



## Transformational–Spiritual Leadership in HRM and Lecturer Competence at Indonesian Islamic Universities

Ali Abdul Wakhid<sup>1</sup>; Idrus Ruslan<sup>2</sup>; Arifeen Yama<sup>3</sup>

<sup>1,2</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

<sup>3</sup>Institute of Asian Studies, Chulalongkorn University, Thailand

<sup>1</sup>Correspondence Email: [aliabdulwakhid@radenintan.ac.id](mailto:aliabdulwakhid@radenintan.ac.id)

Received: October 9, 2024

Accepted: January 21, 2026

Published: January 30, 2026

Article Url: <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/2015>

### Abstract

Human resource management (HRM) at State Islamic Higher Education Institutions (PTKIN) has predominantly emphasized administrative efficiency and academic performance, while the integration of transformational leadership and spiritual values remains insufficiently institutionalized. This study aims to analyze how integrating transformational–spiritual leadership into HRM practices strengthens lecturer competence in PTKIN in Indonesia. Employing a qualitative descriptive-analytical approach with a multi-site design, the study was conducted at UIN Raden Intan Lampung, UIN Sunan Gunung Djati Bandung, and IAIN Ponorogo. Data were collected through in-depth interviews, observations, and document analysis involving institutional leaders, senior and junior lecturers, and purposively selected students. The findings reveal that transformational–spiritual leadership is systematically operationalized within HRM practices, particularly in lecturer recruitment, professional development, performance evaluation, and participatory decision-making processes. This integration shapes lecturer competence not only in academic and professional dimensions but also in personal integrity, intrinsic motivation, ethical commitment, and service orientation. The study contributes to leadership and higher education governance literature by demonstrating that transformational–spiritual leadership functions as an integrated governance logic rather than a symbolic or individual leadership attribute. Practically, the findings offer a strategic framework for PTKIN to enhance academic competitiveness while preserving Islamic identity and moral legitimacy within the global higher education landscape.

**Keywords:** Human Resource Management (HRM); Lecturer Competence; PTKIN; Transformational–Spiritual Leadership.

## A. Introduction

State Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam Negeri/PTKIN*) are mandated to produce superior human resources who excel not only in scientific and academic competence but also in moral integrity and spiritual responsibility (Suryadi & Hayat, 2021). In higher education, human resources—particularly lecturers and other educational staff—constitute the central pillar that determines the quality of learning, research productivity, and community engagement (Soe'oad et al., 2022). Lecturers, as the leading actors in the academic process, are expected to demonstrate comprehensive competencies encompassing pedagogical, professional, social, and personal dimensions (Astari, 2024; Nasukah, 2018). For PTKIN, these expectations are inseparable from their institutional identity as religious-based universities that are normatively committed to integrating academic excellence with Islamic values.

However, amid intensifying pressures of globalization and international competition in higher education, human resource management (HRM) practices at PTKIN increasingly prioritize administrative efficiency, academic performance indicators, and bureaucratic compliance. While these orientations are often justified as necessary responses to global competitiveness, they simultaneously marginalize the spiritual and leadership dimensions that are fundamental to PTKIN's moral mission. As a result, HRM practices are frequently reduced to technocratic routines focused on documentation, workload fulfillment, and quantitative outputs rather than on cultivating values, integrity, and meaningful academic engagement. This tendency reflects a bureaucratic and managerialist HRM pattern in which institutional leadership has not been systematically integrated into human resource governance as a moral and value-shaping force (Gresika et al., 2023; Putri et al., 2025; Febrini et al., 2024). Such conditions are becoming increasingly problematic in the global higher education landscape, where universities are required not only to demonstrate academic competitiveness but also to maintain institutional legitimacy and moral accountability.

In this context, leadership emerges as a crucial element in reorienting human resource management toward a more holistic, value-based framework. Transformational leadership is widely understood as a leadership approach that shapes collective vision, strengthens organizational commitment, and drives sustainable change (Bass, 1994; Ayu et al., 2025). In educational institutions, transformational leadership has been shown to

foster innovative academic environments and enhance human resource capacity. Through this leadership style, lecturers are encouraged not only to improve their academic competence (Fajar, 2024; Kun, 2023) but also to develop integrity (Hatcher, 1991), moral responsibility (Özgenel et al., 2021; Nurmawari et al., 2023), and exemplary conduct as role models for students (Zabid et al., 2020; Aslam et al., 2023). When transformational leadership is integrated with spiritual values that cultivate moral awareness and transcendent meaning, it is expected to generate professional lecturers with noble character and strong ethical commitment (Khairunnisa et al., 2024). This integration enables leadership to function not merely as a mechanism of performance control, but as a source of inspiration grounded in ethical and spiritual values that reinforce commitment and integrity.

A growing body of literature has demonstrated that spirituality and value-based leadership contribute significantly to fostering a conducive work environment and strengthening academic culture in educational organizations. Conceptual and empirical studies confirm that integrating spiritual dimensions into leadership enhances work meaning, social cohesion, and organizational climates that support academic performance (Muttaqiyathun, 2011; Gotsis & Grimani, 2017; Wang et al., 2019; Yousaf et al., 2024). In the context of Islamic education, transformational-spiritual leadership has been associated with strengthened religiosity, intrinsic motivation, and the formation of moral character among educators and students (Safii, 2024; Muti & Andriani, 2024; Zaini, 2025). Theoretically, spiritual leadership emphasizes meaning-making, transcendent purpose, and alignment of individual values with organizational vision, while transformational leadership underscores ethical foundations as a prerequisite for sustainable, integrated organizational change (Bass, 1999; Bass & Steidlmeier, 1999; Fry, 2003).

