

Inspirational Principal: Building A Culture of Organization and Spiritual Communication

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Abstract:

Organizational culture is understood as a shared perception adopted by members of an organization, namely a system of shared meaning. A developing organizational culture is critical to support their growth and development in early childhood education. This research aims to understand the role of inspirational school principals in shaping organizational culture and spiritual communication among students. The research was conducted at an early childhood education institution, RA Al-Azhar Pandean Paiton Probolinggo. The research design used was qualitative, with steps involving observation, requesting permission, collecting data from schools, and interviews. The primary data source is field research through interviews with school principals and teachers. Meanwhile, secondary data comes from literature relevant to the identified problems. Data collection methods include interviews, observation, and documentation. The research results show inspirational school principals are essential in shaping organizational culture and spiritual communication. This is achieved through several steps, such as forming teamwork, routine spiritual activities, environmental participation, and program evaluation. Implementing this program implies that an organizational culture that is instilled from an early age can shape the character of students into good individuals with spiritual nuances.

Keywords: *Organizational Culture, Inspirational Principal, Spiritual Communication*

Abstrak:

Budaya organisasi dipahami suatu persepsi bersama yang diadopsi oleh anggota-anggota suatu organisasi, yakni suatu sistem makna bersama. Dalam konteks pendidikan anak usia dini, budaya organisasi yang berkembang sangat penting untuk mendukung pertumbuhan dan perkembangan mereka. Penelitian ini bertujuan untuk memahami peran kepala sekolah yang bersifat inspiratif dalam membentuk budaya organisasi dan komunikasi spiritual di kalangan anak didik. Penelitian dilakukan di sebuah lembaga pendidikan anak usia dini, yaitu RA Al-Azhar Pandean Paiton Probolinggo. Desain penelitian yang digunakan adalah kualitatif, dengan langkah-langkah yang melibatkan observasi, permohonan izin, pengumpulan data dari sekolah, dan wawancara. Sumber data utama berasal dari penelitian lapangan, terutama melalui wawancara dengan kepala sekolah dan guru-guru. Sementara data sekunder bersumber dari literatur yang relevan dengan permasalahan yang diidentifikasi. Metode pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa kepala sekolah yang bersifat inspiratif memainkan peran penting dalam membentuk budaya

organisasi dan komunikasi spiritual. Ini tercapai melalui beberapa langkah, seperti pembentukan teamwork, kegiatan spiritual rutin, partisipasi lingkungan, dan evaluasi program. Implementasi program ini memberikan implikasi bahwa budaya organisasi yang ditanamkan sejak dini dapat membentuk karakter anak didik menjadi pribadi yang baik dengan nuansa spiritual.

Kata Kunci: *Budaya Organisasi, Kepala Sekolah Inspiratif, Komunikasi Spiritual*

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INTRODUCTION

Early childhood education is the initial stage of forming children's character and mindset, an essential foundation for their future development (Saleha et al., 2022; Besser et al., 2022). Early childhood children have a high absorption of their environment, and the learning process at this stage can significantly affect the formation of their personality, values, and social skills. Education in early childhood is an effort to encourage guidance, nurturing, and stimulation, which will affect children's abilities and skills (Rey-Guerra et al., 2022; Zamroni et al., 2021). Education for early childhood is carried out through playing while learning through games so that children will enjoy learning, especially during the golden age, around the age of 0-6 years (Sham & Damayanti, 2020). Therefore, the early childhood education environment must be carefully designed to create a positive, supportive, and inspiring atmosphere.

The most significant role in stimulating early childhood growth and development is the culture in the environment, both at home and school (Putrihapsari & Dimiyati, 2021; Alhosani, 2022). Educational institutions with an excellent organizational culture will also be able to provide sound guidance to students (Adriansyah et al., 2022; Zamroni & Rukmana, 2023). With an excellent organizational culture, it will be a continuous learning process for the organization (Wahid et al., 2022; Amaliyah et al., 2022). These positive values must be nurtured and passed on to everyone, including new members of the organization, to take root firmly in the organization. Members must adapt and accept positively the norms or values set and applied in the organization and not isolate themselves from environmental changes. This phenomenon is widely carried out in educational institutions, especially in maintaining the existence of institutions to the public.

