e-ISSN: 2656-7997
p-ISSN: 2775-3425

JOURNAL of ASIAN ORIENTATION in THEOLOGY
Vol. 07, No. 02, August 2025: 343 - 372

THE DIRECT INFLUENCE PRINCIPAL LEADERSHIP IMMEDIATELY WITH CONGREGATIONAL SPIRITUALITY FOR STRENGTHENING THE CHARACTER OF TEACHERS AND STUDENTS

Henderikus Dasrimin [a, *]

[a] Universitas Nusa Nipa, Maumere - Indonesia

[*] *dasrimino.carm@gmail.com*

Submitted: 04-12-2024 | Accepted : 11-11-2025

Abstracts:

This research aims to describe the implementation of school principal leadership that is imbued with the spirituality of religious congregations in an effort to strengthen the character of teachers and students. The research method used is a qualitative descriptive approach. The research design used a multi-site study, which was carried out in three Catholic Junior High Schools (in Indonesian it is abbreviated: SMPK), in Malang City, Indonesia. The three schools are SMPK Mardi Wiyata Malang, SMPK Santa Maria 2 Malang, and SMPK Sang Timur Malang. The results of the research show that the implementation of school principal leadership that is imbued with congregational spirituality is developed through a spirituality of a loving heart, a spirituality of the heart that upholds human honor and dignity, and a spirituality of a caring heart. The application of spiritual leadership can have a positive impact on the personal formation of teachers and employees as well as strengthening the character of students.

Keywords:

Spiritual leadership, spirituality of a loving heart, headmaster, Catholic education, spirituality of the heart, character building.

DOI: https://doi.org/10.24071/jaot.v7i2.10629
Web: http://e-journal.usd.ac.id/index.php/JAOT | E: jaot@usd.ac.id

This work is license under CC BY-SA
Creative Common Attribution-ShareAlike 4.0 International License

INTRODUCTION

The goals of national education in Indonesia are based on Law no. 20 of 2003, article 33, is to develop the potential of students to become human beings who believe and are devoted to God, have noble morals and character, are physically and spiritually healthy, have knowledge, are independent, creative, responsible, democratic and love their country. Students are not only expected to have academic intelligence and be skilled in mastering technology, but also need to be directed to have spiritual intelligence, attitude, body, taste and will [1]. In particular, in Catholic schools, students are directed so that apart from developing academic potential, they can also have an integration of faith, culture and life [2].

In order for this educational goal to be achieved, one thing that cannot be ignored is the role of a good and qualified leader [3]. A leader needs to have a combination of a number of skills [4]. A good leader must have an orientation about the future and bring each member he leads to achieve common goals as expected by the organization [5]. In other words, a leader must be able to become an agent of change for the institution he leads.

In relation to education, leadership can be understood as all activities that try to influence other people, both individuals and groups of people, in an educational environment or situation so that they are willing

1 Dasrimin, Imron, and Supriyanto, "Spirituality-Based Character Education Strategic Management."
2 Galioto and Marini, "The Integration of Faith, Culture and Life in Catholic Schools: Keys to Understanding and Pedagogical Orientations."
3 Bush and Middlewood, *Leading and Managing People in Education*; Bush, *Leadership and Management Development in Education*; Everard, Morris, and Wilson, *Effective School Management*.
4 Yukl, *Leadership in Organizations*.
5 Daft, *Organizations and Organization Theory*.

to voluntarily work together to achieve set educational goals [6]. Educational leaders are "culture creators" [7], where the leader's task is to create a culture in the learning process, and is responsible for creating a good organizational culture, so that the school can develop well.

Leadership in schools refers to the leadership of a school principal. Quality schools require principals who demonstrate effective leadership [8]. An effective school principal is an organic component, because whatever resources a school has, they will all be in vain if they are not used effectively and efficiently by a reliable and professional school principal [9]. Several studies have shown that effective school leadership has a significant influence on student attendance, student engagement with school, student academic self-efficacy, staff satisfaction, and teacher performance [10].

Since the Second Vatican Council, the Catholic Church has paid special attention to the field of education in Catholic schools, but initially did not specifically talk about leadership in Catholic schools [11]. The first Church document on Catholic education was The Catholic School [12]. This document emphasizes that schools are institutions for human formation and religiosity where there must be integration between faith, culture and life. Furthermore, the document Lay Catholics in Schools, issued in 1982, emphasized vocational and apostolic education in which it called for the

6 Bafadal et al., "The Competence of Beginner Principals as Instructional Leaders in Primary Schools."
7 Bush and Middlewood, *Leading and Managing People in Education*.
8 Juharyanto et al., "Dominant Leadership of School Principals in the Implementation of Curriculum 2013 in Religious Based School Indonesia"; Bafadal, Sobri, and Nurabadi, "Effective Leadership on Curriculum 2013 Implementation in Religious Based Schools."
9 Bafadal et al., "The Competence of Beginner Principals as Instructional Leaders in Primary Schools."
10 Faizah et al., "The Relationship between Learning Leadership and Teacher Performance: A Correlation Analysis"; Leithwood, "Characteristics of Effective Leadership Networks: A Replication and Extension"; Lunenburg, "Understanding Organizational Culture : A Key Leadership Asset"; Sergiovani, *Leadership: What's in It for Schools?*
11 Friel, "Renewing Spiritual Capital: The National Retreat for Catholic Headteachers and the National School of Formation: The Impact on Catholic Headteachers in the UK."
12 Congregation for Catholic Education, "The Catholic School."

professionalism of Catholic teachers in spiritual and religious formation for Catholic educators. However, this document does not specifically talk about school principals [13].

