational institutions in Indonesia. The material object of analysis includes concepts, challenges, and practices of spiritual leadership found in madrasah and school leadership discourses. The design is qualitative-explorative using content analysis to interpret data drawn from various written sources. Information was gathered from academic books, journal articles, proceedings, online news sources, and institutional publications, all published from 2018 onwards. Data collection was conducted through desk-review techniques, emphasizing relevance to themes such as spiritual leadership, educational leadership, and religious-based school management. The analytical stages include data reduction, data display, and data verification, following Miles and Huberman's model. The method of analysis used is content analysis with interpretive emphasis. According to (Lindgren et al., 2020). Strengthening the trustworthiness of qualitative content analysis requires focusing on abstraction and interpretation during the analytic process. highlight the urgency of strengthening madrasah education in producing competent graduates who can contribute to Indonesia's skilled workforce. (Adnani et al., 2022). Online searches were also central to the literature discovery process, reflecting structured analyses that assess qualitative changes over time in online portrayals, as modeled by (Till et al., 2020). assert that inclusive research landscapes and spotlight patterns can serve as a tool for guiding researchers, policymakers, and education practitioners to support purposeful transitions in the educational field. By synthesizing these references, the study builds a comprehensive analytical foundation for understanding spiritual leadership not merely as a theoretical model, but as a relevant, evolving leadership paradigm for Islamic educational institutions (Ranjbari et al., 2021).

## RESULTS AND DISCUSSION

### Result

#### Characteristics of Spiritual Leadership

Along with the discovery of the concept of spiritual intelligence which is precisely considered as the ultimate intelligence and as a necessary foundation for the effectiveness of the other two forms of intelligence, various leadership concepts have emerged that base themselves on the paradigm, concepts and characteristics of spiritual intelligence. Hendricks and Ludeman for example positing The Corporate Mystic as a concept of spiritual leadership; Parcy posited Going Deep, an exploration of spiritual depths in life and leadership; Zaluchu, put forth spiritual leadership in the perspective of the Bible; Tjahjono posited the fourth domence leadership as a concept of spiritual leadership and as an answer to the leadership crisis. Agustian expressed spiritual leadership based on the pillars of faith and pillars of Islam which he called powerful leaders.

Blanchard and friends have an interesting concept about this ethical-based leadership. In his very famous book "Leadership by The Book" he put forward the concept of servant leadership, which according to the author is identical to this ethical-based leadership. Servant leadership according to Blanchard and friends is an almost perfect leadership because it

contains three characters: pastor, professor and professional. These three character strengths have tremendous potential to bring success in leadership in the business world. The three aspects of leadership are the servant heart, the servant head and the servant hand.

As stated earlier, spiritual leadership is leadership based on religious ethics, leadership in the name of God, that is, leadership inspired by God's ethical behavior in leading His creatures. On the stage of history, the Apostles of God are the best examples of how spiritual leadership is upheld. The Apostles of God were inspired by God's leadership and subsequently applied it in leading their fellow human beings.

The following are the main characteristics of spiritual leadership based on religious ethics: true honesty, fairness, self-knowledge, the spirit of good deeds, spiritualism that is not dogmatic, working more efficiently, awakening the best in oneself and others, openness to change, think globally act locally, discipline but remaining flexible, relaxed and intelligent, and humility.