Organizational culture becomes a system of shared understanding by organizational members and distinguishes it from other organizations (Sriwijayanti & Anjarwati, 2022). Organizational culture describes how to see other parts and how each part behaves. Because of this view, organizational culture will differ from one organization to another, including educational institutions (Maysarah & Hayati, 2022). Educational institutions have different cultures, development, and experience. Organizational culture is not always rigid; it needs to be environmental adaptors as it develops to guarantee its survival. The development of organizational culture will change the way of thinking and maintaining trust in the organization (Jismin et al., 2022)

The organizational culture of an educational institution is good if the leader has a significant enough role in creating the organizational culture. The leader's

words and actions are examples of performances for members in their activities (Burhanuddin, 2019; Crandon et al., 2022). A diligent leader can be a driving force in the workplace for his subordinates. One of the essential keys to achieving an excellent organizational culture is centred on the role of the principal (Rizkita & Supriyanto, 2020). As critical leaders in educational institutions, principals are responsible for shaping a positive organizational culture, creating an inclusive learning environment, and ensuring superior teaching quality (Sahabuddin & Syahrani, 2022). An inspirational principal can strongly influence all members of the school community, including teachers, staff, parents, and, of course, children (Sukmawati & Herawan, 2016). Inspirational leaders can innovate in creating a more conducive school culture and synergize at the level of progress (Ulfah et al., 2022)

However, managing an early childhood education institution takes work. The diverse differences in students' talents, needs, backgrounds, and developmental challenges make it necessary for principals to have a holistic and adaptive approach. In this increasingly complex educational environment, more than the traditional approach of the principal as administrator is required. The principal needs to be an inspirational leader, able to create a clear vision and mobilize all members of the school community to achieve common goals. In addition, in this increasingly modern and fast-paced context, paying attention to the spiritual aspects of early childhood education is essential. Education that focuses only on cognitive and academic aspects will not suffice. Spiritual communication can effectively form moral values, ethics, empathy, and deep self-understanding in children. Through a spiritual approach, children can learn about gratitude, appreciate diversity, and develop better self-quality (Harisa, 2019)

The facts that occur in the field of morals and ethics that have begun to be eroded by the globalisation culture are shown by civility and politeness in terms of behaviour and declining words. The understanding of spiritual communication is thin because of the tendency of children to imitate modern styles in communicating, then care for the environment is reduced because children rarely interact with the surrounding environment, resulting in social interaction, empathy, and understanding of how to relate to others being less controlled.

RA Al-Azhar is one of the early childhood education institutions known for its holistic educational approach, which prioritizes children's academic aspects, character-building, and spirituality. This approach was chosen because the condition of morality that exists in RA Al-Azhar students decreases; this can be seen in the level of students who are less concerned about others, the level of politeness to teachers or more mature people decreases, some students know bad words this problem is indicated by several factors such as psychological, social and environmental. The principal at RA Al-Azhar innovated by designing a strategy that successfully blended the principles of formal education with spiritual values in the school's organizational culture to overcome existing problems. The principal's inspiring approach to building organizational culture and spiritual communication has had a significant positive impact. By integrating religious, ethical, and moral values in every aspect of school life, children become academically intelligent and have a deeper understanding of human values,

cooperation, and social responsibility. Strong spiritual communication between teachers, students, parents, and the surrounding environment creates an environment that supports children's holistic development, where they can grow and develop as competitive individuals while having solid spiritual integrity.