The next document on Catholic education is The Religious Dimension of Education in a Catholic School. This document is largely concerned with the teaching of religion in Catholic schools and on the formation of teachers. Nor does this document speak specifically to leadership in Catholic schools [14]. Several years later, the document Educating Together in Catholic Schools was published, emphasizing the importance of collaboration between lay people and consecrated life in Catholic schools. This document provides a new perspective on the nature of the formation required, namely guiding individuals to become one with God in Jesus, and opening their souls to others so that their faith is lived out through acts of love for others [15].

Only later in the document Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love begin to talk about leadership in Catholic schools. In this document it is stated that school leaders have a special obligation to provide the necessary support to spread a culture of dialogue, encounter and mutual recognition between different cultures [16]. This was reiterated in the document Educating Today and Tomorrow: A Renewing Passion, which was published one year later. Apart from emphasizing the important role of lay Catholic teachers who are the key to preserving Catholic schools as communities imbued with the Holy Spirit, this document also specifically

13 Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith.*
14 Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*.
15 Congregation for Catholic Education, "Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful."
16 Congregation for Catholic Education, "Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love."

emphasizes the role of school principals, where the principal must be a leader who ensures that education is a shared and living mission, who supports and organizes teachers [17].

Along with the times, the Church has again published a new document with the title, Educating to Fraternal Humanism Building a "civilization of love". The document emphasizes that Catholic schools should become living cells of fraternal humanism, interconnected by an educational and ethical pact between generations, and solidarity between teachers and students must always be increasingly inclusive, plural and democratic [18].

In terms of leadership in Catholic schools, the Church hopes that the principal can become a servant leader, as an adherent of evangelical values and the example of Jesus Christ [19]. Principals in Catholic schools must see themselves as ministers of the gospel, providing knowledge and skills to young people and encouraging them to become agents of change, and using their knowledge and skills for transformational service to the world, especially for the poor and marginalized [20].

Several previous studies conducted in Indonesia show that spiritual leadership is very effective if developed in educational institutions. Research results show, among other things, that the spiritual leadership of school principals can develop and strengthen students' character [21]. Apart from having a direct impact on students, spiritual leadership can also

17 Congregation for Catholic Education, “Educating Today and Tomorrow: A Renewing Passion (Instrumentum Laboris).”

18 Congregation for Catholic Education, “Educating to Fraternal Humanism: Building a ‘Civilization of Love’ 50 Years after Populorum Progressio.”

19 Branson, Marra, and Buchanan, “Re-Constructing Catholic School Leadership: Integrating Mission, Identity and Practice.”

20 Friel, “Renewing Spiritual Capital: The National Retreat for Catholic Headteachers and the National School of Formation: The Impact on Catholic Headteachers in the UK.”

21 Baharuddin et al., “Kepemimpinan Moral Spiritual Kepala Paud Dalam Meningkatkan Pembelajaran Karakter Anak Usia Dini”; Daud, Arwildayanto, and Djafri, “Kepemimpinan Spiritual Kepala Sekolah”; Dasrimin et al., “Spirituality Leader Qualities in Catholic Schools in Malang, Indonesia: Teacher and Student Character Strengthened.”

influence teacher performance [22]. The spiritual leadership of the school principal can also instill a religious culture in students [23]. Spiritual leadership seeks to develop faith and piety for the entire organizational community through enlightenment and generating the values and strengths contained therein [24]. Therefore, the spiritual leadership model is a solution to overcome the leadership crisis [25].

In Indonesia, research on spiritual leadership is mostly conducted in non-Catholic schools. So, the researcher felt interested in conducting research in three Catholic-based schools. Apart from being Catholic-based schools, the three schools are led by three monks. The three monks come from three religious congregations that have distinctive spiritualities, making them interesting to study. The emphasis of each congregation's spirituality lies in the spirituality of a loving heart, the spirituality of a heart that values human dignity, and the spirituality of a compassionate heart. The spirituality of a loving heart can inspire school principals to excel as leaders guided by love. The spirituality of a heart that values human dignity can inspire principals to achieve excellence while upholding the dignity and worth of teachers, educational staff, and students. Meanwhile, the spirituality of a compassionate heart can inspire principals to remain attentive to all members of the school community, particularly those in greatest need of assistance.

In contrast to previous studies that have predominantly examined spiritual leadership in a general sense, the present study offers a distinctive contribution by introducing a leadership model inspired by the

22 Kakiay, "Pengaruh Kepemimpinan Spiritual Dan Kepuasan Kerja Terhadap Kinerja Guru Performance."
23 Hadi and Ummah, "Kepemimpinan Spiritual Kepala Sekolah Dalam Menanamkan Budaya Religius Di Sekolah Dasar Negeri Jurangsapi 1, Tapen, Bondowoso."
24 Fauzi, "Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual: Suatu Telaah Diskursif."
25 Hadi and Ummah, "Kepemimpinan Spiritual Kepala Sekolah Dalam Menanamkan Budaya Religius Di Sekolah Dasar Negeri Jurangsapi 1, Tapen, Bondowoso."

spirituality of a loving heart, the spirituality of a heart that upholds human dignity, and the spirituality of a compassionate heart. The focus of this research is: (1) how the implementation of school principal leadership is imbued with congregational spirituality; (2) what impact does the implementation of school principal leadership imbued with congregational spirituality have on teachers and employees; and (3) what impact does the implementation of school principal leadership imbued with congregational spirituality have on students.

