

*International Journal of Learning, Teaching and Educational Research*  
Vol. 24, No. 2, pp. 227-241, February 2025  
<https://doi.org/10.26803/ijlter.24.2.12>  
Received Dec 30, 2024; Revised Jan 31, 2025; Accepted Feb 12, 2025

# Exploring Spiritually Oriented Supervision: Enhancing Teacher Performance and Holistic Education in Religious-Based Primary Schools

**Natsir B. Kotten\*** 

Universitas Flores, Ende, Indonesia

**Yosef Demon Bataona** 

Universitas Flores, Ende, Indonesia

**Umar Ali** 

Institut Agama Kristen Negeri Kupang, Indonesia

**Angelikus Nama Koten** 

Universitas Nusa Cendana, Kupang, Indonesia

**Isnada Waris Tasrim** 

Universitas Muhammadiyah Palu, Indonesia

**Abstract.** This study explored the implementation of spiritually oriented supervision in religious-based primary schools in Ende City. It aimed to uncover the meaning and impact of supervision patterns that integrate spiritual values into teaching practices. Employing a phenomenological approach with a multi-case study design, data were collected through in-depth interviews, participant observation, and document analysis. The findings revealed that spiritually oriented supervision fosters a meaningful and dialogic educational environment by emphasizing tolerance, empathy, and collaboration. According to the obtained results, principals act as motivators, using their spiritual intelligence to inspire teachers and enhance their performance. Teachers responded positively to this approach, with increased motivation and professional growth, reflecting a harmonious relationship between supervisors and educators. This research highlighted the potential of spiritually oriented supervision to improve educational quality and nurture holistic character development in both teachers and students. It addressed gaps in previous studies by focusing on the subjective experiences of participants and integrating spiritual values into educational management. The findings

---

\*Corresponding author: Natsir B. Kotten, [natsirkotten21@gmail.com](mailto:natsirkotten21@gmail.com)

©Authors

This work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License (CC BY-NC-ND 4.0).

underscore the relevance of this approach as a model for improving educational outcomes in religious-based schools.

**Keywords:** holistic education; primary school; spiritual; supervision; teacher performance

## 1. Introduction

Religious-based education plays a strategic role in shaping the character of a nation, as mandated by Law Number 20 of 2003 on the National Education System (Posangi, 2024). Articles 1 and 2 emphasize that education should not only enhance intellectual abilities but also foster spiritual and religious strength. In this study, religious-based education refers to an educational framework that integrates religious teachings and values into the curriculum, aiming to shape students' moral, spiritual, and intellectual development in alignment with religious principles (Ardiansyah et al., 2024). This framework ensures that education is not only a process of intellectual formation but also a means to cultivate ethical awareness and spiritual resilience, particularly in addressing the ethical challenges posed by globalization such as consumerism and cultural homogenization (Carlsson, 2020). In this context, spiritually oriented supervision emerges as a vital strategy to enhance the quality of education in primary schools.

Spiritually based supervision, as highlighted in various literatures, is not merely a mechanism for oversight but an approach to building professional relationships founded on religious values (Göksu, 2024). This framework seeks to create an educational environment that is meaningful and dialogical and is capable of motivating teachers and students to achieve their fullest potential (Muhith, 2021). Values such as empathy, tolerance, and compassion are foundational in this approach, as they help to create a supportive environment in which educators and supervisors work collaboratively to address challenges and achieve shared goals (Higi et al., 2021). For instance, empathy enables supervisors to understand teachers' struggles and provide tailored guidance (Wang et al., 2023), while tolerance fosters mutual respect among staff from diverse religious backgrounds (Aderibigbe et al., 2023). Compassion further strengthens relationships by encouraging supervisors to act in the best interests of the teachers and students, creating a harmonious and productive educational atmosphere (Tono et al., 2019).

Despite its potential, the application of spiritual values in educational supervision faces several challenges, particularly in the context of religious-based primary schools (Husnul Abid, 2021). These challenges include conceptual ambiguities regarding spiritual values among supervisors, limited professional development opportunities to train supervisors in integrating spiritual dimensions into their practices, and institutional misalignment that prioritizes administrative compliance over spiritual growth (McNamara & Nolan, 2022). Additionally, resistance from some educators stems from the perception that supervision processes emphasize bureaucratic tasks rather than foster meaningful spiritual engagement in education (Jisso et al., 2023). For example, a lack of understanding of how spiritual values can translate into actionable supervision practices can demotivate teachers and weaken collegial relationships.