Despite these advances, existing studies primarily focus on the psychological, cultural, or behavioral impacts of leadership and spirituality at the individual level, without systematically explaining how transformational-spiritual leadership is operationalized within formal human resource management practices. Mainstream HRM literature indicates that lecturer management in higher education remains dominated by technocratic and administrative approaches, emphasizing technical competence, quantitative performance indicators, and bureaucratic procedures, while dimensions of values, integrity, and moral leadership remain insufficiently accommodated (Boxall & Purcell, 2003; Armstrong, 2010; Decramer et



al., 2012; Day et al., 2014; Tyskbo & Firtin, 2025). Consequently, the relationship between value-based leadership and lecturer competence development has not been comprehensively examined within the HRM framework, particularly in the specific context of PTKIN.

This gap becomes even more evident when leadership and spirituality are positioned merely as contextual or supplementary elements, rather than as integral components of human resource governance. Unlike previous studies that treat leadership or spirituality as supporting variables, this study conceptualizes transformational-spiritual leadership as an integrated management logic embedded within HRM practices. By examining empirical evidence from PTKIN in Indonesia, this research seeks to demonstrate how leadership values are institutionalized in recruitment, development, evaluation, and performance management processes, and how these practices strengthen lecturer competence holistically.

Accordingly, this study aims to analyze how the integration of transformational-spiritual leadership into human resource management strengthens lecturer competency at PTKIN in Indonesia. By situating leadership as a core organizing principle of HRM, this research offers a contextual contribution to higher education leadership studies, particularly from the perspective of religious-based institutions. Furthermore, it provides an empirical foundation for formulating HRM policies that balance the demands of academic professionalism with the ethical and spiritual values inherent in Islamic higher education. Through this contribution, the study seeks to enrich global discussions on value-based leadership and human resource governance in higher education, demonstrating that spirituality can function not as a constraint but as a strategic resource for sustainable academic excellence.

## **B. Method**

This study employed a qualitative, descriptive-analytic approach, using a multi-site research design, to examine how transformational-spiritual leadership is integrated into human resource management (HRM) practices and how this integration contributes to lecturer competency development in State Islamic Higher Education Institutions (PTKIN). The multi-site qualitative design enabled an in-depth exploration of leadership and HRM practices within institutional settings, while also allowing cross-site comparison to identify common patterns and contextual differences across institutions.

The research was conducted at three PTKIN in Indonesia, namely Universitas Islam Negeri (UIN) Raden Intan Lampung, Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung, and Institut Agama Islam Negeri (IAIN) Ponorogo. These institutions were purposively selected to represent variation in organizational characteristics and levels of institutional development, particularly in relation to lecturer management practices. This selection provided a relevant empirical context for examining how leadership values are embedded within HRM processes. The research subjects included faculty or work-unit leaders, senior lecturers, junior lecturers, and students who were directly involved in or affected by leadership and HRM practices. Informants were selected purposively based on their roles, responsibilities, and experiences, and the number of participants at each site was adjusted until data saturation was achieved.

Data were collected over three months through in-depth interviews, observations, and documentation. Semi-structured interviews lasting approximately 60–90 minutes were conducted to explore participants' experiences and perspectives regarding leadership practices, HRM processes, and lecturer competence development. Observations were carried out during academic activities, institutional meetings, and lecturer development programs to capture leadership behaviors, interactions, and value expressions in their natural organizational context. In addition, documentation studies were conducted to examine institutional policy documents, HR guidelines, lecturer development reports, and other relevant records, which supported and contextualized the primary data obtained from interviews and observations. The main research instruments consisted of a semi-structured interview guide and an observation sheet.

Data analysis was conducted using the interactive qualitative analysis model as proposed by Miles et al. (2014), involving iterative processes of data collection, data reduction, data display, and conclusion drawing. The analysis followed an inductive approach by identifying themes, patterns, and relationships among categories related to transformational–spiritual leadership, HRM practices, and lecturer competencies (Gunawan, 2022). To ensure the credibility and trustworthiness of the findings, data sources and collection techniques were triangulated to cross-verify information obtained from interviews, observations, and documents (Rahim et al., 2008).

This study was conducted in accordance with the ethical principles of qualitative research. All participants provided informed consent prior to data

collection after receiving a clear explanation of the research objectives and procedures. The identities of all informants and their affiliated institutions were kept confidential, and all data were used solely for academic purposes and reported anonymously in compliance with established scientific research ethics.

### **C. Results and Discussion**

Based on a qualitative approach using data triangulation techniques, including in-depth interviews, observation, and documentation studies, these research findings present a comprehensive picture of how transformational-spiritual leadership is practiced at UIN Raden Intan Lampung, UIN Sunan Gunung Djati Bandung, and IAIN Ponorogo.

#### **1. Results**

This section presents the empirical findings derived from interviews, observations, and documentation collected at three State Islamic Higher Education Institutions (PTKIN), namely UIN Raden Intan Lampung, UIN Sunan Gunung Djati Bandung, and IAIN Ponorogo. The data reflect institutional practices, leadership behaviors, and human resource management processes as they were observed and reported during the research period. The findings are organized to capture patterns that emerged consistently across the three research sites, while also highlighting contextual differences that characterize each institution. The results are organized into three subsections to provide a clear, systematic account of the empirical data. Each subsection focuses on a specific aspect of the findings related to leadership orientation, the integration of spiritual dimensions in human resource management practices, and leadership's influence on decision-making and academic work culture.

##### **a. Leadership Orientation in Human Resource Management**

Findings from interviews, observations, and institutional documents indicate that leadership orientation plays a crucial role in shaping human resource management (HRM) practices at the three PTKIN. Across research sites, lecturer management is not understood merely as an administrative or procedural activity, but as part of an institutional strategy to maintain academic sustainability and institutional identity in the context of globalization in higher education.

