

Empowering Voices from Pesantren: The Emergence of Female Spiritual Leadership in Indonesia

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Abstract:

This research analyses women's spiritual leadership in building commitment in Islamic boarding schools. This is based on the basic assumption that women are considered unfit to be leaders because of gender aspects. This research uses a qualitative phenomenological approach. The data collection technique uses in-depth interviews, observation and documentation. Data analysis is carried out during data collection and after completing data collection within a certain period using data reduction techniques, data presentation, data verification and concluding. The research results show that the spiritual leadership of women displayed in Islamic boarding schools includes vision (short and long-term views), altruistic love (harmonious organizational culture), hope/faith (the expectations that underlie the vision and mission), calling (the soul's call for change), and membership (the need to be respected and understood). This research provides implications regarding the importance of supporting spiritual leadership in Islamic boarding schools through the development of vision, a harmonious culture, firm hope, a call for change, and a sense of belonging to strengthen women's role as influential spiritual leaders.

Keywords: *Leadership, Spiritual, Women, Vision*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang kepemimpinan spiritual perempuan dalam membangun komitmen di pondok pesantren. Hal ini didasarkan pada asumsi dasar bahwa perempuan dianggap tidak layak menjadi pemimpin karena aspek gender. Penelitian ini menggunakan pendekatan kualitatif jenis fenomenologi. Teknik pengumpulan datanya menggunakan wawancara mendalam, observasi dan dokumentasi. Analisis datanya dilakukan pada saat pengumpulan data, dan setelah selesai pengumpulan data dalam periode tertentu dengan teknik reduksi data, penyajian data, verifikasi data dan penarikan Kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan spiritual perempuan yang ditampilkan di pesantren meliputi; vision (pandangan jangka pendek dan panjang), altruistic love (budaya organisasi harmonis), hope/faith (pengharapan yang mendasari visi dan misi), calling (panggilan jiwa untuk perubahan), dan membership (kebutuhan dihargai dan dimengerti). Penelitian ini memberikan implikasi tentang pentingnya mendukung kepemimpinan spiritual di pesantren melalui pengembangan visi, budaya harmonis, harapan yang kuat, panggilan untuk perubahan, dan rasa memiliki, guna memperkuat peran perempuan sebagai pemimpin spiritual yang berpengaruh.

Kata Kunci: *Kepemimpinan, Spritual, Perempuan, Visi*

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INTRODUCTION

Islamic boarding schools are referred to as Islamic educational institutions because their education system is based on life values originating from the basic teachings of Islam, which are contextually adapted to the social realities of society (Iqbal, 2022; Apriliansi & Justitia, 2021). Combining these two sources of values reflects the lifestyle and goal-setting developed by Islamic boarding schools. Islamic boarding schools are traditional Islamic educational institutions that study, understand, appreciate, and practice the teachings (Mawahib & Sunoko, 2022; Roqib, 2021; Fakhrurrazi et al., 2021).

The existence of Islamic boarding schools, which still exist today, cannot be separated from the public's belief as a place to learn religious knowledge and a place to instil various morals and noble values taught by Islam (Masturin, 2022; Ginanjar et al., 2024). In fact, in its development, Islamic boarding schools are not only a place to learn religious knowledge, but Islamic boarding schools can integrate it with scientific developments that align with the demands of the times (Martono, 2023; Aziz et al., 2021).

The discourse on gender equality is still debated among Islamic boarding schools (Lopes et al., 2021; Latif & Hafid, 2021). These socialization efforts often encounter resistance from several Islamic boarding school circles (Berkah & Zamroni, 2023). This is due to the assumption that this discourse is a developing Western product and does not follow Islamic teachings (Nasikhin & Shodiq, 2021). As a result, the majority of Islamic boarding schools, especially those on the island of Java, still maintain traditional gender values, which are primarily based on the interpretations of previous *ulama*.

Psychologically, men and women are different in their leadership. These psychological differences impact mental differences, attitudes, and behaviour (Eagly & Revelle, 2022; Rodriguez-Besteiro et al., 2021). Leadership is the leader's mindset and behaviour influencing followers (Matthews et al., 2021; London & Sherman, 2021). However, these differences should not be used to identify women in leadership (Pullen & Vachhani, 2021). For women, many possibilities must be explored and empowered, not left to chance or considered unimportant (Andriani et al., 2022). The potential of women will change women's civilization and even human civilization. Despite the restrictions placed on women, there is great potential for empowerment (Pradana & Ruastiti, 2022). However, in general, women are described as emotional, submissive, passive, subjective, poor in mathematics, weak, physically weak, and have a low sex drive.

