

Spiritual Leadership of Teacher at Islamic Boarding School Darul Kamal An-Nur NW Kembang Kerang: In the Study of Islamic Education Management

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ABSTRACT

Background

The concept of spiritual leadership of the spiritual leader is one of the efforts to overcome various crises, including the moral crisis of students, as well as the leadership crisis in the 21st century.

Purpose

This research is important to understand the spiritual leadership of Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School in the context of Islamic education management.

Design/method/approach

The method used is descriptive qualitative with primary and secondary data. Primary data was obtained through observations, documentation, and interviews. In contrast, secondary data came from scientific journals, documents, and other sources related to spiritual leadership in the study of Islamic education management.

Results

The results show that Tuan Guru's spiritual leadership emphasizes creating an organizational environment based on love, empathy, faith, and purity. The crisis of leadership and the decline in students' character can be addressed through spiritual leadership, character education, and motivation. The Focus of Tuan Guru's spiritual leadership at the Darul Kamal An-Nur NW Kembang Kerang Islamic boarding school is the formation of student character and motivation, and the harmonious relationship between teachers, students, parents, and the wider community.

Contribution/value

This concept illustrates how the spiritual leadership pattern of Tuan Guru shapes the character of students, their learning motivation, and the solidarity among teachers.

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INTRODUCTION

The word leadership is certainly a word that is commonly heard in everyone's ears because, in essence, humans can lead "Khalifah fil ardh" leaders on earth (Pramitha. I, 2016). A leader certainly has characteristics that can be observed, such as the style of attitude and action, how to govern, make decisions, motivate, communicate, coordinate, and so on will reflect the general style of the leader, whether it is authoritarian, democratic or lease faire (Husain Usman, 2014). Of the several leadership styles that exist, they are sufficient in forming individuals who are rich in intellectual, social, and emotionally mature abilities. However, the challenge in the current era is the decline in spiritual understanding and moral demoralization so a leader is needed who understands religion and has high morals (spiritual leadership).

Spiritual leadership is a leadership style that brings the worldly dimension to the spiritual dimension (divinity). The word spiritual in English comes from the word "spirit" which means soul, spirit, morals, and purpose or true meaning (Oxford Advanced Learners' Dictionary, 1995). Spiritual leadership does not only use rational intelligence in carrying out its leadership but tends to use more spiritual intelligence, spiritual, ruh, or what is better known as conscience. Spiritual leadership is one of the interesting topics to study in discussions about organizational management because of two things: first, spiritual leadership can create adequate communication and conflict resolution in the many differences of all contexts, whether it is ethnicity, culture, and ethics that often occur in the work environment successfully. Second, leaders with a spiritual leadership style pay more attention to their followers' physical and mental well-being (Nur Hafiza et. all, 2024). Good mental and physical well-being will create good quality work.

The spiritual leadership model is widely applied in Islamic educational institutions including Islamic boarding schools. This traditional educational institution has high educational values, whereas in Islamic boarding schools, teachers and students have a special relationship (Tyastuti, 2018). The role played by Islamic boarding schools is to instill religious values, beliefs, culture, norms, and behavior. Values are the basic foundation for change in personal and group life (Hakiki, 2021). The transfer of values is based on how a leader's policy is. In several Islamic boarding schools, especially those in West Nusa Tenggara Province, leadership is held by Tuan Guru.

Previous studies have focused on the epistemology of spiritual leadership in strengthening Islamic educational institutions. Such as Samkhan et. 's research on building the epistemology of spiritual leadership to strengthen Islamic education; Syamsul Hadi's research on spiritual leadership as a solution to overcome the crisis of Islamic educational leadership; Haqiqi Rabsanjani's research on spiritual leadership; Nurul and Hidayati's research on the formation of students' religious character through the spiritual leadership of the madrasah principal. This study was conducted to complement previous studies with a focus on the study of Tuan Guru's spiritual leadership at the Darul Kamal An-Nur NW Kembang Kerang Islamic boarding school in the study of Islamic education management.

Based on initial observations, the researcher found that Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School carried out his role as a leader focusing on the spiritual aspect by being a real role model for students. The researcher's purpose in conducting this study was to answer problems that had not been discussed in previous studies. Three aspects

will be discussed in this study, namely; what is spiritual leadership? How is the implementation of Tuan Guru's spiritual leadership at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School? What are the impacts of Tuan Guru's spiritual leadership on students?