At UIN Raden Intan Lampung, interview data from faculty leadership reveal that lecturer competence development is directly linked to institutional goals and

leadership direction. A faculty leader explained that HRM practices are situated within the broader institutional vision and policy framework. As stated in the interview:

*Lecturer competence development at UIN Raden Intan Lampung is carried out to achieve the institutional goals set by the leadership, so faculty management cannot be separated from the institution's vision and policy direction. (Interview with Faculty Leader at UIN Raden Intan Lampung, April 2024).*

This statement reflects how HRM practices align with leadership priorities and institutional objectives. Similar accounts were found at UIN Sunan Gunung Djati Bandung and IAIN Ponorogo, where interviews with leaders emphasized that HR policies are formulated with reference to institutional identity and long-term academic direction. Institutional documents, including faculty guidelines and strategic planning records, further indicate that lecturer management is consistently framed as a strategic component of institutional governance.

Observational data support these interview findings by showing how leadership orientation is manifested in routine academic activities. At UIN Sunan Gunung Djati Bandung, leadership orientation was observed in daily practices such as opening academic forums with prayer and brief reflective messages delivered by faculty leaders. These practices were consistently documented in various official academic activities during the research period. Such routines illustrate that leadership orientation is embedded in everyday institutional practices rather than limited to formal policy statements.

At IAIN Ponorogo, leadership orientation is evident in the deliberative mechanisms used in HR-related decision-making. Documentation of senate meetings and interviews with lecturers indicates that HR policies are formulated through discussions involving lecturers from different levels. A senior lecturer at UIN Raden Intan Lampung described the impact of leadership practices that emphasize moral reminders in academic work: *“When leaders constantly remind us of moral and spiritual values, we feel that academic work is not merely an administrative obligation, but also a trust that must be carried out responsibly”* (Interview with Senior Lecturer at UIN Raden Intan Lampung, April 2024).

This account illustrates how leadership orientation influences lecturers' perceptions of their academic roles. At IAIN Ponorogo, lecturer involvement in policy discussions was described as fostering a sense of inclusion and recognition. A

junior lecturer explained: *“We are involved in policy discussions, and that makes us feel cared for, not just as faculty but as part of the institution”* (Interview with Junior Lecturer at IAIN Ponorogo, June 2024).

Overall, these findings show a leadership orientation across the three PTKIN that emphasizes lecturer involvement and alignment between HR policies and institutional direction.

### **b. Integration of the Spiritual Dimension in Human Resource Practices**

Interview data and institutional documentation indicate that the spiritual dimension is integrated into various human resource management practices at all three PTKIN, particularly in lecturer training and development programs. This integration is reflected in program planning, implementation processes, and evaluation mechanisms documented at each research site.

At UIN Raden Intan Lampung, interviews with university leaders revealed that lecturer development programs are designed with explicit attention to spiritual elements. A university leader explained that spiritual values form the foundation of HR development initiatives: *“The implementation of the human resource training and development programs at UIN Raden Intan Lampung is based on spirituality”* (Interview with Vice Rector II at UIN Raden Intan Lampung, April 2024).

This statement is supported by documentation of lecturer development programs showing that spiritual components are incorporated into training objectives, activity materials, and post-training assessments. These documents indicate that spirituality is formally embedded within HR development structures rather than being treated as an informal addition.

At UIN Sunan Gunung Djati Bandung, the integration of the spiritual dimension in HR practices is reflected in the stated goals of lecturer development programs, which emphasize ethical conduct and empathy alongside academic competence. A university leader expressed this orientation during an interview: *“Through human resource training and development, we hope that lecturers will become individuals who are not only academically intelligent, but also ethical and empathetic”* (Interview with Vice Rector II at UIN Sunan Gunung Djati Bandung, May 2024).

Institutional records related to training programs show that these values are articulated in program descriptions and evaluation criteria. Observations during

training activities further indicate that discussions related to ethics and empathy are consistently included in program sessions.

At IAIN Ponorogo, the integration of the spiritual dimension into HR practices is evident in the emphasis on developing wisdom and responsibility in lecturers' decision-making and social interactions. Interviews with institutional leaders revealed that lecturer development initiatives aim to strengthen appropriate and responsible conduct in academic roles. A university leader stated: *"With sound spiritual training and understanding, it is hoped that lecturers will be wiser in making decisions and interacting with others"* (Interview with Vice Rector II at IAIN Ponorogo, June 2024).

Documentation of training modules and internal reports at IAIN Ponorogo indicates that spiritual values are explicitly positioned as expected outcomes of lecturer development programs. These findings demonstrate that across the three research sites, the spiritual dimension is integrated into HR management practices primarily through structured training and development activities.

### **c. Leadership Influence on Decision-Making and Academic Work Culture**

Observations and interview data indicate that leadership practices at the three PTKIN influence decision-making patterns and shape the academic work culture. Leadership behaviors observed across research sites include exemplification, openness, and lecturer involvement in institutional processes.

At UIN Sunan Gunung Djati Bandung, faculty leaders were observed consistently demonstrating exemplary behavior during academic forums. Formal activities routinely began with prayers followed by brief messages emphasizing work ethics and academic responsibility. These practices were observed repeatedly across various educational activities throughout the research period, indicating their consistency within institutional routines.

At IAIN Ponorogo, leadership influence on decision-making is evident in deliberative processes used to formulate faculty policies. Documentation of senate meetings shows that principles of openness and fairness guide policy discussions. Interviews with lecturers indicate that these practices encourage participation and foster a sense of ownership in institutional decisions. A junior lecturer at IAIN Ponorogo described this experience as follows: *"We feel involved and valued in the decision-making process"* (Interview with Junior Lecturer at IAIN Ponorogo, June 2024).

