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by Bambang Karsono, Robertus Suraji Istianingsih Sastrodiharjo

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The Influence of Leadership Spirituality to Improving the Quality of Higher Education in Indonesia

Bambang Karsono¹, Robertus Suraji², Istianingsih Sastrodiharjo³

¹Law Science Program, Universitas Bhayangkara Jakarta Raya, Indonesia

²Informatics Program, Universitas Bhayangkara Jakarta Raya, Indonesia

³Economics and Business faculty, Universitas Bhayangkara Jakarta Raya, Indonesia

Abstract

The university's progress is largely determined by the existence of the university's leader. Many studies and theories of higher education have been offered. One of them is spirituality-based leadership. Spirituality-based leadership can move all organs in educational institutions in the desired direction. The purpose of this study is to prove whether leadership spirituality affects improving the quality of higher education. The method used in this research is qualitative research. We conducted interviews with ten leaders of public and private universities. They consist of two university rectors, one institute rector, two high school heads, and three deans from different faculties. The study results concluded that leadership spirituality has a significant influence on improving the quality of higher education. The implication of this research is significant to develop spiritual leadership to improve the quality of higher education.

Keywords: Leadership, Spirituality leadership, education quality, Higher Education.

1. Research Background

The world of education in Indonesia is currently facing several very crucial challenges, including the education industry and advances in information technology. Such advanced information technology allows people to access various sources of information, including information about education. In such a situation, educational institutions as service providers in education can have their role shaken by information technology. Meanwhile, the world of education in Indonesia is also facing the reality of the education industry. Many educational institutions have an emphasis on profit-oriented.

Whereas the purpose of Indonesian education as mandated in the National Education System Law no. 20 of 2003 is to develop capabilities and shape the character and civilization of a dignified nation in educating the nation's life. Education aims to develop students' potential to become human beings who believe and fear God Almighty. It also aims to make them have a noble character, is healthy, knowledgeable, capable, and creative, be independent, and become democratic and responsible citizens. Thus education becomes a meaningful process in building society. In the context of outcomes, national education must produce graduates with intellectual abilities and noble character in a balanced way.

The goal of Indonesian national education, which produces Indonesian people who are holistically intelligent, is not only temporary but needs to be cultivated. The learning process is interpreted as transferring knowledge from educators to students. However, how do all citizens get used to living with the values they live by at the educational institution. The continuous habit carried out together to live the values in educational institutions is called school culture. The school has a culture that contains values, norms, attitudes, perceptions, thoughts or ideas, and behaviors formed in the extended school journey (Maryamah, 2016).

Educational institutions should be the main forum for cultural transmission between generations. Educational institutions can continue developing when the individuals are committed and continue cultivating quality and positive values. The formation and management of school culture is an absolute must to obtain a quality culture (Midun, 2017). Hoy & Miskel (2008) stated that a superior educational

institution is an educational institution that has a good school culture and maintains it as a tradition of the educational institution. Educational institutions are the most critical factor in shaping students into human beings full of optimism, courage, skill, cooperative behavior, and personal and academic skills.

Building a solid quality culture requires leaders who have a solid commitment to quality and a strong personality. A more appropriate term for leadership with this commitment is effective Leadership (Ajepri, 2016). Effective leadership in school culture relies on values (value of leadership), namely the relationship between a leader and followers based on ideological values believed and strongly infused together (Osiyemi and Oladipupo, 2006). Values-based leadership reflects the moral basis upon which management decisions and actions are based.

Suraji and Sastrodihardjo (2021) state that effective Leadership is Leadership that is rooted in moral and spiritual rooted leadership. However, is it true that spirituality is a factor that determines leadership effectiveness? Therefore, the question in this study is the extent to which leadership spirituality affects improving the quality of higher education. This research aims to determine how leadership spirituality can improve the quality of higher education. Furthermore, this research also aims to find an effective leadership model in improving the quality of higher education.