The principal of RA Al-Azhar chose the organizational culture of spiritual communication to instil good character in students from an early age and give a new colour to the institution so that it becomes a branding that will be displayed to the community. The organizational culture of spiritual communication has been widely discussed by several previous studies, including Yuliyanti (2018) and Nargiza (2022), who said that the formation and management of school spiritual culture is an absolute thing to obtain a quality culture of spiritual education according to the mission and vision, through stimulation of spiritual character can shape the character of spiritualist individuals from an early age. Next are Jo & Joo (2022), Firdausi (2022), and R. et al. (2020), who revealed that creating a religious atmosphere or culture means creating an atmosphere or climate of religious life. Through this creation, students will be presented with the example of the principal and teachers practising faith values, and indirectly, students will imitate the culture that has been carried out. Also revealed by Sugianto et al. (2022), Spiritual culture is vital to children's growth and development because it covers profound aspects of their lives, including values, beliefs, and spiritual practices. The influence of spiritual culture on children's growth and development can vary depending on family cultural background, social environment, and values applied in daily life (Winanti, 2021)

Based on the presentation of several researchers, it is stated that building organizational culture and spiritual communication in education is very important in shaping character, responsibility, and human and spiritual values. This study's novelty is inspirational school principals' involvement in shaping organizational culture and spiritual communication in early childhood education and how principals can be agents of change in creating an inspiring educational environment, supporting children's holistic development, and promoting meaningful spiritual communication. Through this holistic approach, early childhood education can significantly contribute to shaping the future of a better young generation. This research focuses on how inspirational school principals implement a spiritual communication culture to build organisational and spiritual communication in early childhood education.

RESEARCH METHODS

This research uses qualitative case study methods by conducting research that intend to describe and analyze the problems that occur. The case study method allows researchers to investigate phenomena in a rich and in-depth context. This allows for a more detailed analysis of selected cases or cases (Syafi'i & Rosyidah, 2022). The researcher intends to explore how inspirational leaders can solve the phenomenon of morality. Researchers collect data through several stages, such as observation and observation directly at the place of research. Interviews, interviewing several informants who were in the place of research. Observation, making visits to the research site. Study documentation analyzes

documents related to research.

The research was carried out at the Al-Azhar RA institution under the auspices of the Al-Azhar RA foundation; this early childhood education is located in Pandean Village, Paiton District, Probolinggo Regency. The source of information in this study is through interviews with school components, including principals, teachers, guardians of students, and students as subjects who can provide the broadest possible information, so in this study, researchers are meticulous in determining informants to obtain valid and complete information. The source of the key informant, consisting of nine people, can be seen in the table below:

Nine informants provided information on field conditions related to organizational culture and spiritual communication in early childhood education carried out by inspirational school principals in shaping character and morality in early childhood. The sampling technique used is the purposive sampling method. The researcher takes samples intentionally according to the required sample requirements. Two main criteria are used in selecting Cinelli subjects: First, it is rich in information to contribute an adequate understanding of events related to implementing organizational culture and spiritual communication in early childhood education. Second, it is affordable because it can be encountered and willing to share information with researchers. Data analysis techniques are carried out by examining available data from various sources, namely observations, interviews, and documentation; these data are reduced to disaggregated data in fundamental matters, then displayed data in the form of brief descriptions, and finally, conclusions are new findings that have never existed before.

RESULTS AND DISCUSSIONS

The results showed that organizational culture and spiritual communication in early childhood education conducted by the Inspirational School Principal at RA Al-Azhar Pandean Probolinggo is carried out in the following ways:

Cultural Planning Spiritual Communication

Amidst the hustle and bustle of modern life and increasingly advanced technology, RA Al Azhar understands the importance of maintaining and developing the spiritual dimension in children's education. Therefore, the principal designs and implements a solid and profound spiritual communication culture to guide children in developing strong religious, ethical, and spiritual values.

Based on an interview with one of the IW-1 informants, the head of RA Al Azhar formed a teamwork. The formation of collaboration has objectives including lightening the workload, increasing information between other members, making better decisions, and increasing motivation in working between members so that educational units have more power to innovate in realizing the vision and mission of educational institutions. Teamwork is formed before the implementation begins by the way the principal holds an internal meeting covering all components of the

school so that a team is created to oversee the process of forming a culture of spiritual communication.

In an organization, "teamwork" and "network" are essential things to build in making changes (Billy & Taat, 2020). An effective work team is essential because it will deal directly with stakeholders or partners. In the world of education, work or teamwork is very important. With reliable teamwork, it will be easier for an educational institution to develop and achieve its vision and mission (Anwar, 2019). Teamwork in schools is essential to create a comfortable teaching and learning situation so students can follow KBM (Hermawan et al., 2022). Based on field observations, some activities in the institution do involve teamwork, such as the implementation of new student admissions, student evaluation, celebration of Islamic or national holidays, year-end activities, and other programs, including cultural development programs, spiritual organizations to the school environment and affect all components of the school, especially students.

