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

JOURNAL of ASIAN ORIENTATION in THEOLOGY
Vol. 06, No. 02, August 2024 : 235 - 258

SPIRITUAL LEADERSHIP OF PRINCIPALS IMBUED WITH MONASTIC VOWS IN CATHOLIC SCHOOLS

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Submitted: 04-03-2024 | Accepted : 29-07-2024

Abstracts:

This study aims to describe the implementation of the spiritual leadership of the monks in Catholic schools. The research method used is a descriptive qualitative approach. The research design used a multi-site study conducted at three Catholic Junior High Schools (CJHI) in Malang, East Java, Indonesia. The results of the study show that in developing spiritual leadership in Catholic schools, school principals are imbued with monastic vows namely poverty, chastity and obedience. Embracing monastic vows in leadership assignments has a positive impact on teachers, staff and students.

Keywords:

Spiritual leadership, catholic education, monks, vows, poverty, obedience.

INTRODUCTION

Effective leadership is very dependent on several things, including the variety of cultures, organizational forms and contexts, the dynamic uniqueness of individual organizations, and issues that are and will occur

DOI: https://doi.org/10.24071/jaot.v6i2.8327
Web: http://e-journal.usd.ac.id/index.php/JAOT | E: jaot@usd.ac.id

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according to changing times.[1] One model of leadership that is considered effective in the 21st century is spiritual leadership.[2]

In previous research it was found that spiritual leadership is usually applied in schools that are based on religion or schools that are under the leadership of scholars or religious people.[3] In Catholic schools, the religious figures are priests, monks or nuns. The presence of religious congregations as leaders in schools also provides support not only to students but also to lay teachers.[4] A study shows that a decrease in the involvement of religious congregations, especially in leadership in Catholic schools in Aotearoa New Zealand, has a very significant impact on reducing the quality of Catholic school education.[5]

In religious-based schools, principals are required to have good skills in integrating religious values into learning.[6] In the context of a Catholic school, a school principal is expected to be able to practice the Catholic faith, namely through living evangelical values in everyday life.[7] In Catholic schools, professionalism of spiritual-based leaders is urgently needed through the application of authentic Catholic values.[8] This is where the importance of applying the model of spiritual leadership in Catholic schools.

Even though there has been research on spiritual leadership in the field of education, of course there are still research gaps that need to be

1 Mulford, "Adaptivity as a Transformative Disposition of Schools for Student Learning in the Twenty-First Century"; Lim, "Nurturing an Adaptive Disposition in the Context of Security Training through the Approach of Disciplinary Intuitions"; Maisyaroh et al., "Implementation of Principal Instructional Leadership in Facilitating Learning Independency Policy on 4.0 Industrial Era Orientation in Indonesia." (2020): 207.

2 Rahmawaty, "Model Kepemimpinan Spiritual Dalam Meningkatkan Kepuasan Kerja Dan Kinerja Karyawan Di BMT Se-Kabupaten Pati." (2016): 276.

3 Low, "The Emergence of Spiritual Leader and Leadership in Religion-Based Organizations"; Khari and Sinha, "Impact of Workplace Spirituality on Knowledge Sharing Intention: A Conceptual Framework"; Jeon, "A Multidimensional Analysis of Spiritual Leadership, Affective Commitment and Employees' Creativity in South Korea." (2020): 515.

4 Feheney, "Catholic Education in Trinidad and Tobago: Contributions of Religious Congregations"; Fincham, "Headteachers in Catholic Schools: Challenges of Leadership." (2023): 1344.

5 Bernardo, Nest, and Smith, "Conceptualising Leadership for Principals of Catholic Schools in Aotearoa New Zealand." (2019): 85.

6 Juharyanto et al., "Dominant Leadership of School Principals in the Implementation of Curriculum 2013 in Religious Based School Indonesia"; Fry et al., "Impact of Spiritual Leadership on Unit Performance." (2018): 48.

7 Fincham, "Headteachers in Catholic Schools in England: Contemporary Challenges. A Follow-up Research Study: Part 1." (2019): 10.