Similarly, lecturers at UIN Raden Intan Lampung reported that leadership practices emphasizing moral and spiritual reminders help shape their

understanding of academic responsibilities. Such practices were described as shaping how scholarly work is approached in everyday institutional life, where lecturers perceive their roles not merely in terms of administrative compliance but as responsibilities embedded in broader institutional values. These perceptions were consistently reflected in interview accounts and supported by observational records documenting routine academic activities in which faculty leaders emphasized moral and spiritual messages.

Comparable patterns were also identified at UIN Sunan Gunung Djati Bandung and IAIN Ponorogo. Across the three research sites, leadership practices were observed to manifest through institutional routines, participatory mechanisms, and formal HR-related processes that involved lecturers at different levels. While the specific forms of these practices varied across institutional contexts, the empirical data reveal recurring features in leadership orientation, the integration of spiritual dimensions into human resource management practices, and decision-making approaches within academic environments.

To provide a clearer, more systematic overview of both shared patterns and contextual variations across the research sites, the main empirical findings from interviews, observations, and documentation are summarized in Table 1.

*Table 1. Cross-Site Summary of Empirical Findings on Transformational–Spiritual Leadership in HRM at PTKIN*

Aspect of Findings	UIN Raden Intan Lampung	UIN Sunan Gunung Djati Bandung	IAIN Ponorogo
<b>Leadership Orientation in HRM</b>	Lecturer HRM is positioned as part of achieving the institutional vision and policy direction	HRM is linked to institutional identity and academic sustainability	HRM is formulated through deliberative mechanisms involving lecturers
<b>Leadership Role in HR Policies</b>	Lecturer development policies follow institutional strategic objectives	HR policies are aligned with academic values and institutional ethics	HR policies are formulated openly through senate discussions
<b>Integration of Spiritual Dimension in Lecturer Development</b>	Lecturer training and development programs are designed based on spirituality	HR development emphasizes academic competence, ethics, and empathy	Lecturer development emphasizes wisdom and responsibility
<b>Forms of Spiritual</b>	Spiritual values are	Spiritual values are	Spiritual values are

<b>Aspect of Findings</b>	<b>UIN Raden Intan Lampung</b>	<b>UIN Sunan Gunung Djati Bandung</b>	<b>IAIN Ponorogo</b>
<b>Integration</b>	embedded in training objectives, materials, and evaluations	integrated into training goals and implementation	emphasized in shaping attitudes and decision-making
<b>Decision-Making Patterns</b>	Leadership emphasizes moral and spiritual reminders in academic work	Leadership demonstrates exemplary behavior in academic forums	Decisions are made through discussion and deliberation
<b>Academic Work Culture</b>	Academic work is perceived as a moral trust beyond administrative duties	Academic culture is shaped through ethical exemplification and reflection	Academic culture is characterized by lecturer involvement and a sense of belonging
<b>Lecturers' Perceptions and Responses</b>	Lecturers feel morally and professionally responsible for their academic roles	Lecturers experience reinforcement of ethical awareness and empathy	Lecturers feel involved, valued, and recognized within the institution

*Source: Interview, observation, and documentation data (processed by the authors)*

Overall, the summary presented in Table 1 highlights recurring empirical patterns across the three research sites while also illustrating contextual differences in how leadership orientation, the integration of spiritual dimensions in human resource management practices, and participatory decision-making are enacted within each institution.

## 2. Discussion

This study advances a central argument that transformational–spiritual leadership in State Islamic Higher Education Institutions (PTKIN) should be understood not merely as a leadership style or ethical orientation, but as an integrated governance logic that fundamentally reorients human resource management (HRM) practices (Bass, 1994; Bass & Steidlmeier, 1999; Fry, 2003). Drawing on empirical evidence from UIN Raden Intan Lampung, UIN Sunan Gunung Djati Bandung, and IAIN Ponorogo, the findings demonstrate that leadership grounded in spiritual values operates as a structural force shaping

lecturer management, academic work culture, and competence development in a systematic and institutionalized manner. This positioning moves beyond descriptive accounts of leadership behavior and places transformational–spiritual leadership at the core of organizational governance within Islamic higher education.

From a theoretical perspective, the findings problematize the dominant application of transformational leadership theory in higher education. Classical formulations of transformational leadership, as articulated by Bass (1994), emphasize motivation, performance enhancement, and organizational change. However, this study demonstrates that such a framework is insufficient to explain leadership dynamics in faith-based higher education institutions where legitimacy, authority, and institutional identity are inseparable from moral and spiritual values (Bass, 1999; Bass & Steidlmeier, 1999). In the PTKIN context, organizational transformation is not driven solely by strategic goals or performance imperatives, but by the internalization of spiritual values that redefine the meaning of academic work, leadership responsibility, and institutional success. This orientation resonates with philosophical perspectives in Islamic thought that place ethical coherence and moral intentionality at the center of human action and institutional purpose, as reflected in Al-Farabi’s view of language, reason, and values as integrative foundations of social order (Gokaru et al., 2024).

Moreover, empirical studies in Muslim educational and family contexts show that value transmission and moral formation function as primary mechanisms shaping behavior, authority, and responsibility, often preceding instrumental or performance-based considerations (Mahmud et al., 2024; Fitria et al., 2024). In higher education settings, this value-oriented logic also manifests in leadership practices that prioritize ethical example, spiritual consistency, and relational responsibility as sources of legitimacy, rather than managerial control alone, aligning with findings on lecturer competence development grounded in values and creativity (Riza et al., 2024). This study, therefore, extends transformational leadership theory by demonstrating that transformation in value-based institutions gains legitimacy not only through outcomes, but through ethical coherence and spiritual consistency.