In planning a culture of spiritual communication, the head of the school emphasizes habituation to all components of the school in the success of the culture that will be applied, especially to the teamwork of communication culture. As Stephen Covey's theory of habituation is related to better character, seven habits, according to Covey, include thinking proactively, having a deep understanding to achieve desires, prioritizing the main ones, thinking about winning or succeeding, understanding others, cooperating and development maintenance (Hendriyanto, 2018).

The facts in the field in the principal's planning emphasize positive habituation to be a character instillation to the school component in managing all school activities to foster optimism for the program's success. The argument aligns with the expression of Stephen Covey's theory of seven positive development habits. However, it has differences because in the implementation in the field, in addition to these seven habits, there is an addition of one point, namely establishing communication vertical to trust the Supreme Creator in every effort made. FAY-4, one of the informants, revealed that in planning, the principal applied eight habits, including seven habits according to Stephen Covey's theory and one establishing vertical relationships. With eight points of positive habituation, the team formed has a spirit of optimism for the program's success to be carried out.

The first step taken by teamwork is to analyze the institution's needs by choosing several programs that support and later will become a routine school program; with regular implementation, spiritual communication will be cultivated in the school environment, and students will be accustomed to doing these activities. At this planning stage, the team analyzes the needs and adjusts them to the conditions and needs of the school environment so that it can easily integrate spiritual communication programs with students of RA Al-Azhar. The institution analyzes needs by distributing questionnaires to all institution components, such as teachers, guardians, and students. From the questionnaire results, interest was found, so the selection of programs to be implemented in the institution was formed.

With teamwork, it is easier for school principals to be inspirational in building a culture of spiritual communication because all needs can be met collaboratively or in collaboration between teams, making it easier to plan organizational culture programs and spiritual communication in early childhood education. As stated by KH-2, the programs implemented in this institution involve all components of the school by forming exceptional teamwork and being responsible for the program's sustainability. Similarly, the positive organizational culture program is again encouraged by the school. Teamwork is formed based on the results of deliberation and communication from all parties, including committees and foundations, so teamwork is structured and legal so that teamwork can be accounted for.

This was continued by MH-3, who said that with the discovery of several elective programs, the institution appointed tutors or coaches to implement the programs. In determining this tutor, gluebaga also launched a training program to support the readiness of tutors in guiding students. After all, is planned, the next step taken by the institution is to compile the division of tasks on each component involved in teamwork; here are some classifications of the division of tasks of each member of the spiritual communication culture teamwork in RA Al-Azhar:

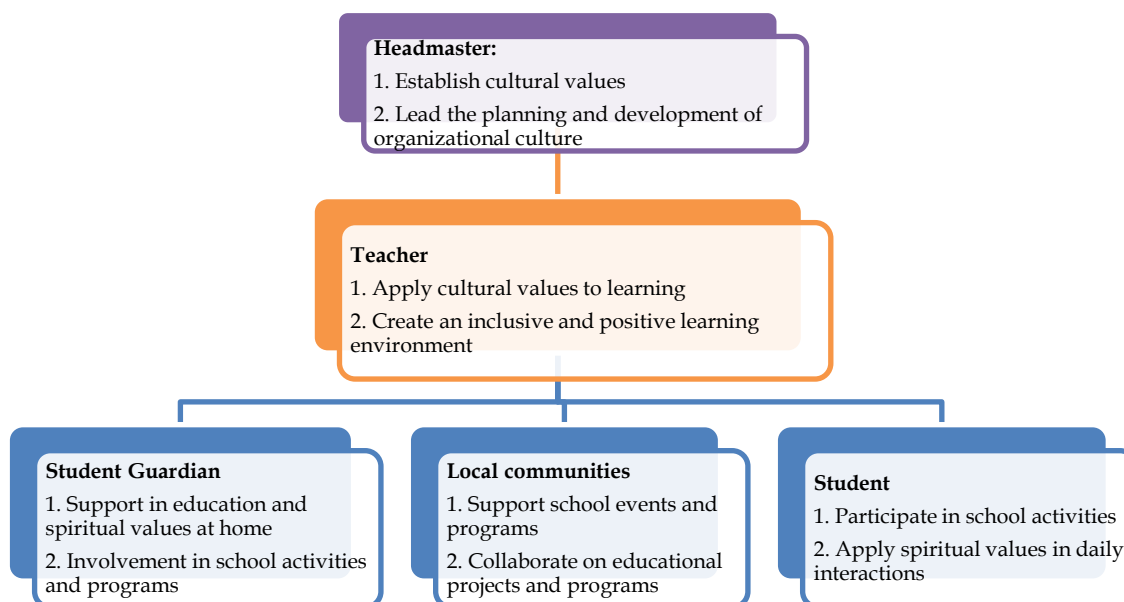


Figure 1. Teamwork Task Division

The division of tasks described in the diagram above shows that the readiness of institutions to implement spiritual communication culture programs is indeed mature and neatly conceptualized. Planning the culture of spiritual communication is carried out carefully, starting from the formation of teamwork as an effort to ease the task, analyzing the needs of the institution by selecting several programs to be implemented, the formation of tutors followed by planning training programs to support activities carried out and accommodated according to expectations and positive habituation that can add enthusiasm and foster a sense of optimism in the success of the program.

Implementation of Routine Spiritual Activities

In implementing a spiritual communication culture, repeated habits are needed so that the activities carried out automatically become cultural and are accustomed to being carried out by children. Indeed, cultural education in spiritual communication organizations must be instilled early (Oktavianti et al., 2017). This is very important for the child's future life. Having a strong organizational culture, especially in the aspect of spiritualism, can shape the child's character, starting from the way of communication, behaviour, and vertical bonding to the creator (Astuti & Aziz, 2019).

The components of the institution have selected several routine spiritual activity programs according to the planning stage; this program is implemented consistently so that it becomes a sustainable organizational culture, referring to the habituation theory initiated by Stephen Covey and the addition of vertical habituation can give a new colour to the Al-Azhar RA institution so that the expected character slowly begins to grow and become a positive habit. The following routine spiritual activities are carried out at the RA Al-Azhar institution;

Table 2. Spiritual Cultural Activities

| No | Regular Spiritual Activities | Time | Builder | Information |
|----|------------------------------|----------------|---------|------------------------|
| 1 | Studying the Tartila Method | 06.00-06.30 am | FAY | Every day |
| 2 | Muroja'ah Short Surah | 06.30-07.00 am | KM | Monday and Tuesday |
| 3 | Memorizing Hadith | 06.30-07.00 am | KM | Wednesday and Thursday |
| 4 | Memorize Daily Prayers | 06.30-07.00 am | MH | Friday |
| 5 | Reading Asma'ul Husna | 06.30-07.00 am | FAY | Saturday |
| 6 | The practice of Wudhu' | 06.30-07.00 am | KH | Friday |
| 7 | Prayer Practice | 07.00-07.30 am | KH | Friday |
| 8 | Mini Study | Conditional | IW | Twice a year |

From the table above, there are eight routine spiritual activities, and one of them, namely mini recitation, is an activity by bringing spiritual speakers. Spiritual activities are routinely carried out by schools and made into a culture so that these activities become habits of students.

Based on the results of an interview from one of the KM-5 informants, the school also implements 5S habituation activities (smiles, greetings, politeness, and courtesy) in addition to scheduled activities. 5S is practised by all educators and all components of the school so that indirectly, students also imitate the characters in the school environment through 5S culture. In addition, the school also cultivates clean and healthy characters with ant operation logs (for a moment to pick up); every time an ant operation is finished, instructing students to pick up scattered garbage and throw it in the trash can provided and then clean their hands.

Reinforced by AM-8 with this holistic approach, RA Al Azhar established a robust spiritual communication culture plan. Children are provided with good academic knowledge and directed to develop sensitivity to spiritual and ethical values in their lives. Through this approach, this school helps students become balanced individuals, have a broad view of life, and face the challenges of the

modern world with a solid spiritual foundation. As guardians of students, we vigorously participate in and support each program of the institution because the institution thinks of the program with a mature concept.