**Table 1**  
**Key Characteristics of Spiritual Leadership**

| No. | Characteristics of Spiritual Leadership                 | Description Explanation  |
|-----|---|--|
| 1   | True Honesty  | Integrity and word-deed alignment are the foundation of trust and influence.   |
| 2   | <i>Fairness</i>   | Spiritual leaders uphold social justice as a moral obligation and leadership strategy.   |
| 3   | Spirit of Good deeds                                    | Work out of conscience, not for position or power.   |
| 4   | Despise formality and organized religion                | Reject empty dogma; focus on real meaning and contribution.  |
| 5   | A little talk a lot work and relax                      | Recognizing one's true self to wisely unleash one's potential.   |
| 6   | Bring out the best in oneself and others                | Spiritual leaders recognize who they are and who others are in order to awaken potential, be wise, and value each individual for who they are-like the calm ocean despite the waves. |
| 7   | Openness to change                                      | Ready to sacrifice for the betterment of the institution, as a form of devotion to God.  |
| 8   | Beloved leader  | Compassion becomes the driving force and source of collective strength.  |
| 9   | <i>Think Globally and act locally</i>                   | Far-sighted, but able to inspire the practical imagination of others.  |
| 10  | Disciplined but flexible and still smart and passionate | Discipline comes from spiritual awareness, not authoritarianism.   |
| 11  | Humility  | Realizing that success comes from God; leaders are merely intermediaries.  |

These are the characteristics of spiritual leadership: true honesty, fairness, self-knowledge, focus on good deeds, non-dogmatic spiritualism, work more efficiently, bring out

the best in oneself and others, openness to change, think globally act locally, discipline but remain flexible, relaxed and intelligent, and humility. These characteristics are a summary of the ideal types of spiritual leaders based on research. There may not be a spiritual leader who possesses all these characteristics perfectly even though he or she has tried hard. This is because humans are fallible and forgetful (al-insânu mahallu khata' wa al-niyân). But if the All-perfect Essence wills and calls His servant to carry out His gift of leadership, all that is impossible will become a reality.

### Spiritual Leadership Among Other Leadership Models

Spiritual leadership among other leadership models is depicted in the following table:

**Table 2**  
**Leadership Models**

| <b>Description</b>       | <b>Transactional Leadership</b>  | <b>Transformational Leadership</b>                           | <b>Transformational Leadership</b>  |
|--------------------------|--|--|---|
| The Nature of Leadership | Facilities, human trust (subordinates)                                       | Mandate from fellow Humans                                   | Mandate from fellow Humans  |
| Leadership Functions     | To aggrandize oneself and one's group at the expense of others through power | To empower followers with the power of expertise and example | To empower and enlighten the faith and conscience of followers through jihad (sacrifice) and good deeds (altruistic). |
| Leadership Ethos         | Dedicating his efforts to human beings to obtain more rewards/position       | Dedicating his efforts to others for a better common life    | Dedicating his efforts to Allah and fellow humans (worship) without any strings attached                              |
| Leadership Action Goals  | Tangible thoughts and actions  | Mind and Conscience  | Spirituality and Conscience   |
| Leadership Approach      | Position and power   | Power, expertise, and example                                | Conscience and example  |
| In Influencing the led   | Power, command, money, systems, developing interests, transactional          | Power, expertise, and power of reference                     | Exemplary, inspiring, awakening, empowering, humanizing   |
| How to Influence         | Conquering souls and establishing authority through power                    | Soothe the soul and build charisma                           | Soothes the soul, and awakens faith   |
| Leadership Targets       | Building networks of power   | Building togetherness  | Building love, spreading virtue and channeling God's grace  |

### **Madrasah Head Leadership**

Educational leadership has an impact on the achievement of educational goals through activities carried out by educators. Education is a discourse that continues to be used as an important topic in the discussion of education observers, education actors, and education service users, especially regarding what to do in education, what to teach and how to deliver the material, what is expected from education, how to achieve educational goals, and so on. Meanwhile, education from the perspective of educators talks more about teaching, knowledge, curriculum, authority, equal opportunities, and punishment or rewards.

According to Syafaruddin, madrasah leadership is the process of influencing all personnel who support the implementation of teaching and learning activities in order to achieve educational goals in madrasah. The leadership role of educational institutions is carried out by rectors, directors, madrasah/madrasah heads and pesantren leaders. The leadership of the madrasah principal in this study is all attitudes, actions, understanding and social skills carried out by the madrasah principal in influencing and encouraging teachers and other staff to carry out their duties and responsibilities effectively and efficiently.