This research is important because education cannot be separated from the problems that surround it (Maesaroh Lubis, 2018). The problem faced by Islamic educational institutions in the current digital era is the shift in understanding among education managers about the substantial and essential goals of Islamic education itself. The goal of Islamic education is to create improvements in social life, and the life of the community, and to make students always have actual awareness of the presence of Allah in every step, behavior, and choice of their life (Abdul Munir, 2016). Spiritual leadership can be one solution to overcome these problems.

LITERATURE REVIEW

The word leader is certainly a word that is commonly heard in everyone's ears because in essence humans are leaders, at least as leaders for themselves. Every organization must have a leader who will be a representative for his subordinates and is responsible for directing them to achieve individual, group, organizational, or agency goals. A leader must be a role model for his subordinates because everything he does will be held accountable. As an illustration, a leader is likened to a captain who determines where the ship is sailing, whether it will get lost in the open sea or arrive safely at its destination. Every leader has a different way of leading which is known as leadership.

According to language, leadership comes from English, namely leader, which means leader. From the word leader, the term leadership is then known. Simply put, a leader is a person who occupies a position as a leader, while leadership is a series of tasks or activities carried out by a leader (Noviyanti Jafri, 2017). Leadership in an educational institution is a method used to deal with every role of an educational organization and bridge the realization of quality assurance. Leadership can show the ability to manage and implement various plans that have been agreed upon together (Hambali, 2017). Plans that have been agreed upon together are implemented based on faith and piety.

Experts provide quite diverse definitions of leadership in general. Leadership is a process in which individuals try to influence a group to achieve a desired goal (Nortouses, 2003). Leadership is an interaction between two or more people in a structured or unstructured group. The two people are leaders and subordinates where both or more have the same perception and expectations to have the same mindset, attitude, and action patterns in fulfilling shared expectations (Bas & Bas, 2011). Leadership is the process of influencing others to understand and agree on the needs that must be met and how to do it, as well as the process of facilitating individuals and groups in achieving common goals (Yulk, 2010). A good leader is a leader who can be an example and role model for his subordinates. This can be found in spiritual leadership.

The term spiritual in English comes from the word "spirit" which means soul, spirit, spirit, ghost, moral, and purpose or true meaning (Oxford Advanced Learners' Dictionary, 1995). While in Arabic, the term spiritual is related to something spiritual and meaningful from everything (Agustian, 2001). In humans, a feeling of being bound to a dimension that exists in themselves usually arises which is accompanied by a curiosity about the meaning called spirituality or subconscious interaction. Spirituality is a way of relating to emotions or certain behaviors and

attitudes of an individual (Tischler et. all, 2002). The relationship that occurs is a relationship to the human subconscious.

Spirituality is the core of humanity itself, where humans consist of material and spiritual elements better known as physical and spiritual elements. The spiritual drive always makes the material dimension of humans their spiritual dimension (spirit, divinity) by living life according to the guidance of conscience. In the perspective of Islam, spirituality is closely related to the relationship with God Almighty.

spirituality consists of two components, namely vertical and horizontal. The vertical component is something sacred, not limited by place and time, a high power, and a source of extraordinary awareness. So that there is a desire to connect and be given guidance by this source. The horizontal component is related to something equal, whether it is a friend serving human friends or the planet as a whole (Wingleswort, 1998). Simply put, it is equal or on the same level.

Spiritual leadership is the art of mobilizing others to join and achieve common goals whose implementation requires motivation, creating a vision and mission, and developing a culture with values that influence others. The concept of spiritual leadership emerged as a new paradigm in the transformation and development of adaptive organizations to answer the challenges of globalization with various crises, especially leadership crises. In spiritual leadership, a leader brings the worldly dimension to the spiritual dimension (divinity) and relies more on spiritual intelligence in the leadership process (Tobroni, 2005). In addition, spiritual leaders always prioritize the inner satisfaction of their subordinates.

Spiritual leadership includes the values, attitudes, and behaviors needed to motivate oneself and others so that they have a sense of survival through a calling and membership in a social system (Dole & Schroeder, 2001). A leader who has spiritual intelligence can influence his leadership, including the influence of life, thinking, empathy, love, and kindness (Amran & Dyer, 2009). The mindset, empathy, love, and kindness of a leader will have an impact on improving the quality and job satisfaction of subordinates.