Importantly, this study does not position spirituality as a symbolic or rhetorical supplement to leadership. Instead, the findings show that spirituality is institutionalized within HRM practices and functions as an operational framework guiding lecturer recruitment, development, evaluation, and participation in

decision-making processes (Armstrong, 2010; Boxall & Purcell, 2003; Decramer et al., 2012). This insight directly addresses a critical gap in the existing literature. Previous studies on spirituality in education, including those by Safii (2024) and Zaini (2025), have primarily focused on spirituality as an individual psychological or cultural resource that enhances religiosity, motivation, or moral awareness (Safii, 2024; Zaini, 2025). While these studies contribute to understanding personal dimensions of spirituality, they stop short of explaining how spiritual values are embedded within organizational systems. This study fills that gap by demonstrating that spirituality in PTKIN is structurally integrated into HRM governance rather than remaining at the level of individual disposition or moral discourse.

This finding also advances spiritual leadership theory as proposed by Fry (2003). Fry conceptualizes spiritual leadership as a mechanism for fostering meaning, calling, and membership, primarily at the individual level. Subsequent empirical research has often reinforced this individualistic orientation, treating spirituality as a source of intrinsic motivation rather than an organizational principle (Fry, 2003; Benefiel et al., 2014; Kun, 2023). The present study challenges this tendency by showing that spirituality can operate at the institutional level as an organizing logic within HRM systems. In PTKIN, meaning and calling are not left to personal interpretation but are actively shaped through leadership practices and institutional policies that consistently frame academic work as moral responsibility and service. This contribution extends spiritual leadership theory by demonstrating its relevance for organizational design and governance, particularly in faith-based higher education institutions.

From a human resource management perspective, the findings critically engage with mainstream HRM models that dominate higher education governance. Although Armstrong (2010) argues that HRM should be approached holistically by integrating skills development, motivation, and organizational values, higher education HRM practices in many contexts remain heavily technocratic and bureaucratic (Armstrong, 2010; Day et al., 2014; Tyskbo & Firtin, 2025). Performance indicators, administrative compliance, and quantitative outputs often become the primary measures of academic quality. The PTKIN cases examined in this study present a contrasting HRM orientation, where lecturer competency is defined not only by academic expertise but also by moral integrity, service orientation, and ethical responsibility. This challenges reductionist competency frameworks and underscores the need for HRM models that recognize the ethical and relational dimensions of academic work.

The study further demonstrates that transformational-spiritual leadership offers a viable response to the limitations of bureaucratic leadership models in public higher education. Findings from IAIN Ponorogo indicate that leadership practices emphasizing deliberation, openness, and spiritual reflection can reduce resistance to institutional change. While Herold et al. (2008) argue that effective organizational change requires emotional commitment, this study specifies how such commitment is cultivated through spiritual narratives and participatory HRM mechanisms (Herold et al., 2008; Gotsis & Grimani, 2017). Rather than relying on formal authority or procedural enforcement, transformational-spiritual leadership mobilizes moral legitimacy as a source of influence. This insight contributes to leadership scholarship by illustrating that governance effectiveness in value-based institutions cannot be reduced to administrative control but must engage with ethical meaning and collective responsibility.

In relation to lecturer competency development, this study offers a critical refinement of existing competency frameworks. Nelly et al. (2024) conceptualize lecturer competence as encompassing knowledge, skills, and attitudes; however, institutional development programs frequently prioritize technical skills and measurable outputs (Nelly et al., 2024; Soe'oad et al., 2022). The findings of this study demonstrate that transformational-spiritual leadership plays a decisive role in strengthening attitudinal and motivational dimensions, which are essential for sustaining academic engagement and professional commitment. At UIN Sunan Gunung Djati Bandung, for example, lecturers' perception of research and publication as forms of worship illustrates how leadership-mediated meaning-making reshapes professional behavior. This challenges instrumental assumptions that academic productivity can be enhanced solely through incentives, sanctions, or technical training (Özgenel et al., 2021; Nurmawari et al., 2023; Widyastuti, 2025).

The findings also engage critically with motivational theories, particularly Steinmann et al.'s (2016) framework of achievement, affiliation, and power (Steinmann et al., 2016). Rather than treating these needs as competing forces, the study shows that transformational-spiritual leadership integrates them into a coherent motivational structure. Achievement is pursued through academic excellence, affiliation is strengthened through participatory governance and collective deliberation, and power is reframed as moral authority rather than hierarchical dominance. This configuration

reinforces Ertosun and Adiguzel's (2018) argument that leadership values and core assumptions fundamentally shape organizational culture (Ertosun & Adiguzel, 2018). In PTKIN, the persistence of a spiritually infused academic culture reflects sustained leadership commitment rather than incidental alignment.

A central contribution of this study lies in its articulation of the global relevance of transformational–spiritual leadership. Contemporary higher education systems worldwide are increasingly shaped by managerialism, market logic, and performance-driven governance, often at the expense of ethical reflection and the intrinsic meaning of academic work (Benefiel et al., 2014; Wang et al., 2019). This study argues that the PTKIN experience offers an alternative governance logic in which leadership is not solely oriented toward efficiency and competitiveness but is grounded in values, moral legitimacy, and meaningful purpose. This value-based orientation aligns with broader empirical findings in Muslim social and educational contexts, which demonstrate that moral commitment, ethical responsibility, and value transmission function as foundational drivers of institutional sustainability and human development (Mahmud et al., 2024; Fitria et al., 2024).

The findings further demonstrate that spirituality does not hinder academic professionalism; instead, it can serve as a strategic resource for fostering intrinsic motivation, ethical accountability, and a sustainable academic culture (Yousaf et al., 2024). In this sense, transformational–spiritual leadership represents a globally relevant framework for rethinking higher education governance, particularly in contexts seeking to balance performance imperatives with ethical integrity and long-term societal responsibility, as also reflected in value-oriented approaches to academic competence and creativity development (Riza et al., 2024; Hijrah, 2025).

