



The Principal's Da'wah Program in Shaping Disciplined Worship Behavior of Students at the Ikhwanul Muslimin Spiritual Islamic Senior High School

Siti Khoirotun Nisa ¹, Muhammad Fachran Haikal¹

¹Universitas Islam Negeri Sumatera Utara Medan, Indonesia

 *siti0104222060@uinsu.ac.id, muhammadfachranhaikal@uinsu.ac.id

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Abstract

Student religious discipline in madrasas is influenced by the role of the principal in designing and managing religious programs. This study analyzes the role of the principal of the Islamic Senior High School of Rohani Ikhwanul Muslimin in shaping student religious discipline through a spiritual leadership approach, including the programs implemented, obstacles, efforts, and their impacts. The study used a qualitative method with data collection through interviews, observation, documentation, and literature review. Informants consisted of the madrasah principal, two teachers, and two students using a purposive sampling technique. Data were analyzed through data reduction, data presentation, and conclusion drawing.

The results of the study indicate that the religious program is managed through a plan-do-check-act cycle, including congregational Dhuha and Zuhur prayers, memorization (tahfidz), al-Ma'tsurat every Friday, and overnight stays during Ramadan. Obstacles found include low awareness among some students, honesty issues, and resistance to raids. Efforts made include prayer attendance sheets, individual coaching, raids, active student involvement, mandatory memorization (tahfidz), and mentoring by religious teachers during overnight stays. The impact is that the habit of missing worship has decreased, discipline in congregational prayers has increased, and student participation in memorization, al-Ma'tsurat, and overnight stays has increased without coercion. This research is expected to be a reference in developing effective da'wah programs through strengthening spiritual leadership and systematic management.

INTRODUCTION

The leadership of a madrasah principal plays a strategic role in shaping the policy direction and religious culture within the madrasah. In this context, the madrasah principal functions not only as a manager of the educational institution but also as a leader responsible for fostering students' religious behavior through structured and sustainable programs.

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Effective leadership can influence the behavior of madrasah members, including fostering student religious discipline (Wahyuni, 2021). This aligns with Philip Hallinger's opinion that principal leadership significantly influences organizational culture and student behavior through the policies and practices implemented in schools (Hallinger, 2021).

In Indonesia, there are still problems with student religious discipline in madrasas. Some students perform religious services merely as a form of compliance with madrasa rules, without developing personal awareness. Furthermore, technological developments such as games and cell phones, as well as social influences, influence students' religious behavior, leading to a decline in religious discipline (Mamonto, 2023). This situation demands leadership from madrasa principals capable of designing da'wah strategies that are not only formal but also capable of shaping students' habits and spiritual awareness.

This research is based on the theory of spiritual leadership, which emphasizes that leaders must be able to integrate spiritual values into their leadership. As leaders, madrasah principals are required to be role models in their religious practices, thus influencing students through concrete examples. Spiritual leadership plays a crucial role in shaping religious awareness and increasing individual commitment to religious values (riski, 2022).). This is supported by Louis Fry's thinking, which states that spiritual leadership focuses on the formation of meaning, values, and commitment through the leader's example and integrity (Egel, 2021).

Furthermore, the theory of da'wah management explains that da'wah activities must be carried out systematically through planning, implementation, and evaluation. The madrasah principal's da'wah program is a form of da'wah management implementation that aims to shape religious behavior through instilling worship habits, supervision, and assigning responsibility to students. This approach allows for the formation of a religious environment that supports disciplined worship. In line with this, Haidar Putra Daulay emphasized that good Islamic education management must be able to integrate religious activities into the institutional system in a planned and sustainable manner (Daulay & N., 2022).

Another theory is habit formation, which states that disciplined behavior is formed through consistent repetition of activities. In this context, da'wah programs such as congregational prayer, memorization of the Qur'an, and other religious activities serve as a means of forming students' worship habits. Through structured habit formation, students will perform worship consciously, not simply out of compulsion (Mamonto, 2023). This opinion is reinforced by Wendy Wood, who states that habits are formed through repetition of behavior in a consistent context, so that it becomes part of an individual's automatic response (Wendy, 2021). These three theories spiritual leadership, da'wah management, and habit formation were used simultaneously in this study. Spiritual leadership explains the role of the madrasah principal as an exemplary leader, da'wah management explains the systematic process of program management, and habit formation explains how the program gradually shapes students' religious discipline.

