

SPIRITUAL VALUE-BASED EDUCATIONAL MANAGEMENT IN SHAPING SCHOOL CULTURE: A CASE STUDY AT SMA PLUS HAMZANWADI II NAHDLATUL WATHAN**Lalu Abdul Muhyi Abidin^{1*}, Nurmiati²**^{1,2}Universitas Nahdlatul Wathan Mataram, IndonesiaEmail: [*d0809046601@unwmataram.ac.id](mailto:d0809046601@unwmataram.ac.id)

Abstract: Spiritual values are increasingly recognized as foundational elements in contemporary educational management. However, the integration of spiritual values into the managerial functions of Islamic boarding school-based secondary schools in Indonesia remains underexplored. This study examines the implementation of spiritual values-based educational management across the planning, organizing, executing, and supervising functions at SMA Plus Hamzanwadi II Nahdlatul Wathan, and its influence on school culture. Utilizing a qualitative single-case study design, data were collected through in-depth interviews, participatory observation, and document analysis with purposively selected principals, teachers, and students. Data analysis followed an interactive model, with validity ensured through source and technique triangulation. The findings demonstrate that embedding honesty, discipline, and responsibility within the school's management cycle fosters a religious, disciplined, and harmonious school culture. Principal leadership and exemplary conduct are identified as primary supporting factors, while inconsistent implementation and external influences present significant challenges. This study proposes a conceptual model linking values-based spiritual management to the development of school culture in Islamic boarding school-based secondary education in Indonesia, and provides practical implications for formulating values-based managerial policies.

Keywords: educational management, spiritual values, school culture, principal leadership, qualitative case study

Submitted: 17/04/2026

Accepted: 12/07/2026

Published: 03/08/2026

INTRODUCTION

The development of students' character and morals is equally important as the attainment of academic competencies. Spiritual and moral values form the foundation of a positive school culture, shaped by values and habits consistently practiced by all members of the school community (Fadlilah et al., 2022). Nevertheless, many schools continue to prioritize administrative processes and cognitive achievements, resulting in the insufficient systematic integration of spiritual values into the school management cycle.

Educational management encompasses the functions of planning, organizing, implementing, and controlling educational resources to achieve institutional objectives efficiently and effectively. The prevailing paradigm has shifted from a technical-administrative focus to a values-based approach that emphasizes aligning managerial practices with ethical, moral, and spiritual values (Rifaudin et al., 2026). This shift is supported by research demonstrating that values-oriented leadership can significantly transform organizational culture and enhance intrinsic motivation and work commitment among members, both within educational settings (Rifaudin et al., 2026; Setrojoyo et al., 2023) and in broader contexts, such as family organizations and the service sector. In these contexts, spiritual leadership has been shown to strengthen organizational commitment through workplace spirituality (Sapta et al., 2021) and psychological resource conservation mechanisms (Tabor et al., 2020).



The study of spiritual leadership in educational organizations has grown rapidly over the past decade, as evidenced by a systematic review of 274 Scopus-indexed articles, which revealed research trends regarding the relationship between spiritual leadership and workplace spirituality, well-being, and work engagement (Piwowar-Sulej & Iqbal, 2024). Spiritual leadership is understood as a leadership style that intrinsically motivates followers through the formation of a shared vision, hope or belief, and altruistic love, thereby promoting the psychological well-being and performance of organizational members (Li et al., 2025). Several empirical studies have shown that principals' spiritual leadership is positively correlated with teacher performance and student achievement (Nurabadi et al., 2021), improves teacher well-being and reduces teacher burnout (Li et al., 2024, 2023), and strengthens subordinates' trust in leaders as an important mediator in improving organizational climate (Li et al., 2025; Zheng et al., 2019). Meta-analytical findings also confirm that spiritual leadership is consistently positively correlated with organizational citizenship behavior across regions and sectors (Göçen & Şen, 2021). At the general organizational level, spiritual leadership and values in the workplace have also been shown to enhance individual performance through the mediation of organizational culture (Zaid et al., 2024), foster creative behavior through a conducive work climate (Khaddam et al., 2023), and contribute to the subjective well-being of workers in various public service sectors (Zou et al., 2020; Chang & Arisanti, 2022).