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2. Theoretical Basis and Literature Review

2.1. Theoretical Basis

2.1.1. spirituality

Spirituality is generally understood as a spirit or soul that moves from within. According to the Oxford English Dictionary, to understand the meaning of the word spiritual, it can be seen from the meaning of the following words: offering, supernatural dimension, different from the physical dimension, feeling or expression of the soul, holiness, something sacred, intellectual and quality thinking, the development of thought and feelings, a sense of humor, a change in life, and association with religious organizations. According to the Big Indonesian Dictionary (KB¹²), spiritual means relating to or being psychological (spiritual, inner). According to its origin, the word spirituality comes from the Latin noun "Spiritus," which means breath, and the verb "spirare," which means to breathe. From the word's root, spirituality can also be interpreted as life or life because only the living breathes. Furthermore, spirituality is also defined as the spirit, soul, spirit, which is psychological (inner). It relates to the non-material or the transcendent.

Spirituality covers all aspects of human life, which is a means of self-enlightenment in living life to achieve the purpose and meaning of life. Danah Zohar and Ian Marshall in their book *Spiritual Capital Wealth We Can Live*. By (2010) suggests that spirituality in humans makes us ask why we do what we do and look for some fundamentally better ways to do it.

As described by Sufi figures, spirituality or soul is an immeasurable realm; it is the whole universe because it is a copy of Him. Everything in the universe is found in the soul; the same thing that is in the soul is in the universe; because of this, he who has mastered the universe, as well as he whom his soul has ruled, must be ruled by the entire universe (Muvid, 2020). Spirituality is an invisible force that breathes life into us, animates us, and gives us energy. Spirituality helps us define the truth, the true uniqueness of ourselves and confirms our individuality (Sastrodihardjo and Suraji, 2020).

1.2. leadership

Leadership⁶ in English is called leadership, and in Arabic, it is called Zi'amah or Imamah. Leadership is a matter of stimulating, mobilizing, directing, coordinating the motives and loyalty of the people involved in joint efforts (Suraji and Sastrodihardjo, 2021). Beerel (2010) defines leadership as a relationship¹¹ between individuals guiding or directing followers to achieve a goal or goal. Following Yukl (2006), leadership influences others to understand and agree on what needs to be done and how to do it. It also facilitates individual and collective efforts to achieve common goals.

Herold Koontz (2002) states that leadership is the art or ability to coordinate and move an individual or group towards achieving the expected goals. Meanwhile, Kouzes (2004) states that leaders are pioneers and willing to step into unknown situations. Leaders who have a clear vision can guide their main tasks and functions as leaders. Meanwhile, according to the postmodern understanding of leaders, Lantu (2007) stated

that the leader is a servant. The latter definition is fascinating because what has happened so far is that leaders are served, not served.

2.1.3. Higher Education Quality

The quality of higher education is the level of conformity between the implementation of higher education and the higher education standards consisting of the National Higher Education Standards and the Higher Education Standards set by Higher Education. There is an Internal Quality Assurance System (SPMI) and an External Quality Assurance System (SPME). SPMI is an autonomous higher education quality assurance activity by each tertiary institution to control and improve the implementation of higher education in a planned and sustainable manner. At the same time, SPME is an assessment activity through accreditation to determine the feasibility and level of achievement of the quality of study programs and universities (SPMI Research and Technology Dikti Development Team, 2016).

Following the National Policy on Higher Education Quality Assurance System Based on Law no. 12 of 2012 concerning Higher Education and Permendikbud No. 50 of 2014 concerning the Higher Education Quality Assurance System, the implementation of SPME is submitted to the National Accreditation Board for Higher Education (BAN-PT) and the Independent Accreditation Institute (LAM) for study programs. Based on BAN-PT Regulation Number 9 of 2020 concerning the Policy for Transferring Study Program Accreditation from the National Accreditation Board for Higher Education to Independent Accreditation Institutions, APS for Study Programs that fall within the scope of the five LAMs is effective from March 2022. The rating is used To assess quality starting from Good, Both Once, and Excellent.