From previous research conducted by (Mahendra, 2021) with the title "management of madrasah principals in fostering religious attitudes of students at MA DDI Cambalagi". The results of the study revealed that good management in madrasas greatly influences the attitudes of diversity of students. Effective management strategies can create a positive culture that facilitates character education. In addition, other research analyzed by Rahmad Saleh (Daulay & N., 2022) dan (Karlina et al., 2023) with the title "teacher role models shape student worship discipline: implementation analysis on Madrasah Aliyah students".

The results of the study showed that teacher role models in educating students are very important to improve further worship discipline. Research by (Hidayat & Mujibur Rohman, 2025) with the title "Boarding School Management in the formation of religious character of students at the private Madrasah Aliyah Miftahul Huda" shows that boarding school management can shape students' religious character through

programmed religious activities. the study focused on the boarding school system. research by Anggi Puspitasari dkk. (2025) with the title "The Influence of Madrasah Principal's Leadership on Student Discipline at the Ikhwanul Muslimin Spiritual Islamic Senior High School, Pengepang Village, Tebing Syahbandar District, Serdang Bedagai Regency" shows that the leadership of the Madrasah Principal influences student discipline. The study discusses student discipline in general and uses a quantitative approach. Research by Pira Kasmira (2022 with the title "Management of Religious-Based Student Character Development at the Al Khaeriyah Murante Islamic Junior High School, Luwu Regency" concludes that good management of religious character development is able to shape the religious behavior of students.

Based on previous research, there has been no research that specifically examines the leadership of madrasah principals in managing da'wah programs to shape students' disciplined worship behavior. Therefore, this study has a novelty by emphasizing the leadership of madrasah principals in designing and managing da'wah programs through the plan-do-check-act cycle to shape students' disciplined worship, a program management approach that has not been used in previous similar studies. The purpose of this study is to analyze the da'wah program of madrasah principals in shaping students' disciplined worship, identify the obstacles faced, and examine the efforts and impacts in the program to shape disciplined worship behavior. The results of this study are expected to contribute to the development of da'wah-based leadership of madrasah principals and serve as a reference in building a stronger religious culture in madrasahs.

METHODS

This research uses a qualitative approach with a case study type to understand in depth the principal's da'wah program in shaping student worship discipline at the Ikhwanul Muslimin Islamic Senior High School. Case studies are used because they are able to examine phenomena in depth, especially related to behavior and activities within the madrasah environment (Moleong, 2014). The research process begins with the planning stage, namely determining the research focus, location, and informants, followed by the data collection stage in the field through several techniques, namely in-depth interviews conducted to obtain direct information from informants regarding experiences, views, and strategies in implementing the da'wah program. Informants were selected using purposive sampling with the criteria of having direct involvement in the implementation or supervision of the madrasah da'wah program, namely Mar Indra Saputra, S.Si. (madrasah principal), Asmawati, S.Ag. and Marianto, S.Ag. (madrasah teachers), and Assyifa and Damar (madrasah students). Both observations were conducted on religious activities such as congregational prayer and memorization of the Quran to obtain data based on field conditions (Sugiyono, 2022). Documentation in the form of activity photos, attendance records, and activity schedules were used as supporting evidence (Moleong, 2014). Literature review was conducted by reviewing relevant books, journals, and previous research to strengthen the theoretical foundation and data analysis. Data were analyzed thematically through data reduction, data presentation, and drawing conclusions to systematically identify meaning and patterns. Data validity was maintained through technical triangulation, namely comparing data from interviews, observations, and documentation (Moleong, 2014).

RESULT AND DISCUSSION

The principal's da'wah program in shaping students' disciplined behavior in worship

The da'wah program is a series of activities aimed at spreading, teaching, and reinforcing religious values, particularly within an educational context. Within the madrasah (Islamic school) environment, the da'wah program aims to instill sound moral and spiritual values in students, as well as foster positive character and discipline in worship. This program focuses not only on academic aspects but also encourages students to apply religious teachings in their daily lives. The da'wah program's concept

is broad, encompassing an approach that integrates religious knowledge with disciplined worship practices.