Within Islamic education, research demonstrates that leadership rooted in Islamic values is instrumental in shaping disciplined religious practices (Akhyar et al., 2024) and fostering a humanistic school culture through a love-based curriculum (Susilo et al., 2026). Islamic spiritual values have also been found to enhance employee job satisfaction and organizational commitment through complex mediation and moderation mechanisms (Asutay et al., 2022). Additionally, the management of value-based Islamic education curricula contributes to students' religious maturity (Salamuddin et al., 2025) and reinforces the institutional characteristics of madrasas and Islamic boarding schools compared with general educational institutions (Yulia et al., 2025; Aliyah et al., 2024). However, most existing studies focus on a single managerial function, such as leadership or curriculum, or employ large-scale quantitative approaches (Santika et al., 2025; Ghanbari et al., 2024). This leaves a significant research gap regarding the holistic integration of spiritual values across the entire school managerial cycle—planning, organizing, implementing, and monitoring—and the simultaneous influence of these processes on school culture at the Islamic boarding school-based secondary level in Indonesia.

To address this research gap, this study provides an in-depth qualitative analysis of the integration of spiritual values into the four managerial functions of pesantren-based schools affiliated with Nahdlatul Wathan, and identifies both supporting and inhibiting factors in the development of a religious, disciplined, and harmonious school culture. The objectives are to: (1) analyze the implementation of spiritual values within the educational management functions at SMA Plus Hamzanwadi II Nahdlatul Wathan; (2) identify the characteristics of the resulting school culture; and (3) examine the supporting and inhibiting factors in the implementation process. The findings are intended to contribute theoretically to the literature on values-based educational management and, practically, to principals and policymakers in designing spiritual, values-based managerial policies, particularly within educational institutions affiliated with religious organizations such as Nahdlatul Wathan.

RESEARCH METHODS

This study utilizes a qualitative approach with a single-case study design, chosen for its suitability in exploring contemporary phenomena in depth within real-life contexts, especially when the boundaries between the phenomenon and its context are not clearly defined (Song et al., 2024). This approach facilitates a holistic understanding of how spiritual values are interpreted and practiced throughout the entire school managerial cycle, rather than solely measuring correlations between variables.

The research was conducted at SMA Plus Hamzanwadi II Nahdlatul Wathan, located within the Hamzanwadi II Nahdlatul Wathan educational complex in Anjani, Suralaga District, East Lombok Regency, West Nusa Tenggara Province. This location was chosen purposively considering that the school is under the auspices of the Nahdlatul Wathan religious organization and has explicit policies and structured programs to integrate spiritual values into school management. The research subjects were selected through purposive sampling based on direct involvement in the formulation or implementation of spiritual value policies, including the principal, several teachers, and several students.

The research informants included 15 individuals: 1 principal, 6 teachers, and 8 students. The principal was chosen for his authority to formulate policies, coordinate programs, and evaluate the implementation of spiritual value-based management. The six teachers were selected based on their direct involvement in school programs, at least 3 years of service, and experience with additional management duties. Teacher informants represented various roles, including vice principals for curriculum and student affairs, the coordinator of religious activities, homeroom teachers, religious education teachers, and general subject teachers. Students were selected from different grade levels to provide diverse perspectives on the application of spiritual values in learning, religious activities, discipline, and daily interactions.

The number of informants was determined incrementally, considering the adequacy of information and the representativeness of informants' experiences. Interviews commenced with the principal and continued with teachers and students. Data began to show repetition by the 12th interview, particularly regarding themes such as the principal's exemplary behavior, religious habits, discipline, and responsibility. Three additional interviews were conducted to confirm that no significant new information or categories emerged. After the 15th interview, data saturation was considered achieved, as the information obtained was repetitive and did not yield new substantive themes. The principle of information power guided the determination of the number of informants until data saturation was reached.