2.1.4. Leadership spirituality

Leadership spirituality is leadership that brings the worldly dimension to the spiritual dimension. God is a true leader who inspires all forms of action, influences, and moves the conscience of His servants sagely through example. Spirituality of Leadership is Leadership that forms the values, attitudes, and behaviors needed to motivate oneself and others with intrinsic motivation to achieve a sense of spiritual survival. Spirituality-based leadership is about intelligence and skills in mere leadership. It upholds the values of truth, honesty, integrity, credibility, wisdom, compassion, which shape the morals and morals of oneself and others (Suraji and Sastrodihardjo, 2021).

Leadership spirituality is a collection of values, attitudes, and behaviors based on belief in the presence of a Creator. This belief is needed to motivate themselves and others to have confidence that they are called to provide the best for the organization. When this intrinsic motivation function can work well, every member of the organization will experience a feeling of being called and involved in an organization which will ultimately improve performance. In addition, each member will have meaning in his life. Through spiritual leadership, and organizational culture based on altruistic love (sincere) will be formed (Suraji and Sastrodihardjo, 2021).

2.1.5. Spirituality of Leadership in educational institutions

Spirituality Leadership in educational institutions is not about technical skills in leading, but also about respect for the values of truth, honesty, integrity, compassion, which shape the morale of oneself and others. Thus, leadership spirituality in higher education institutions will assist these institutions in building the organizational culture and character (Suraji and Sastrodihardjo, 2021).

The spirituality of higher education leaders is how higher education leaders pay attention to the entire academic community to grow, develop, and achieve the vision they want to achieve. He will grow the values of life that he spreads to them. A leader of a higher education institution imbued with spirituality will lead with a heart based on religious ethics. He can form character, integrity, and extraordinary example. His leadership model is not influenced by external factors alone but by internal factors, namely his conscience. Therefore, spiritual leadership in higher education institutions will inspire and motivate employee performance to be more productive (Suraji and Sastrodihardjo, 2021).

2.2. Literature Review

The sustainability of higher education is strongly influenced by the quality of the higher education institution. Universities with good quality will be sought after by prospective students. To improve the quality of higher education, institutions concerned must develop a culture of quality. Understanding the meaning of quality culture is necessary to understand its roots, namely organizational culture. Quality culture is part of organizational culture (Amin, 2018).

Therefore, to understand the quality culture, it is necessary to understand organizational culture. Organizational culture is a system of values, beliefs, and habits that interact with its formal structure to obtain behavioral norms. Organizational culture also includes values and standards that direct the behavior of organizational actors as a whole (Mitfah, 2018).

Then what about the quality culture? One of the management theories widely applied in organizations, in general, is the theory of quality management, which is currently known as Total Quality Management (TQM) (Robertus Suraji et al., 2022). To properly implement this management theory, it turns out that values are needed to become the organization's culture. The culture that supports the management system is often called the quality culture. Quality culture, according to Nursya'bani, is an organizational value system that produces a conducive environment for sustainability and quality improvement (Nursya'bani, 2016).

Quality culture is a system of values, beliefs, norms, and expectations that are embedded and continue to be developed by all components of higher education to improve the quality of education. So far, the basic understanding of quality culture in schools is a breakthrough to improve educational services in an organized and professional manner. Amid the demands of society, parents, and stakeholders for the higher and varied quality of education, schools must build a tradition (culture) of high and sustainable quality (Erza, 2015).

Several people have researched leadership spirituality. Among them was done by Arlanda. Leadership spirituality is a leader who pays attention to how other people can grow, develop, and achieve the vision and life values that he spreads in his organization. Thus, there are three dimensions in education and learning management: first, activities are carried out by a manager (leader, head, chairman) with other people or groups. Second, activities have goals to be achieved. Thirdly, management is carried out within the organization so that the goals to be achieved are organizational goals. Thus, leadership spirituality in education management will significantly impact educators/teachers, students, and stakeholders (Arfandi, 2019).