Job satisfaction is an important tool in an organization. A person who is happy with his work will feel satisfied or not depending on the suitability between abilities, skills, and subjective expectations so that work is satisfying (Azwar, 2012). In carrying out its leadership, spiritual leadership uses the heart, and religious ethics, can shape character, and provides good examples and integrity. In several Islamic boarding schools, especially in the province of West Nusa Tenggara, the leadership position is held directly by the Tuan Guru as the highest leader.

The term Tuan Guru (a respectful title for a religious leader or teacher, typically used in Islamic communities, particularly in the Indonesian or Malaysian context) comes from the word Tuan (haji) and "guru" (teaching) but not all hajis who teach are Tuan Guru. The term Tuan Guru is a recognition by society towards someone based on the existence of knowledge and behavior that is a role model in terms of behavior and religion. Tuan Guru is a Kyai (religious leader), but not all Kyai is Tuan Guru, becoming a kyai (in the Sasak community) does not have to be a "Tuan" (haji). Kyai or village Kyai is a person who is old in terms of age or who is respected because of his position in the village, for example as a penghulu or because of his social status in society. Meanwhile, Tuan Guru must have adequate knowledge of Arabic, the Qur'an, and its interpretation, knowledge of hadith and its must halal, knowledge of fiqh and its ushul fiqh, the

history of the prophets and apostles, and so on (Jamaluddin, 2011). What distinguishes the two is that the religious knowledge of the Tuan Guru is deeper.

A leader in carrying out his leadership certainly will not be separated from the various leadership strategies that will be carried out. Leadership strategies will be arranged in leadership management. In general, management is a series of management processes for an activity by involving other people to achieve the desired goals. Marry Farker Follet underlines management as a control activity for an organization. In control, some stages must be carried out based on a comprehensive concept (LD Parker, 1984). In implementing the existing process, management consists of planning, organizing, actuating, and controlling (Yayat, 2001). Islamic education management is the process of utilizing Muslim resources with effective and productive cooperation to achieve welfare in life, both in the world and the hereafter (Saefullah, 2012). Effective and efficient cooperation will create an environment that is very supportive of achieving the organization's vision and mission.

Islamic Education Management is a continuous effort to overcome various problems. The problems faced in the world of education are very diverse; starting from management, leadership problems, human resources, and institutional problems (Ahmadi, 2012). One of the crises experienced in the current digital era is the leadership crisis. By implementing management functions, a leader will be able to overcome various problems faced and make wise decisions.

There are three stages in decision-making, namely: identification, development, and selection. At the identification stage, the leader as the decision maker understands the problem faced and focuses on making a diagnosis. At the development stage, the leader looks for available standard procedures or problem-solving as a new design. At this stage, trial and error are usually experienced. At the selection stage, the leader can choose by using consideration, logical analysis, systematic basis, or bargaining (Minzberg et. all, 1976). In addition, six steps must be taken in decision-making, namely: (1) defining the problem, (2) analyzing the problem, (3) developing alternative problem-solving, (4) deciding the best problem-solving, (5) planning effective actions, (6) monitoring and evaluating the results (Drucker, 1997). Decision-making steps are needed so that the decisions made can be taken into account when implemented.

As a leader, nine intelligences are needed to lead teachers, education personnel, and students. The nine bits of intelligence include 1) ethical intelligence, 2) spiritual intelligence, 3) contextual intelligence, 4) operational intelligence, 5) emotional intelligence, 6) collegial intelligence, 7) reflective intelligence, 8) pedagogical intelligence, 9) systematic intelligence (Mac Gilchrist et. all, 2024). The leadership crisis in the current digital era is leaders whose leadership is based on spiritual intelligence; seeking the meaning of life, having noble morals, and adhering to faith and piety.

METHOD

The reason the researcher chose this theme is because of the various crises in several educational institutions including leadership crises. The researcher chose the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School as the research location because the spiritual leadership of Tuan Guru is very interesting to study. In this study, insight can be obtained into the role of Tuan Guru's spiritual leadership in solving various problems faced by Islamic educational institutions in the current digital era. The researcher's focus is the spiritual leadership

of Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School in the study of Islamic education management.

This research was conducted using descriptive qualitative research, namely with a case study approach that focuses on understanding in depth the spiritual leadership of Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School located in Aikmel District, Lotim Regency, NTB Province.