Through spiritual activities that are implemented regularly, the school can realize its vision and mission. The principal's inspiration in choosing a spiritual communication culture can build the character of students who are superior and have a spiritual character. Another advantage obtained by the school through the development of a spiritual organizational culture is the branding of RA Al-Azhar to the public to attract the community's interest in choosing this school as a favourite school in the Paiton sub-district.

Environmental Participation

The progress of an educational institution must be balanced with the participation of various internal and external parties. Environmental participation only happens sometimes, especially in developing countries, including Indonesia. This is because many residents do not understand the meaning of educational institutions, especially if their socioeconomic conditions are relatively low" (Fadhli, 2017). This is one of the targets of educational institutions to involve cooperation. There is already a public relations waka in an educational institution, better known as public relations. The involvement of public relations is essential to improve the institution's quality by establishing cooperation with the environment. Public relations is tasked with inviting and fostering knowledge in the community (Fazira & Mirani, 2019).

In implementing the organizational culture of spiritual communication carried out by the Al-Azhar RA institution, namely by involving public relations waka, as revealed by the head of Al-Azhar RA public relations, become an intermediary for our educational institutions to see the condition of the community around the school, by engaging in the community directly; public relations can provide information to the institution about the needs desired by the environment and problems that occur so that the school can Improve inequality in schools by trying to adjust to the wishes of the community, especially about spiritual aspects.

RA Al-Azhar public relations also emphasized that we have a role and responsibility for the project to build people's self-awareness of the importance of their contribution to the world of education. Therefore, education public relations has a target environment around the school to manage it so that it actively participates in directed education development. In addition, educational public relations also bears the responsibility for the excellent impression of an educational institution by the surrounding community to gain trust and dismiss negative news that may occur. Furthermore, public relations is an opening for the community's desire to advance education by communicating input to schools so that schools can effectively fix the gaps that appear for the continuity and smooth running of the educational process.

Partnership or cooperation is also included in positive habituation, as expressed by Stephen Covey's theory; positive cooperation, when carried out continuously, will positively impact both parties. Here are some of the

environmental participants, better known as cooperation partners, in the implementation of the organizational culture of spiritual communication in the institution of RA Al-Azhar:

Community Leader Partners

Community leader partners are individuals or groups that act as partners or allies for community leaders to achieve specific goals (Astuti & Aziz, 2019). These partners act as supporters, facilitators, and collaborators in various activities or initiatives carried out by community leaders. Based on information from several informants, namely KH-2 and AM-7, about organizational culture, spiritual communication of the RA Al-Azhar institution involves community leaders and partners such as religious leaders who are occasionally invited to fill the cult for teachers, guardians of students, and students. Community Leader Partners are usually carried out twice a year with the term mini recitation as stated in the activity table. The mini-study brought speakers involving religious people within the Al-Azhar RA institution.

Parent Partner

The involvement of parents has a vital role in the progress of education so that students can provide emotional support and motivation so that the expected goals are more accessible to achieve (Alfina & Anwar, 2020). One of the strategies institutions use in building an organizational culture of spiritual communication is partnership with parents. According to Suhendro (2020), the involvement of parents is the initial foundation that can influence students to do everything. The institution formed a parents' association with various planned and structured programs, including cultural programs, spiritual communication organizations, neatly arranged structural patterns by forming a chairperson, secretary, and treasurer, in the formation of the RA Al-Azhar group, also gave decrees to all administrators with their respective duties. Some of the primary duties that have been running involving the community include: The group is responsible for planning and managing activities outside KBM (final class graduation events, art performances, parades, and Out Bond); The group is responsible for planning and managing activities outside KBM (final class graduation events, art performances, parades, and Out Bond); the group also has the responsibility to cultivate spiritual organizations both at home and at school, especially in mentoring students.

In improving cultural cooperation and spiritual communication organizations, the institution also provides training to all parents by involving the management of the Al-Azhar RA community through training, seminars, and workshops. Parents will understand the stimulation and the right way to accompany students by attending training or workshops on spiritual organizational culture. With the interweaving of environmental participation contributed by parents, the institution has a solid partner in realizing its vision and mission.