Spiritual Leadership is Leadership inspired by belief in God. The leader does not view his position as the highest position. It requires excellent service from his subordinates, but views it as a mandate (caliphate) to serve, cultivate, and manage his subordinates to achieve success together. Spiritual leadership has the character of true honesty fairness, focuses on pious deeds, hates formality and organized religion, works more efficiently with less talk, and is more relaxed. He is open to accepting change, is a leader who loves those he leads, and has humility (Allimudin, 2019).

Sarnoto and Solihin (2017) found that authoritarian, democratic, and accessible leadership styles complement a spiritual foundation in Islamic educational institutions. Spiritual-based leadership is the leadership style that is colored by the values of Islamic teachings when a leader influences/leads an Islamic educational institution. The principles firmly held in spiritual-based leadership are automatically in line with the principles in Islamic teachings, such as monotheism, knowledge, and trustworthiness. The application of spiritual-based leadership is exemplified by the leadership style of the Prophet Muhammad and verses in the Koran such as exemplary, willing to sacrifice, and fair (Sarnoto and Solihin, 2017).

Meanwhile, Azlimin & Juslan (2021) found leadership patterns that apply leadership spirituality through vision, hope, belief, and selfless love affect organizational performance. Performance within the organization's scope is the work that an organization has achieved in carrying out a job that can be evaluated for its level of performance. The success of the goals and ideals in the organization depends on how the performance process is carried out. Organizational performance cannot be separated from superior leadership. Spiritual leadership is a leadership process that contains values, attitudes, and actions to increase the enthusiasm and motivation of subordinates. Spiritual leadership indicators include trust, loyalty, forgiveness, acceptance, integrity, honesty, courage, humility, kindness, empathy, compassion, patience, gentleness, resilience, and excellence (Azlimin & Juslan, 2021).

Leadership spirituality can also be measured by variables such as attitude, cooperation reliability (expertise at work), attendance (on time), knowledge of work, responsibility (capable of completing work), and utilization of work time (appropriately). Spiritual leadership has a positive and significant effect on employee performance. The higher the spiritual leadership, the higher employee performance (Kiswoyo et al., 2020).

3. Research Method

The type of research that the author uses is library research (Library Research). A literature study is a data collection technique by conducting a review study of books, literature, notes, and reports that have to do with the problem to be solved. Researchers conducted searches on books, literature, articles, and other sources relevant to the theme in this article. The approach used in this study is qualitative. Qualitative research is a research procedure that produces descriptive data in written or spoken words from people or observable behavior.

The object of study in this article is books or articles that discuss spiritual leadership, both specifically and books or journals that do not specifically discuss spiritual leadership.

The data collection technique used in this research is the documentation technique. The documentation technique looks for data through notes, transcripts, books, journals, newspapers, and magazines. The researcher interviewed ten leaders of higher education institutions from various forms of higher education, namely rectors from two universities, one chancellor from an institute, one principal of a high school, and three deans from different faculties. We collect data by interviewing informants, making books and journals relevant to the theme as the primary data source, besides accessing various websites to find additional data. To analyze the interview data about spiritual leadership, we divided it into manageable units. After that, we synthesized it to find and find patterns of spiritual leadership and finally concluded.

4. Research Result and Discussion

The interviews with ten university leaders show that the education process is essentially a process of building a nation's civilization. This process must be based on the concept of sustainable growth, development, and renewal. Therefore, the implementation of education must be managed professionally. Given that education has a very strategic role in developing the nation's civilization, education requires leaders who can translate education goals into programs at the institution. Leaders in the world of education must realize that ideal values are needed as a foundation so that universities remain focused on the mission of educating the nation's life.