According to Gayla Hodge in Sudarwan Danim, a madrasah principal is said to have effective leadership. He must have various abilities that can help him in carrying out his duties and responsibilities as a leader well. These abilities include the ability to formulate the vision and mission of the madrasah he leads, the ability to develop strategies to achieve them, the ability to mobilize all elements of the madrasah to implement the strategy and carry out new innovations in order to achieve the goals of the madrasah more effectively and efficiently. According to Syafaruddin, an effective madrasah principal not only has cognitive intelligence, but also has a good personality and skills in carrying out his leadership both theoretically and practically.

According to Syaiful Sagala the requirements for effective madrasah principal leadership are: 1) humane, 2) forward-looking, 3) inspiring (rich in ideas), and 4) self-confident. A humane leader is quite important, because if teachers in madrasahs are treated inhumanely, then the madrasah principal will face resistance. The simplest form of resistance is that the teachers do not carry out their professional duties properly, they come to the madrasah only to meet the predetermined schedule, but they will not work optimally. A leader who does not have a vision and is not self-confident, it is certain that the institution he leads will not be competitive with other madrasahs, the madrasah he leads only engages in routine activities.

Based on several opinions, an effective madrasah principal must have the following characteristics: 1) Have extensive knowledge, be moderate, and have established social skills, 2) be wise and fair, 3) be disciplined and authoritative, 4) dare to make decisions and be responsible, 5) be open and friendly with the social environment, 6) have emotional stability, and 7) always cooperate with other madrasah communities.

### **Spiritual Head of the madrasa**

Opinion Ary Ginanjar Agustian, Spirituality is the ability to give meaning to worship every behavior and activity through steps and thoughts that are natural towards a whole person and have a monotheistic thought pattern and the principle of "only because of Allah".

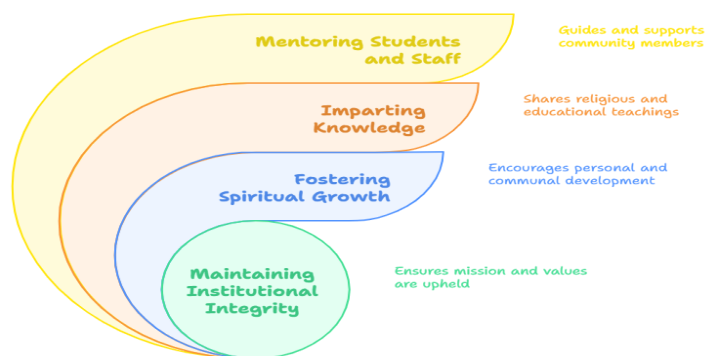
People who have high spirituality are people who are able to interpret every event, problem, and even suffering of life they experience by giving positive meaning. Then it rests on God's strength in life. Such meaning will be able to awaken his soul and perform better positive actions. So spirituality is directly or indirectly related to man's ability to transcend himself. Transcendence is the highest quality of spiritual life that brings people beyond joy and sorrow, it even takes us beyond the limits of our knowledge and experience into a broader and unlimited context within us as well as outside ourselves. Based on some of the views above, the author concludes that spirituality is something related to a person's conscience so that he is able to understand the things that happen in his life so that he can look at life not from one side only. It can also be said that spirituality is the ability to give meaning to worship every behavior and activity through natural steps and thoughts in an effort to achieve sincere qualities and aim to obtain a direct and realized relationship with God.