The leadership of the madrasah principal in implementing the da'wah program is also in line with the word of Allah SWT in Surah Al-Baqarah verse 124, which shows that leadership in Islam is a mandate given to someone who is able to carry out their duties and responsibilities well. Prophet Ibrahim (peace be upon him) was made a leader because of his success in carrying out Allah's commands and providing an example to his people. In this study, the madrasah principal plays a role as a leader who not only develops the da'wah program but also directs, guides, and serves as a role model in the implementation of worship within the madrasah environment. Through this leadership, the madrasah principal strives to build a religious culture and shape students' disciplined behavior in worship through planned da'wah programs (Kemenag, 2019).

From the results of research and interviews with informants Mr. Mar Indra Saputra and Assyifa, the da'wah program implemented by the madrasah principal includes congregational Dhuha and Dzuhur prayers, reading Al-Ma'tsurat every Friday, memorizing the Koran, and Mabit during the month of Ramadan. The program is used as a leadership tool to form worship habits. The madrasah principal directs that these activities are not only carried out, but are carried out consciously, orderly, and consistently. Direct student involvement, including becoming an imam, shows that the leadership implemented is democratic and builds student responsibility. In addition, the madrasah principal also plays a role in creating a controlled religious atmosphere. With clear rules and scheduled implementation, students will be accustomed to carrying out worship on time. All da'wah programs are managed in a structured system through a Plan-Do-Check-Act managerial cycle, so that the program runs in a directed and sustainable manner.

The first stage is Planning. The principal systematically designs the program, starting with determining the types of worship activities, the implementation schedule, and technical mechanisms such as the rotation system. This planning is crucial to ensure the program runs according to the objectives and conditions of the madrasa (Sari, 2021). The next stage is Implementation, where all programs are run routinely and with discipline. The principal strives to ensure that activities such as congregational prayer, memorization of the Koran, and others are carried out properly and involve all students (Hidayat, 2020).

The Check (Evaluation) stage involves monitoring student participation, punctuality, and seriousness in worship. This evaluation is conducted directly during daily activities at the madrasah, so the results are more tangible (Fadillah, 2022). Next, the Act (Improvement) stage involves identifying obstacles, such as limited space or time at the madrasah. Therefore, the madrasah principal makes adjustments by implementing a rotating system. This demonstrates continuous improvement (Rahman, 2021). The implementation of PDCA in this madrasah demonstrates that the success of the da'wah program is inseparable from the madrasah principal's ability to identify existing limitations, such as limited prayer space, and respond with concrete solutions, such as a rotating system. This responsive approach ultimately fosters students' habit of consistently performing their worship on time, rather than simply following written rules.

According to the theory of Spiritual Leadership, the principal not only organizes activities but also instills the value of worship as a spiritual need, thus aligning with spiritual leadership that emphasizes meaning, values, and exemplary behavior (Sari, 2021). Based on the Theory of Da'wah Management, the madrasah principal's da'wah program has been implemented through a process of planning, implementation, evaluation, and improvement. This shows that the da'wah program is managed systematically, not just a routine activity. (Hidayat, 2020) According to the Habit Theory, worship activities carried out continuously in the madrasah make students accustomed to it and ultimately become disciplined. This habituation is reinforced by supervision and evaluation (Fadillah, 2022).

Research by Jusril Ihza et al. (2020) revealed that religious activities can improve students' religious discipline. However, this study emphasized that success is not solely due to the activities themselves, but also to the leadership and PDCA system that manages these activities. Meanwhile, research by Rahmad Saleh Daulay and (Daulay & N., 2022) dan (Daulay, 2021). revealed that developing a habit of religious practice is important in shaping religious behavior. However, this study shows that this habit will be more effective if led in a structured manner and evaluated continuously.

Obstacles in the da'wah program in forming students' disciplined worship behavior

Obstacles to the da'wah program are anything that interferes with achieving the goal of fostering disciplined worship in students. These obstacles can originate from within the students, such as a lack of awareness and commitment, or from outside sources, such as the system of rules, supervision, and leadership implemented in the madrasah. These obstacles are interrelated and impact the overall program. Therefore, it is crucial to identify obstacles so they can be addressed appropriately (Umi, 2020).