8 Gleeson, O'Gorman, and O'Neill, "The Identity of Catholic Schools as Seen by Teachers in Catholic Schools in Queensland, Australia†." (2020): 9.

identified so as to produce new discoveries for the development of science. Based on previous research which stated that spiritual leadership is commonly applied in religion-based schools,[9] the researcher explored previous studies related to religion-based schools in Indonesia. However, it was found that spiritual leadership had never been practiced in Catholic schools. Aside from being Catholic-based schools, the three schools studied were led by monks. The three monks are bound by the three promises or vows they have made, namely poverty, chastity and obedience.[10] A vow is a promise or oath made by a monk to God in the presence of the people, to live a poor, pure and obedient life.

Based on this, researchers feel interested in studying the spiritual leadership of school principals who come from monks in vows, because there has been no research related to this matter. So the focus of this research is to describe the implementation of the spiritual leadership of the monks in Catholic schools.

METHOD

This study uses a qualitative method with a multi-site study approach. Data collection techniques were carried out through observation, interviews and documentation studies.[11] Because the purpose of this study was to examine spiritual leadership, the researchers conducted in-depth interviews with school principals as key informants. The research was conducted at three Catholic Junior High Schools (hereinafter abbreviated as CJHS) in Malang, East Java, Indonesia, namely CJHS A, CJHS B, and CJHS C. The three schools are private Catholic schools which belong to three different

9 Jeon, "A Multidimensional Analysis of Spiritual Leadership, Affective Commitment and Employees' Creativity in South Korea"; Khari and Sinha, "Impact of Workplace Spirituality on Knowledge Sharing Intention: A Conceptual Framework"; Low, "The Emergence of Spiritual Leader and Leadership in Religion-Based Organizations." (2020): 1041.

10 Poverty is the intention of living simply, living "as is". Chastity means marrying pants for the sake of the Kingdom of God. Obedience means willingness to be sent anywhere according to God's orders which are manifested in the leader's orders. Cf. Paulus II, *Katekismus Gereja Katolik*. Art. 2101-2102. (1992): 361.

11 Bogdan and Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*. (2007): 45.

foundations. These three educational foundations are each managed by a religious congregation. The principals of the three schools are monks (brothers) and nuns (nun). The profiles of respondents from the three school principals are illustrated in Table 1.

Table 1. Participant Profiles

Informant	Gender	Age	Length of Profession (Vows)	Long Served as Principal	Old teacher
Principal CJHS A	Male (brother)	48	28	4	20
Principal CJHS B	Female (nun)	56	30	6	28
Principal CJHS C	Female (nun)	60	40	4	30

The type of interview used in this research is a structured interview. At the interview stage, the researcher uses an interview guide that has been made so that the data collected is in accordance with the focus and research objectives. Before the researchers went to the field, the researchers first confirmed the informants via WhatsApp about their willingness and time to conduct interviews. After there is a mutual agreement, then researchers go to the field. Interviews were usually held in the principal's room, between the researcher and the informant (principal). Interviews usually last from 45 minutes to 1 hour.

In one meeting, the researcher only collected information for one research focus. Because this research consisted of three focuses (spiritual leadership of the school principal imbued with vows of poverty, chastity and obedience), each school was conducted three times for each focus, plus one final interview to confirm unclear data. The interview process was carried out in the same stages at three research sites, starting with site 1, then site 2 and site 3.

Based on the data found in the field, the researchers analyzed the data using a constant comparative technique. The steps of data analysis include data collection, data reduction, data display, conclusion and verification. The results of the data analysis are then explained in a descriptive narrative form. Descriptive analysis is used to reveal a picture of the spiritual leadership of the monks in a Catholic school, which is imbued with the vows of poverty, chastity and obedience. The data analysis process consists of single data analysis and cross-site data analysis.

RESULT AND DISCUSSION

Results

The results of this study are described based on research findings on the spiritual leadership of monks in Catholic schools which are imbued with vows of poverty, vows of chastity and vows of obedience. The description of these findings begins with the findings of a single site on site I, site II dan site III. Next, the cross-site research findings are described based on the research focus.

Single Site Research Findings

Site I

Site I research findings show that spiritual leadership imbued with the vow of poverty is manifested through the totality of service in carrying out duties as school principals. Practically, living the vow of poverty is related to receiving a school principal's salary or allowance. Principal of CJHS A revealed that all the salaries given to him were not used for personal gain, but all were handed over to the community or congregation.