By providing empirical evidence from a non-Western, faith-based higher education context, this study expands leadership and HRM scholarship beyond the secular and managerial paradigms that continue to dominate global discourse and shape what is treated as “normal” governance in universities (Benefiel et al., 2014). The PTKIN case makes visible what these paradigms often under-theorize: in value-based institutions, legitimacy is produced not only through measurable performance but also through moral authority, ethical accountability, and shared meanings that organize everyday academic work (Gotsis & Grimani, 2017). Rather than treating spirituality and values as “soft” variables outside the domain of organizational analysis, the findings

position them as constitutive forces that structure HRM decisions, academic expectations, and the boundaries of professional conduct. This reframes the debate from whether values should matter in higher education governance to how values are operationalized as institutional resources that shape motivation, compliance, trust, and long-term sustainability.

At the same time, this study does not propose PTKIN as a universal model to be replicated uncritically; instead, it advances PTKIN as an analytically significant case that broadens conceptual horizons in higher education governance by challenging the assumption that effective leadership and HRM must be grounded primarily in instrumental rationality. The contribution lies precisely in showing how values-based leadership can inform HRM practices—recruitment, development, performance expectations, and accountability mechanisms—without compromising academic standards, because ethical responsibility becomes embedded in the institutional definition of “quality” rather than appended as an external constraint. In this sense, the study speaks directly to higher education systems worldwide that are grappling with the tensions between performance demands and ethical responsibility: it offers a pathway for conceptualizing governance not as a trade-off between efficiency and integrity, but as a question of what kinds of legitimacy universities seek to cultivate and what forms of professionalism they choose to institutionalize.

Despite its contributions, this study has limitations that should be acknowledged. The qualitative multi-site design allows for in-depth contextual analysis but limits the generalizability of the findings to institutions with similar religious and organizational characteristics. The perspectives captured are primarily those of institutional leaders and lecturers, which may underrepresent the views of external stakeholders such as policymakers or accreditation bodies. Additionally, the study does not quantitatively test causal relationships between transformational-spiritual leadership and measurable performance outcomes, focusing instead on interpretive and institutional dynamics (Day et al., 2014). These limitations indicate that the findings should be understood as analytically grounded contributions rather than universally generalizable claims.

#### **D. Conclusion**

This study demonstrates that transformational-spiritual leadership in State Islamic Higher Education Institutions (PTKIN) functions as an integrated governance framework that reshapes human resource management beyond administrative and

technocratic orientations. Rather than operating merely as an ethical discourse or individual leadership style, transformational–spiritual leadership is institutionalized within HRM practices. It systematically influences lecturer management, academic work culture, and competency development. The findings confirm that leadership grounded in spiritual values contributes to the formation of lecturers who are not only academically competent but also morally responsible, intrinsically motivated, and committed to service-oriented academic roles.

The primary contribution of this study lies in its conceptual repositioning of leadership within higher education governance. By demonstrating how spiritual values are embedded in recruitment, development, evaluation, and participatory decision-making processes, this research advances leadership and HRM scholarship by showing that values-based leadership can serve as an organizing logic for institutional management. In the context of PTKIN, such leadership strengthens institutional identity while simultaneously supporting academic professionalism and sustainability. This challenges dominant managerialist assumptions in higher education that often separate performance from ethical and moral considerations.

From a practical standpoint, the findings suggest that integrating transformational–spiritual leadership into HRM practices provides a viable pathway for PTKIN to balance global competitiveness with moral legitimacy. Leadership practices that emphasize deliberation, ethical exemplification, and spiritual reflection foster a work culture in which lecturers perceive academic tasks as meaningful responsibilities rather than mere compliance obligations. This orientation enhances long-term commitment, supports professional integrity, and contributes to a resilient academic environment capable of responding to contemporary challenges in higher education.

Despite these contributions, this study is limited by its qualitative multi-site design and its focus on three PTKIN, which constrains broader generalization. The perspectives captured primarily reflect internal institutional actors and do not fully represent external stakeholders. Furthermore, the study does not empirically test causal relationships between leadership practices and measurable performance outcomes. Future research should therefore explore these relationships through quantitative or mixed-methods approaches and extend the investigation to other value-based higher education institutions in diverse national contexts.

Taken together, this study confirms that transformational–spiritual leadership should be understood as a strategic governance logic rather than a supplementary



leadership attribute. When embedded consistently within human resource management systems, such leadership enables higher education institutions to pursue academic excellence without sacrificing ethical integrity, moral responsibility, and institutional identity. This insight offers a critical contribution to global higher education discourse by demonstrating that values-based leadership is not antithetical to professionalism but can instead serve as a foundation for sustainable and meaningful academic governance.

### Declaration of Competing Interest

The authors declare that they have no known competing financial or non-financial interests that could have appeared to influence the work reported in this paper.

### Declaration of Generative AI

During the preparation of this manuscript, the authors used [Grammarly and QuillBot] to improve the clarity and readability of the text and to enhance grammar, spelling, and sentence structure. All outputs generated by the tool were carefully reviewed and edited by the authors, who take full responsibility for the content of this article. All intellectual content, analysis, and conclusions presented in this article remain the full responsibility of the authors.