Research on spiritually based supervision has gained prominence in efforts to develop holistic education (Oluwasanu et al., 2021). This approach not only emphasizes improving academic quality but also aims to instill spiritual values that influence students' morality and character (Murray et al., 2020). However, empirical evidence supporting the practical implementation of spiritually oriented supervision remains scarce. For instance, while theoretical studies highlight its benefits, few explore the tangible impacts on classroom practices such as increased teacher motivation or improved student engagement (Keidar et al., 2022). This gap underscores the need for studies that connect spiritual supervision with measurable outcomes in education. Within religious-based education, spiritually oriented supervision plays an increasingly relevant role in supporting teachers to create meaningful learning experiences that are aligned with religious principles.

Methodological challenges frequently arise in studies on spiritually based supervision (Rose et al., 2019). Traditional quantitative approaches often fail to capture the subjective dimensions of experiences related to this supervision (Taufiq & Herdi, 2020). For instance, metrics such as classroom performance evaluations may not adequately reflect deeper qualitative aspects such as how teachers experience moral and emotional support from supervisors in managing ethical dilemmas or in navigating spiritually significant teaching moments. To address these gaps, this study adopted a phenomenological approach, drawing on the works of Husserl and Heidegger to explore the lived experiences of teachers and school principals (Diaz-Leon et al., 2023). This approach focuses on understanding the essence of their experiences, particularly the subjective meaning that they attribute to spiritually based supervision. By doing so, the deeper meanings and values embedded in their professional interactions are uncovered.

Additionally, there is a lack of research integrating spiritual values into the framework of educational supervision (Baharudin et al., 2022). In the context of modern education, spiritual values play a crucial role in shaping the character of both educators and students. Modern education is largely driven by technology and science and is often perceived as focusing primarily on cognitive and practical skills. However, the integration of spiritual values can contribute to a more holistic learning environment—one that fosters moral awareness, ethical considerations, and self-reflection. Spiritual-based educational supervision can encourage a more empathetic, reflective, and humanistic approach to leadership in education.

Most studies focus on technical or administrative aspects, neglecting the potential of religious values to foster meaningful collegial relationships (Kumar et al., 2019). This research aims to address these gaps by exploring how integrating spiritual values into supervision practices can foster harmonious relationships, enhance teachers' sense of purpose, and improve educational quality. Such integration has the potential to reshape supervision from a primarily technical process into a spiritually enriching and collegial experience for educators.

Although prior research has discussed the importance of supervision in improving educational quality, approaches focusing on spiritual values remain underexplored, particularly in the context of religious-based primary schools. Existing studies emphasize technical or administrative approaches, often overlooking the potential of the spiritual dimension to create meaningful and dialogical learning environments. This gap becomes more apparent when examining how supervision fosters humanistic collegial relationships between school principals and teachers. For instance, spiritually based supervision has the potential to inspire intrinsic motivation, deepen teachers' sense of professional fulfillment, and cultivate collaborative environments in which educational goals are pursued with shared enthusiasm. Such impacts remain underexplored in the literature. In addition to examining the impact of spiritually based supervision on educational quality, this study also explores how teachers perceive and respond to this supervisory approach, highlighting their attitudes and behavioral adaptations in a religious-based educational setting.

This study sought to address these gaps by answering the following research questions: (1) How do teachers and school principals experience spiritually based supervision in religious-based primary schools? (2) What are the perceived impacts of spiritually based supervision on teachers' professional relationships, attitudes, and teaching practices? (3) How can spiritually based supervision be implemented as an innovative solution to enhance the quality of education? Using a phenomenological approach, the study aimed to uncover the deeper meaning behind these experiences and explain how this approach can contribute to improving education grounded in religious values.

## **2. Literature Review**

### **2.1 Theoretical Framework of Spiritually Oriented Supervision**

Spiritually oriented supervision integrates religious and ethical values into educational leadership to enhance the moral and professional development of teachers. Previous studies have shown that supervision models that incorporate spiritual dimensions contribute to more meaningful and supportive teacher-principal relationships (Ali et al., 2021). Unlike traditional supervisory practices that focus primarily on administrative oversight, spiritually based supervision emphasizes mentorship, guidance, and moral upliftment (Asmuni, 2021).