METHOD

This research uses a qualitative approach, while the research design uses a multi-site study. There were three sites studied, namely SMPK Mardi Wiyata Malang, SMPK Santa Maria 2 Malang, and SMPK Sang Timur Malang. The three schools are located in Malang-East Java, Indonesia. These three educational units are private Catholic schools which belong to three different educational foundations. These three educational foundations are each managed by a religious congregation, the Congregation of the Brothers of Our Lady of the Secret Heart (Congregation of the Brothers of Our Lady of the Sacred Heart-BHK), *Soeurs de Notre Dame* (Congregation of the Blessed Virgin Mary-SPM), and *Pauperis Infantis Jesu* (Congregation for the East-PIJ).

These three principals were selected because they are members of religious orders (brothers and sisters). The three schools were considered successful in implementing character education. Each school embodies a distinct emphasis on spirituality. SMPK Mardi Wiyata Malang highlights the spirituality of a loving heart. SMPK Santa Maria 2 Malang emphasizes the spirituality of a heart that values human dignity. While SMPK Sang Timur Malang places greater emphasis on the spirituality of a compassionate heart.

Data collection techniques were carried out through interviews and documentation studies [26]. Based on the data found in the field, the researcher then analyzed and described it according to the focus of this research, namely the implementation of school principal leadership imbued with congregational spirituality and its impact on teachers, employees and students. The cross-site data analysis carried out in this research used a modified analytical induction method to develop theory and test it [27].

RESULT AND DISCUSSION

Result

Site I: Spirituality of the Loving Heart

The BHK Congregation makes spirituality of the heart the basis or core of existing spirituality. Spirituality of the heart is typical of the Congregation of the Brothers of Our Lady of the Sacred Heart which is the spiritual fruit of the rich treasure of spiritual gifts that colors the identity and mission of the congregation. Spirituality of the Heart itself means following a way of life according to the heart, guided by the Holy Spirit, according to the model shown by Jesus who loves with a human heart. The brothers who join the BHK congregation want to create a brotherhood that is inspired by the spirituality of the heart as demonstrated by the life of Mary, Mother of the Sacred Heart, to lead more and more people, especially students and the poor, to the riches of the heart of Jesus.

[26] Bogdan and Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*.
[27] Ulfatin, *Metode Penelitian Kualitatif: Teori Dan Aplikasinya*.

The BHK Congregation has many schools spread across various places. Every school under the auspices of the Mardi Wiyata Foundation develops spirituality of the heart, as the basis of the spirituality of the BHK congregation. However, each educational unit has a certain focus on developing spirituality of the heart. This difference is interpreted as the richness of the heart possessed by Jesus, so that it can be realized in everyday life. SMPK Frateran Celaket 21 Malang has its own uniqueness, namely experiencing the spirituality of a loving heart.

Educators and educational staff accompany, teach, educate and guide students with love so that students feel loved through the attitudes and words of teachers who truly respect students as valuable individuals. Students who come from different backgrounds with complex family issues and problems need assistance that truly touches their hearts so that they experience calm and comfort at school. The school tries to touch the hearts of every student so that a new family is formed at the school that is imbued with a family spirit.

BHK spirituality is applied by school principals through school policies and management that prioritize a humanist approach that touches a person's whole person, especially the hearts of students. Even though it is an educational institution that is bound by certain principles and demands, human values are the first in the application of discipline in schools. That is a manifestation of the spirituality of a loving heart.

The initial motivation for establishing the BHK congregation was to provide attention to children from poor communities and those who did not receive enough attention from their parents. This spirit was developed by the principal of SMPK Frateran Celaket 21 Malang. As a quality educational institution, the school continues to accept students from various different backgrounds, both from an economic perspective and from the level of academic ability. In fact, as a form of attention to

underprivileged students, the school is looking for donors to help. This effort is a concrete form of the spirituality of a loving heart.

The principal's spiritual leadership, which is imbued with the spirituality of a loving heart, is also realized by the principal by creating a school culture that is comfortable and full of love. This was expressed by the principal as follows:

> "*Concretely, we implement a school culture that makes students feel loved in this place, even though they come from various different backgrounds. I always urge teachers so that we can accompany all students with patience and love, appreciate differences and respect diversity and give ourselves totally for the good of students. "All students are formed to accept each other as a new family so that they can treat their friends as well as they would treat their own brothers and sisters at home.*"

The principal's spiritual leadership which is imbued with the spirituality of a loving heart is realized by motivating teachers and students and together with members creating a school culture that makes all school members feel loved by others. Teachers are expected to provide loving attention to all students, regardless of differences. Likewise, students are always motivated to apply love in their relationships with others. In this way, students feel they are receiving attention, justice and love and are protected from bullying.

The leadership of a school principal who is imbued with the spirituality of a loving heart has a positive impact on teachers, employees and students. With the same spirit, teachers provide assistance to students with patience, opening their hearts and listening to them. As a concrete manifestation, schools form special teams to assist students who experience learning difficulties or behavior that requires optimal assistance.

