HUMANIST-SPIRITUAL LEADERSHIP AS A STRATEGY TO BRIDGE THE GAP IN TEACHER COMPETENCE IN MADRASAH EDUCATION

Luluk Shomitah[1]
UIN Sunan Kalijaga Yogyakarta, Indonesia (lulukshomitah96@gmail.com)

Na'imah
UIN Sunan Kalijaga Yogyakarta, Indonesia (naimah@uin-suka.ac.id)

Miftahus Sa'adah
UIN Sunan Kalijaga Yogyakarta, Indonesia (miftahus.saadah@uin-suka.ac.id)

Ika Tiara Aryani
UIN Sunan Kalijaga Yogyakarta, Indonesia (ikatiara.1401@gmail.com)

Cici Laras Jabil
UIN Sunan Kalijaga Yogyakarta, Indonesia (abillaras321@gmail.com)

Keywords:	ABSTRACT
Humanist-spiritual leadership; Teacher competence; Non-pedagogical teachers; madrasah; Spiritual-transformational.	Strengthening teacher competence is the main pillar of improving the quality of madrasah education. At MTs TQ El-Muna Q, 73% of teachers have non-pedagogical backgrounds, which creates inequality in teaching skills and leads to monotonous teaching methods. This qualitative case study aims to analyze the role of the Humanist-Spiritual Madrasah Head's leadership in overcoming these challenges. Data was collected through interviews, observations, and documentation involving the Head of Madrasah, Waka Curriculum, and two teachers. The results of the study show that the leadership of the Head of the Madrasah applies the Spiritual-Transformational principle by integrating the humanist dimensions (empathy and appreciation) and the spiritual (value of worship and trust). This model has been shown to foster intrinsic motivation and bridge *the skill gap* through personalized *coaching* and constructive supervision. While it can improve learning quality, its sustainability is hampered by administrative burdens and time constraints, underscoring the need for managerial efficiency to protect teachers' focus on their core tasks. This research contributes to Islamic educational leadership theory by proposing a humanist-spiritual leadership model as an effective mechanism to bridge pedagogical gaps through value-based coaching, constructive supervision, and strengthening intrinsic motivation in faith-based educational institutions.

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[1] Correspondence Author

A. INTRODUCTION

The quality of education is the main pillar of global competitive human resource development, including in the context of madrasas as Islamic educational institutions. This institution not only carries out an intellectual mission, but also a moral and spiritual mission, so it demands graduates who have academic excellence as well as a depth of character and noble character. Improving the quality of madrasah education fundamentally depends on improving the competence of teachers as the spearhead of the learning process. Teacher competence, which is defined as a set of knowledge, skills, and professional behavior that must be possessed in accordance with the mandate of Law Number 14 of 2005, is a direct determinant of the effectiveness of learning and the achievement of educational goals.

This research focuses on MTs TQ El-Muna Q Pajangan, Bantul, a representative case study of comprehensive challenges in many madrasas. Internal data shows that about 73% of the total 19 teachers have a non-educational background (e.g. graduates of the Faculty of Science, Economics or Sharia, not the Faculty of Teacher Training and Education). This background gap creates inconsistencies in the learning process, especially in the limitations of mastering pedagogical aspects such as the difficulty of designing varied formative assessments, managing diverse classes, and integrating learning technologies effectively. As a result, learning methods tend to be monotonous and fail to support active participation and critical thinking of students, which directly hinders optimal learning outcomes and teacher professionalism. This situation requires strategic intervention from the head of the madrasah that is transformational, adaptive, and holistic.