> *"One of the most obvious examples in living the vow of poverty is all the wages or salary that I have, not for me or my family. Indeed, as a school principal I still receive a salary. But after I received the money, I didn't keep it for myself or I handed it over to my family or bought my personal*

needs. Everything I receive, 100% I hand over to the community or congregation. So my job as a school principal is really for total dedication, not for the lure of economic income, and so on. It feels more free in service."

It was also found that on the one hand, school principals limited themselves from using personal rights and using facilities as needed, but on the other hand they were also required to pay attention to poor and needy members. To realize this spirit, the school accepts all students from all walks of life, including students from underprivileged families.

The spirit of poverty that is lived by the principal has a positive impact on teachers, employees and students. Teachers and employees live the spirit of poverty through sincere dedication in carrying out their duties. Meanwhile, in students are embedded the character of living simply, not extravagant, independent, and pays attention to others who are lacking.

Principal leadership imbued with vows of chastity through a celibate lifestyle and not being bound to any particular person, can help the principal to have a detached attitude and devote all of himself to the task of serving as a leader. In the interview, principal of CJHS A, revealed that the way he applies the vow of purity in his leadership duties, among others, is by being fair to all parties in the school and trying to carry out his duties sincerely, without expecting anything in return.

"As a leader, my way of living the vow of chastity at school is by maintaining good relationships so that there are no special relationships with certain individuals. In other words, I have to avoid giving special treatment to certain people, be it teachers, employees or students. I also have to try to control the purity of my heart and mind so that the element of feeling attracted to certain people can lead to positive relationships."

The results of the study show that the principal's leadership imbued with a vow of chastity can have a positive impact, namely teachers can act fairly and give equal attention to all students without discriminating against their background or level of ability. The spiritual leadership of the school

principal imbued with a vow of purity can also have a positive effect on teachers and employees in devoting themselves totally and sincerely in carrying out their duties.

The school principal's leadership is imbued with a vow of obedience, manifested by obeying the leaders of the congregation and foundation who have chosen and assigned him as school principal. As a form of obedience, the principal does not carry out his duties based solely on personal ideas but must pay attention to directions from the leadership. This is the same as the principal of the school in general, but what distinguishes it is that the obedience of the principal from among the monks is pledged in the form of a vow.

Even so, the principal admits that obedience does not mean that he cannot be creative in developing the school. According to him, communication is a way used to adjust between personal ideas and leadership. The impact of this is the embedded attitude of obedience to leaders, loyalty, and discipline, in teachers, employees and students.

> *"My duties as a school principal are determined by the leaders of congregations and foundations. So I must obey and be responsible for the service assignments that have been given by them. Apart from that, I also have to comply with the rules issued by the foundation to be implemented in schools. This does not mean that the leadership will be closed to the good ideas that are in me. If there are good things that I feel are necessary for school development, I will communicate them to the leadership."*

Site II

Site II research findings show that spiritual leadership imbued with the vow of poverty is characterized by a spirit of totality in carrying out duties as a school principal. Principal of CJHS B, revealed that with the spirit of being free from attachment to worldly things, such as wealth and possessions, he was not oriented towards obtaining income as a reward for the tasks undertaken. Instead the task done is a form of devotion to God through the fellow served.

Awareness of self-limitations motivates principals to maximize teamwork, in order to achieve common goals. The principal does not work alone, but always entrusts the staff to work according to their respective duties and areas of expertise. In addition, totality in carrying out leadership duties is realized by the principal by not receiving certain compensation in the form of money and goods.

According to the principal's confession, the spirit of the vow of poverty can encourage him to carry out his duties properly. Another positive impact is that what the principal does inspires members to have an attitude of high dedication and a spirit of selfless service.

> *"For teachers, staff and students, the spirit of totality and poverty that I live in can also have a positive influence. They must have seen the way I live. I'm not after treasure. I serve all of them sincerely and do not discriminate between them. I do not diminish the rights of teachers and staff. They get a decent salary. With things like that they are motivated to have a spirit of service, at the same time not to feel less cared for because they still get a decent salary"*

The spiritual leadership of the principal which is imbued with a vow of chastity is shown through the positive attitude of the principal towards the members. This positive attitude that flows from a pure heart and mind can influence teachers and staff in building cooperation. This has a positive influence on the principal in carrying out his service duties as a leader in the school. By living a celibate life, a school principal will not share his concentration with household affairs.