Research suggests that spirituality in education fosters an environment of tolerance, empathy, and moral integrity (Adawiyah et al., 2020). Educators who perceive their profession as a spiritual calling often demonstrate higher levels of commitment and intrinsic motivation (Anwar & Suprihanto, 2022). In religious-based primary schools, this approach aligns well with institutional values, creating a holistic learning atmosphere in which both teachers and students benefit from ethical and spiritual engagement.

## **2.2 Empirical Evidence on Spiritual Supervision**

Empirical studies highlight the positive effects of spiritual supervision on teacher performance. Studies by Futaqi and Mashuri (2022) and Muharom (2023) indicate that teachers under spiritually guided supervision experience greater job satisfaction and professional fulfillment. Furthermore, supervisors who exhibit spiritual intelligence help foster a culture of inclusivity and respect among teachers of different religious backgrounds (Pariyanti et al., 2022).

However, implementing spiritually based supervision is not without challenges. Some studies report resistance from teachers who are unfamiliar with the approach or perceive it as an additional bureaucratic burden (Rapatskaya, 2022). Moreover, the lack of standardized frameworks for integrating spirituality into supervision has led to inconsistent application across different educational institutions (Balgies & Suwitho, 2022). This underscores the need for further research on how to implement spiritual supervision effectively in diverse educational settings.

## **2.3 Relevance to the Current Study**

While the literature underscores the benefits and challenges of spiritually based supervision, there remains a gap in understanding its practical applications in religious-based primary schools. Most previous studies have focused on general educational settings, often neglecting the unique context of faith-based institutions. This study sought to fill that gap by exploring how spiritually oriented supervision affects teacher motivation, performance, and school culture within religious-based primary schools in Ende City, Indonesia.

By adopting a phenomenological approach, this research aimed to uncover the lived experiences of teachers and principals, thus revealing how spiritual values shape supervisory interactions. The findings will contribute to existing scholarship by offering insights into how supervision can move beyond technical oversight to become a tool for holistic educational development.

## **3. Methodology**

### **3.1 Study Design**

This research employed a phenomenological approach with a multi-case design to explore the subjective experiences of school principals and teachers in implementing spiritually oriented supervision in religious-based primary schools (Berg, 2001). Aligning with the works of Amien et al. (2022), the phenomenological approach was particularly suited for this study because it sought to uncover the essence of individual experiences and the meanings that participants attach to spiritually based supervision. By focusing on lived experiences, this approach provided a deeper understanding of how spiritual values influence educational supervision practices. The multi-case design facilitates comparisons across multiple research sites, enabling the identification of common patterns and variations in implementation.

### **3.2 Participants**

The study participants consisted of school principals and teachers from three religious-based primary schools in Ende City. These schools were selected using

purposive sampling based on criteria such as religious denomination differences, implementation of spiritually based teaching methods, and engagement with religious communities. This ensured representation of diverse contexts within the religious-based education framework and enabled the study to capture a wide range of experiences in spiritually oriented supervision practices. Inclusion criteria included relevant work experience in spiritually based supervision and demonstrated commitment to religious values in teaching. Purposive sampling allowed the researcher to select participants with rich and meaningful insights, ensuring that the data collected aligned with the phenomenological goal of exploring lived experiences.

### **3.3 Data Collection**

Data were collected through in-depth interviews, participatory observations, and document analysis (Johnson, 2014). The interviews were conducted in person using semi-structured guides designed to explore participants' experiences, perceptions, and interpretations of spiritual supervision. The semi-structured format allowed flexibility to probe deeper into participants' unique experiences while maintaining a consistent focus on key themes related to spirituality, supervision, and professional relationships. The semi-structured interviews included questions related to teachers' perceptions of spiritually based supervision, their responses to supervisory practices, and how these experiences influenced their professional motivation and classroom behavior. Participatory observations enabled the researcher to observe the interactions between school principals and teachers directly in their natural environment, providing contextual insights into how spiritual values are enacted in supervision practices. To minimize the possibility of participants acting artificially due to the researcher's presence, multiple observation sessions were conducted using an unobtrusive approach, allowing participants to behave more spontaneously and reflect actual supervisory practices. Documents such as supervision reports and coaching records were analyzed to complement and triangulate the primary data, ensuring a comprehensive understanding of the phenomenon under study.