Recently, it emphasizes the crucial role of madrasah heads as the main determinant in the development of teacher professionalism. Firdauz & Suwarno's Research (2024) and Rahmawati & Astutik (2025) It shows that the leadership style and strategy of the head of the madrasah plays an important role in improving the professional development of teachers. Madrasah heads are seen as agents of strategic change in improving the quality of education (Abdulloh and Adiyono 2025), with managerial interventions such as the allocation of resources for training as an important factor (Fahmi and Hamzah 2025). However, the literature also shows a paradigm shift towards more humanistic and value-based leadership. Norhanah (2025) emphasizing humanist leadership that places leaders as role models and organizers of inclusive culture, while Rohim & Bagus Wijaya (2024) shows that spiritual leadership that instills humanitarian and religious values can create a more humane madrasah environment. In the realm of teacher competence, Anna & Jumade's research (2024) showing the effectiveness of the leadership of madrasah heads in improving pedagogic competence, while efforts to improve the competence of non-educational teachers through training and mentoring have been proven to be able to improve teachers' abilities, especially in pedagogical aspects (Triyunita et al. 2025).

Although studies on spiritual and humanist leadership in madrassas are increasing, little empirical research has examined how this leadership model can be operationalized as a strategy to bridge the pedagogical competency gap among non-educational teachers. Most of the existing studies only highlight the role of humanist-spiritual leadership in the formation of student character, not in the capacity development of teachers with non-educational backgrounds as happened at MTs TQ El-Muna Q. This gap shows the need for a clear and targeted implementation model,

which can explain how value-based leadership can improve the technical skills of teachers who do not yet have a formal pedagogic foundation.

The concept of humanist-spiritual leadership is a transformative blend of managerial leadership and Islamic ethics that integrates human values (humanist), which focuses on dignity and open communication with a faith-based work ethic (spiritual) that instills noble motivation and moral responsibility. This approach positions the head of the madrasah not just as an administrative manager, but as a moral role model (uswatun hasanah) and an inclusive culture that values teachers and triggers an intrinsic motivation to perform well as part of worship (Rohim and Wijaya 2024). This approach is different from managerial leadership styles that tend to rely on intensive training, close supervision, and external motivation through rewards or punishments. Humanist-spiritual leadership argues that technical problems are getting worse because teachers lack motivation from within, lack confidence in teaching, and do not feel that they have the teaching profession as part of their identity. Therefore, this approach focuses on moral coaching, fostering intrinsic motivation, and building personalized, supportive relationships to create a safe environment for teachers to innovate.

Humanist-spiritual leadership works through three interrelated mechanisms: (1) Compassion-based coaching creates a culture of open dialogue and respect for the dignity of teachers, so that teachers feel more confident to try new methods (Jannah, Graduation, and Yunita 2022). (2) Intrinsically based spirituality-based motivation is built through the integration of Islamic values in madrasah activities, encouraging teachers to see their duties as a form of worship that reinforces personal responsibility for the improvement of competence (Beruh, Iskandar, and Munawar 2024; Rochaeni and Supendi 2024; Mahmud and Ramli 2025). (3) Holistic supervision and exemplary making madrasah heads not only technical supervisors, but also role models in integrity, carried out democratically and scientifically to create a safe environment for teachers to develop (Ismail Anas 2024). These three mechanisms directly strengthen the four pillars of teacher competence: pedagogic through personal development, professional through encouragement of self-development, social through dialogical relationships, and personality through spiritual example.

This research aims to bridge these theoretical and practical gaps by examining in depth the role of humanist-spiritual leadership of madrasah heads as a strategic solution in MTs TQ El-Muna Q Pajangan Bantul. The specific objectives are: (1) To describe humanist-spiritual leadership practices; (2) Analyzing the leadership strategy of madrasah heads to improve teacher competence; and (3) Analyze the impact and challenges of the application of humanist-spiritual leadership in improving teacher competence. The hypothesis proposed is that humanist-spiritual leadership of madrasah heads is effective in improving the competence of teachers, especially those with non-educational backgrounds, by placing the values of compassion and faith-based work ethic as the foundation to provide more personalized coaching, foster motivation from within teachers, and reduce psychological and pedagogical barriers.