In carrying out his leadership duties, the principal admits that he always tries to build good communication, invite discussion and find the best solution to solve a problem. This has a positive impact on teachers, employees and students. Members share the same passion to serve sincerely, be faithful in carrying out their duties and be fair in caring for others.

> *"If there are problems at work, I always discuss and communicate well with them, so that a pure heart, positive thoughts make my service to*

others enjoyable. I try to respect all teachers and staff and appreciate the differences that each person has."

The spiritual leadership of the school principal which is imbued with a vow of obedience is realized through an effort to follow all the rules made by the government, foundations and schools. According to the interview results, principal of CJHS B, reveals that the vow of obedience is manifested through loyalty, diligence and responsibility in carrying out the tasks that have been entrusted.

"I live obedience in my duties as a school principal by obeying all the rules made by the foundation, obeying the rules that exist in schools, obeying the rules of the education office. Even though I am here as the leader, I still try to comply with the commitments that have been made with the teachers and staff. I obediently carry out my duties and responsibilities as the principal of the school."

As a driving and motivating model, the principal tries to obey and commit to all the rules that have been made together at school. The spiritual leadership of the school principal imbued with a vow of obedience encourages the school principal to carry out all of his duties with full responsibility and wholeheartedness. Another positive impact is that each member obeys the principal and obeys all the rules that have been formulated in the guidelines for living together.

Site III

The findings on site III show that spiritual leadership to schools imbued with the vow of poverty is manifested by a spirit of totality in service. This is done by the principal through the example of life and providing motivation to all school members. The results of the study show that school principals have a spirit of totality in service without expecting rewards in the form of salaries or wages used for personal gain. This enthusiasm also has a positive effect on teachers and employees to have dedication and service, without having to demand compensation for what they do.

The results of the interviews revealed that the teachers voluntarily took the initiative to pay attention to students with disabilities.

> *"With my life example and also the motivation that I gave, in the end they (teachers) also have the same enthusiasm to live this life with gratitude. Within them also grows the spirit of devotion so that they do not complain much. In fact, the teachers often come together to provide food for students whose homes are far away and don't bring supplies. Teachers provide uniforms and books for underprivileged students."*

Instead the students gave a positive appreciation to the teachers. This is evident from the results of observations of researchers on teacher's day commemoration, where students gave special gifts to teachers. It was also found that the attention given by teachers to students was not only aimed at students who were economically disadvantaged, but also students who received less love and attention from parents or guardians.

Principal of CJHS C, revealed that he always tries to build healthy relationships with all school members, is sincere in serving, totality in carrying out his duties, selfless spirit of sacrifice, and has a pure motivation to serve. This can have a positive effect on teachers and employees. The principal revealed that they felt they were getting fair treatment or attention. Thus there will be no jealousy between them.

> *"They are all happy, because I always try not to discriminate between them. If they are wrong, I reprimand them. If they do good, I appreciate them. And that's the same for all teachers and employees. So there is no jealousy between them."*

Teachers and employees are motivated to carry out their duties by being oriented towards service rewards, but dedication and service. In addition, the spiritual leadership of the school principal imbued with a vow of purity also has a positive impact on students, both in academic achievement and in forming social character in relationships with others.

Spiritual leadership imbued with a vow of obedience is manifested by the principal's obedience to government regulations, congregational leaders and foundations. However, the principal emphasized that obedience

embodied in spiritual leadership prioritizes partnerships and is not authoritarian.

> *"As a school principal, I am a leader who has members, namely teachers and employees. Of course they will obey me as a leader. But that doesn't mean that I will act arbitrarily. Instead I want to build a partnership between us. If I ask them to be disciplined, I myself must be disciplined."*

In carrying out his leadership duties, the principal tries to make it happen through life examples, where he himself always tries to be disciplined in the rules and responsibility in carrying out his duties. This can have a positive impact on teachers, employees and students, where they are no longer carrying out their duties on the basis of orders or demands of rules.