All components in the school (teachers, staff, principal) respect students which is shown through their open and listening attitude. If there are students who experience difficulties in learning, they will be accompanied by teachers with great patience. Students definitely feel loved and cared for by the teachers. Apart from that, if there are violations committed by students, the school will go through a humanist process. This means there is a process of listening to students, and communicating with parents. This is also a way to involve parents to participate and be responsible in their children's education.

The spiritual leadership of the school principal, which is imbued with the spirituality of a devoted heart, has a positive influence on teachers and employees where everyone appreciates that being a teacher or employee is a calling. Teachers are not just looking for money, but they have an attitude of self-giving, sacrifice and are willing to give their full time and energy to the school and students. Teachers live the spirit of family and become a solid work team because they are bound by the spirit of the congregation, namely the spirituality of a loving heart. This spirit is always reflected back every year through recollections or joint meetings so that each time teachers and staff are aware of their responsibilities.

Apart from teachers, the spiritual leadership of the principal who is imbued with the spirituality of a loving heart also has a positive influence on students. This was expressed by the principal as follows:

> *"There is an influence that the family atmosphere, discipline and closeness between students and teachers are felt at school so that there are not too many problems related to students' attitudes and behavior that bother teachers. I am sure that they feel welcome and loved in this place. Because of this, they also do the same thing to their friends at school. "The hope is that*

> *this spirit of loving others will also shape their character to always love whoever and whenever they are.*"

The principal's spiritual leadership, which is imbued with the spirituality of a loving heart, also has a positive influence on students. School culture and loving attention to students will create comfort within them. This will certainly also affect their learning outcomes. Apart from that, the love and attention they receive can shape their character to do the same for others. Students do not bully each other. They are also expected to be able to make things happen in their daily lives in society.

Site II: Spirituality of the Heart that Respects Human Dignity

The essence of the spirituality of the SPM congregation is to elevate and respect the equal dignity of humans as the Image of God. This is stated in the constitution of the SPM congregation. In the constitution, it is emphasized that the core of SPM spirituality is seen in the recognition and recognition of every person as noble and valuable before God because every human being is created in the image of God. Man experiences fullness as the image of God thanks to the redemption of Jesus Christ. In this way, the life and work of each individual is always directed towards the realization of a new community of life in which the equality of human dignity finds fullness. This means that God is the center, because God resides in humans.

One effort to elevate human dignity is through good educational services. The practical thing that is usually done is to pay attention to students who are less capable in the academic field, so that they develop optimally. The school also provides learning opportunities to students from economically weak families. Accompanying students who lack self-confidence due to physical limitations or because of their upbringing so

that they become confident and enthusiastic about learning, is also an example of respect for human dignity. Apart from that, a form of respect for human dignity is respecting and giving appreciation to minority students, whether from ethnic, cultural, racial and religious backgrounds.

All schools managed by SPM sisters follow the spirituality of the congregation, namely wanting to realize the equal dignity of humans as the image of God. The school's vision and mission also depart from three main pillars, namely building an educational community of excellence, love and dignity. In its implementation, of course each school will adapt to local situations and conditions. Spirituality of the heart that respects human dignity which is developed through education is mandated in the Constitution of the SPM congregation, as quoted as follows:

> *"We dedicate ourselves to the happiness of human life by trying to carry out spiritual and physical works of mercy in accordance with our traditions, especially working in the fields of formation and education. In that case we put those who are poor and oppressed first, following Jesus' example. He does not reject anyone and people who are despised or have a bad name have the first place in His heart. Inspired by God's mercy and justice we seek to relate to others in such a way that the equal dignity of all is recognized. Recognition of equal dignity determines the life and death of the core of our spirituality."*

The spirituality of respect for human dignity is first pursued through the work of guidance and education. Jesus is the main example for SPM sisters in realizing respect for human dignity. This example includes prioritizing attention to others who are poor and oppressed and not accepting anyone, especially those who are seen as despicable and bad. The main foundation of it all is compassion. As the name suggests, SMPK Santa Maria 2 also makes Mary their life role model as an example

in educating and teaching children, like Mary who sincerely educated and raised Jesus. So, in every SPM school you can always find a statue of the Virgin Mary.

Based on the spirituality of the SPM Congregation, every person who holds leadership is expected to strive specifically for the fullness of human dignity. This means that a leader invites each member to take responsibility as a whole, so that the main goals of the Congregation become real. A leader must have a collegial spirit and collectively live the spirituality of equal human dignity as the image of God.

Spiritual leadership imbued with spirituality of the heart that respects human dignity is carried out by serving all members wholeheartedly, providing an example of respecting others and building good communication with them. This was expressed by the principal as follows:

> “I try to serve all teachers and employees and students wholeheartedly. I set an example to respect each person. If there is a problem, I communicate well with the person concerned, provide input and reprimand in good language so that the person being reprimanded feels comfortable and feels appreciated. I also always motivate teachers so that in learning, all teachers can serve all students patiently and with brotherly love. "If there are students who have problems, they are given direction and coaching using conducive language so that the students feel comfortable and feel appreciated."

Forms of respect and respect for human dignity can be carried out through wholehearted service to all members. In other words, wholehearted service is a form of respect for human dignity. As a leader, the principal sets an example of respecting each member. With a spiritual heart that respects human dignity, every member who makes a mistake is

resolved through a good approach so that the guilty person still feels respected.