The data sources in this study consist of primary and secondary data sources. Primary data were obtained from interviews with several teachers at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School. Secondary data were obtained from several reviews of books, literature, notes, and various reports related to the problems to be solved.

Researchers also use literature studies in this study, namely by looking for data sources from several existing references. These sources serve as materials for forming opinions, providing accurate explanations, and providing information or materials used for reasoning and investigation. Data can also be presented and used as research materials. Literature study techniques are data collection methods that involve in this case, research, selection, and review of various books, literature, and relevant records are the methods used by researchers for data collection.

Data collection techniques in this study are through observation, documentation, and interviews. The data analysis technique used by the researcher is data reduction, which involves summarizing, selecting, and focusing on important aspects according to the theme. Furthermore, data presentation is done in a concise and clear description. Finally, data verification involves concluding all data.

RESULTS

Spiritual leadership is a leadership style that emerged to answer various leadership crises that occur in the current digital era. Spiritual leadership includes the values, attitudes, and behaviors needed to motivate oneself and others. This is done so that they have a sense of survival through a calling and membership in the social system. Motivation first arises due to a need. In an organization, needs can be met through wages or salaries from the workplace. According to Maslow's hierarchy of needs theory, there are five levels of needs, starting from the lowest to the highest.

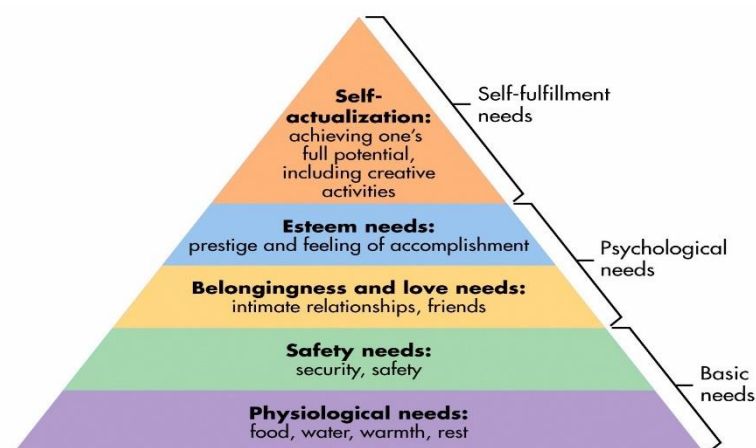


Figure 1 Maslow's Hierarchy of Needs (Maslow, 1943)

Maslow's hierarchy of needs includes five categories, as follows: First, **Physiological Needs**; these are the most basic human needs that must be met first. These needs include clothing, food, shelter, rest, and other fundamental human requirements; Second, **Safety Needs**; the need for safety and security is also essential for humans. These needs include saving money, pension benefits, and other safety-related needs; Third, **Social Needs**; these are human needs as social beings, such as interacting, socializing, loving one another, and belonging to a group; Fourth, **Esteem Needs**; the need to gain recognition, achievement, and acknowledgment from others, such as receiving thanks, congratulations, respect, and other forms of appreciation. Fifth, **Self-Actualization Needs**; the need for self-actualization or self-fulfillment. This includes the desire for luxury goods, an interesting and challenging life, and the pursuit of personal growth and potential.

A leader who has spiritual intelligence can influence his leadership, including the influence of life, thinking, empathy, love, and kindness. With the mindset, empathy, love, and kindness of a leader, it will have an impact on improving the quality and job satisfaction of subordinates.

Job satisfaction is an important tool in an organization. Whether someone feels satisfied or not depends on the suitability between abilities, skills, and subjective expectations so that the work is satisfying. In carrying out its leadership, spiritual leadership uses the heart, and religious ethics, can shape character, and provides good examples and integrity.

The spiritual leadership of the Master in Darul Kamal An-Nur Islamic Boarding School, NW Kembang Kerang focuses on the formation of values, attitudes, and behavioral habits. This is needed to motivate oneself and others so that a sense of spiritual well-being is formed. Three dimensions in humans are related to their activities, namely love, hope/belief, and vision



Figure 2 Fundamental Part of an Organization

Here it is described that vision is the most important and fundamental part of an organization. This is because a clear vision will provide a picture of a series of activities that will be carried out in the future that can be implemented to achieve the desired goals. The similarity of views and goals that are to be achieved together will form a sense of mutual need, wholeness, harmony, and an attitude of respect for each other. Indirectly this will form a membership pattern in the organization. The formation of membership, common goals, and mutual trust will be the basis for the emergence of strong hopes and motivation to achieve goals.