### Bibliography

- Armstrong, M. (2010). *Armstrong's essential human resource management practice: A guide to people management*. United Kingdom: Kogan Page Publishers.
- Aslam, M. Z., Yusof, N., & Ahmad, M. K. (2023). Elements of spiritual leadership and its relations to leadership communication in imran khan's speeches at international forums. *Journal of Intercultural Communication*, 23(3), 56-67. <https://doi.org/10.36923/jicc.v23i3.250>
- Astari, A. R. N. (2024). Peran manajemen sumber daya manusia dalam proses implementasi kompetensi pedagogik dosen pada pembelajaran tatap muka terbatas di fakultas tarbiyah dan tadriss uin fatmawati sukarno bengkulu. *An-Nizom: Jurnal Penelitian Manajemen Pendidikan Islam*, 7(2), 1-10. <https://doi.org/10.29300/nz.v7i2.7929>
- Ayu, H. D., Jufriadi, A., & Pratiwi, H. Y. (2025). Transformation of Critical Thinking in Environmental Education: Integration of Project-Based Learning and Technology. *Online Learning In Educational Research (OLER)*, 5, 95-112. <https://doi.org/10.58524/oler.v5i1.598>

- Bass, B. M. (1994). *Improving organizational effectiveness through transformational leadership*. Thousand Oaks: SAGE Publication.
- Bass, B. M. (1999). Two decades of research and development in transformational leadership. *European Journal of Work and Organizational Psychology*, 8(1), 9–32. <https://doi.org/10.1080/135943299398410>
- Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *The Leadership Quarterly*, 10(2), 181–217. [https://doi.org/10.1016/S1048-9843\(99\)00016-8](https://doi.org/10.1016/S1048-9843(99)00016-8)
- Benefiel, M., Louis W. F., and David, G. (2014). Spirituality and Religion in the Workplace: History, Theory, and Research. *Psychology of Religion and Spirituality*, 6(3), 175–87. <https://doi.org/10.1037/a0036597>.
- Boxal, P., and Purcell, J. (2003). Strategy and Human Resource Management." *Management Decision*, 41(1), 523–24. <https://doi.org/10.1108/00251740310479368>
- Day, D. V., John, W. F., Leanne, E. A., Rachel, E. S., and Rob, A. M. (2014). Advances in Leader and Leadership Development: A Review of 25 Years of Research and Theory. *Leadership Quarterly*. 25(1), 63–82. <https://doi.org/10.1016/j.leaqua.2013.11.004>
- Decramer, Adeliën, Carine Smolders, Alex Vanderstraeten, and Johan Christiaens. (2012). The Impact of Institutional Pressures on Employee Performance Management Systems in Higher Education in the Low Countries. *British Journal of Management* 23(1), 88–103. <https://doi.org/10.1111/j.1467-8551.2012.00820.x>.
- Ertosun, O. G., & Adiguzel, Z. (2018). *Leadership, personal values and organizational culture*. Cham: Springer.
- Fajar, A. (2024). Efektivitas manajemen sumber daya manusia dalam peningkatan mutu pendidikan di mts: Sebuah studi kualitatif. *Epistemic: Jurnal Ilmiah Pendidikan*, 3(3), 501–517. <https://doi.org/10.70287/epistemic.v3i3.27>
- Febrini, D., Aryati, A., Asvio, N., & Syams, W. A. (2024). Exploring Technology Integration in Islamic Character Education: Perspectives from Early Childhood Education. *Online Learning In Educational Research (OLER)*, 4(2), 131–142. <https://doi.org/10.58524/oler.v4i2.482>
- Fitria, I., Zainuddin, M., Julianto, J., Aliana, C. R., & Barlian, N. I. (2024). Family Resilience in a Psychological Perspective in Indonesia. *El-Ussrah*, 7(1), 204–219. <https://doi.org/10.22373/ujhk.v7i1.23107>
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693–727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- Gokaru, S. U., Abdullah, M., Hamid, F. A. F. A., & Bensala, Y. (2024). Language and Its Philosophy in the Views of Al-Farabi: A Discussion in the Light of the

- Quran. *International Journal of Islamic Thought*, 25, 152–159. <https://doi.org/10.24035/ijit.25.2024.293>
- Gotsis, G., & Grimani, K. (2017). The role of spiritual leadership in fostering inclusive workplaces. *Personnel Review*, 46(5), 908–935. <https://doi.org/10.1108/PR-11-2015-0286>
- Gresika, Yaniar, Woro Utari, and Subijanto Subijanto. (2023). Penerapan manajemen sumber daya manusia dalam peningkatan kinerja account representative Di Kantor Pelayanan Pajak Pratama Gresik. *Jurnal Ilmiah Fokus Ekonomi, Manajemen, Bisnis & Akuntansi (EMBA)* 2(1), 88–94. <https://doi.org/10.34152/emba.v2i01.663>.
- Gunawan, I. (2022). *Metode Penelitian Kualitatif: Teori dan praktik*. Jakarta: Bumi Aksara.
- Hatcher, M. (1991). Transformational and spiritual leadership. *Journal of Holistic Nursing*, 9(1), 65–80. <https://doi.org/10.1177/089801019100900109>
- Herold, D. M., Fedor, D. B., Caldwell, S., & Liu, Y. (2008). The effects of transformational and change leadership on employees' commitment to a change: A multilevel study. *Journal of Applied Psychology*, 93(2), 346–357. <https://doi.org/10.1037/0021-9010.93.2.346>
- Hijrah, S. F. S. (2025). Kepemimpinan Inovatif dan Pemahaman Guru terhadap Merdeka Belajar di Sekolah Dasar. *Jurnal Didaktika Pendidikan Dasar*, 9(1), 157–182. <https://doi.org/10.26811/didaktika.v9i1.1785>
- Khairunnisa, K., Vedira, M., Charles, C., & Pratama, A. R. (2024). Guru profesional dalam perspektif Al-Qur'an dan UU NO 14 Tahun 2005: membangun generasi rabbani. *Education Achievement: Journal of Science and Research*, 5(3), 1365–1378. <https://doi.org/10.51178/jsr.v5i3.2195>
- Kun, S. (2023). Praktikum Berbasis Lingkungan pada Materi Larutan dapat Meningkatkan Motivasi dan Hasil Belajar Siswa. *Jurnal Nispatti*, 8(1), 67–80. <https://doi.org/10.26811/nispatti.v8i1.104>
- Mahmud, S., Habiburrahim, H., Tabrani ZA., Muchlinarwati, M., & Fadli, F. (2024). Educating Children in the Twenty-First Century: an Insight From Muslim Families. *Jurnal Ilmiah Islam Futura*, 24(2), 329. <https://doi.org/10.22373/jiif.v24i2.19827>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook*. Los Angeles: SAGE.
- Muti, S., & Andriani, T. (2024). Spiritual leadership dalam kajian manajemen pendidikan islam. *Jurnal Pendidikan Tambusai*, 8(1), 5291–5298.
- Muttaqiyathun, A. (2011). Pengaruh kecerdasan emosional, kecerdasan intelektual dan kecerdasan spiritual terhadap kinerja dosen. *Journal of Innovation in Business and Economics*, 2(02), 395–408. <https://doi.org/10.22219/jibe.v2i02.4697>