In summary, this study shows that the Head of Madrasah at MTs TQ El-Muna Q actively implements Humanist-Spiritual Leadership as an adaptive approach to turn structural challenges, namely the dominance of non-educational teachers, into opportunities to improve the quality of education. The contribution of this research is twofold: theoretically, filling the study gap by formulating a model of humanist-spiritual

leadership implementation as a concrete strategy to bridge the pedagogical competence gap; practically, providing applicative recommendations for the Ministry of Religion and madrasah heads who face similar challenges, while affirming that value-based leadership and respect for human dignity are the most relevant and adaptive approaches in the context of religion-based education.

B. METHODS

This study uses a descriptive qualitative research design with a case study approach to in-depth research the practice of Humanist-Spiritual Madrasah Head Leadership in Improving Teacher Competence at MTs TQ El-Muna Q Pajangan Bantul. The use of qualitative methods is based on Moleong's views (2017), which emphasizes that this method seeks to analyze data through the collection of information in the form of statements, speeches, and in-depth descriptions of the subject being observed or studied. A descriptive approach was chosen to describe holistically and in detail the specific leadership practices in the study site. Qualitative research ensures that researchers, who act as key instruments, can observe, analyze, and interpret the complexities of leadership interactions and practices without being directly involved in madrasah operational activities, resulting in rich and in-depth contextual understanding. The focus of this case study on madrasas allows for an intensive exploration of leadership strategies used to address teacher competency problems resulting from dominant non-pedagogic educational backgrounds.

This research was carried out at Madrasah Tsanawiyah Tahfidz Al-Quran El-Muna Q Pajangan, Bantul, Special Region of Yogyakarta, with a research period lasting from January to April 2025. This location was chosen through purposive sampling techniques as a research site because it meets the criteria for unique and relevant cases. The main characteristic of this madrasah is its strict integration between the national education curriculum and the superior tahfidz Al-Quran program. This integration creates a double challenge, where teachers are not only required to master general pedagogical and professional competencies, but must also be able to instill spiritual and religious values in the learning process. The selection of this location is very relevant to test the hypothesis that humanist-spiritual leadership has a key role in motivating and developing teachers who are still lacking in mastery of basic pedagogical competencies. The main unit of analysis of this study is the interaction and program related to the practice of Madrasah Head Leadership (Humanist-Spiritual) and its relationship with the improvement of the four competencies of teachers.

The types of data collected in this study include primary data and secondary data. Primary data was obtained directly from the field in the form of views, experiences, and verbal descriptions of the research subjects. Meanwhile, secondary data consists of various official documents of madrasas. The data sources in this study are subjects selected through purposive sampling techniques based on the criteria of availability, in-depth understanding, and direct involvement with the research object. The research subjects consist of four key individuals: Madrasah Heads as the main policy makers and leadership models; Deputy Head of Curriculum as the technical implementer of the teacher development program; and two Homeroom Teachers as representatives of teachers who receive and implement competency development programs. Although the number of informants was limited to four individuals, this selection was considered sufficient because it was oriented towards depth rather than *breadth*, where informants

were key actors who had authoritative understanding and were directly involved in the phenomenon being studied until they reached data saturation. All participants have given informed *consent* after receiving an explanation of the purpose of the research and the guarantee of identity confidentiality. During the field process, the researcher positioned himself as an external observer (*outsider*) to minimize subjectivity bias and maintain data integrity.

Data collection was carried out through a rigorous technical triangulation process, including: (1) Semi-Structured Interviews, conducted in a total of five sessions with four informants during the research period. This interview uses guidelines developed from transformational leadership indicators and teacher competencies to explore in depth the informant's experiences and views. (2) Non-Participant Observation, carried out five times with varying durations. This observation aims to observe leadership practices in real situations, including the interaction between madrasah heads and teachers and the work atmosphere formed. (3) Documentation Analysis, which includes a thorough examination of the madrasah profile, academic supervision documents, minutes of teacher meetings, and teaching guide modules used as tangible evidence of the implementation of leadership strategies.