Respect for human dignity is also carried out by appreciating outstanding students. Thank you is the simplest but most meaningful form of appreciation. By giving thanks, teachers and students feel that their struggle or efforts are recognized. Other appreciation is also expressed in the form of plaques or trophies. Apart from that, for those who have not excelled or are having difficulties in studying, they will still be appreciated. This form of appreciation for them is realized through mentoring and remediation. In this way, students still feel appreciated even though they have limited academic abilities.

The spiritual leadership of the school principal who is imbued with spirituality that respects human dignity is also manifested by creating a school culture that is comfortable for every member, including those belonging to minority groups. In this case, even though SMPK Santa Maria 2 Malang is a private Catholic educational institution managed by monks with a unique spirituality, it still creates a culture of tolerance and respect for non-Catholics. This is a form of appreciation and respect for the dignity of every human being and recognizes that all humans are created in the image of God. A school culture that provides a sense of comfort and everyone feels valued amidst differences, has a positive impact where every year this school continues to receive many non-Catholic students.

Spiritual leadership imbued with the spirituality of respect for human dignity has a positive influence on teachers. Teachers serve each other, fellow teachers and employees. The principal's spiritual leadership which is imbued with a spiritual heart that respects human dignity is able to create a good school culture where every member feels comfortable. There is togetherness that strengthens each other. Among the school

community there is an attitude of mutual respect, mutual help and a sense of family. Teachers are open to serving students of different ability levels. Special attention is given to students who still do not understand a lesson.

The principal's spiritual leadership, which is imbued with the spirituality of a respectful heart, also has a positive impact on students. Students become polite people and respect and appreciate the principal, teachers and friends. Students have a caring attitude towards each other, solidarity and tolerance. Every student feel's accepted and respected. Students feel comfortable receiving education at SMPK Santa Maria 2 Malang. This also has a positive impact in terms of achievement where many students excel, both academically and non-academic.

Site III: Caring Heart Spirituality Leadership

Historically, the Sang Timur congregation was born out of Blessed Crala Fey's concern and care for children and young people who were suffering and lacking education. So, the Congregation of the East has a very close relationship with education. It can even be said that the main aim of establishing the Sang Timur congregation was as a form of concern for children and young people who receive less attention. The background of social life in Germany, around 1844, where children were employed not according to their age and also did not receive an education, moved Clara Fey's heart to care about them and the only way to go was through education.

The spirituality of the Sang Timur congregation, namely *Manete in me*, is manifested in apostolic work for the education of children and young people, especially those who are poor and neglected. This is as found in the mission of the Congregation of the East. The Sang Timur sisters are called to be "stars", meaning they are called to lead others,

especially children and young people, to Jesus through Catholic education so that they can experience an encounter with Jesus.

In the mystical experience of Blessed Clara Fey, it is said that there are three powers of the soul that are usually touched by God, namely the heart, mind and will. The three soul forces are united even though the trigger point is one of the three soul forces, namely the heart. For Blessed Clara Fey, the trigger point was her heart which was touched by God's concern for human suffering. So, it can be said that the spirituality developed in the apostolic work of the Sang Timur sisters is a caring heart.

The real form of school principal leadership that is imbued with the spirituality of a caring heart is caring for students who have deficiencies, both economically and psychologically. By setting school fees that are easily accessible to the community, school principals are motivated so that all children can get an education. Even children who cannot pay school fees are also helped so that they can still get an education like other children. Apart from that, if there are students who do not receive enough love from their parents or guardians, and other psychological problems will be accompanied.

Apart from students, the principal's leadership, which is imbued with the spirituality of a caring heart, is also aimed at teachers and employees. The school principal's form of concern is expressed, among other things, through his attention to the welfare of teachers and employees and also providing opportunities for them to improve their careers through training. Support for obtaining certification and Wage Subsidy Assistance (BSU), is another form of school principal's concern for ensuring the welfare of teachers and employees.

The leadership of the school principal who is imbued with the spirituality of a caring heart has a positive impact on teachers, employees

and students. With the same spirit, a caring attitude is embedded from teachers towards students. This was conveyed by the principal as follows:

> *"The teachers here really care about the children. Here there are some children who don't get enough love from their parents. Even though they are the children of well-off parents. Poor children like this. Yes, we try to accompany children like this. Apart from that, teachers and employees here sometimes donate money to help less fortunate students, whether buying food, uniforms or books. So, I can say that here the teachers really care about the children. So, we are here like a family.*"

Apart from having a positive impact on teachers and employees, the principal's spiritual leadership which is imbued with the spirituality of a caring heart also has a positive influence on students. The school applies brotherly love as one of the cultures of the East. Through this, students live in a fraternal community where everyone tries to respect each other and care for each other.

Discussions

In this research, it was found that the spiritual leadership of a loving heart was applied by the principal through school policies and management that prioritized a humanist approach that touched a person's whole person, especially the hearts of students, and created a school culture that was comfortable and full of love. This is in accordance with previous research which found that spiritual leadership provides an opportunity to deepen teacher intuition and create a happier work environment [28].

[28] Hadi and Ummah, "Kepemimpinan Spiritual Kepala Sekolah Dalam Menanamkan Budaya Religius Di Sekolah Dasar Negeri Jurangsapi 1, Tapen, Bondowoso."