Data were collected through three complementary techniques: in-depth semi-structured interviews with the principal, teachers, and students to explore their meanings and experiences related to the implementation of spiritual values in school management; participant observation of daily school practices, including planning meetings, religious activities, and teacher-student interactions; and documentation studies of relevant school policy documents, work plans, regulations, and activity records. Triangulation of these three techniques was used to mutually confirm the findings and strengthen the credibility of the data (Fadlilah et al., 2022).

Data collection was conducted over three months, from February to April 2026. Interviews were conducted with principals, teachers, and students across several sessions, depending on informant availability and the need for in-depth data collection. Overall, this study involved 12 interview sessions: two with principals, six with teachers, and four with students. Each interview session lasted between 30 and 60 minutes, with an average duration of approximately 45 minutes. Interviews were conducted in the principal's office, the



teachers' office, and a predetermined classroom to allow informants to share their experiences and views openly.

Field observations were conducted eight times during the research period. Each visit lasted approximately two to four hours and focused on observing various school activities, including welcoming students, classroom learning, planning meetings, religious activities, teacher-student interactions, the implementation of school rules, and school evaluations. Observations were conducted on different days and times to provide a more comprehensive picture of the school's behavioral patterns and culture in both formal and informal settings.

In addition to interviews and observations, data were collected through a documentary study of several school documents, including the school's vision and mission, annual work plan, religious program, regulations, activity schedules, meeting minutes, and school evaluation records. The data collection process was carried out in stages and iteratively until the information obtained showed a consistent pattern and no longer produced significant new themes. This condition was used to determine that the research data had reached saturation.

Data analysis used an interactive model that includes three stages: data reduction, data presentation, and conclusion drawing/verification, which were carried out cyclically throughout the data collection process until the data was deemed saturated. Data validity was tested through source triangulation, by comparing information from the principal, teachers, and students; technical triangulation, by comparing the results of interviews, observations, and documentation; member checking, which reconfirmed the researcher's interpretation with key informants; and an audit trail in the form of systematic documentation of the entire data collection and analysis process to ensure the dependability and confirmability of the findings

RESULTS AND DISCUSSION

Implementation of Spiritual Value-Based Management

The research findings demonstrate that spiritual values, particularly honesty, discipline, and responsibility, have been integrated into the four functions of school management: planning, organizing, implementing, and supervising. During the planning stage, spiritual values inform the formulation of the school's vision, mission, and work programs. In the organizing stage, the division of tasks and responsibilities is structured to foster spiritual awareness among the school community. At the implementation stage, these values are actualized through school programs and exemplary teacher behavior in daily interactions. In the supervisory stage, evaluation focuses not only on academic achievement but also on the consistency of value implementation.

In the planning stage, the integration of spiritual values begins with formulating the school's vision, mission, goals, and work programs. The principal explained that the values of honesty, discipline, and responsibility serve as the foundation for determining the direction of school policies and activities. According to the principal, "Every planned program is not only directed at academic achievement, but must also be able to shape the character and spiritual awareness of students" (KS.01, interview, March 12, 2026). This statement is reinforced by the school's vision and mission document, which explicitly includes the formation of faithful students who have noble character, are disciplined, and are responsible (Doc.01, documentation study, March 13, 2026).

During the organizational stage, the division of tasks is carried out with consideration of the competencies, responsibilities, and exemplary behavior of each member of the school community. Teachers are not only responsible for carrying out learning activities but also for serving as mentors and role models in instilling spiritual values. One teacher stated that an



emphasis always accompanies the division of tasks at school on each personnel member carrying out their responsibilities honestly, with discipline, and with full responsibility (G.03, interview, March 15, 2026). Thus, the school's organizational structure not only clarifies administrative tasks but also helps build a work culture grounded in spiritual values.

In the implementation phase, spiritual values are realized through habituation activities, religious programs, learning processes, and teacher role models in daily interactions. These include communal prayer activities, instilling habits of honesty and time discipline, religious services, social activities, and giving students responsibility. One teacher explained that instilling spiritual values will be more effective if teachers first demonstrate behavior consistent with the values being taught (G.05, interview, March 17, 2026). Observations also show that teachers set an example by arriving on time, speaking politely, and issuing educational reprimands to students when violations occur (Obs.02, observation, March 18, 2026).