From a leadership perspective, obstacles are not only seen as student errors but also as a sign that the leadership system is not functioning optimally. Leaders play a crucial role in directing, supervising, and building a culture of discipline within the organization. Effective leadership ensures that rules are not only obeyed but also understood and implemented consciously (Zakiya, 2024).

Based on interviews with informants Mr. Mar Indra and Marianto, the main obstacle is evident in the students' daily behavior, namely that some students are difficult to manage. Some students are still frequently late and skip congregational prayers, or joke around during worship. This indicates that the established rules have not been implemented properly. In the context of leadership, this condition indicates that the supervisory and control functions are not optimal. Discipline is not sufficient with rules alone; it requires consistent supervision and exemplary leadership (Rahmadani, 2024).

Furthermore, honesty issues also pose a barrier. It was found that some female students used menstruation as an excuse to avoid religious services, even though some students were not actually prevented from attending. This indicates a trust issue between teachers and students. In leadership, trust is crucial because it forms the basis of healthy relationships within an organization. If trust is weak, suspicion and dishonest behavior can arise (Rokhmah, 2021).

Another obstacle is resistance to supervision, such as inspections or raids. Some female students reported feeling embarrassed and uncomfortable during inspections. These feelings are important to note because they indicate that the supervision methods implemented, while well-intentioned, can impact students' psychological well-being if not accompanied by a more sensitive approach to their feelings. From a leadership perspective, an overly harsh or rigid approach can spark resistance from members. Therefore, leaders need to use a more flexible approach and adapt to the students' circumstances (Siswadi, 2024). Overall, obstacles to establishing religious discipline stem not only from students but also from the leadership's approach to managing the program. Good leadership not only emphasizes rules but also builds trust, sets an example, and creates an appropriate oversight system. This way, obstacles can be minimized and guidance goals can be achieved more effectively (Ilyas, 2026).

Efforts in the da'wah program to form disciplined behavior in worship

Efforts within the da'wah program are understood as concrete actions undertaken deliberately and purposefully to achieve the goal of fostering disciplined worship behavior in students. These efforts are not temporary, but are designed as part of a sustainable organizational strategy. From a management perspective, every effort must be planned, implemented, monitored, and continuously improved to achieve consistent results. This aligns with the principle of the PDCA (Plan-Do-Check-Act) cycle, which emphasizes continuous improvement in every program. In the context of spiritual leadership, development efforts focus not only on rules but also on developing inner awareness, the value of sincerity, and the meaning of worship. Spiritual leadership

emphasizes exemplary behavior, values, and higher goals so that members are motivated to act not out of coercion, but out of awareness (Utami, 2022). Therefore, every effort undertaken by a madrasah can be understood as part of a leadership strategy to build a strong religious culture. (Fahmy, 2025).

Based on interviews with informants Mr. Mar Indra and Mrs. Asnawati, one of the main efforts undertaken was the creation of attendance sheets for Dhuha and Dzuhur prayers. This step is included in the plan and check phase because the madrasah establishes a recording system and uses it to monitor implementation. With clear data, leaders can make decisions based on facts, not assumptions. This recording serves as the basis for observing student behavior patterns and determining more appropriate next steps (Yulianti, 2022). Furthermore, based on the data from these records, individual guidance is provided to students who do not perform their prayers. This guidance is carried out through dialogue, providing direction, and agreeing on improvements. This step is included in the act phase, which is the follow-up to the evaluation results. From a spiritual leadership perspective, this approach demonstrates the role of leaders in building relationships based on empathy and concern, so that behavioral changes arise from awareness, not pressure (Mukaromah, 2023).

Another effort undertaken is raids or inspections during prayer times. These raids are conducted when there are indications of truancy or lying, especially among female students who frequently use menstruation as an excuse to avoid prayer. These inspections are conducted by female teachers to ensure the students' comfort, not as punishment, but rather to ensure honesty and prevent the habit of truancy from spreading to other students. These inspections of worship attendance can be seen as a form of check (the check stage in the PDCA), as they serve to ensure worship is carried out according to the established plan. However, from a spiritual leadership perspective, this method must be implemented wisely. Inspections concerning students' personal reasons risk causing discomfort and can damage the trusting relationship between teachers and students if carried out too harshly, even potentially giving rise to resistance. Therefore, a balance is needed between the control function and a humanistic approach in its implementation (Yulianti, 2022).