Apart from its development, it is estimated that since the early 1990s, Islamic boarding school leadership, especially in Java, has always been synonymous with masculine leadership. However, recently, female scientists have emerged who play a significant role in regulation and development (Lopes et al., 2021). Quite a few of them did not become socio-political leadership figures on a larger scale, one of whom was played by Nyai Nafisah Sahal. In Java, women played vital roles, including Nyai Mahshuna, Nyai Lily Norkholida from Kediri, Nyai Ummu Salma from Jombang, and Nyai Hasbiya Hamid from Malang. Nyai

Mahshunah and several family members collectively lead the Syafiiyah Salafiyah Islamic Boarding School.

Likewise, many female figures lead Islamic boarding schools on Java, on the island of Sumatra, and especially in Aceh Province. In Aceh Besar, for example, there are two well-known figures in office currently, Tgk Lailan from Dayah Raudlatut Talibah and Tgk Rahimun from Dayah Ar-Rahmah. From Bireun Regency, a woman is active in leading Dayah, Umi Nurhayati, the founder of Balee Semeubeut, which has been running for over ten years. Apart from these figures, women play other prominent roles in Aceh, such as Umi Hanisah, Umi Walidah Marhamah, and Umi Rabi'ah.

Emerging female leadership in Islamic boarding schools has attracted the attention of academics who have studied it. So much research has been produced, including that conducted by Istiqlaliyani (2022) examining Nyai Hj. Masriyah Amva from her leadership in developing Islamic boarding school institutions. Furthermore, in their scientific publication, Rozi (2021) explained Nyai's leadership in maintaining yellow book studies at Ma'had Aly Nurul Jadid Probolinggo. In contrast to Sholikhah et al. (2022), a scientific publication concluded that Mrs. Nyai Hj. Lathifah Masruh is a multi-dimensional leader. The other study (Samsu et al., 2021) found that the leadership models of the three "Nyai" positively impacted and supported the activities and programs of the pesantren. It recommends adopting these leadership models to empower the pesantren community.

Of the several studies on women's leadership in Islamic boarding schools, this is the first time anyone has studied the aspect of spiritual leadership carried out by women. This article will explain the spiritual leadership played by Nyai Hj. R.A. Siti Bakhriyah, the head of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School, is one of the prominent Islamic boarding schools that has shown its development under her leadership.

RESEARCH METHODS

This research uses a descriptive qualitative approach. Descriptively, what is meant here is that this research explores or photographs the social situation in a comprehensive and in-depth manner regarding the phenomenon of women's spiritual leadership at the Nurul Iman Sebapo Islamic Boarding School. Then this research also focuses on social phenomena, providing information in the form of feelings and perceptions from participants (Williams, 2021). The descriptive approach in this research was developed from phenomenological philosophy because it aims to explain the experiences a person experiences in their life, including their interactions with others.

Data collection was carried out through observation, interviews, and documentation. The research subjects were determined using a purposive sampling technique, which considers certain criteria in accordance with the research objectives. Thus, the subject of this research is Nyai Hj's leadership. R.A. Siti Bakhriyah as head of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School.

Data analysis is carried out during data collection and after completing data collection within a certain period using data reduction techniques, data presentation, data verification, and drawing conclusions. Trustworthiness with extended participation techniques, accuracy of observation, data triangulation, and consultation with experts and colleagues.

RESULTS AND DISCUSSIONS

The research started from the theory of spiritual leadership by Allen and Fry (2023), where spiritual leadership has several indicators: First, Vision. This indicator motivates one to make a change to achieve the desired goal. This vision has three functions: 1) clarifying the general direction of a change, 2) simplifying various decisions in more detail, and 3) helping more quickly and efficiently coordinate the actions or opinions of different people so that the goals of an organization can be achieved. Second, Hope/ faith is a hope or belief that can be used to believe in each individual in the process of achieving the goals, vision, and mission of an organization that is led. Third, Altruistic Love. It is an attitude or a concern to be given to oneself and others. Fourth, it means/calls. A belief in something he does is essential, meaningful, and meaningful to him. Fifth, Membership. Participating directly in the institution will make the organisation's members feel appreciated for all their work. Paying attention to the above theory, it can be concluded that spiritual leadership can be formed in the leader if the leader has a vision, hope/faith, altruistic love, meaning/calling, and membership.