During the monitoring phase, evaluations are conducted not only on program achievement and academic outcomes, but also on the discipline, responsibility, honesty, and consistency of behavior of the school community. The principal conducts monitoring through evaluation meetings, supervision, direct observation, and coordination with teachers and homeroom teachers. The principal stated that the success of the school program is assessed not only by students' academic grades but also by changes in their attitudes and daily habits (KS.01, interview, March 12, 2026). This statement is supported by a teacher who explained that the results of student behavior evaluations are used to provide guidance and to follow up with parents (G.07, interview, March 20, 2026).

Collectively, data from interviews, observations, and documentation demonstrate consistent integration of spiritual values across the four school management functions. This triangulation indicates that spiritual values are not only articulated in the school's vision and programs but are also operationalized in task allocation, activity execution, exemplary conduct by school members, and supervision and evaluation processes. These findings support the argument that contemporary educational management should integrate technical-administrative aspects with moral and spiritual values as an inseparable whole (Rifaudin et al., 2026). This aligns with the concept of values-based leadership, which posits that managerial effectiveness is determined not only by procedural accuracy but also by the depth of value internalization at each management stage (Setiawan et al., 2025). From a spiritual leadership perspective, integrating values into the managerial cycle is a primary mechanism for building shared vision and fostering intrinsic commitment among organizational members (Li et al., 2025), consistent with findings that workplace spirituality mediates the relationship between spiritual leadership and organizational commitment across various organizations (Sapta et al., 2021). Consequently, spiritual values function as concrete working principles rather than remaining as normative slogans.

Formed School Culture

The school culture that developed at the research site exhibited three main characteristics: religiosity, discipline, and harmonious social relations among school members. These three characteristics were evident in the habits consistently practiced in both formal interactions (e.g., learning, meetings) and informal interactions (e.g., daily interactions within the school environment).

Religious culture is evident through a series of routine activities carried out from the moment students enter the school grounds. In the morning, students are greeted by teachers at the school gate with greetings, smiles, and polite greetings. Before lessons begin,



students recite prayers, recite the Asmaul Husna (The Names of Allah), and recite short verses together. During the midday prayer, teachers and students perform congregational prayers in the school prayer room. Teachers not only guide students in these activities but also directly participate as companions and role models. The atmosphere of the activities is orderly; students arrange their footwear, take turns performing ablutions, and enter the place of worship quietly (Obs.02, March 14, 2026). These practices demonstrate that religiosity has become a collective habit, evident in daily activities, rather than merely written into the school's vision or rules.

A culture of discipline is evident in the regularity of time, adherence to rules, and consistent division of responsibilities. Before the bell rings, most students are already in the classroom, preparing their textbooks, and cleaning their seating areas. Teachers enter the classroom on time and begin lessons according to the established schedule. When students arrive late, teachers do not immediately impose punishment; instead, they first ask the reason for the delay, offer advice, and ask students to record their commitment to improvement. During on-duty activities, students clean the classroom, tidy up tables and chairs, and dispose of trash in the designated bins. These habits are observed to occur without always waiting for the teacher's instructions. However, on several occasions, the teacher still provides reminders to students who have not completed their duties (Obs. 03, March 15, 2026).

Harmonious social relationships are reflected in warm, open, and respectful interactions between the principal, teachers, educational staff, and students. During the learning process, teachers use polite language, provide opportunities for students to express their opinions, and avoid embarrassing reprimands in front of the class. When a student has difficulty understanding material, the teacher approaches their seat and provides a more personal explanation. Students also appear accustomed to helping friends who do not understand assignments, lending them stationery, and collaborating in group activities. During breaks, interactions between teachers and students are relatively fluid while maintaining boundaries of politeness. Students greet teachers when they pass, while teachers respond in a friendly manner and ask about their condition (Obs.04, March 16, 2026).