### **3.4 Data Analysis**

The data were analyzed systematically using a thematic analysis model based on phenomenology. The analysis followed Colaizzi's seven-step process, which is widely recommended for phenomenological research (Leavy, 2014). The stages included transcription of interviews, identification of significant statements, formulation of meaning units, categorization of themes, and in-depth interpretation of emerging themes. Cross-case analysis was conducted to identify consistent patterns and variations across research locations, as recommended by the multi-case approach. To enhance validity, findings were presented to participants for member checking, ensuring that the interpretations accurately reflected their experiences. In addition to identifying key themes related to the implementation of spiritually based supervision, the analysis also focused on teachers' attitudes and behavioral responses toward this supervisory approach. The thematic analysis identified patterns in how teachers perceived and adapted to spiritually oriented supervision, highlighting variations in acceptance, motivation, and professional engagement. This approach ensured a comprehensive understanding of both the structural aspects of supervision and

the subjective experiences of educators, aligning with the study's research questions.

## 4. Results

### 4.1 Patterns of Spiritually Oriented Supervision in Teaching

The findings revealed that spiritually oriented supervision in religious-based primary schools is implemented through a combination of scientific, artistic, and clinical supervision approaches. These approaches emphasize the fostering of a meaningful and dialogical educational atmosphere that is deeply rooted in spiritual values such as empathy, tolerance, and mutual respect. The principals acted as motivators, using spiritual intelligence to build commitment, dedication, and professional ethics among the teachers. For instance, the principals have integrated spiritual discussions into coaching sessions, emphasizing the importance of character-building alongside professional development. Budi (pseudonym) stated, *"The supervision conducted not only guides us to be professional but also spiritually inspires us, giving profound meaning to our work."*

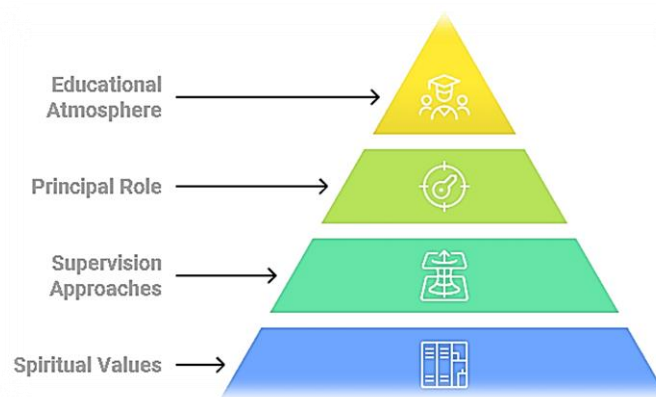
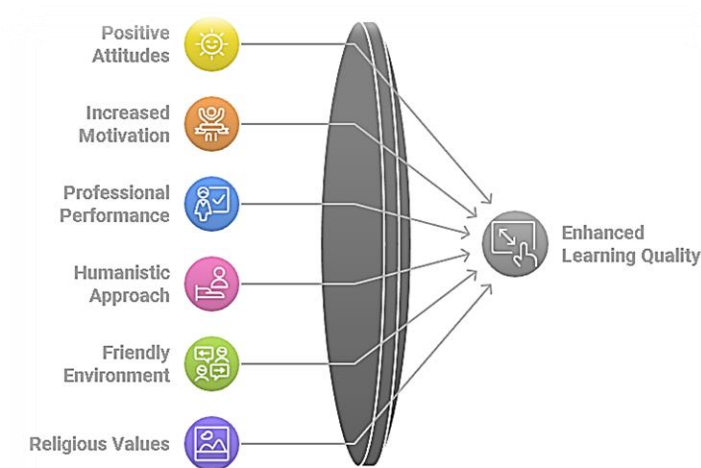


Figure 1. Spiritual leadership in education

Figure 1 demonstrates that supervision transcends technical oversight, becoming a platform for nurturing both professional growth and spiritual development. By integrating scientific rigor with a compassionate approach, supervision becomes a mechanism for fostering a shared vision between principals and teachers that is grounded in religious values.