Spirituality of the heart that respects human dignity is realized through service carried out by the principal to all members wholeheartedly, providing an example of respecting others and building good communication with them, appreciation or recognition for students who excel, and attention to students who are less fortunate. academically, as well as being fair to minority groups. This is in accordance with the results of previous research which concluded that a successful leader is someone who can appreciate each individual's achievements so that he continues to be motivated to develop [29].

One important dimension of spiritual leadership is altruistic love [30]. Altruistic love is a leader's care and concern for others, with an emphasis on their growth and development [31]. In this research, a model of spiritual leadership with a caring heart was also found. Spiritual leadership of a caring heart is realized through efforts to create child-friendly schools, which guarantee, fulfill and respect children's rights from violence, discrimination and other abuse, through fun activities, as well as increasing the resources of educators and education personnel through training [32].

The leadership of a school principal who is imbued with congregational spirituality can have a positive impact on members. This is in accordance with previous research which found that the presence of religious congregations as leaders in schools can provide support, not only to students but also to teachers [33]. Other research shows that to maintain member engagement, a spiritual leader can play an important role by

29 Bafadal et al., "The Influence of Instructional Leadership, Change Leadership, and Spiritual Leadership Applied at Schools to Teachers' Performance Quality."
30 Fry, "Toward a Theory of Spiritual Leadership."
31 Anderson and Sun, "Reviewing Leadership Styles: Overlaps and the Need for a New 'Full-Range' Theory."
32 Dasrimin, "Spiritual Leadership of Principals Imbued With Monastic Vows in Catholic Schools."
33 Feheney, "Catholic Education in Trinidad and Tobago: Contributions of Religious Congregations"; Fincham, "Headteachers in Catholic Schools: Challenges of Leadership."

providing confidence and hope to members, and having concern and concern for them [34]. The sense of concern they have received from the school principal will inspire them to also care about students. This is proven by research results which show that teachers provide assistance to students with patience, opening their hearts and listening to them.

In this research it was also found that teachers and employees really care about students, both those who are economically disadvantaged and those who need assistance. This Christ-centered, service-oriented love for people in turn increases love for God [35]. Teachers and employees live the spirit of family and become a solid work team because they are bound by the spirituality of a loving heart. Teachers have a role as companions and as objects in providing examples to students to apply good things to fellow teachers before teaching to students [36].

Spiritual leadership creates a good school culture where every member feels comfortable, there is an attitude of mutual respect, mutual help and family. This is in accordance with Yulk opinion which states that a leader can influence the goals and strategies of a group or organization, influence people in the organization to implement strategies and achieve goals, influence group maintenance and identification, and influence organizational culture [37]. Teachers are open to serving children of various ability levels and different backgrounds.

The leadership of a school principal who is imbued with congregational spirituality can also have a positive impact on students, both in terms of learning achievement and strengthening character. Previous research reveals that successful principals are principals who

34 Sheikh et al., "The Spiritual Role of a Leader in Sustaining Work Engagement: A Teacher-Perceived Paradigm."
35 Foley, "Spiritual Communion in a Digital Age: A Roman Catholic Dilemma and Tradition"; Madden, "Spirituality and Religious Education: Reflecting on Teacher Practice."
36 Fahrilyani, Maisyaroh, and Kusumaningrum, "Manajemen Pembinaan Karakter Peserta Didik Di Sekolah Dasar."
37 Yukl, *Leadership in Organizations*.

have led schools well and demonstrated success through improving student learning outcomes [38]. However, it is not enough if students get many academic achievements but have bad character. In previous research, it was found that one of the causes of failure in character education lies in the policies and approaches of school principals that do not support PPK values [39]. On the other hand, it was found that spiritual leadership has a positive impact on strengthening students' character education [40].

In students the character is formed to love each other, care, pay attention to others who are in need, study diligently, be tenacious and love the good work that is being done, be polite, like to help, respect and appreciate everyone without discrimination, be sensitive to the needs of others, and willing to prioritize the public interest over personal interests. In previous research, it was stated that a person with good moral character will respect and care for others, keep promises, help those in need, and oppose injustice, be friendly, self-controlled, generous, forgiving, trustworthy, and sensitive to other people's feelings, not jealous, vengeful, arrogant, hypocritical, or hateful [41].

In this research it was also found that school principals always try to prioritize a humanist approach that touches a person's whole person, especially the hearts of students, and creates a school culture that is comfortable and full of love. The humanist approach is considered to really support the success of strengthening character education. This is in accordance with previous research which found that the implementation

38 Eacott, *Educational Leadership Relationally: A Theory and Methodology for Educational Leadership, Management and Administration*.

39 Effendi et al., "The Principal's Transformational Leadership Approach Based on Local Wisdom in Strengthening the Character of Students."

40 Sujatmiko, Arifin, and Sunandar, "Penguatan Pendidikan Karakter Di SD."

41 Cureton, "Character Education for Students with Disabilities."

of character education in schools must first be based on basic human character values, then developed more broadly according to the needs, conditions and educational environment itself [42].

CONCLUSION

Principal leadership that is imbued with congregational spirituality is developed through spirituality of the heart, namely a heart that loves, a heart that respects human dignity, and a heart that cares. The research results show that: (a) the implementation of school principal leadership that is imbued with congregational spirituality is realized through service with love, respect for all members without exception, and care for all members, especially those who have disabilities; (b) the leadership of the school principal who is imbued with congregational spirituality has a positive impact on the personal formation of teachers and employees, including carrying out all work with love, mutual respect, and sensitivity to students' needs; (c) the leadership of the school principal who is imbued with congregational spirituality also has a positive impact on the formation of students' character, including love of God, each other and nature, respecting all people and caring for the needs of others.