Cross-Site Research Findings

In general, it was found that the spiritual leadership of the principals in the three sites studied was imbued with vows of poverty, chastity and obedience. This can be seen from the leadership model applied by the principal. Leadership inspired by the vows of poverty, purity and obedience has a positive impact on school principals, teachers, staff and students.

Discussion

Based on the findings in the field, researchers relate it to theories or opinions from experts regarding spiritual leadership, in order to obtain substantive data. The subtitles in this discussion are adapted to the focus of the research, namely: 1) spiritual leadership imbued with a vow of poverty, 2) spiritual leadership imbued with a vow of purity, and 3) spiritual leadership imbued with a vow of obedience.

The Spiritual Leadership of the Principal is Imbued with the Vow of Poverty

Monastic status is a total surrender to God,[12] as a continuation of the received sacrament of baptism,[13] Total surrender to God through monastic vows, is applied in leadership duties as school principal. The spiritual leadership of the school principal imbued with monastic vows embodies total self-surrender to God through selfless service, carrying out duties sincerely and complying with every regulation that is useful for the progress of the school. Principals in Catholic schools must see themselves as ministers of the gospel, provide knowledge and skills to young people and encourage them to become agents of change, and use their knowledge and skills for world transformational service, especially for the poor and marginalized.[14]

Spiritual leadership imbued with the spirit of poverty is manifested through a life example of poverty or simplicity and a spirit of selfless work, as a form of service to others and devotion to God. All the assets owned in the form of ideas, talents, and abilities possessed by the principal are fully dedicated to the work of service. As a form of living the vow of poverty, the salary received by the school principal does not become private property and is used for the necessities of life, but everything is left to the community [15]. A successful leader is a person who wants members to achieve organizational goals, and can appreciate each individual achievement so that he is continuously motivated to carry out his duties properly.[16]

The spiritual leadership of the school principal imbued with the vow of poverty, on the one hand limits itself from using personal rights and utilizing facilities as needed, but on the other hand is required to pay attention to students or staff who need help. This is in accordance with the spirituality of Jesus himself, who, although he was rich, wanted to be poor, so that people would become rich by His grace because of His poverty (cf. 2 Kor

12 Paulus II, *Katekismus Gereja Katolik*. (1992): 152.
13 Hardawiryana, *Vita Consecrata*. (2021): 1.
14 Friel, "Renewing Spiritual Capital: The National Retreat for Catholic Headteachers and the National School of Formation: The Impact on Catholic Headteachers in the UK." (2018): 83.
15 Eid, Arnout, and Almoied, "Leader's Spiritual Intelligence and Religiousness: Skills, Factors Affecting, and Their Effects on Performance (a Qualitative Study by Grounded Theory)." (2021): 8.
16 Bafadal et al., "The Influence of Instructional Leadership, Change Leadership, and Spiritual Leadership Applied at Schools to Teachers' Performance Quality." (2019): 198.

8:9). Poverty reveals that God is man's only true treasure. This gift overflows into creation and is fully revealed in the incarnation of the Word and in His redemptive death for mankind.[17] Christ-centered and service-oriented love for the poor, in turn increases love for God.[18]

Spiritual leadership imbued with the vow of poverty encourages school principals to carry out their duties properly for the development of the school. This happens because the orientation that the principal wants to aim for is imbued with the spirit of poverty, not transactional in nature but a spirit of totality in serving others. The principal's leadership, which is imbued with the vow of poverty, is an inspiration for members to have an attitude of high dedication and a spirit of selfless service, a spirit of cooperation, responsibility and a sense of belonging. Herein lies the role of the leader to influence members, and directing the behavior of subordinates in a group or organization.[19]

The Spiritual Leadership of the Principal is Imbued with the Vow of Chastity

The spiritual leadership of the school principal that is imbued with the spirit of the vow of chastity is manifested through efforts to build healthy relationships with all members of the school community, being sincere in serving, totality in carrying out tasks, and a spirit of selfless sacrifice. The church expects that school principals can become servant leaders, as a living evangelical values and example from Jesus Christ.[20]

The principal's leadership, which is imbued with a vow of purity, is also practiced by being fair to all members of the school community. The principal also tries to carry out his duties sincerely and with a pure heart for

17 Hardawiryana, *Vita Consecrata*. (2021): 14.

18 Foley, "Spiritual Communion in a Digital Age: A Roman Catholic Dilemma and Tradition"; Madden, "Spirituality and Religious Education: Reflecting on Teacher Practice." (2021): 12.