The final stage of the study involved data analysis using Milles & Huberman's interactive model (1992). This model works in a spiral and simultaneous manner, consisting of: (1) Data Collection; (2) Data Condensation, where raw data is simplified through thematic coding to find key patterns; (3) Data Presentation, manifested in the form of a matrix, flowchart, and descriptive narrative to facilitate understanding; and (4) Conclusion Draw, which is carried out inducively and repeatedly to reach verified conclusions. The validity of the data is ensured through a combination of source triangulation (comparing data from madrasah heads, representatives, and teachers) and technical triangulation (verifying the same data through interviews, observations, and documents). The use of this validity technique is important to ensure that the findings of this research are credible and accountable in answering research questions about the effectiveness of humanist-spiritual leadership.

C. RESULTS AND DISCUSSION

Humanist-Spiritual Leadership Concepts and Practices at MTs TQ El-Muna Q

The research found that leadership practices in madrassas fundamentally rely on the integration of two main dimensions: humanist and spiritual. This leadership concept is not just a managerial style, but a philosophy rooted in the identity of Islamic educational institutions that uphold Qur'anic values. The application of this concept is a contextual response to the main challenge of madrasas, namely the high proportion of teachers who have a non-pedagogical educational background, which requires a coaching approach that is not only technical, but also affective and moral.

1. **The Humanist Dimension: A Personal Approach and Individual Appreciation**

   The humanist dimension is a form of deep concern for the personal and professional well-being of educators. This leadership is characterized by a personal approach that places each teacher as an individual with unique potential and challenges. Observations show that daily interactions between madrasah leaders and teachers often take place in an informal family

atmosphere, far from rigid hierarchical nuances. Madrasah leaders actively create a *safe space* for teachers, especially those with limited educational backgrounds, to express the difficulties faced in the learning process. The Deputy Head of Curriculum states that:

> *"Madrasah Heads always take the time to listen to teachers' complaints, both professional and personal, in an informal and non-judgmental atmosphere..."*

The willingness to listen, as conveyed by the informants, acts as a form of catharsis and emotional support for teachers. This practice of listening helps to relieve the psychological stress that arises due to the high demands of professionalism.

Figure 1: National Teacher's Day Award

Another crucial aspect is the system of appreciation and recognition that is implemented. Madrasah leaders are very careful in recognizing and appreciating every improvement and innovation effort made by teachers, even on the smallest scale. These awards are not always material incentives, but are more often realized through public recognition in staff meeting forums or personal praise. The homeroom teacher testified that:

> *"... This approach motivates teachers to make small innovations in the classroom, because they know that no matter how small their efforts will be seen and appreciated by the leadership".*

This overall humanist practice creates a very conducive and harmonious work climate in the madrasah environment. Mutual trust and empathy are collective values embedded in organizational culture which in turn increases teachers' loyalty and commitment to the institution.

2. **Spiritual Dimension: The Foundations of Worship Values and Work Ethic**

The spiritual dimension serves as a moral anchor and inspiration for work ethic, affirming the identity of the madrasah as a faith-based educational institution under the auspices of the Al-Munawwir Islamic Boarding School Foundation Q Krapyak Complex. This spiritual foundation is emphasized through the consistent example of the madrasah leadership itself, who demonstrate exceptional personality integrity and dedication, practicing the concept of "endowment" of oneself for the advancement of education.

This spiritual leadership transforms the meaning of work for teachers. Leaders regularly provide spiritual guidance and direction that emphasizes that

the task of teaching is worship and a mandate from Allah. This perspective changes the motivation of teachers' work from mere worldly professional demands to moral and religious responsibilities oriented towards the goal of the hereafter (*ukhrawi*). For non-pedagogical teachers, instilling the value of sincerity is very important, because it can fill the motivation gap that they do not get from formal education. This sense of moral responsibility encourages a high fighting spirit (*ruhul jihad*) to continue to learn and improve their quality independently, despite facing technical competency obstacles.