Harmony is also evident in the relationships between educators and staff. In school meetings, differences of opinion are expressed openly without causing personal tension. The principal provides space for teachers to submit suggestions, while decisions are reached through deliberation. Outside of formal activities, teachers help each other prepare for school activities, fill in for colleagues who are unable to attend, and provide support to school members experiencing difficulties. This habit of mutual assistance demonstrates a sense of togetherness, trust, and collective responsibility in carrying out school activities (Obs.05, March 18, 2026).

Based on these observations, school culture is formed through the repetition of consistent practices across diverse situations. Religiosity is evident not only in religious activities but also in polite communication and teacher role models. Discipline is demonstrated not only through adherence to rules but also through a growing awareness of the need to complete tasks without constant supervision. Meanwhile, social harmony is evident in patterns of relationships that foster mutual respect, mutual assistance, and a sense of security for all members of the school community. These three characteristics are interconnected and form a school identity oriented toward strengthening spiritual values in daily life.



These findings are consistent with the concept of school culture as a pattern of values, beliefs, and norms that is formed and maintained through repeated collective practices (Deal & Peterson, 2016, as cited in Susilo et al., 2026). Consistent practice of spiritual values, rather than simply the existence of formal policy documents, appears to be a key determinant in the formation of such a culture, in line with the finding that reading and religious cultures in elementary schools are formed through habituation involving the principal, teachers, and the school community together (Fadlilah et al., 2022). The emerging harmonious character also supports the argument that a work environment grounded in spiritual values tends to foster psychological safety and interpersonal trust, which, in turn, strengthen social cohesion within the organization (Zou et al., 2020; Li et al., 2025).

Supporting and Inhibiting Factors

The main supporting factors in implementing values-based spiritual management are the principal's leadership and teachers' exemplary behavior. The principal acts as the prime mover, translating spiritual values into daily policies and practices, while teachers serve as behavioral models for students to emulate. Conversely, the main inhibiting factors include inconsistent application of values among some members of the school community and external influences such as parenting styles and media exposure that do not always align with the school's values.

Interview results indicate that the principal's leadership is a key factor supporting the implementation of spiritual values-based management. The principal not only conveys values through formal directives but also strives to set an example through discipline, honesty, responsibility, and direct involvement in various school activities. One teacher explained, "The principal always arrives early and participates in religious activities. So, we feel like we're not just being instructed, but also being led by example" (G.02, interview, March 14, 2026). This exemplary behavior encourages teachers and education staff to apply spiritual values more consistently in their daily tasks.

In addition to the principal, teachers are also a supporting factor because they interact directly and intensively with students. Spiritual values are more easily understood by students when they are manifested in concrete teacher behavior, such as speaking politely, being on time, carrying out responsibilities, and being fair. One student stated that "Teachers always remind us to be honest, but teachers also set an example by keeping promises and not discriminating against students" (S.04, interview, March 16, 2026). This statement indicates that teacher role models are a stronger medium for internalizing values than simply delivering verbal advice.

However, the implementation of spiritual values is not yet fully consistent. Several informants revealed that there are still differences in commitment between teachers and educational staff. Some teachers have consistently implemented the values of discipline and responsibility, while others still require reinforcement and supervision. The principal explained that, "The challenge is to align the commitment of all teachers. Some are very consistent, but there are also those who still need constant reminders, especially regarding time discipline and task execution" (KS.01, interview, March 12, 2026). These differences mean that spiritual values are not consistently applied across all school activities.

Another obstacle stems from differences in student behavior between school and family. Teachers reported that some students can follow rules and spiritual practices at school but are unable to maintain the same behavior at home. One teacher stated that "At school, children are accustomed to discipline and responsibility, but when they return home, not all of them receive the same practices from their families" (G.05, interview, March 17,



2026). This situation indicates that the alignment of practices between the school and the family strongly influences the sustainability of value internalization.

