



BUILDING STRUCTURAL AWARENESS THROUGH SPIRITUAL LEADERSHIP: A CASE STUDY IN THE EDUCATIONAL ENVIRONMENT

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Abstract:

This study aims to analyze how spiritual leadership is implemented at MAN 1 Bondowoso and its impact on structural awareness among students and staff. Spiritual leadership, which emphasizes values such as honesty, justice, and compassion, is applied by the principal in daily management as well as in various religious and social activities. This study uses a qualitative approach with a case study method, involving participatory observation, in-depth interviews, and document analysis. The results of the research show that the implementation of spiritual leadership at MAN 1 Bondowoso has successfully increased social awareness, environmental consciousness, and attention to the academic needs of students. Programs such as community service, school greening, and personal academic guidance have become integral parts of the school culture. Despite challenges such as resistance from some parties, solutions through ongoing training and socialization have proven effective. In conclusion, spiritual leadership at MAN 1 Bondowoso has significantly built structural awareness. The application of spiritual values in school leadership creates a more caring, inclusive, and welfare-oriented environment. Continuous commitment and support from the entire school community are needed to overcome challenges and sustain these positive impacts.

Keywords: *Kepedulian Struktural, Kepemimpinan, Spiritual*

INTRODUCTION

This study is conducted due to the researcher's interest in the performance of MAN 01 Bondowoso, which has successfully managed effective leadership. This leadership aims to create positive outcomes in both structural areas and the conducive school environment, as well as fostering disciplined students. In the preliminary research conducted, the researcher found that MAN 01 Bondowoso: 1) implements a spiritual leadership method, 2) has a clear orientation in character-building efforts, and 3) actualizes the principles of tasamuh (generosity), tolerance, and brotherhood among both the structural staff and students. Here are the explanations of these three points. First, MAN 01 Bondowoso implements a spiritual leadership method. Spirituality at work is defined as a series of transcendent life experiences that enhance character. The meaning of spirituality is universal and not linked to any particular religion. It is the essence of the relationship between an individual's spirit and soul with the Holy, the Source of Truth, or God, and how it is applied to everyone. Thus, workplace spirituality is not about religion or replacing religion, nor is it about inviting people to follow a specific belief system (Irma, 2021). Rather, it is about understanding workers as spiritual beings whose souls need nourishment at work, experiencing a sense of purpose and meaning in their jobs, and feeling connected to others and the community

at work. This necessitates a new leadership style, namely spiritual leadership. Spiritual leadership involves values, attitudes, and behaviors that a leader possesses to intrinsically motivate themselves and others (Hanum & Annas, 2019). The movement of spirituality at work relates to the traditions of values associated with religion, which are commonly observed in religious environments but not in classical organizations and management. Spiritual leadership is essential for fostering spirituality among workers. The spiritual domain is an integral part of leadership. Workplace spirituality is characterized by cooperative, responsible, fair attitudes, and earnestness that underpin every individual's activities within an organization. These attitudes are linked to job satisfaction, reflecting how someone feels about their job, evident in positive attitudes towards their work and everything encountered in their work environment (Mundiri, 2017). When someone achieves job satisfaction, they strive to innovate for advancement, aiming for higher achievements. Job satisfaction influences the value of appreciation, with higher job satisfaction predicting job performance. Second, MAN 01 Bondowoso has a clear orientation in realizing character-building efforts, as reflected in its vision: "to create a generation with character and high dedication." A person of character has strong principles and independence to face globalization and make decisions without negative emotional support. Third, MAN 01 Bondowoso actualizes the principles of *tasamuh* (generosity), tolerance, and brotherhood among both the structural staff and students. This means that activities at MAN 01 Bondowoso emphasize generosity, tolerance, and strong bonds of brotherhood. The principal creates an environment where both the structural staff and students feel meaningful within the school. Students feel their presence is accepted, appreciated, and desired by both the structural staff and fellow learners.