### 4.2 Teachers' Attitudes and Behavior Toward Spiritual Supervision

The teachers exhibited overwhelmingly positive responses to spiritually oriented supervision; this was reflected in increased motivation, enthusiasm, and enhanced professional performance. They viewed this approach as a source of personal and professional inspiration, appreciating its humanistic and religious foundation. Habibah (pseudonym) shared, *"This supervision is not just about teaching tasks but also shapes our character to be more patient, tolerant, and foster a sense of brotherhood."*

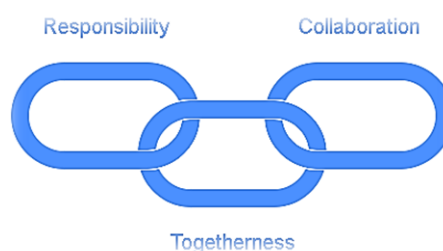


**Figure 2. Building harmonious educational relationships**

Figure 2 indicates that this supervision approach strengthens harmonious relationships between principals and teachers, fostering an environment of mutual trust and respect. This trust-based relationship contributes to the cultivation of professional ethics and the delivery of higher-quality learning experiences.

#### **4.3 Effectiveness of Supervision in Cultivating a Spiritual Culture**

The results showed that cultivating a spiritual culture in schools is both a goal and a byproduct of spiritually oriented supervision. This culture is characterized by a harmonious work environment, responsibility, togetherness, and collaboration among teachers and principals. Such an environment supports creative and dialogical learning processes while reinforcing shared values and goals. Lubis (pseudonym) described this as follows: *“This culture builds high trust among all parties, making the supervision process more meaningful.”*



**Figure 3. Spiritual culture in schools**

Figure 3 promotes a sense of community within the school where supervision becomes a collective effort rather than a hierarchical process. As principals model spiritual values in their leadership, they inspire teachers to embody the same values in their interactions with students, further embedding the spiritual culture into the school's daily practices.



#### 4.4 Findings from Observations and Focus Group Discussions

Observations conducted in three religious-based primary schools highlighted that school principals implemented spiritually oriented supervision through three main strategies: scientific, artistic, and clinical supervision. The teachers responded positively, particularly to the mentorship aspect of supervision. During the focus group discussions, the teachers expressed that spiritually oriented supervision helped them to feel more valued and supported in their professional growth. Mukhlis (pseudonym) noted, *“The principal does not just evaluate us but also motivates and nurtures us spiritually, which makes a significant difference in our performance.”*

#### 5. Discussion

This study revealed that spiritually based supervision patterns in religious-based primary schools are implemented through scientific, artistic, and clinical approaches (Magomedkhanov et al., 2019). These approaches reflect a multidimensional strategy that integrates technical precision, creativity, and personalized guidance, all grounded in spiritual values such as empathy, tolerance, and compassion. By fostering meaningful collegial relationships, these approaches go beyond mere task-oriented supervision and cultivate an environment in which teachers feel valued and supported in both professional and spiritual aspects (Susilawati et al., 2021). Teachers’ positive responses to this supervision, including increased work motivation and improved teaching quality, underscored its effectiveness in achieving educational and character-building goals.

The findings addressed the central question posed in this study: How can spiritually based supervision enhance the quality of education in religious-based primary schools? The results demonstrated that this supervision approach fosters a harmonious and collaborative work environment that is crucial for building a school culture rooted in religious values (Wiyono et al., 2020). Humanistic and dialogical supervision motivates teachers to elevate their professionalism while simultaneously supporting holistic character development in students. This dual focus aligns with the goals of religious-based education, as articulated in the introduction.

The findings of this study also resonate with the observations made by Thomas et al. (2024) who emphasized that effective supervision must go beyond technical and procedural aspects to address deeper interpersonal and spiritual needs. By incorporating spiritual intelligence into supervision frameworks, leaders could create environments that promote mutual respect and understanding among educators. This aligns with the participants’ narratives that underscored the significance of compassionate leadership in fostering a positive and collaborative school culture.

Similarly, Tarpley et al. (2020) highlighted the transformative potential of supervision practices that are rooted in shared values and spiritual awareness. Such practices enabled supervisors to act as moral exemplars, inspiring teachers to commit wholeheartedly to their professional roles. This study reinforces the

findings of Arifin et al. (2023) by illustrating how spiritually informed supervision strengthens teachers' intrinsic motivation, particularly when leaders model their interactions on integrity, empathy, and humility.

Furthermore, Susanto and Dwijayanto (2022) noted that the integration of spiritual principles into supervision can significantly enhance teacher well-being and productivity, serving as a powerful catalyst for professional growth. This perspective is evident in the findings of the present study in which participants frequently attributed their professional growth to leaders who emphasized ethical considerations and maintained open lines of communication. Such approaches not only address immediate professional challenges but also contribute to long-term personal and professional fulfillment.