Media exposure and the social environment also pose challenges in maintaining the values established by the school. According to teachers, students sometimes imitate language, communication styles, or behaviors learned from social media and outside the school environment. "Sometimes students carry habits from social media, such as speaking impolitely or following trends that are not in line with school rules. We have to remind them repeatedly" (G.07, interview, March 19, 2026). This demonstrates that schools face dynamic external influences that cannot be fully controlled through formal learning activities.

To overcome these obstacles, the school strengthened its role by conducting evaluation meetings, providing teacher coaching, communicating with parents, and mentoring students. The principal stated that regular awareness-building sessions ensure that everyone in the school understands that implementing spiritual values is a shared responsibility, not solely the responsibility of the religious education teacher or homeroom teacher (KS.01, interview, March 12, 2026). Therefore, the successful implementation of values-based spiritual management depends on a consistent leadership role model, unified commitment among the teaching staff, and synergy among the school, families, and students' social environment.

This finding regarding the central role of leadership aligns with several studies showing that spiritual leadership and exemplary leadership are consistently the primary determinants of school organizational culture and teacher performance (Nurabadi et al., 2021; Zaid et al., 2024; Li et al., 2025), as also confirmed by a cross-country meta-analysis of the positive relationship between spiritual leadership and organizational citizenship behavior (Göçen & Şen, 2021). The role of teacher role models also aligns with the finding that values-based leadership in Islamic education contributes significantly to the formation of students' disciplined religious practices through modeling (Akhyar et al., 2024). Meanwhile, the challenges of inconsistency and external environmental influences reinforce the finding that the success of values-based management is highly dependent on contextual factors and individual differences, such that the same values can yield different outcomes across organizational cultural contexts (Ghanbari et al., 2024; Zheng et al., 2019). Similar findings have also been reported in the context of family organizations, where spiritual leadership can actually exacerbate the impact of role conflict on non-family members (Tabor et al., 2020). This confirms that the internalization of spiritual values is not a one-way process from policy to practice, but rather a dialogic process that requires continuous reinforcement through consistent practice and supervision.

The Role of Spiritual Management in School Culture: A Synthesis of Findings

In summary, values-based spiritual management plays a strategic role in shaping student character, enhancing discipline, and fostering a conducive learning environment. These three roles are interconnected within a single cycle: values-based managerial policies establish structure and exemplary conduct, which are consistently practiced until they become collective habits and ultimately form the school culture. These findings broaden the conceptual understanding of the relationship between values-based management and educational organizational culture (Rifaudin et al., 2026; Setrojoyo et al., 2023) by empirically illustrating how this relationship operates in the daily practices of pesantren-based secondary schools. Additionally, this study contributes further empirical evidence to the literature on spiritual leadership in Islamic education, which has previously focused primarily on higher education or curriculum contexts (Susilo et al., 2026; Salamuddin et al., 2025).



CONCLUSION

This study concludes that spiritual values-based educational management is crucial in shaping school culture. Integrating spiritual values into planning, organizing, implementing, and supervising functions fosters a religious, disciplined, and harmonious school culture. The leadership and exemplary behavior of the principal and teachers significantly influence the success of this process. However, the primary obstacles are the consistency of value implementation and the influence of external environmental factors.

Theoretically, this study enriches the literature on values-based educational management by offering a conceptual model that simultaneously links the four managerial functions of schools with the process of organizational culture formation, particularly within the context of Islamic boarding school-based secondary education in Indonesia, which has rarely been examined in depth using qualitative methods. Practically, the findings recommend that: (1) schools regularly and thoroughly integrate spiritual values into the entire managerial cycle, rather than limiting them to incidental programs; (2) principals and teachers consistently reinforce exemplary conduct as the primary instrument for value internalization; and (3) schools establish strengthening mechanisms involving parents or guardians to bridge the value gap between the school environment and students' external environments.

This study employs a single-case design, which limits the generalizability of the findings to other school contexts. Future research should consider adopting a mixed-methods design to measure the influence of spiritually values-based management on school culture in a broader and more generalizable manner. Additionally, expanding the research scope to various levels and types of educational units, including comparisons between educational units under different religious organizations, is recommended.