The chaotic problems of education in Indonesia show that the "spirit of education" as mandated by Law Number 20 of 2003 concerning the National Education System does not become the soul of education management. Educational institutions have become the education industry. Management of education is more oriented to financial gain (profit-oriented) than the nation's intellectual life. The government seems to have given up on ensuring the quality of high education. This result is evidenced by the Independent Accreditation Institute (LAM) as a guarantor of the quality of the study program, where study programs that want accreditation must pay to LAM. For example, LAM-PT-Kes charges a fee of Rp. 80,000,000.00 for professional study programs (Circular of LAM-PT-Kes accreditation process No. 0026/SKU/SE/K/01.2020). Informants consisting of university leaders said that there must be superior values so that universities remain focused on the primary mission of education, namely the nation's intellectual life. More specifically, the primary mission of universities is to seek, find, disseminate, and uphold the truth. This mission illustrates how the ideal value of higher education (institutions) also emphasizes that higher education institutions should not provide education with the mission of profit or economic profit.

Higher education leaders must realize that the educational practice held is for the maturation of the generation of students to become human beings who are ready to enter the world of work or life together as

a whole. Whatever policies they take will determine how graduates have produced and the extent to which they can contribute to life. Therefore, the direction of education, the philosophy used as a guide in implementing management or learning practices, or in general the educational paradigm it refers to, must have been formulated from the start.

In various regulations related to higher education, it is often stated explicitly that higher education management must focus on the Tridharma of higher education. The three dharmas are education, research, and community service. Universities must be institutions with education, research, and community service activities as their locus. The Tridharma of higher education is a direction for implementing higher education. It remains focused on its primary mission and is not trapped in fulfilling the interests of economic competition between higher education institutions.

Law Number 20 concerning the National Education System states that education is a conscious effort to create a learning atmosphere and learning process. Students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, morals: their noble character, and the skills needed by himself, society, nation, and state. In the above formulation, it is stated that students have spiritual power. Education leadership must be equipped with an element of spirituality.

Therefore, education in Indonesia today demands leadership spirituality. In other words, spiritual leaders are the main factor in changing an educational institution to achieve achievement. By applying religious ethics in everyday life, people who are committed and dedicated, patient, and willing to sacrifice and fight tirelessly and sincerely will be born.

When an educational leader has high spirituality, it will foster a high spirit in undergoing the entire educational process that has been mutually agreed upon. As discussed above, the theory of leadership spirituality tries to place the soul or spirit as the central part of every leadership act. Spirituality of Leadership is Leadership that forms the values, habits, attitudes, and culture needed to motivate oneself and others intrinsically. In every action, they are always aware of togetherness with the Creator.

The spirituality of higher education leadership is a collection of values, attitudes, and behaviors based on the belief in the existence of a Creator. This belief is needed to motivate oneself and others to have confidence that they are called to give the best for the institution. When this intrinsic motivation function can work well, everyone in higher education institutions will experience a sense of being called to be fully involved in their institution. In addition, everyone in the institution will have meaning in his life. Spirituality Leadership in educational institutions is a matter of technical skills in leading and the courage to uphold the values of truth, honesty, integrity, credibility, wisdom, and compassion that shape the morals and morals of oneself and others.

Leaders imbued with spirituality can provide extraordinary examples to their members by implementing divine attributes. He uses the principles of love and compassion in leading his organization. He works to better the organization and its members without considering his interests. He was willing to sacrifice even though he could be destroyed. The leader's closeness to Allah makes him always calm, comfortable, and happy in leading the organization. He never feels panicked and nervous when dealing with critical problems because he believes everything comes from God and will return to God.

Leaders imbued with spirituality will try to live spiritual values in their leadership even though they are in very secular institutions. God is a true leader who inspires, enlightens, cleanses conscience, and wins the soul of His servant sagely through an ethical and exemplary approach. Hendricks and Ludeman (1996) say spiritual leadership can inspire, awaken, influence, and move through example, service, and compassion. He applies values and other divine attributes in leadership goals, processes, culture, and behavior.