From several field observations and interviews with participants, the researcher found the use of spiritual leadership methods as the primary reference in school development. The principal implements values, attitudes, and behaviors needed to intrinsically motivate themselves and others, achieving spiritual survival through calling and membership, creating vision and value harmony through individual, empowered team, and organizational levels, ultimately enhancing not only psychological well-being but also organizational commitment. Calling is defined by House & Kerr in Fry as an extraordinary call to find meaning and purpose in life through serving others. The term calling has long been used to define the characteristics of a professional. Professionals generally have specific skills in body language, ethical science in customer service, an obligation to maintain their profession, commitment to their field, dedication to their work, and strong career commitment. William in Fry defines membership as a basic human need, the desire to be understood and appreciated. Feeling understood and appreciated is crucial in reciprocal relationships and social interactions. Calling and membership bring about two things. First, uniting the vision among organization members through a sense of calling in their lives, making it more meaningful and driving change, with calling being about serving others to find meaning and purpose. For example, previously negligent teachers become more diligent and disciplined, spreading positive energy to other staff and students. The principal builds intense communication with teachers and students. "He usually arrives earlier and greets teachers or students who come afterward (Ms. Novi, class X teacher)." Second, fostering an organizational culture based on altruistic love where leaders and followers genuinely care, pay attention to, and respect each other, fostering a sense of membership. Membership refers to familial relationships and social interactions. For example, the principal routinely visits teachers or students who are absent due to illness and builds good communication with parents, making them feel recognized and accepted by him" (Ghofur, class X student).

The observations mentioned above indicate that the implementation of spiritual leadership methods is actualized in various school activities, in both structural spaces and classrooms. Humility is a value that reflects humanistic relationships within the school environment (Fahyuni et al., 2020). Based on the preliminary study and literature review, the researcher is interested in conducting a more in-depth study to

fully understand the various factors related to achieving a conducive environment and the obedience of the structural staff and students. This research has two characteristics (Mundiri, 2017). First, it uses a qualitative phenomenological approach, where the researcher attempts to capture the experiences and social realities observed at the research site and record the subjective meanings of participants' experiences and social realities. Second, this research aims to record and describe the existence and benefits of the leadership model utilized by the leadership in performing their primary duties and functions at MAN 01 Bondowoso.

RESEARCH METHODS

This research is a qualitative descriptive study of the case study type. A case study in this research involves an in-depth investigation of an individual, a group, an organization, a program, etc., over a specific period. This type of descriptive research aims to explore and describe social realities, depicting various variables related to the problem and the units being studied (Zellatifanny & Mudjiyanto, 2018). The purpose of this research is to provide an overview of building structural awareness through spiritual leadership: a case study in an educational environment. The research was conducted at a private educational institution, namely MAN 01 Bondowoso.

Information sources were obtained from several informants who have connections to the research location. The sources of information include the head of the madrasa (SH-1), four teachers (MM-2, SM-3, HK-4, I-5), one administrative staff (NM-6), and a parent (FRA-7). In the interviews, the researcher used guided free questions for the respondents. In this context, the researcher related it to Branding Image Based on Local Wisdom. The data collection technique in this study was conducted circularly using three approaches: 1) participant observation; 2) in-depth interviews; and 3) documentation. The data analysis in this study used the Miles and Huberman data analysis model, which includes data reduction, data display, and conclusion drawing (Trisnawati & Sugito, 2020). The collected data sources were analyzed in the form of reduction, then data display, and the final step was drawing conclusions (Gamar, 2019). During the initial stage of data collection, data reduction was carried out in the form of notes, then data display to understand the data, followed by conclusion drawing from the researched data (Rukajat, 2018).