REFERENCES

- Akhyar, M., Zukdi, I., & Deliani, N. (2024). Value-based leadership of Islamic education teachers and its role in disciplinary religious practice formation: A qualitative case study in an Indonesian public school. *Jurnal Pendidikan Islam*, 13(2), 97–105.
- Aliyah, N., Thabrani, A. M., Amal, B. K., & Samosir, S. L. (2024). Based Islamic education curriculum management. *Al-Hayat: Journal of Islamic Education*, 8(3), 1158–1172.
- Asutay, M., Buana, G. K., & Avdukic, A. (2022). The impact of Islamic spirituality on job satisfaction and organisational commitment: Exploring mediation and moderation impact. *Journal of Business Ethics*, 181(4), 913–932. <https://doi.org/10.1007/s10551-021-04940-y>
- Borazon, E. Q., & Chuang, H.-H. (2023). Resilience in educational system: A systematic review and directions for future research. *International Journal of Educational Development*, 99, Article 102761.
- Chang, C.-L., & Arisanti, I. (2022). How does spiritual leadership influence employee well-being? Findings from PLS-SEM and fsQCA. *Emerging Science Journal*, 6(6), 1358–1374. <https://doi.org/10.28991/ESJ-2022-06-06-09>
- Fadlilah, F., Chaniago, F., Fitriani, S., & Sakunti, S. R. (2022). The role of principal leadership: Developing reading culture in elementary school. *Jurnal Paedagogy*, 9(4), 629–636. <https://doi.org/10.33394/jp.v9i4.5550>
- Ghanbari, S., Norollahee, S., & Jabbari Zohd, F. (2024). The effect of organizational justice on job well-being of teachers mediated by job autonomy among elementary teachers of Hamedan City. *Psychological Researches in Management*, 10(3), 135–160. <https://doi.org/10.22034/jom.2024.2032007.1220>
- Göçen, A., & Şen, S. (2021). Spiritual leadership and organizational citizenship behavior: A meta-analysis. *SAGE Open*, 11(3), 1–13. <https://doi.org/10.1177/21582440211040777>