In this study, the author examines the phenomenon of the presence of women's spiritual leadership in Islamic educational institutions, especially Islamic boarding schools, which can positively contribute to the implementation of Islamic boarding schools. The position of women in carrying out leadership functions is no longer underestimated as something taboo and not commensurate with men. The phenomenon of thinking about women considered not commensurate with men regarding becoming leaders, can be refuted by the birth of pesantren leaders among women. Women who have led Islamic boarding schools, commonly called Nyai, show evidence that women can also show their leadership roles in Islamic boarding schools with their leadership characteristics.

The leadership highlighted in this study is women's spiritual leadership at the Nurul Iman Sebapo Islamic Boarding School. Looking at spiritual leadership, this section describes several indicators, namely, vision, which is the view and formulation of goals that an organization wants to achieve in the short and long term; Altruistic love is an image of the culture of an organization in the form of feelings of wholeness, harmony, welfare through attention, care and appreciation for oneself and others; hope/faith is the desire for a fulfilled hope and is the basis for the establishment of the vision, goals, and missions of the organization that will be fulfilled; Calling is an extraordinary soul call to gain meaning and purpose in life in making a change by serving others; and membership is the basic need to be understood and appreciated.

Vision

The development process of the Nurul Iman Sebapo Muaro Jambi Islamic Boarding School is inseparable from Nyai Hj's leadership. RA. Siti Bakhriyah is formulating the institution's vision and mission, which determines the direction of pesantren development. In formulating the president's vision and mission, he is classified as a visionary and democratic leader. He has foresight and can read the various potentials that exist and manage them with the right strategies. In addition, he involved his members and was very open to input in formulating the pesantren's vision and mission.

In formulating the vision and mission of the pesantren, he firmly and straightforwardly gave his ideas, ideas, and thoughts to be developed by his members in a meeting at the pesantren. He and the members discussed the ideas until they were formulated into the vision and mission of the pesantren. The discussion examined and analyzed the institution's strengths, weaknesses, opportunities, and challenges in realizing Sang Nyai's ideas and thoughts. Thus, it is hoped that all members can operationalize the formulated vision and mission well.

The vision of the Islamic boarding school that was formulated originated from the idea that was the result of Sang Nyai's thinking in attaching importance to religion as the basis and pillar of life in this world and the hereafter, as well as the basis of law in facing the changing times from time to time. He thought this during his trip while pursuing religious education at one of his parents' family's Islamic boarding schools. Then, he also observed the changes that continue to occur in the community so that he felt called to his soul to establish and become the leader of the Nurul Iman Sebapo Islamic Boarding School.

Nyai also explained that the vision of the Nurul Iman Sebapo Islamic boarding school was formulated by paying attention to and predicting the state of the times in the future. His goal as a pesantren leader is to motivate the community to use religious science and modern science as a reference and underlying knowledge and as a guide for his students' life goals in responding to challenges and needs in the future.

Leadership of Nyai Hj. RA. Bakhriyah is motivated from within himself to become a person who benefits society, especially regarding religious development. The interview results show that his desire to lead the pesantren began from his dream of becoming a religious teacher and developing Islamic education for all ummah. So he felt called to establish and lead the pesantren so he could share religious knowledge by preaching wherever he was. Motivation fosters self-confidence, which makes the strength and spirit of leadership pour into his personality values. Then, in the end, the encouragement realized that he had achieved his goal of establishing the pesantren.

In his leadership, Nyai had a policy of delegating authority to its members. He must also be more careful in using his authority to run and oversee the president's vision because the risks and consequences impact him and the pesantren leads. The formulated vision of the pesantren can describe the organisation's journey because, over time, the development of the pesantren describes the achievements of realizing the vision.

The vision that he has formulated seeks to produce students who will become an Islamic generation (faithful, pious, moral, knowledgeable, and Aaliyah) with a global perspective, intelligence, innovation, and skill. In this vision, it can be understood that the vision formulated through her leadership as a woman can balance the teaching of religious science and modern sciences (Wijaya et al., 2021) because pesantren must be able to adjust the content of the curriculum to include all subjects to provide the students with knowledge in the future. Therefore, the development of the Nurul Iman Sebapo Islamic Boarding School must continue to be in the process so that it can run to the vision set by the pesantren from time to time by all its needs.