RESULTS AND DISCUSSION

Spirituality

Spirituality is defined as the purpose, intention, motivation, drive, and enthusiasm in doing something. Spirituality is a complex concept involving an individual's truth in their life. It is an internal principle or concept that originates within an individual (Siahaan & Pane, 2021). Robbins and Timothy state that workplace spirituality is not related to religion, God, or theology. Instead, it acknowledges that people have an inner life that is nurtured by meaningful work within a community context. Therefore, the meaning of spirituality in the workplace closely relates to the Kaizen theory, which focuses on process improvement and enhancement rather than achieving specific results (Gamar, 2019). Aburdene argues that the main goal of managing an organization with spiritual values (including fulfilling employees' needs for spirit and life meaning, reevaluating values, morals, goodness, and ease of finding spiritual values) is to address contemporary issues and develop spiritual life.

Spiritual Leadership

Spiritual leadership involves forming the values, attitudes, and behaviors needed to intrinsically motivate oneself and others, achieving a sense of spiritual survival through calling and membership. This creates vision and value harmony at the individual, empowered team, and organizational levels, ultimately aiding in psychological well-being and organizational commitment. Calling is defined by House & Kerr in Fry as an extraordinary call to find meaning and purpose in life through serving others. The term calling has long been used to define the characteristics of a professional. Professionals generally possess specific skills in body language behavior, ethical knowledge in customer service, an obligation to maintain their profession, commitment to their field, dedication to their work, and strong career commitment (Mahendra & Mujiati, 2018). William in Fry defines membership as a basic human

need, the desire to be understood and appreciated. Feeling understood and appreciated is crucial in reciprocal relationships and social interactions. Calling and membership can bring two things. First, uniting the vision among organization members through the sense of calling in their lives, making life more meaningful and driving change, with calling involving serving others to find meaning and purpose. Second, fostering an organizational culture based on altruistic love, where leaders and followers genuinely care for, pay attention to, and respect one another, fostering a sense of membership. Membership speaks to familial relationships and social interactions (Abu Hasan Agus R, 2023).

Application of Spiritual Leadership at MAN 1 Bondowoso

The principal at MAN 1 Bondowoso implements spiritual leadership by emphasizing Islamic values in every aspect of school management. This is evident from school policies that prioritize honesty, justice, and collective welfare. Moreover, religious activities such as routine religious studies, congregational prayers, and Islamic studies are integral parts of school life. The application of spiritual leadership has positively impacted structural awareness at MAN 1 Bondowoso. Some indicators include (Faisal, 2017)(1). Social Awareness: Students and staff show a high level of care for one another. Social programs such as community service, assistance for underprivileged students, and mutual cooperation activities are part of the school curriculum. (2) Environmental Awareness: Environmental awareness is enhanced through school greening programs, proper waste management, and environmental campaigns involving the entire school community. (3) Academic Awareness: Teachers strive to understand each student's needs and potential, providing personalized guidance and support to help students achieve their best.

The case study at MAN 1 Bondowoso demonstrates that spiritual leadership can be an effective tool for building structural awareness in educational settings. By integrating spiritual values into leadership, schools can create a caring, inclusive, and welfare-oriented culture for the entire school community. However, this implementation requires commitment and support from all related parties to overcome emerging challenges.

CONCLUSION

The case study at MAN 1 Bondowoso shows that the implementation of spiritual leadership has a significant impact on building structural awareness in the educational environment. The school principal and staff, who integrate Islamic values such as honesty, justice, and compassion into their daily management and interactions, create a school culture that is more caring, inclusive, and oriented towards collective well-being. The application of spiritual leadership produces various positive effects, such as increased social awareness among students and staff, higher environmental consciousness, and special attention to students' academic needs. Programs such as social service, school greening, and personal academic guidance are integral parts of efforts to enhance structural awareness. However, challenges remain, including resistance from some parties who may not understand or support this cultural change. To overcome these challenges, training and socialization on the importance of spiritual leadership and regular evaluation of its implementation are crucial. Overall, spiritual leadership has proven to be effective in building structural awareness in the educational environment, provided there is strong commitment and support from the entire school community.

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