In addition, the madrasah also made efforts to provide space/opportunities for students to actively participate in worship activities, such as taking turns as imam and muezzin. This effort falls under the "do" phase, as it is part of the program's implementation. From a spiritual leadership perspective, assigning this role is crucial because it fosters a sense of responsibility, meaning, and involvement. When students feel trusted, they tend to be more committed and disciplined in carrying out their worship. (Bunga, 2024) The madrasah's next effort was to establish mandatory regulations for participating in tahfidz activities as part of its routine. This program demonstrates the "plan and do" phase, as it is structured and implemented repeatedly (Yulianti, 2022). This routine helps form consistent habits. In spiritual leadership, repetition of religious activities plays a role in strengthening spiritual values and building discipline within individuals (Nursanti et al., 2024).

Another effort is to have ustadz (Islamic teachers) as mentors to provide guidance and understanding regarding worship to all students. This activity strengthens the shared spiritual experience, which impacts on increasing students' internal motivation. This activity is part of both do and do, as it serves as a reinforcement of values after the program evaluation. From a spiritual leadership perspective, collective experiences like this can build meaning, togetherness, and a stronger commitment to worship (Yulianti, 2022). upaya yang dilakukan madrasah menunjukkan bahwa pembentukan disiplin The efforts undertaken by the madrasah demonstrate that establishing worship discipline depends not only on rules and supervision, but also on the strength of spiritual leadership in building awareness and commitment. The integration of the PDCA approach and spiritual leadership is key, as PDCA ensures the program is systematic and measurable, while spiritual leadership ensures that behavioral changes are profound and sustainable.

Impact of da'wah program efforts

Based on observations and interviews with informants Mr. Mar Indra and Damar, both students at the Madrasah, it was concluded that the efforts made in the da'wah program had a positive impact on students' disciplined worship behavior. The most visible impact was the reduction in the number of students who previously frequently skipped or were absent from worship activities. Based on prayer attendance data managed by the Madrasah, the majority of students now perform Dhuha and Dzuhur prayers in congregation on time and in an orderly manner, with increased participation in tahfidz activities, recitation of Al-Ma'tsurat every Friday, and overnight activities without constant pressure or orders from teachers. Giving students responsibilities, such as being an imam and muezzin, also fostered a sense of responsibility and self-confidence in carrying out worship. This condition indicates that a da'wah program implemented in a planned and sustainable manner will be able to form consistent worship habits in students. These results are in line with the theory of habituation, which states that behavior will become a habit if it is done repeatedly and consistently in the same environment (Wendy, 2021).

In addition to impacting religious discipline, the da'wah program also fosters a religious culture within the madrasah environment. Students become more disciplined, respect prayer times more, and demonstrate a better attitude in adhering to madrasah regulations. These impacts demonstrate that the madrasah principal's leadership not only implements religious programs but also fosters students' spiritual awareness through a structured and sustainable leadership approach. This also aligns with (Egel, 2021)) opinion, which states that spiritual leadership can increase an individual's commitment to believed values through exemplary behavior and the creation of meaning in their activities.

CONCLUSION

This study shows that the madrasah principal's da'wah program includes congregational prayer, tahfidz, mabit, and reading Al-Ma'tsurat, which plays an important role in forming students' worship discipline through structured leadership based on the PDCA cycle (planning, implementation, evaluation, improvement).

However, obstacles still exist in the form of low awareness among some students, issues with honesty, and resistance to supervision, indicating that discipline has not fully become an internal part of the students' consciousness. To address this, the madrasah principal implemented various efforts, such as personal development, attendance sheets, checking attendance at religious services, mandatory memorization (tahfidz), and mentoring by religious teachers. These efforts have had a positive impact: a decrease in students skipping religious services, increased discipline in congregational prayer, and increased participation in memorization and overnight stays without always having to be instructed by the teacher.

Overall, student religious discipline is formed from a combination of structured leadership and an approach that builds spiritual awareness two elements that complement, not replace, each other. This study was limited to one madrasah with a relatively small number of informants. Therefore, further research is recommended to reach more informants and explore the psychological impact of supervision methods on student well-being.

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