The curriculum of the Nurul Iman Sebapo Islamic Boarding School combines various modern sciences that aim to form a generation of Islamic students in various fields. The curriculum also hopes that the alums of the Nurul Iman Sebapo Islamic Boarding School will be able to become a good example and become a reliable generation in various fields such as social, cultural, economic, educational, technological, and even more so in the field of religion.

In its development, the Nurul Iman Sebapo Islamic Boarding School has a long-term goal to make the Islamic boarding school an international Islamic religious education institution. The researcher's observations regarding the long-term vision show that Nyai's leadership can also make the pesantren the most advanced forum and the mamikili of adequate facilities the students need. Meanwhile, the short-term vision of the pesantren to organize Islamic religious education for the study of the Quran, hadith, tafsir, nahwu, akhlaq, monotheism, and other modern sciences that can create a generation of Muslims who are intelligent and highly educated and able to face various challenges and obstacles from time to time professionally, have faith, piety and have a humble soul to carry out their da'wah to all human beings.

Altruistic Love

Altruistic love owned by Nyai Hj. RA. Siti Bakhriyah, as a leader at the Nurul Iman Sebapo Islamic Boarding School, shows that she is a leader who has good inner qualities. This can strengthen his intrinsic motivation and give birth to good self-control, especially related to his interaction with many people in their leadership process. In addition, it can also increase concern for yourself and others.

In carrying out his spiritual leadership, Nyai Hj. RA. Siti Bakhriyah, as an ordinary person, indeed cannot be separated from worldly affairs. However, he also kept these worldly affairs from interfering with his leadership process. Therefore, he delegates worldly affairs to certain trusted people who can be responsible for the mandate he gives. He did this so that he could focus and be totally in taking care of the pesantren and the people.

In addition to focusing and totality in leading the pesantren, self-control is essential because he interacts with many internal and external parties, which more or less must have the potential to cause problems. Regarding self-control, he always tries to get closer to Allah by doing dhikr, prayers, and tahajud prayers – all of this he did when facing problems related to personal and pesantren. Then, in such conditions, he often conducts gatherings with figures believed to be able

to provide solutions, inputs, and suggestions. In addition to personal self-control, he did not forget to maintain the inner life of his members by regularly programming recitation and dhikr activities. The activity aims to strengthen spirituality, friendship, and its members' emotional bonds and provide motivation in preaching through Islamic boarding schools.

After the effort to debrief and coach the members was carried out, he felt it was essential to facilitate his members so that they could work by the vision of the pesantren that had been set. In addition to involving the members in the formulation of the pesantren's vision, in the process of achieving the vision, he arranges the duties and functions of each member according to the needs of the pesantren's vision. In carrying out the duties and functions of its members, he regularly schedules meetings with all members to conduct joint evaluations related to the achievement of the vision and discuss existing problems and obstacles related to the achievement of the vision. Thus, the members will grow in togetherness, awareness, and responsibility to achieve the vision (Maksum et al., 2021).

Harmony with and between all members is indispensable for success in achieving the vision of a pesantren. To create harmony with and between members, he, as the leader of the pesantren, routinely gathers his members in a forum with family nuances, where in the forum, he arouses the members' emotions so that they indirectly create harmony. It can be concluded that to create harmony among members is very important for their existence in the pesantren. He also said that communication to create harmony is very important and allows leaders to interact with members.

As a leader, in addition to the need to create harmony, she also pays attention to the welfare of all his allies. Through the institutional management of the pesantren, he strives to meet his members' personal and financial needs, such as food and board needs. Regarding the need for a board (residence), she provides housing whose payment system can be paid in instalments with the total selling value below the average selling value in general. In addition, he also provides honorariums by considering the needs of his members in general but still paying attention to the entrusted workload. His attention to the members is not only on their welfare but the inner aspect, which does not go unnoticed. She instilled religious values in all his members by making himself a good example, hoping that he could set an example for each member. In addition, the cultivation of religious values is carried out by delivering religious materials in meetings with members both formally and informally.