- Nasukah, B. (2018). Urgensi dan prinsip penerapan pendekatan manajemen sumber daya manusia strategis pada institusi pendidikan. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 3(1), 51–81. <https://doi.org/10.31004/jptam.v8i1.13222>
- Nelly, N., Prabowo, H., Bandur, A., & Elidjen, E. (2024). The mediating role of competency in the effect of transformational leadership on lecturer performance. *International Journal of Educational Management*, 38(2), 333–354. <https://doi.org/10.1108/IJEM-06-2023-0275>
- Nurmawari, N., Julida Panjaitan, C., & Amri, K. (2023). Identification of factors character building of millennial undergraduate students in PTKIN Aceh. *KnE Social Sciences*, 1(1), 141–150. <https://doi.org/10.18502/kss.v8i4.12893>
- Özgenel, M., Yıldız, B. B., Mert, P., & Dursun, İ. E. (2021). Comparison of ethical, transformational, paternalistic, spiritual and instructional leadership styles. *Fırat Üniversitesi Sosyal Bilimler Dergisi*, 31(3), 1191–1209. <https://doi.org/10.18069/firatsbed.900510>
- Putri, R. K. A., Kusaeri, K., & Suparto, S. (2025). Deep Learning in Automated Essay Scoring for Islamic Education: A Systematic Review. *Online Learning In Educational Research (OLER)*, 5(2), 319–338. <https://doi.org/10.58524/oler.v5i2.753>
- Rahim, R. A., Naidu, R. S., Badzis, M., Nayan, N. F. M., & Abd Aziz, N. H. (2008). *Qualitative Research: Data Collection & Data Analysis Techniques* (UUM Press). Malang: UUM Press.
- Riza, S., Syarif, M., Mardatillah, F., Salam, A. J., Khafidah, W., & Yusuf, M. (2024). Improving Lecturer Competence to Encourage Innovation and Creativity in Learning. *Jurnal Ilmiah Peuradeun*, 12(1), 249–272. <https://doi.org/10.26811/peuradeun.v12i1.1078>
- Safii, I. (2024). Kepemimpinan transformasional berbasis spiritualisme zikrullah dalam meningkatkan karakter unggul peserta didik di SDIT fatahillah. [Tesis]. Institut PTIQ Jakarta.
- Soe'oad, R., Hanim, Z., Sanda, Y., & Yau, L. (2022). Assistance in improving the quality of teacher teaching to improve the quality of education in samarinda. *Amalee: Indonesian Journal of Community Research and Engagement*, 3(2), 355–367. <https://doi.org/10.37680/amalee.v3i2.1998>
- Steinmann, B., Ötting, S. K., & Maier, G. W. (2016). Need for affiliation as a motivational add-on for leadership behaviors and managerial success. *Frontiers in Psychology*, 7(12), 1–18. <https://doi.org/10.3389/fpsyg.2016.01972>
- Suryadi, B., & Hayat, B. (2021). *Religiusitas Konsep, Pengukuran, dan Implementasi di Indonesia*. Jakarta: Bibliosmia Karya Indonesia.

- Tengku Kasim, T. S. A. B., Yaakob, S. F. B., & Mohd Razif, N. F. B. (2024). Family Influence on Female's Blood Education in the Context of Islamic Practice in Malaysia. *El-Ussrah*, 7(2), 623–647. <https://doi.org/10.22373/ujhk.v7i2.26252>
- Tyskbo, D., & Firtin, C. E. (2025). Contextualizing talent management: A practice-based study of Turkish SMEs and large organizations. *Journal of Small Business Management*, 8(1), 1–41. <https://doi.org/10.1080/00472778.2025.2535703>
- Wang, M., Guo, T., Ni, Y., Shang, S., & Tang, Z. (2019). The effect of spiritual leadership on employee effectiveness: an intrinsic motivation perspective. *Frontiers in Psychology*, 9(1), 1-11. <https://doi.org/10.3389/fpsyg.2018.02627>
- Widyastuti, S. R. (2025). Digital Achievement Motivation Scale for Mathematics Learning: Validity, Reliability, and Micro Testing Evidence. *Online Learning In Educational Research (OLER)*, 5(2), 395–409. <https://doi.org/10.58524/oler.v5i2.835>
- Yousaf, U., Khan, M. F., Khan, I., Khan, M. Z., & Dogar, M. N. (2024). Spiritually empowered leadership and workplace spirituality at akhuwat foundation: a qualitative case study. *Qualitative Research in Financial Markets*. 17(5), 952-974. <https://doi.org/10.1108/QRFM-04-2024-0103>
- Zabid, M. M., Arshad, A. M., Hamid, N. A., Wahab, M. H. A., & Mansor, S. K. (2020). The lecturers' belief on ethics and professional moral values in teaching practice. *Asian Journal of University Education*, 16(2), 77–83. <https://doi.org/10.24191/ajue.v16i2.10299>
- Zaini, F. (2025). Kepemimpinan transformasional berbasis nilai spiritual dalam peningkatan religiusitas pendidik dan peserta didik. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 5(2), 301–318. <https://doi.org/10.54437/irsyaduna.v5i2.2283>