Leadership Strategies in Improving Teacher Competence

A leadership approach based on humanist and spiritual values is realized through a number of targeted intervention strategies, with the aim of strengthening the four aspects of teacher competence.

1. **Pedagogic and Professional Competency Improvement Strategies: Personalized Interventions**

    In an effort to address limitations in teaching ability and mastery of materials, madrasah leaders prioritize internal, personalized interventions over general external training. This program involves senior teachers who are appointed as mentors and coaches for teachers who need to strengthen specific competencies, such as developing Learning Implementation Plans (RPP) that integrate the general curriculum with the tahfidz program, or mastering educational learning theories. This mentoring is carried out regularly and intensively, focusing on the *skill gap* of each teacher.

Figure 2: supervision and mentoring

The most important strategy that reflects the humanist nature of leadership is the implementation of constructive and empathetic academic supervision. Classroom observation is carried out with a mentoring approach instead of supervision. Madrasah leaders enter the classroom as facilitators whose purpose is to help teachers identify the strengths and weaknesses of teaching methods. Feedback is always presented in a non-judgmental format, starting with appreciation, then continuing with a collaborative discussion about improvement solutions. Homeroom teachers with a background in law admit that:

> "*With supervision, I was helped to identify weaknesses in classroom management without feeling pressured.*"

This humanistic and supportive approach to supervision has succeeded in fundamentally changing teachers' perception of supervision. Supervision, which was initially perceived as a threat to anxiety-inducing evaluation, is now seen as a valuable opportunity for professional development that is fully supported by leadership. This transformation of perception creates an openness for teachers

to continue learning and improve their learning practices without fear of sanctions or negative judgments.

2. **Personality and Social Competency Improvement Strategies: Strengthening Collective Morale**

To foster integrity, responsibility (Personality Competence), and effective interaction (Social Competence), leadership strategies are directed at strengthening collective morale and creating a harmonious work culture. *Spiritual Empowerment* is at the core, where regular coaching sessions are used to re-instill the values of honesty, dedication, and trust in the context of professional duties.

Figure 3: halaqoh forum

Madrasah leaders actively encourage a collective culture and togetherness through *team-building* activities, madrasah social activities, and halaqah forums. This leadership involves teachers being active in decision-making and teaching management, while madrasah heads act as facilitators who encourage communication, collaboration and empowerment. This harmonious work atmosphere directly improves teachers' social competence in building positive relationships with peers, students, and parents.

Impacts and Challenges of Humanist-Spiritual Leadership Practice

The implementation of this leadership model has a positive impact, but it also faces implementation challenges that require further strategic solutions.

1. **The Impact of Competency Improvement**

The most tangible impact of humanist-spiritual leadership is the improvement of the quality of the learning process in the classroom. Non-pedagogic teachers are starting to shift from monotonous lecture methods to more dynamic learning approaches, such as discussions, simple project-based learning, and more varied use of teaching media. This increase is driven by increased intrinsic motivation and teacher responsibility. Because they see teaching as worship and are personally supported by leadership, they become more proactive in seeking innovation and applying feedback from supervision.

Overall, there is an optimization of the implementation of teachers' duties and responsibilities, where their commitment goes beyond the minimum demands and is directed to the quality of graduate results that are in line with the vision of the madrasah, namely having Qur'anic and intelligent morals. This improvement in competence is not only technical, but also firmly embedded in the personality competencies of teachers, who become more patient, honest, and dedicated.

2. **Implementation Challenges That Need to Be Overcome**

Although the leadership model applied has great potential, its implementation is still faced with structural challenges. The first challenge is the increase in the administrative burden of teachers. The existence of dual curriculum demands (national and tahfidz), as well as adaptation to new curriculum policies, substantially increases the documentation and administrative burden that teachers must complete. Non-pedagogic teachers, who already need extra time to master pedagogy, are increasingly burdened by the detailed administrative demands.