Hope/Faith

Nyai Hj. RA. Siti Bakhriyah, leading the Nurul Iman Sebapo Islamic Boarding School, has motivation and enthusiasm and hopes to develop the institution she leads. He has the confidence to be able to achieve the vision of the pesantren that has been set because he has capital in the form of a firm determination, very steady faith, and a soul that never gives up, and is supported by having excellent members to cooperate in advancing the Nurul Iman Sebapo Islamic Boarding School. According to him, realizing the vision of the pesantren is

is very important because it is the hope of all its members and the wider community.

Creating a solid team in management requires hard effort and seriousness from the leadership in terms of convincing and realizing the various expectations of its members. Because every member rationally has expectations for the institution to which they work or devote themselves. Strengthening the members' confidence in devoting themselves to the pesantren, Nyai Hj. RA. Siti Bakhriyah, as the leader, always motivates them to be together when preaching through Islamic boarding schools. Because self-devotion in pesantren is a form of da'wah and jihad in the way of Allah SWT. Then, to fulfil the members' expectations, he always tries to ensure their well-being. The welfare fulfilment in question is providing a decent salary/honorarium based on their workload, providing daily consumption assistance to them and their families, providing homeownership assistance, and assisting those not binding and conditional.

In the interview, he also said that pesantren is like a house with a large family. His sense of family and togetherness grew among his members like a family. He hopes all his members can have a prosperous life in terms of clothing, food, and boards and their children's education, which they are trying to fulfil. He hopes that his role as a leader of the pesantren can provide comfort for all its members. *Pesantren* is an educational forum that must provide excellent and maximum service to students, members, and the community.

In carrying out his duties as a leader of Nyai Hj. RA. Siti Bakhriyah is responsible for controlling and developing the organization. To support the process of controlling and developing the pesantren institution he leads, he must constantly update his knowledge of the pesantren world. This is because it is essential to help improve the quality of management for the progress of the Nurul Iman Sebapo Islamic Boarding School.

Islamic boarding schools have a critical position and cannot be separated from the dynamics of the lives of Muslims (Arifin, 2022; Supriyanto et al., 2022). Islamic boarding schools have a significant and strategic role in the nation's civilization. Therefore, pesantren must be able to see the reality related to the global changes that occur and be able to act and respond appropriately. Islamic boarding schools must be able to respond to all problems wisely and wisely. One of the essential things that must be adequately addressed is related to the leadership pattern in Islamic boarding schools.

In an interview with Nyai Hj. RA. Siti Bakhriyah said that the efforts made for the development of the pesantren were to involve all members in planning the development of the pesantren and the strategies that would be carried out so that the pesantren development process could be carried out clearly and in a targeted manner. He also said that the strategic steps that will be taken for the development of Islamic boarding schools must be kept from the ideas and thoughts of its members. The involvement of all the ideas of its members is always deliberated so that the development of the pesantren runs as expected.

The growth of trust and confidence from the members is inseparable from deliberating and discussing with them, socializing and communicating, interacting in cooperation, exchanging ideas or opinions, and so on, as explained

by Nyai Hj. RA. Siti Bakhriyah, as the leader, has trust in its members. Because giving trust to members is very important in generating their motivation to be more enthusiastic in the management and development of the pesantren so that all the desired expectations can achieve the desired goals and expectations, he also said, based on the results of the evaluation so far, the performance of the members has achieved the short-term goals of the pesantren that have been set together.

Calling

The characteristics of calling, according to Fry: (1) The work done is essential to him. (2) The work done can bring a positive change in life. (3) Personal work activities mean a lot to him. Leadership emphasizes the internal and external aspects. The internal aspects are psychiatry and spirituality, such as personal growth, life goals, and the meaning of life. The external aspects are innovation, performance, and competence. In summary, the external aspect is the hard core of leadership, while the internal aspect is the soft core. Nyai Hj. RA. Siti Bakhriyah explained that she felt called to preach in the area where the pesantren was established because the condition of the local community was classified as a layman from religious knowledge and its practice. In addition, he is very determined to preach wherever he is.

There are various ways to build the members' work motivation so that they are more enthusiastic about completing all the tasks and responsibilities that the pesantren leaders have carried out. The results of the interview with Nyai Hj. RA. Siti Bakhriyah explained that her attitude to motivating herself is always to remember her strong determination to preach wherever she is. As for motivating his members, he always conveys and transmits his da'wah motivation to them both in formal and informal forums.