- Hendawy Al-Mahdy, Y. F., Hallinger, P., & Emam, M. (2024). Supporting teacher professional learning in Oman: The effects of principal leadership, teacher trust, and teacher agency. *Educational Management Administration & Leadership*, 52(2), 395–416.
- Khaddam, A. A., Alzghoul, A., Khawaldeh, K., Alnajdawi, S. M. A., & Al-Kasasbeh, O. (2023). How spiritual leadership influences creative behaviors: The mediating role of workplace climate. *International Journal of Professional Business Review*, 8(2), Article e01106. <https://doi.org/10.26668/businessreview/2023.v8i2.1106>
- 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, Article 766. <https://doi.org/10.1186/s40359-025-03039-7>
- Li, J., Ju, S.-Y., & Kong, L.-K. (2024). How spiritual leadership boosts elementary and secondary school teacher well-being: The chain mediating roles of grit and job satisfaction. *Current Psychology*, 43(23), 20742–20753. <https://doi.org/10.1007/s12144-024-05803-1>
- Li, J., Ju, S.-Y., Kong, L.-K., Peng, X., & Zhang, W. (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), Article 9343. <https://doi.org/10.3390/su15129343>
- Maryati, T., & Astuti, R. J. (2022). The influence of spiritual leadership and employee engagement toward employee performance: The role of organizational commitment. *Quality – Access to Success*, 23(189). <https://doi.org/10.47750/QAS/23.189.37>
- Nguyen, P. V., Tran, K. T., Dao, K. H., & Dinh, H. P. (2018). The role of leader's spiritual leadership on organisation outcomes. *Asian Academy of Management Journal*, 23(2), 45–68. <https://doi.org/10.21315/aamj2018.23.2.3>
- Nurabadi, A., Irianto, J., Bafadal, I., Juharyanto, Gunawan, I., & Adha, M. A. (2021). The effect of instructional, transformational, and spiritual leadership on elementary school teachers' performance and students' achievements. *Cakrawala Pendidikan*, 40(1), 17–31. <https://doi.org/10.21831/cp.v40i1.35641>
- Piowar-Sulej, K., & Iqbal, Q. (2024). A systematic literature review on spiritual leadership: Antecedents, mechanism, moderators and outcomes. *Journal of Organizational Change Management*, 37(8), 18–35. <https://doi.org/10.1108/JOCM-11-2023-0483>
- Rifaudin, A., Wasehudin, W., Apud, A., Suwenti, R., & Kurniawati, E. (2026). Reconstructing educational management through value-based leadership to enhance teacher performance. *International Online Journal of Education and Teaching*, 13(3), 94–104.
- Salamuddin, A., Rahmat, M., Firmansyah, M. I., & Suresman, E. (2025). Humanistic approach to Islamic education learning management in shaping religious maturity among high school students: An exploratory study. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 10(2), 411–429.
- Santika, N. W. R., Agung, A. A. G., Yudana, I. M., Sulindawati, N. L. G. E., & Nitiasih, P. K. (2025). The effect of spiritual leadership, individual characteristics, work experience, and pedagogical competence on the performance of elementary school teachers. *Journal of Cultural Analysis and Social Change*, 10(3), 1569–1581. <https://doi.org/10.64753/jcasc.v10i3.2630>
- Sapta, I. K. S., Rustiarini, N. W., Kusuma, I. G. A. E. T., & Astakoni, I. M. P. (2021). Spiritual leadership and organizational commitment: The mediation role of workplace spirituality. *Cogent Business & Management*, 8(1), Article 1966865. <https://doi.org/10.1080/23311975.2021.1966865>
- Setiawan, M. D., Marshanda, M., & Surawan, S. (2025). Humanistic religious education: Implementing a pedagogy of love in the curriculum for Indonesia's young generation. *Citizen: Jurnal Ilmiah Multidisiplin Indonesia*, 5(6), 1690–1696.
- Setrojoyo, S. M., Rony, Z. T., Sutrisno, Naim, S., Manap, A., & Sakti, B. P. (2023). The effect of intrinsic motivation, organizational culture on employee performance with



- organizational commitment as an intervening variable. *International Journal of Professional Business Review*, 8(7).
- Song, H., Lin, M., Ou, Y., & Wang, X. (2024). Reframing teacher well-being: A case study and a holistic exploration through a Chinese lens. *Teachers and Teaching*, 30(6), 818–834. <https://doi.org/10.1080/13540602.2023.2285874>
- Susilo, D., Anwar, K., & Masuwd, M. A. (2026). A value-based Islamic education management model: A case study of love-based curriculum implementation in developing humanistic school culture. *Journal of General Education and Humanities*, 5(2), 2429–2442.
- Tabor, W., Madison, K., Marler, L. E., & Kellermanns, F. W. (2020). The effects of spiritual leadership in family firms: A conservation of resources perspective. *Journal of Business Ethics*, 163(4), 729–743. <https://doi.org/10.1007/s10551-019-04379-2>
- Yulia, F., Arizal, J., Wijaya, C., Hidayat, R., & Azad, I. (2025). Comparative study of curriculum management models between Islamic educational institutions and general educational institutions. *Jurnal Tadzkiyyah Pendidikan Islam*, 16(2), 353–368.
- Zaid, Z. S., Adriani, Z., & Solikhin, A. (2024). The influence of spiritual leadership on individual performance: The role of organizational culture as a mediation. *Journal of Business Studies and Management Review*, 7(2), 139–150. <https://doi.org/10.22437/jbsmr.v7i2.35223>
- Zheng, X., Yin, H., & Liu, Y. (2019). The relationship between distributed leadership and teacher efficacy in China: The mediation of satisfaction and trust. *Asia-Pacific Education Researcher*, 28, 509–518.
- Zou, W., Zeng, Y., Peng, Q., Li, J., & Chen, X. (2020). The influence of spiritual leadership on the subjective well-being of Chinese registered nurses. *Journal of Nursing Management*, 28(6), 1432–1442. <https://doi.org/10.1111/jonm.13106>