As for the existence of spirituality that has worked effectively or that it has moved towards positive development within a person, there are several characteristics that can be observed, that is:

- a. Have clear and strong principles and life guidelines that are based on universal benevolence. With this strong principle of life, a person becomes truly free and will not be enslaved by anyone. It moves under the guidance and strength of principles on which it rests. By adhering to the principle of universal truth, one can face life with spiritual intelligence
- b. Have the ability to face and take advantage of suffering and have the ability to face and transcend pain. Suffering is a ladder to a more perfect level of spiritual intelligence. Then there is nothing to regret in the events of life that befall. Face all suffering with a smile and determination because they are part of the process towards general personal maturity, whether intellectual, emotional, or spiritual maturity.
- c. Able to interpret all work and activities in a wider and meaningful frame and frame. Whatever human role one performs, all must be performed for the sake of universal humanitarian duty, for the sake of happiness, tranquility, and common comfort. Even the most important thing is for the sake of God the Creator. Thus all the activities we do no matter how small will have a deep and broad meaning.
- d. Have high self-awareness. Consciousness being the most important part of spirituality among the functions of the "God Spot" in the human brain is to ask fundamental questions that question one's own existence.

**Figure 1**

**Role of Madrasah Spiritual Head**





### **Spiritual Leadership of the Head of Madrasah**

Although the link between religious attachment and education has received a lot of attention, few studies have examined it. This article examines the relationship between different types of education (adult literacy education, Quranic education and formal education), ethnicity, and beliefs of religious leaders and Muslim religious institutions and environments. Adult literacy education generally has a negative effect on religious beliefs while the effects of formal education and Quranic education appear to be more variable (Kuenzi, 2018).

This research is expected as a contribution to landscape design theory and the built environment. The extent to which the place is able to carry out and maintain its function and meaning for urbanism The aim is to recognise the sense of place for local people observed from a planning and design perspective of what they call home (Wiryomartono, 2013). The hidden importance of Islamic banks and suggests that increased stakeholder participation may be transformational in terms of meeting societal needs provided that the impact of complex, but powerful, emotional tendencies can be acknowledged (Riaz et al., 2022). In this study, 18 high school dropout boys were interviewed to explore the social and cultural context surrounding dropping out. The findings suggest that a range of 'pushing' and 'attracting' factors, which operate at individual, family and structural levels – and which sometimes intersect or merge – affect children's willingness and ability to attend school (Mughal et al., 2019).

The interventions led to moderate but consistent improvements in knowledge of standards and practices, and institutions for service management, but did not improve school service provision or change patterns of facility use. Based on rich descriptive data, we suggest several reasons why the interventions we evaluated do not improve service outcomes and propose ways to improve intervention design in the future (Allakulov et al., 2023). This study was motivated by concerns about the existence of Islamic educational institutions in the country where most of the quality has not been encouraging The enthusiasm of the people to organize education is actually very high which is marked by the large number of Islamic educational institutions, but the high enthusiasm is often not accompanied by professionalism in the implementation of Islamic education, so that the gap between quantity and quality still occurs.

The problem of education in Indonesia according to various studies in general still faces serious basic problems such as: educational philosophy that is less visionary, school principals who only act as officials and lack the vision of an entrepreneur and educator, an education system that is not cohesive, an education administration system that is too bureaucratic, ineffective school organization, curriculum formats that are too dense and shackle creativity and passion teachers and students, teachers and school organizers who are less professional, lack of funds, and less conducive community culture.

Institutions under the auspices of the Ministry of Religious Affairs, their development is more determined by cultural factors. Cultural factors are usually in the form of figures or people who have idealism and concern and leadership ability to mobilize all educational resources, human resources, institutions, materials, financial, scientific and technological resources and information resources. The figure is usually directly involved in leading the



educational institution as a top leader. This figure or leader is able to develop Islamic education step by step, formulate and socialize the vision and mission, build trust and move the community, build physical and facilities, recruit and nurture students and employees, organize organizational systems, build school culture and organizational culture, build academic learning quality and self-actualization.