REFERENCES

Anderson, Marc H., and Peter Y.T. Sun. "Reviewing Leadership Styles: Overlaps and the Need for a New 'Full-Range' Theory."

[42] Effendi et al., "The Principal's Transformational Leadership Approach Based on Local Wisdom in Strengthening the Character of Students."

International Journal of Management Reviews 19, no. 1 (2017): 76–96. https://doi.org/10.1111/ijmr.12082.

Bafadal, Ibrahim., Juharyanto., Ahmad. Nurabadi, and Imam. Gunawan. "The Influence of Instructional Leadership, Change Leadership, and Spiritual Leadership Applied at Schools to Teachers' Performance Quality." In *International Conference on Education and Technology (ICET 2018)*, 285:197–200, 2019. https://doi.org/10.2991/icet-18.2018.37.

Bafadal, Ibrahim, Ahmad Nurabadi, Ahmad Yusuf Sobri, and Imam Gunawan. "The Competence of Beginner Principals as Instructional Leaders in Primary Schools." *International Journal of Innovation, Creativity and Change* 5, no. 4 (2019): 625–39.

Bafadal, Ibrahim, Ahmad Yusuf Sobri, and Ahmad Nurabadi. "Effective Leadership on Curriculum 2013 Implementation in Religious Based Schools." *The Journal of Social Sciences Research*, no. SPI 2 (2018): 40–48. https://doi.org/10.32861/jssr.spi2.40.48.

Baharuddin, Elihami, Imron Arifin, and BB Wiyono. "Kepemimpinan Moral Spiritual Kepala Paud Dalam Meningkatkan Pembelajaran Karakter Anak Usia Dini." *Psikologi Perkembangan* 8, no. 2 (2019): 1–224.

Bogdan, R C, and S K Biklen. *Qualitative Research for Education: An Introduction to Theories and Methods*, 2007.

Branson, Christopher, Maureen Marra, and Michael Buchanan. "Re-Constructing Catholic School Leadership: Integrating Mission, Identity and Practice." *International Studies in Catholic Education*

11, no. 2 (2019): 219–32. https://doi.org/10.1080/19422539.2019.1641053.

Bush, Tony;, and David Middlewood. *Leading and Managing People in Education*. *SAGE Publications*. London, 2005. https://doi.org/10.4135/9781446215753.

Bush, Tony. *Leadership and Management Development in Education*. *SAGE Publications*. Los Angeles, 2005. http://dx.doi.org/10.1016/j.cirp.2016.06.001%0A.

Congregation for Catholic Education. "Educating to Fraternal Humanism: Building a 'Civilization of Love' 50 Years after Populorum Progressio," 2017. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20170416_educare-umanesimo-solidale_en.html.

———. "Educating to Intercultural Dialogue in Catholic Schools. Living in Harmony for a Civilization of Love," 2013. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html.

———. "Educating Today and Tomorrow: A Renewing Passion (Instrumentum Laboris)," 2014. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html.

———. “Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful,” 2007. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html.

———. *Lay Catholics in Schools: Witnesses to Faith.*, 1982.

———. “The Catholic School,” 1977. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html.

———. *The Religious Dimension of Education in a Catholic School*, 1988. https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html.

Cureton, Adam. “Character Education for Students with Disabilities.” *Journal of Moral Education* 00, no. 00 (2021): 1–24. https://doi.org/10.1080/03057240.2021.1903407.

Daft, Ricard L. *Organizations and Organization Theory*. *Administrative Science Quarterly*. Tenth. Vol. 29. USA: Joe Sebatino, 2010. https://doi.org/10.2307/2392948.

Dasrimin, Henderikus. “Spiritual Leadership of Principals Imbued With Monastic Vows in Catholic Schools.” *Journal of Asian Orientation in Theology* 06, no. 02 (2024): 235–58. https://doi.org/10.24071/jaot.v6i02.8327.

Dasrimin, Henderikus, Ibrahim Bafadal, Imron Arifin, Maisyaroh, and Zummy Anselmus Dami. “Spirituality Leader Qualities in Catholic Schools in Malang, Indonesia: Teacher and Student Character

Strengthened." *Issues in Educational Research* 33, no. 4 (2023): 1342–61.

Dasrimin, Henderikus, Ali Imron, and Achmad Supriyanto. "Spirituality-Based Character Education Strategic Management." *Pendidikan Humaniora* 7, no. 2 (2019): 61–68.

Daud, Selvianti, Arwildayanto, and Novianty Djafri. "Kepemimpinan Spiritual Kepala Sekolah." *Jurnal Pendidikan*, 2018, 54–69.

Eacott, Scott. *Educational Leadership Relationally: A Theory and Methodology for Educational Leadership, Management and Administration*. North Sydney: Sense Publishers, 2015. https://doi.org/10.1007/978-94-6209-911-1.

Effendi, Yulius Rustan, Ibrahim Bafadal, I. Nyoman Degeng Sudana, and Imron Arifin. "The Principal's Transformational Leadership Approach Based on Local Wisdom in Strengthening the Character of Students." *Malaysian Online Journal of Education Management* 8, no. 4 (2020): 24–42. https://mojem.um.edu.my/index.php/MOJEM/article/view/26379/12185.