Being an essential part of pesantren is a unique potential in carrying out the holy mission of Allah SWT because the side of the call is a series of unity messages that direct human personality in establishing a good relationship with Allah SWT, nature, and the environment. Establishing this relationship will become a definite reality in human life when the unity of the mission and the message of God in question must be conveyed in a wise, wise, and wise way.

The primary role of leaders in the development of Islamic boarding schools is a form of responsibility that must also be fulfilled so that, in the process, it will be an essential force in the context of its management and effectiveness to achieve success (Ijah et al., 2021; Ariatin et al., 2022). The existence of leaders is an essential domain in Islamic boarding schools. He is a leader advisor who is the central figure in the pesantren environment engaged in education. As the central figure in educational institutions, it is very much required to understand and master educational practices, especially learning activities. Nyai Hj. RA. Siti Bakhriyah, as the primary leader, can teach thanks to her ideals to become a teacher and her experience, further improving her teaching competence. This can be seen in his passion when he learns with students daily, especially when learning the Quran. Likewise, the students who participated in learning with him looked enthusiastic.

The success of Nyai Hj. RA. Siti Bakhriyah's leadership and learning activities are inseparable from her communication skills with all components of the pesantren and the community. He stated that he had good communication

skills with his members. On several occasions, he communicates with members and students warmly to create a family atmosphere between them. He also uses an emotional communication approach to make members, students, and the community comfortable.

The empower team emphasizes trust with the assumption that the values embraced by the members will be in line with the needs and goals of the development of the Nurul Iman Sebapo Islamic boarding school. Nyai Hj. Raden Ayu Siti Bakhriyah added that, in particular, the empower team strives to make its members responsible for something they do. He also said that he has pretty good technical skills in team empowerment. He uses a family approach to empower members. This means he conditioned all his members to be like a family with strong emotional bonds. Thus, it will be easier for him to empower his members.

Membership

Nyai Hj. RA. Siti Bakhriyah's emotional stability as a pesantren leader can be said to be stable. However, under certain conditions, anger can sometimes be uncontrollable, which results in dealing with its members with anger. He was aware of his anger, even though some of its members had family relationships, such as children and mothers, brothers and sisters, and nephews.

Then, in his leadership process, he always tries to showcase the achievements and performance of his members, including the students. This is done as a form of appreciation for its members so that they are more enthusiastic and motivated and can participate actively in the development of Islamic boarding school institutions. His appreciation is sometimes in the form of an award certificate; sometimes, it is also in the form of scholarships and funding for the Umrah pilgrimage.

Then, when building social relationships with his members, he always gives and creates a sense of kinship with everyone. In addition to creating a family atmosphere in every activity involving its members, he communicates with family nuances and participates in informal meetings. She positions herself as a mother to her children to create a quality family emotional bond that will ultimately impact the pesantren institution.

The interview results stated that he created a sense of family in various ways. In addition to creating a family atmosphere in every activity involving all members of the pesantren, he always fosters a sense of ownership towards the institution so that he hopes they can contribute to advancing the pesantren.

In addition, he pays attention to the attitude of mutual understanding with and between its members. This is done by implementing openness management for all its members. In addition, he also applies a sense of family to all his members to avoid a sense of disloyalty between fellow members and to foster mutual understanding. Furthermore, he explained that creating a sense of family could foster a strong sense of membership. In essence, having a sense of membership will foster a sense of belonging to Islamic boarding schools. He hopes mutual respect and appreciation for each other will advance all activities to develop pesantren.

CONCLUSION

Spiritual leadership, played by Nyai Hj. R.A. Siti Bakhriyah is so dominant in her. With all his potential and experiences he has gone through, there is an awareness that he, as a creature of Allah SWT, must be able to understand his position before Him and the purpose of his creation in front of His fellow creatures. On that basis, it gives energy to do more and motivates people to serve the community. His spiritual leadership is due to the process passed both consciously and unconsciously. In addition, educational background, experience, and environmental/community demands. However, genetic factors also cause it, although it is not dominant.

These findings allow future research to investigate the multifaceted development of spiritual leadership by examining the conscious and unconscious processes involved, the impact of educational background and societal demands, and the role of genetic factors. Comparative studies of different cultural contexts and longitudinal analyses can provide deeper insights into the dynamics of spiritual leadership.

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