The second challenge is the limited time teachers have for self-development. Very busy teaching schedules, especially for teachers who teach many subjects or are actively involved in tahfidz programs, lead to scheduling conflicts with the coaching and mentoring programs that have been designed. Although the program is personalized, difficulties in finding the ideal and consistent time for teachers to attend competency development sessions are a major barrier to achieving full and sustainable participation. Although the program is personalized, difficulties in finding the ideal and consistent time for teachers to attend competency development sessions are a major barrier to achieving full and sustainable participation. These two challenges indicate that the sustainability of the humanist-spiritual leadership model requires innovative managerial support, especially in simplifying bureaucracy and optimizing teachers' time management so that competency development can take place without sacrificing the quality of daily teaching.

DISCUSSION

Conceptual Model of Humanist-Spiritual Leadership in Improving Teacher Competence

Based on the findings of the research, a conceptual model can be constructed that describes the working mechanism of humanist-spiritual leadership in improving the competence of non-pedagogic teachers at MTs TQ El-Muna:

Figure 4. Conceptual Model for Teacher Competency Improvement

This model shows that humanist-spiritual leadership serves as an independent variable that influences two main mediators: intrinsic motivation and psychological security. The humanist dimension creates psychological security through individual appreciation and a personal approach, while the spiritual dimension builds intrinsic motivation by reinterpreting the task of teaching as worship. These two mediators then facilitate the effectiveness of constructive coaching and supervision strategies, which

ultimately lead to the improvement of teachers' pedagogical, professional, personality, and social competencies.

The findings show that the integration of humanist and spiritual dimensions is not just a choice of leadership style, but an urgent contextual need in dealing with the challenges of non-pedagogic teachers. A harmonious communication climate can create a comfortable and positive work environment that has an impact on improved performance (Hikmalia and Toni 2023). The willingness to listen acts as a form of catharsis and emotional support that helps relieve psychological distress. This practice is in line with global findings that show teachers who practice empathy, honesty, and moral integrity are successful in building strong trust with students and creating a supportive and inclusive learning environment (Capinding 2025).

The spiritual dimension provides the foundation of a deeper meaning. Other studies affirm that spiritual leadership is crucial in strengthening character and integrity in the midst of the challenges of globalization, resulting in a morally and academically superior generation (Salsabila et al. 2025). Positive public recognition fosters intrinsic motivation and a sense of self-worth. Madrasah heads play an important role as motivators by creating an environment where teachers feel valued, supported, and motivated to continue to improve performance (Imron 2023).

Strengthening teachers' competencies requires comprehensive coaching, including aspects of knowledge, teaching skills, and deep spiritual values (Marina and Gultom 2025). Individual coaching is one of the strategies in improving teacher professionalism, in addition to updating training methods and strengthening cooperation between fellow educators (Kinanthi, Saputri, and Rosita 2024).

Supervision through a coaching and self-reflection approach is more impactful than supervision that is purely controlling. (Nikmah, Amini, and Nurzannah 2024). Educational supervision also supports the improvement of teacher professionalism through constructive feedback, advanced training and collaborative learning between teachers (Widyanto 2023). This approach successfully transformed teachers' perceptions of supervision from what was initially perceived as a threat of evaluation, to opportunities for professional development that were fully supported by leadership. However, findings on the initial resistance of senior teachers and the failure of three teachers in the mentoring program reveal an important limitation: the effectiveness of interventions is highly dependent on interpersonal suitability and individual learning speed. This indicates that personalization is not enough just in the content, but it should also include processes and timelines.

In the realm of education management, leadership that applies spiritual values in creating an ethical and harmonious work environment, increases self-esteem, and provides essential emotional support for all members of the organization (Qushwa and Hefniy 2024). A leadership approach that combines the spiritual dimension with competency development has been proven to be able to improve teacher performance as a whole (Kasmawati 2023). Leadership by involving teachers is active in decision-making and teaching management, while the head of the madrasah is a facilitator who encourages communication, collaboration and empowerment (Mufidah, Hariyati, and Yulianingsih 2024). A spiritual-based leadership approach is also considered essential in forming a positive school culture in the pesantren and madrasah environment (Dea, Afriyani, and Emilda 2025).