The informants also agreed that spirituality helps build character in others, including the pattern of leadership that they carry out. Spirituality-based leadership is not about intelligence and leadership skills but

also upholds the values of truth, honesty, integrity, credibility, wisdom, and compassion. It can shape the morals and morals of oneself and others. Spiritual leadership prioritizes morality, sensitivity (sensitivity), mental balance, spiritual wealth, and ethics in interacting with others. Spirituality is about doing everything with the best effort in inner perfection according to the values of life that we believe.

In essence, the concept of spiritual Leadership is Leadership that brings the worldly dimension to the spiritual dimension. The informants we interviewed agreed that God is a true leader who inspires all forms of action, influences, and moves the conscience of His servants in a sagacious way through example. Therefore spiritual leadership is also called leadership based on religious ethics (Tobrani, 2010). It can be said that spiritual leaders, whatever their activities, are chosen by God as the leader and the goal for their leadership. Leadership who realizes that the duties and responsibilities that are borne will be held accountable in the hereafter.

Leadership spirituality is leadership that forms the values, attitudes, behaviors needed to motivate oneself and others with intrinsic motivation to achieve a sense of spiritual survival. Spirituality Leadership is a leader who pays attention to how other people can grow, develop and achieve the vision to be achieved along with the values of life that he spreads to them.

Leadership spirituality also means that leadership relies more on spiritual intelligence in leading. Spirituality of Leadership is also interpreted as leadership that maintains spiritual values. These leaders exercise their power based on conscience. The importance of conscience is applied in leadership management because conscience guides wise and wise leaders in carrying out their leadership. It should be noted that to achieve goals, both individuals and organizations, the management process is dominated by rational or intellectual considerations and conscience considerations. Conscience always guides our actions to do good. Conscience is also the one who can distinguish right from wrong.

Thus, spiritually based leaders whose core value is the heart. Therefore, if we lead with a conscience, we can be sure that actions or actions that harm other humans, such as fraud corruption, can be avoided. The privilege of a leader based on conscience is a measure of the success or achievement of a leader not solely determined by productivity based on input-output formulas or parameters of cost, time, energy, efficiency, and effectiveness. However, they pay more attention to the inner satisfaction of the community regarding their contribution to the organization.

A spiritual leader realizes that his focus is no longer on himself but on the people he leads. He is a leader who pays attention to how other people can grow, develop, and achieve the vision and values of life that he spreads to them. A spiritual leader must encourage others to achieve goals and encourage changes for the better.

Spiritual Leaders can always initiate growth. It did not matter if he was a leader in a large company, in a small branch in the area, over a family, or even when he was in charge of himself. Sometimes success and stability cloud our sense of the importance of growing. A leader who does not grow is a leader who certainly does not have a future! Those who do not grow do not cooperate in developing the gifts that God has given them.

Leadership is the main dynamic force that drives, motivates, and coordinates the organization in achieving its goals. Therefore, spiritual leadership will motivate anyone around him to do the best because something that is done based on motivation will be a positive thing and affect the desired achievement. Likewise, individual development and organizational strengthening require a leader as a guide who can generate optimism and confidence in realizing the organization's big ideas.

Leadership spirituality is leadership that brings the worldly dimension to the divine dimension. Such leadership will rely more on spiritual intelligence (spiritual, soul, spirit, conscience) in its leadership activities. Such leaders have a high acuity of thought that produces supernatural traits: intuition, solid moral

guidance, inner power or authority, the ability to distinguish between right and wrong, and wisdom (Sinetar, 2001).

The interview results also show that leadership is the main dynamic force that motivates and coordinates the organization in achieving its goals. Therefore, spiritual leadership will motivate anyone around him to do the best because something done based on motivation will be a positive thing and affect the desired achievement.