One of the MZ-6 parents expressed this, stating that we are very proud and enthusiastic to contribute directly to advancing the RA Al-Azhar school. We have been given more trust by the principal and all school components to participate in several school activities, especially in the field of religious assistance to children,

so that we can find out the extent of our children's development in carrying out education in this institution and find the best solution to stimulate the development of our children through cooperation carried out by teachers and parents.

Parents actively involved in their children's education can help monitor their learning progress (Rahayu, 2020). The involvement of parents in the advancement of education benefits children and has a positive impact on the education system as a whole. With the active involvement of parents, education can be more effective, relevant, and supportive of children's holistic development.

Actively engaging in a culture of spiritual communication, RA Al Azhar creates an ecosystem that supports students' spiritual growth and understanding of religious values. Participation from different parties helps enrich perspectives and provide the necessary inspiration for their spiritual development.

Program Evaluation

The next step in seeing the program's success is to improve the program by evaluating the implementation of spiritual communication organizational cultural techniques (Aziizah & Suwadi, 2021). Evaluation is applied by looking at inequalities that need to be corrected or maximized (Mahirah, 2017). This evaluation is a stage of improvement in making decisions that use measurement results and refer to predetermined goals (Ekawati & Iriani, 2020; Maisaro et al., 2018). Evaluation in the culture of spiritual communication at RA Al Azhar is a critical process to ensure the effectiveness and appropriateness of the efforts made to shape and maintain the spiritual dimension of students. Evaluation helps identify success areas for improvement and provides better insight into the resulting impact.

It was conveyed by IW-1, one of the informants, that the evaluation activities carried out on applying the organizational culture of spiritual communication in RA Al-Azhar were to improve cultural techniques that have been running, religious programs, and increasing the competence of institutional components. From the results of the evaluation, there are indeed several aspects that must be improved, such as the completeness of the facilities and infrastructure used by teachers and students, so that this becomes a joint study to find the right solution for the success of the program according to the vision and mission.

It was also emphasized by one of the FAY-4 teachers who said that by conducting an evaluation, the institution was able to see the advantages and weaknesses of the institution in implementing the spiritual communication organizational culture program; the evaluation was carried out twice a semester which was supervised directly by the principal. In the evaluation activities, two components were found, namely the advantages and weaknesses of the institution in accommodating the organizational culture program of spiritual communication; in terms of excellence, the institution has human resources who are competent enough in the spiritual field so that the school component is ready to implement the spiritual organizational culture. However, in the financial field, the institution still needs help meeting its needs. So, the institution needs to conduct a continuous evaluation in order to achieve its vision and mission.

Based on observations, several evaluations were found by the institution, including participation monitoring and the extent of participation of students, parents, teachers, and the surrounding environment in spiritual communication activities. Through questions or exams related to religious values and spirituality, evaluation can measure how students understand and apply religious teachings in daily life. Assessment of changes in attitudes and behaviour of students after engaging in spiritual communication activities. Analysis of long-term effects, observing the cultural impact of spiritual communication on student development in the next few years. Interview students, parents, teachers, and other involved parties to get feedback on their experiences in the culture of spiritual communication.

The form of evaluation that has been determined on the current program can help the institution see the advantages and inequalities that need to be addressed so that the institution more easily classifies the needs and efforts needed to improve the quality of the program that has been running.

CONCLUSION

School principals play a crucial role in creating an inspiring educational environment, particularly in early childhood education. They are responsible for fostering a positive organizational culture based on spiritual values. Early childhood education encompasses not only academic aspects but also the development of character, ethics, and spirituality. The head of RA Al-Azhar has implemented innovative strategies to enhance students' morality. The research concludes that RA Al-Azhar's strategy in cultivating a spiritual organization involves planning spiritual communication, implementing routine spiritual activities, engaging the community, and conducting program evaluations. The program has positive implications, enhancing education quality, school branding, and parent interest. However, its implementation may vary across educational institutions due to differing strengths and weaknesses.

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