The issue of spirituality is increasingly accepted in the 21st century, which futurologists such as Aburdene and Fukuyama call the value age. In the perspective of Islamic history, spirituality has proven to be a tremendous force for creating individuals who are holy, have integrity and akhlaqul karimah whose existence is beneficial to others. Socially, spirituality is able to build Islamic society to reach the peak of civilization, able to achieve the title of kuntum khaira ummah and its existence brings happiness to all.

Spiritual leadership does not mean anti-intellectual leadership. Spiritual leadership is not only very rational, but it clarifies rationality with the guidance of one's conscience. Spiritual leadership also does not mean leadership with supernatural powers as contained in the terms "spiritual figure" or "spiritual advisor", but rather leadership by using spiritual intelligence, sharpness of the inner eye or sixth sense. Spiritual leadership also cannot be equated with the esoteric who is held captive with the exoteric, but seeks to bring and give value and meaning that is born towards the inner house or gives the content of spirituality. Spiritual leadership in the madrasah environment really needs to be applied, because madrasahs are places to study both general science and Islamic religious science, and focus on instilling religious values or knowledge and insight into science to its students. Tjahjono Spiritual leadership is leadership that is able to inspire, awaken, influence and move through example, service, compassion and the implementation of values and other divine qualities in the goals, processes, culture and behavior of leadership.

## Discussion

Basically, leadership is not determined by a person's rank, position and position. Leadership arises not from the external condition of one's beauty, but from the beauty of one's soul. Leadership arises from a long process and a decision to become a leader. When one finds the basic beliefs and basic values that one holds one's life on, when one sets one's vision and mission, when one feels at peace in oneself, has a strong character, when one's words and actions are able to influence others voluntarily, when one's existence drives change in one's organization, that's when one becomes a real leader.

Spiritual leadership is based on religious ethics in every behavior and leadership process. The religious ethics referred to here are not merely ethics explored from religious beliefs, but also ethics born from the spiritual experience of a leader, spirituality that lives in daily activities. Because religion is usually associated with organized aspects of spirituality that include rules, faith, and tradition. Spiritual leadership and several other terms such as leadership in the name of God, leadership with ESQ (emotional spiritual quotient), fourth dimensional leadership, leadership that imitates God and prophetic leadership is leadership that is based on religious ethics or a way of life that is in accordance with God's will.

This article explores how principals view collective competence in the context of their school's shared leadership. Collective competence is essential in shared leadership but has not been widely explored in the study of educational leadership. This study investigates collective

competence through two intersecting models: attribute and relational model (Yada & Jäppinen, 2022). The findings showed how students with irregular attendance, who worked as domestic helpers, were more likely to repeat classes. Some approaches suggested by teachers in making class repetition more effective include changes in teaching methods, class structure, and opportunities for participation (Kyereko et al., 2022).

The results showed that intergenerational persistence was higher at lower educational levels when fathers worked informally. Conversely, when fathers are formally employed, this perseverance is higher at higher levels of education. These results imply that labor market reform is essential along with education reform to break this intergenerational persistence (Kishwar & Alam, 2021).

The leadership practices of principals and teachers are acceptable in the policy, social support, and financial dimensions but still lack the structural and teaching aspects of blended learning. Based on the findings of this study, pesantren leaders (kyai) and school principals should pay attention to training programs to implement blended learning for teachers. The government is encouraged to help provide learning facilities in pesantren in order to implement blended learning more effectively (Hanafi et al., 2021).