Regardless of the personal internal context of the leader and the external context of the people being led, spiritual leadership has advantages and disadvantages. These advantages include:

- 1) In general, conventional leadership relies on the external senses and is oriented to the visible things. Meanwhile, leadership based on spiritual values and using reasoning and visible things also use the inner senses. The target is not only the invisible thing (the unseen thing).
- 2) Leadership in the name of God, spiritual Leadership is Leadership with the spirit (spirit) of God, with the paradigm of religious values and guided by religious ethics. Spiritual leadership orientation is for the glory of the name of God the Creator.
- 3) Leadership that imitates God, the leader realizes that outward is temporary while eternal is inward. Outward success is not a measure of spiritual leadership achievement.
- 4) Prophetic Leadership spiritual Leadership is Leadership inspired and awakened by the mission and leadership behavior of the prophets. The task of the Prophet is to proclaim the truth as it is. He speaks the truth, even if the proclamation of the truth poses a risk to his outward safety.
- 5) Unconventional Leadership, being in a position as a leader with all the consequences, often tempts leaders, in general, to maintain their position for their benefit. Leaders imbued with spirituality have a responsibility to produce leaders around them.
- 6) Leadership with heart, spiritual leaders must try to realize that their potential can enlighten and awaken by not commanding or forbidding, but with touches of the heart. Spiritualist leaders never impose their orders because the people they lead will be happy to do what the leader wants.
- 7) Leadership with charisma has excellent power to carry out renovation, revitalization, and reconstruction by creating new insights, behaviors, atmosphere, and culture.
- 8) Entrepreneurial Leadership, spiritual leadership always creates new creations in leadership styles and the field of leadership. The creation can provide added value, both material and non-material.
- 9) Leadership with extraordinary courage to take risks. Leaders try to take risks that others should bear. He also dares to take responsibility when there are mistakes made by the people he leads.
- 10) Leadership with integrity and high moral discipline. Spiritual quality will determine the quality of the heart, and the quality of the heart will determine the moral quality. People who have spirituality and morality are people who have integrity. What is said and done is the fruit of the movement of his heart.

While the weaknesses of spiritual leadership include:

1. Orientation gap: If a spiritual leader's actions are too idealistic, this can lead to boredom, disobedience, and resistance. This idealism occurs when the leader is only oriented to the spiritual aspect and becomes less aware of reality, especially the actual needs of the people he leads.
2. Management dysfunction, too personal solid influence of spiritual leaders and speed of leaders in making decisions with all the consequences, organizational mechanisms are often left behind. They are considered too long in the decision-making process.
3. Failure to realize shortcomings, success for the success achieved by spiritual leaders can lead to the leader's self the belief that his insights and steps are free from errors.
4. The spiritual intelligence possessed by the leader and the sharpness of the heart and broad insight is often considered too advanced so that it causes shocks for the people they lead.

5. Informal leadership style high commitment to advancing the institution they lead causes spiritual leaders to seem to work 24 hours, both in the office and wherever they are.
6. The problem of balance, in a large organization, spiritual leaders who are not top leaders are unconventional advocates for radical reform. Therefore, it is not uncommon for them to feel displeased and uncomfortable with their superiors.
7. The problem of success, personal power, and dominant influence causes subordinates to depend on the leader. When his leadership had to end, it was challenging to find a replacement.
8. Car crash driver's spiritual leaders are very effective at moving an organization that is stagnant (a car crash driver) or an organization that is starting to make changes.

5. Conclusion

From the description above, it can be concluded that leadership spirituality significantly influences the quality of higher education. Spiritual leadership can change organizations from ineffective to revolutionary and effective organizations. This ability contains advantages and even miracles in the soul of leadership that conventional leadership does not have. Spiritual leadership always gives the best for its educational institutions. With high integrity and morality, leaders who live spiritually leadership will be followed by the people they lead because of their charisma and sincerity. However, it turns out that there are several weaknesses that this spiritual-based leadership has that leaders who implement it must be aware of. Good leaders will continually improve their weaknesses before they are known or demanded to be corrected by others.

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