Everard, K. B., Geoffrey Morris, and Ian Wilson. *Effective School Management*. 4th ed. London: Paul Chapman Publishing, 2004. https://doi.org/10.4135/9781446211427.

Fahrilyani, Devita, Maisyaroh Maisyaroh, and Desi Eri Kusumaningrum. "Manajemen Pembinaan Karakter Peserta Didik Di Sekolah Dasar." *Jurnal Administrasi Dan Manajemen Pendidikan* 2, no. 4 (2019): 204–12. https://doi.org/10.17977/um027v2i42019p204.

Faizah, Alifatul Nur, Imam Gunawan, Ibrahim Bafadal, and Agus Timan. "The Relationship between Learning Leadership and Teacher Performance: A Correlation Analysis." In *International Conference On Information Technology And Education*, 508:599–602, 2020. https://doi.org/10.2991/assehr.k.201214.304.

Fauzi, Ahmad. "Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual: Suatu Telaah Diskursif." *Empirisma* 24, no. 2 (2015): 155–67. https://doi.org/10.30762/empirisma.v24i2.16.

Feheney, J. M. "Catholic Education in Trinidad and Tobago: Contributions of Religious Congregations." *International Studies in Catholic Education* 3, no. 1 (2011): 11–24. https://doi.org/10.1080/19422539.2011.540137.

Fincham, David. "Headteachers in Catholic Schools: Challenges of Leadership." *International Studies in Catholic Education* 2, no. 2 (2010): 64–79. https://doi.org/10.1080/19422530903494843.

Foley, Edward. "Spiritual Communion in a Digital Age: A Roman Catholic Dilemma and Tradition." *Religions* 12, no. 4 (2021). https://doi.org/10.3390/rel12040245.

Friel, Raymond. "Renewing Spiritual Capital: The National Retreat for Catholic Headteachers and the National School of Formation: The Impact on Catholic Headteachers in the UK." *International Studies in Catholic Education* 10, no. 1 (2018): 81–96. https://doi.org/10.1080/19422539.2018.1418948.

Fry, Louis W. “Toward a Theory of Spiritual Leadership.” *Leadership Quarterly* 14, no. 6 (2003): 693–727. https://doi.org/10.1016/j.leaqua.2003.09.001.

Galioto, Carmelo, and Guillermo Marini. “The Integration of Faith, Culture and Life in Catholic Schools: Keys to Understanding and Pedagogical Orientations.” *International Studies in Catholic Education* 13, no. 1 (2021): 124–51. https://doi.org/10.1080/19422539.2021.1909946.

Hadi, M Y, and N I Ummah. “Kepemimpinan Spiritual Kepala Sekolah Dalam Menanamkan Budaya Religius Di Sekolah Dasar Negeri Jurangsapi 1, Tapen, Bondowoso.” *LEADERIA: Jurnal Manajemen* … 1 (2020). https://leaderia.iain-jember.ac.id/index.php/ldr/article/view/16.

Juharyanto, Juharyanto, Imron Arifin, Ibrahim Bafadal, Ahmad Yusuf Sobri, and Ahmad Nurabadi. “Dominant Leadership of School Principals in the Implementation of Curriculum 2013 in Religious Based School Indonesia.” In *Asia Proceedings of Social Sciences*, 2:47–51, 2018. https://doi.org/10.31580/apss.v2i4.280.

Kakiay, Agustina N. “Pengaruh Kepemimpinan Spiritual Dan Kepuasan Kerja Terhadap Kinerja Guru Performance.” *Jurnal Psikologi* 10, no. 2 (2017): 148–51.

Leithwood, Kenneth. “Characteristics of Effective Leadership Networks: A Replication and Extension.” *School Leadership and Management* 39, no. 2 (2019): 175–97. https://doi.org/10.1080/13632434.2018.1470503.

Lunenburg, Fred C. "Understanding Organizational Culture : A Key Leadership Asset." *National Forum of Educational Administration and Supervision Journal* 29, no. 4 (2011): 1–12.

Madden, Rina. "Spirituality and Religious Education: Reflecting on Teacher Practice." *Pacifica: Australasian Theological Studies* 30, no. 3 (2017): 268–83. https://doi.org/10.1177/1030570x17739651.

Sergiovani, Thomas J. *Leadership: What's in It for Schools*? London: Routledge Falmer, 2001.

Sheikh, Adnan Ahmed, Aneeq Inam, Anila Rubab, Usama Najam, Naeem Ahmad Rana, and Hayat Muhammad Awan. "The Spiritual Role of a Leader in Sustaining Work Engagement: A Teacher-Perceived Paradigm." *SAGE Open* 9, no. 3 (2019). https://doi.org/10.1177/2158244019863567.

Sujatmiko, Ilham Nur, Imron Arifin, and Asep Sunandar. "Penguatan Pendidikan Karakter Di SD." *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 4, no. 8 (2019): 1113. https://doi.org/10.17977/jptpp.v4i8.12684.

Ulfatin, N. *Metode Penelitian Kualitatif: Teori Dan Aplikasinya*. Malang: Media Nusa Creative, 2015.

Yukl, Gary. *Leadership in Organizations*. Edited by Sally Yagan. Eighth Edi. New York: Pearson, 2013. http://www.mim.ac.mw/books/Leadership in Organizations by Gary Yukl.pdf.