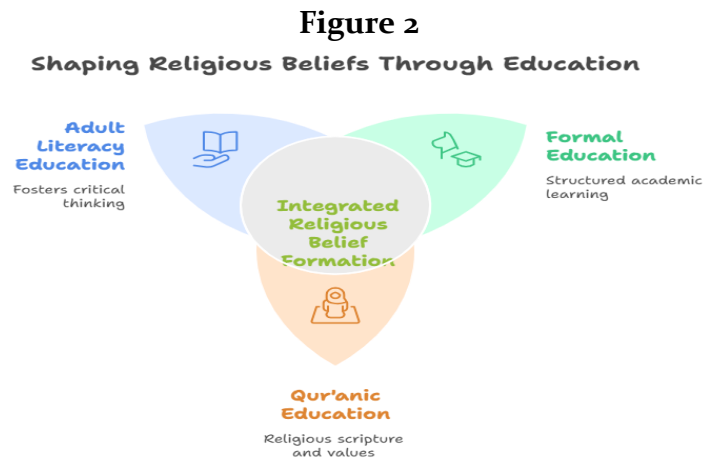
Given education as one of the mechanisms of transmission of sectoral work and poverty, no studies have yet conducted a comparative analysis of the persistence of education across generations of parents working formally and informally. This study estimates the persistence of intergenerational education by considering the nature of parental work through intergenerational elasticity and intergenerational correlation approach from mobility measurements. The results showed that intergenerational persistence was higher at lower education levels when fathers worked informally (Kishwar & Alam, 2021).

Tensions, power differentials and a mélange of interests, existing and emergent, set the stage for religious leaders to selectively engage with the family planning project. Selective engagement was beneficial for both parties. Religious leaders received training on modern family planning, gained symbolic capital by associating with a powerful NGO, and expanded their social networks while government officials and NGOs received indirect support for family planning programs (Rafiq et al., 2022).

The study will create awareness among academic professionals about the leadership styles and practices adopted and the benefits that can be gained by implementing them. It will also draw the attention of relevant bodies to this dilemma and generate positive initiatives to build leadership skills in professional libraries. To our knowledge, no previous research has been conducted to analyze leadership practices in academic libraries

The results of the study indicate that adult literacy education generally has a negative effect on religious beliefs, while the effects of formal education and Qur'anic education appear to be more varied. Ethnicity is also strongly associated with religious beliefs and appears to mediate the effects of education on religious beliefs (Kuenzi, 2018). The results revealed nine themes of collective competence: shared meaning, shared stories, collective mindset, shared and created knowledge, developing context, broad participation, view of relationships, group collaboration, and goal-oriented beliefs. These themes provide new insights into how to develop educational leadership viewed in a pluralistic manner. (Yada & Jäppinen, 2022). This paper examines the dual leadership model in China and compares it to the more traditional (Western) single leadership model. It addresses a key question in educational leadership: is

single school leadership or dual leadership better? This research is innovative because it mobilizes an international research team to collect data from 115 school leaders in China and compares Chinese dual leadership with faith-based schools in other contexts (Cunningham et al., 2022).



## CONCLUSIONS

This study offers an important insight: effective leadership, particularly in the context of a madrasah principal, is not solely defined by one's rank or formal position. Instead, it emerges from an internal and enduring process rooted in spiritual, intellectual, moral, and emotional maturity. The findings highlight that spiritual leadership—an integration of ethical, ascetic, and mystical dimensions—plays a crucial role in driving the success of a madrasah. A principal demonstrates effective leadership when they are able to articulate a clear vision and mission, formulate strategic pathways to achieve these goals, mobilize all school components, and continuously innovate to improve educational outcomes effectively and efficiently.

From a scholarly standpoint, this study contributes to the field of educational leadership by offering a renewed perspective that emphasizes the importance of spiritual leadership as a comprehensive model. It challenges conventional paradigms that often prioritize administrative or transactional leadership, underscoring instead the transformative power of moral integrity and visionary direction. This model enriches leadership theory by demonstrating how spiritual depth can be a foundation for meaningful educational change.

Nonetheless, this research has limitations. It focuses exclusively on the leadership of madrasah principals within a specific context, without exploring variables such as gender, age, cultural background, or differing geographical settings. Moreover, the study does not utilize broader quantitative methods, such as surveys, which could provide a more holistic understanding of spiritual leadership. Future research should address these gaps by incorporating diverse demographic variables and methodological approaches to produce more comprehensive findings that can inform well-targeted and effective educational policy.

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