Spiritual leadership uses three aspects of categories, namely: Tasks, processes, and objectives of spiritual leadership itself. These three aspects are interconnected, where the main task of a leader is to establish a clear vision and mission. The process of leadership is carried out with full compassion, sympathy, and empathy and is based on the values of faith and piety. The real purpose of spiritual leadership is to grow the basic needs of subordinates, namely spiritual well-being so that they are more committed and productive in organizing.

Leaders with spiritual leadership in carrying out their leadership spend 30% of their time thinking, believing, and developing their brains and thinking realistically. Furthermore, it is used for effective communication, both communication carried out inside and outside the organization as much as 30%. While 20% is for supervising coaching, and the last 20% is used for technical operations. The implementation of spiritual leadership is not much different from leadership in general.

The 21st-century leadership principles needed by principals to be successful in leading their schools are: 1) being trustworthy, 2) using truth, 3) using shared core value knowledge, 4) listening to all voices of teachers, students, staff, parents and others, 5) producing a good vision, 6) must be based on correct data, 7) walking with introspection and reflection, 8) empowering oneself and others and involving others in information and decision making, 9) identifying personal and organizational barriers to change. These principles relate to the characteristics of spiritual leadership.

Implementation of the Spiritual Leadership of Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School

Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School commonly abbreviated as YDKA is a contemporary Islamic Boarding School that was established with various objectives, especially religious, educational, and social objectives. In the field of religion, YDKA prioritizes the mission to the community to be the work of da'wah; in the field of education, it is the creation of an educational environment for all parties and groups; As for the socio-economic field, it is to improve the economic conditions of the community. In implementing his leadership, Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School carries out various activities in various fields, including:

Religious field

Various activities in the field of religion are carried out to create a noble environment based on the Qur'an and Hadith. The activities carried out are:

First, Yellow Book Study; Yellow Book study activities are routine activities carried out after Maghrib and Subuh prayers. This study is led and filled directly by Tuan Guru the leader of the Islamic boarding school. The books studied are also diverse such as: akhlaqul banin, fathul qorib, usul fiqh, nahwu, sharaf, and other yellow books.

Second, Ma'had Aly is a religious activity created for students who have graduated from high school. This activity is filled with advanced yellow book studies with deeper discussions to prepare students who are mature and ready to become leaders in their respective hometowns. This study is filled by Tuan Guru the leader of the Islamic boarding school and other Tuan Guru.

Third, Majelis Ta'lim; Majelis Ta'lim activities for the community are carried out in the Islamic boarding school mosque three times a week, namely after dawn on Monday and Friday

for the general public, after Asr on Tuesday for Muslim women. This study is led and filled directly by Tuan Guru the leader of the Islamic boarding school.

Fourth, monthly teacher Hiziban; this activity is routinely carried out every month by rotating at each teacher's residence. This is done by Tuan Guru to foster a sense of kinship and solidarity between teachers. In addition, this activity aims to improve the spirituality of teachers as educators so that they always get closer to Allah.

Fifth, Islamic preaching to the villages; Tuan Guru conducts Islamic preaching to the villages to build relationships and introduce the managed Islamic boarding school to the general public. With this activity, the community gets to know and sends their children to the Islamic boarding school either by boarding or going back and forth.

Field of education

To create an educational environment for all parties, YPDA has created several educational institutions in several villages ranging from PAUD to Universities. The educational institutions that have been created are: 1) PAUD Darul Kamal NW, 2) Paud Al Mustaqiem NW Kedatuk, 3) TK Darul Kamal NW, 4) Bustanul Athfal Al-Mustaqiem Kedatuk, 5) MI NW 01 Kembang Kerang, 6) MI NW 02 Kembang Kerang, 7) MTs NW 01 Kembang Kerang, 8) MTs NW 02 Kembang Kerang, 9) MA NW Kembang Kerang, 10) SMK Darul Kamal NW Kembang Kerang, 11) STAI Darul Kamal NW Kembang Kerang

Socio-Economic

As an effort to improve the economy of the community and Islamic boarding schools, various efforts have been made. The efforts made are: 1) Islamic Boarding School Cooperative; providing business loans, providing food needs for the surrounding community, and providing cheap seeds and fertilizers for agriculture. 2) Livestock; Tuan Guru as the leader develops livestock businesses such as chicken, fish, and duck farms to meet the needs of students, especially those living in the orphanage and sold cheaply to the surrounding community. 3) Agriculture and plantations.