The quality of the principal's leadership plays a vital role in synergizing work motivation and professionalism, which ultimately has a positive impact on improving teacher performance (A'yun and Muttaqin 2024). The identified systemic impacts suggest that this leadership model successfully creates a positive cycle: psychological safety and intrinsic motivation increase teachers' openness to supervision, which in turn results in improved teaching practices, which further strengthens teachers' trust and commitment.

However, the structural challenges identified reveal the paradox of implementation. High administrative workloads drain teachers' time and energy, reduce their focus on developing core teaching quality and hinder collaboration between teachers (Rosyada, Syahada, and Chanifudin 2024). Time constraints and the challenge of adapting to the demands of professionalism in the digital era and rapid globalization are also major obstacles for teachers in sustainable career development (Hasanah and Mulawarman 2025). Both of these challenges indicate that the sustainability of the humanist-spiritual leadership model requires innovative managerial support, particularly in simplifying bureaucracy and optimizing teachers' time management. Without these structural interventions, a relationally effective leadership model can be hampered by organizational limitations. The identified cases of mentoring failure reinforce the argument that the implementation of this model requires adaptive flexibility and continuous evaluation, rather than mechanical implementation.

Theoretically, this study enriches the educational leadership literature by showing that humanist-spiritual leadership can serve as an effective compensatory mechanism to address teachers' formal competency deficits. This model challenges the assumption that teacher competency improvement can only be achieved through formal technical training, by suggesting that motivational transformation and the creation of a safe psychological climate can be more fundamental prerequisites. Practically, the findings of this study offer a conceptual *blueprint* for Islamic educational institutions that face similar challenges in the management and development of teacher competencies. However, the implementation of the humanist-spiritual leadership model requires long-term institutional commitment, the readiness of leaders to engage consistently and intensively in the personal development of teachers, and support in the form of structural reforms in the management of workloads and teachers' time allocation. Without systematic addressing of these structural constraints, the sustainability and effectiveness of humanist-spiritual leadership models have the potential to be suboptimal and tend to be fragile in the long term.

D. CONCLUSION

This study confirms that the Humanist-Spiritual leadership of the Head of MTs TQ El-Muna Q is an effective strategy in improving the competence of non-teacher teachers in the midst of limited human resources. This leadership model integrates the humanist dimension including empathy, appreciation, and personal approach with the spiritual dimension in the form of worship values, trust, and example, which is carried out within the framework of Spiritual-Transformational leadership. The implementation of leadership is realized through individual coaching programs and academic supervision that are constructive, so as to close the pedagogic competence gap, increase teachers' intrinsic motivation, enrich the variety of learning methods, and

strengthen commitment and work ethic. Theoretically, this study enriches the treasures of Spiritual-Transformational leadership by revealing the contextual mechanisms of its implementation in Islamic educational institutions, while showing that the effectiveness of value-based leadership is not singular, but moderated by the efficiency of the managerial structure and governance of madrasah organizations.

In terms of managerial implications, this study recommends that madrasah leaders integrate spiritual and humanist values with a structured and personalized professional mentoring system, accompanied by auditing and simplifying teachers' administrative workloads to focus on core learning and continuous competency development. However, this study has limitations, including focusing on one institution so as to limit the generalization of findings, the dominance of qualitative-perceptual approaches, the quantitatively unmeasurable relationship between administrative burden, teaching quality, and student learning outcomes, as well as limited observation time to capture long-term impacts. Therefore, further research is recommended to develop correlational quantitative studies, managerial innovation-based action research, longitudinal studies, and comparative studies across madrasas with different characteristics in order to formulate a more adaptive, sustainable, and broadly applicable Humanist-Spiritual leadership framework in the context of Islamic education.

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Data availability: Data supporting the findings in this study are available from the authors of the correspondence upon reasonable request.

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