19 Arifin, "Kepemimpinan Religio-Humanistik Bidang Pendidikan Pada Era Revolusi Industri 4.0 Dan Society 5.0." (2019): 23.

20 Branson, Marra, and Buchanan, "Re-Constructing Catholic School Leadership: Integrating Mission, Identity and Practice." (2019): 221.

dedication without expecting anything in return. This positive attitude that flows from a pure heart and mind can influence teachers and staff in building cooperation. With the inner strength of the concept of spiritual leadership, leaders can encourage their followers to internalize their vision of the organization, increase their faith in the workplace, foster a feeling that their work is meaningful, and increase their organizational commitment.[21]

Having spiritual values in the work environment makes employees feel safe and increases personal happiness, organizational commitment and individual solidarity because it strengthens a climate of trust.[22] Every member is inspired to have the spirit of totality, act fairly and sincerely carry out all the tasks entrusted. By getting fair and equitable treatment, among members there will be no jealousy among them. Spiritual leaders can foster good relationships with employees, so they can improve work performance.[23] This will also have a positive effect on innovative work behavior.[24]

The spiritual leadership of the school principal imbued with a vow of chastity influences the perspective of teachers and employees in building motivation that is not oriented towards reward, but dedication and service. A spiritual leader emphasizes the essential nature and meaning of his or her personal duties and helps employees to find purpose in their lives and promotes their personal growth and development in the workplace.[25] This is in accordance with the function of a leader as a liaison between members and influencing them to jointly achieve organizational goals.[26] A conducive

21 Göçen and Şen, "Spiritual Leadership and Organizational Citizenship Behavior: A Meta-Analysis." (2021): 1452.

22 Farmanesh et al., "Linking Spiritual Leadership and Boundary-Spanning Behavior: The Bright Side of Workplace Spirituality and Self-Esteem." (2021): 132.

23 Yang et al., "Feeling Energized: A Multilevel Model of Spiritual Leadership, Leader Integrity, Relational Energy, and Job Performance." (2019): 985.

24 Hunsaker, "Spiritual Leadership and Employee Innovation." (2020): 135.

25 Fry, "Spiritual Leadership as a Model for Performance Excellence: A Study of Baldrige Award Recipients"; Shalley and Gilson, "What Leaders Need to Know: A Review of Social and Contextual Factors That Can Foster or Hinder Creativity." (2017): 25.

26 Eid, Arnout, and Almoied, "Leader's Spiritual Intelligence and Religiousness: Skills, Factors Affecting, and Their Effects on Performance (a Qualitative Study by Grounded Theory)." (2021): 7.

workplace will increase job satisfaction among teachers, therefore their intention to leave their job will decrease.[27]

This also has a positive effect on students, both in academic achievement and in forming social character in relationships with others. The spiritual leadership of the school principal can develop students' character strengthening.[28] In addition, the spiritual leadership of the school principal can also instill a religious culture in students.[29] Spiritual leadership seeks to grow and develop faith and piety for the entire organizational community through enlightenment and generating the values and strengths contained therein.[30]

The Spiritual Leadership of the Principal is Imbued with the Vow of Obedience

The principal's leadership that is imbued with a vow of obedience is manifested through obedience to the leaders of the congregation and foundation who have chosen and assigned him as the principal of the school. However, the existence of a vow of obedience does not mean that it is impossible for the principal to creatively develop the school he leads. Communication is the way chosen by the principal to reconcile personal ideas with the views of leaders and government regulations.

As a driving model and motivator, the principal who is imbued with a vow of obedience tries to obey and is committed to all the rules that have been made together at school. If the principal is not consistent and adheres to the rules that have been mutually agreed upon, then their leadership is less respected.[31] Conversely, if the principal is a good role model, then members

27 Prasetyo, "Spiritual Leadership: Practical Implementation for School Principals in Indonesia*." (2019): 30.

28 Daud, Arwildayanto, and Djafri, "Kepemimpinan Spiritual Kepala Sekolah"; Baharuddin et al., "Kepemimpinan Moral Spiritual Kepala Paud Dalam Meningkatkan Pembelajaran Karakter Anak Usia Dini." (2028): 57.