Spiritual leadership that is implemented well will bring positive impacts in various circles. Some of the impacts of Tuan Guru's spiritual leadership on educational institutions include:

First, the formation of the character of students; the spiritual leadership of Tuan Guru focuses on the instillation of noble morals, noble character, honesty, and respect for others. This character is formed because of the direct example of the leader. In addition, educational institutions led by a spiritual leader always create religious activities in schools such as ta'lim studies, speeches, duha prayers, and congregational prayers together.

Second, increasing the motivation of students; with a learning environment full of love and empathy, students will be comfortable and motivated to study harder. Teachers and teachers who pay attention to the spiritual well-being of students indirectly help in creating an inspiring learning atmosphere and support in increasing motivation and enthusiasm.

Third, harmonious relationship between teachers and students; Spiritual leadership also encourages healthy and open communication between teachers, students, and staff. Tuan Guru's leadership emphasizes the importance of harmonious relationships, teaching students to respect teachers and building a sense of solidarity among their friends.

Fourth, Conducive and Positive School Environment: With the spiritual values instilled by Tuan Guru, the Islamic Boarding School becomes more conducive and safe for students to

develop. Spiritual leadership creates a peaceful atmosphere, far from violence or detrimental conflicts.

DISCUSSION

Various efforts have been made to overcome the crisis in educational institutions, including the leadership crisis. One way to overcome these various crises is spiritual leadership. Spiritual leadership in its leadership emphasizes more on the growth of compassion, the soul of membership, and decision-making and policies always based on faith and piety. There are several policies implemented by Tuan Guru to improve student learning achievement and character. At the Darul Kamal An-Nur Islamic Boarding School, Nw Kembang Kerang, including religious activities, character education, providing motivation.

Character education must even be mandatory to be applied in educational institutions because students today do not have good manners, like brawls, drinking alcohol, and drugs, and speeding on the highway (Sri Judiani, 2010). Character education is the first step that must be taken in the world of education, especially for early childhood. This is based on the moral development of children is still at a low stage so they are not yet able to apply abstract principles related to right and wrong (Elizabeth, 2012). At the Darul Kamal An-Nur Nw Kembang Kerang Islamic Boarding School, character education is carried out through various religious studies such as the study of yellow books, ta'lim assemblies, and muhadharah.

Motivation is very important for leaders to improve the performance of their subordinates because performance depends on motivation, ability, and environment. The motivation process includes a cycle including a cycle abbreviated as AIDA, namely: Attention, Interest, Desire, and action (Acronym, 2003). Motivation is a tool for superiors so subordinates are willing to work hard and work smartly as expected. There are four fundamental patterns in motivation, namely: achievement, affiliation, compensation, and power (Newstrom and Davis, 1981). These four patterns are very important to be given to create high motivation.

CONCLUSION

The crisis experienced by the world of education in the current digital era is the decline in student character and a leadership crisis. Spiritual leadership in its leadership places more emphasis on the growth of a sense of compassion, a sense of membership, and in decision-making and policies always based on faith and piety. Tuan Guru's spiritual leadership is a leadership model that focuses on improving students' character. Spiritual leadership that is consistently applied will create a positive environment in the educational environment. The spiritual leadership of Tuan Guru at the Darul Kamal An-Nur NW Kembang Kerang Islamic Boarding School has several impacts including the formation of student character, increasing student learning motivation, increasing student learning motivation, harmonious relationships between teachers and students, a conducive and positive educational environment. Some policies that can be applied in educational institutions as an effort to overcome the educational crisis include the implementation of character education and instilling motivation.

Research related to the spiritual leadership of Tuan Guru at Pondok Pesantren Darul Kamal An-Nur NW Kembang Kerang in the study of Islamic education management has covered the concept, characteristics, and policies but there are still many shortcomings that must be

considered. One of the main weaknesses is the limited research object so that it cannot be explained more broadly and deeply regarding spiritual leadership in the study of Islamic education management. Further research is suggested to deepen the study, strengthen the data, and more complete literature to understand in more detail the spiritual leadership of Tuan Guru in the study of Islamic education management in educational institutions.

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