29 Hadi and Ummah, "Kepemimpinan Spiritual Kepala Sekolah Dalam Menanamkan Budaya Religius Di Sekolah Dasar Negeri Jurangsapi 1, Tapen, Bondowoso." (2020): 5.

30 Fauzi, "Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual: Suatu Telaah Diskursif." (2015): 158.

31 Hung et al., *Innovations in Educational Change: Cultivating Ecologies for Schools*. (2019): 305.

are inspired to have a spirit of obedience, discipline, democracy, loyalty in service, and respect for leaders and obey the rules or agreements that have been mutually agreed upon.

Based on the principle of reciprocity, employees will be willing to make more organizational innovation efforts due to favorable climate behavior.[32] Such a relationship indicates that spiritual leadership has a positive effect on employee innovation.[33] Spiritual leadership can affect teacher performance.[34] Spiritual leadership provides opportunities to deepen teacher intuition and create a happier work environment.[35]

The principal as a spiritual leader must create a good and conducive learning environment.[36] A good learning environment is very important because it underlies student academic achievement.[37] Effective principal leadership has a strong influence on student attendance, student engagement in school, student academic development, staff satisfaction, and teacher performance.[38]

CONCLUSION

The spiritual leadership of the school principal imbued with the vow of poverty is characterized by totality in service, limiting oneself from using personal rights and utilizing facilities as needed, and not receiving a salary to meet personal needs, but still trying to pay attention to members who are in

32 Khalili, "Creativity and Innovation through LMX and Personal Initiative." (2018): 21.

33 Yang et al., "The Chain Mediation Effect of Spiritual Leadership on Employees' Innovative Behavior." (2021): 558.

34 Kakiay, "Pengaruh Kepemimpinan Spiritual Dan Kepuasan Kerja Terhadap Kinerja Guru Performance"; Prasetyo, "Spiritual Leadership: Practical Implementation for School Principals in Indonesia*." (2017): 149.

35 Hadi and Ummah, "Kepemimpinan Spiritual Kepala Sekolah Dalam Menanamkan Budaya Religius Di Sekolah Dasar Negeri Jurangsapi 1, Tapen, Bondowoso." (2020): 6.

36 Bernardo, Nest, and Smith, "Conceptualising Leadership for Principals of Catholic Schools in Aotearoa New Zealand"; Hakpantria, Langi, and Pabane, "Analisis Peran Kepala Sekolah Dalam Manajemen Mutu Pendidikan Di SDN 6 Kesu'." (2019): 85.

37 Tobing and Hasanah, "Kepemimpinan Kepala Sekolah Dalam Mengembangkan Kreativitas Dan Inovasi Pembelajaran Guru Pada Masa Covid-19." (2021): 100.

38 Leithwood, "Characteristics of Effective Leadership Networks: A Replication and Extension"; Lunenburg, "Understanding Organizational Culture : A Key Leadership Asset"; Hanipah, Bafadal, and Nurabadi, "Correlation Between Instructional Leadership of the Headmaster with Teacher Performance of Vocational High School." (2019): 177.

need. The impact of the spiritual leadership of the school principal imbued with the spirit of the vow of poverty is that the members are inspired to have high dedication and a spirit of selfless service.

The spiritual leadership of the school principal imbued with a vow of chastity is characterized by carrying out tasks oriented towards service work, being fair to all members, and sincerely carrying out leadership duties. The impact of the spiritual leadership of the school principal imbued with a vow of purity is that members are inspired to have a spirit of totality, act fairly and sincerely carry out all the tasks entrusted.

The spiritual leadership of the school principal imbued with a vow of obedience is marked by loyalty and responsibility to the leadership, building communication and dialogue, both with the leadership and with the members. The impact of the spiritual leadership of the principal imbued with the spirit of the vow of obedience is that members are inspired to have a spirit of obedience, discipline, democracy, loyalty in service, respect for leaders, and obedience to rules or mutual agreements.

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