The role of spirituality in supervision is also reflected in its capacity to bridge cultural and ideological differences within diverse educational settings (Rasyid, 2020). Participants highlighted how spiritually attuned supervisors fostered inclusivity by acknowledging and valuing the unique perspectives of each teacher. This echoes the findings of Higi et al. (2021) who argued that spiritual intelligence enhances a leader's ability to build trust and solidarity within a team.

Another critical dimension discussed by Syarnubi et al. (2021) pertains to the ethical accountability instilled through spiritually grounded supervision. Teachers in this study reported feeling a stronger sense of responsibility and alignment with institutional goals when their supervisors demonstrated ethical leadership. This finding parallels the conclusion reached by Syarnubi et al. (2021) that spiritual intelligence enhances decision-making processes, particularly in ethically complex scenarios.

Lastly, the study highlighted how spiritual elements in supervision encourage reflective practices among teachers, fostering continuous self-improvement and professional growth. This observation is consistent with the insights of Higi et al. (2021) and Susanto and Dwijayanto (2022) who posited that reflection is a key outcome of value-based supervision. By engaging teachers in reflective dialogues, spiritually aware supervisors enable them to align their professional practices with both institutional values and their personal sense of purpose.

The use of a phenomenological approach in this study provided an in-depth exploration of the subjective experiences of teachers and principals. This methodological choice allowed for uncovering the nuanced ways in which spiritual values influence supervision practices and interpersonal dynamics, which are often overlooked by quantitative methods (Sulhan & Hakim, 2023). By capturing these lived experiences, the study highlighted the relational and emotional dimensions of supervision that contribute to its effectiveness.

This study has significant implications both scientifically and practically. Scientifically, it expands the understanding of the role of spiritually based supervision in religious-based education. This research bridged a gap in the literature by illustrating how supervision practices can integrate spiritual values

to improve the quality of teaching and simultaneously contribute to the character development of educators and students. The study also offered insights into how supervision can align technical, artistic, and clinical approaches with religious principles to create a holistic educational environment (Nawi et al., 2021).

Practically, this study provided a relevant model for enhancing the quality of education in schools with strong religious foundations (Alam, 2023). This model emphasizes collegial coaching that is humanistic, dialogical, and tolerant, making it particularly relevant for institutions aiming to instill a work culture rooted in spiritual values (Moreno et al., 2022). The findings suggest that principals who model spiritual intelligence in their leadership inspire teachers to embody similar values, thus fostering a culture of mutual respect and collaboration. This practical framework can serve as a reference for educational policymakers and school leaders seeking to integrate spiritual dimensions into their supervision practices.

Despite its contributions, this study has several limitations. First, the phenomenological approach that was employed focused on specific lived experiences within a particular context, and this may have limited the generalizability of the findings to other settings. For example, the religious and cultural characteristics unique to Ende City may have influenced the way spiritual values are interpreted and applied, reducing the applicability of the findings to more diverse settings. Second, the study participants were limited to religious-based primary schools in a single geographic location, which excluded the broader cultural diversity of other regions. Finally, there was the potential for participant bias, as respondents may have provided socially desirable answers in the context of spiritually oriented supervision.

This research provides opportunities for future studies to explore spiritually based supervision across diverse cultural and religious contexts (Higi et al., 2021). For instance, these studies could examine how different religious traditions influence the interpretation and implementation of spiritual values in educational supervision. Additionally, the development of supervision models that integrate the spiritual dimension with measurable evaluation methods could provide a clearer understanding of its impact on teacher performance and learning quality.

Such models could quantify the specific effects of spiritual supervision on metrics such as student engagement, teacher retention, and overall school performance. Longitudinal research is also recommended to assess the long-term impact of spiritually based supervision on work culture in educational institutions. By tracking changes over time, researchers could identify the sustainability of this approach and its potential in shaping enduring organizational values. This would provide deeper insights into how spiritual supervision practices evolve and adapt in different educational settings.

## **6. Conclusion**

This study concludes that spiritually based supervision in religious-based primary schools fosters a meaningful, humanistic, and dialogical educational environment. By integrating scientific, artistic, and clinical approaches, school

principals motivate teachers to enhance their performance and cultivate collegial relationships rooted in spiritual values such as tolerance, compassion, and togetherness. This model contributes to improving the quality of education and supports the holistic character development of both teachers and students.

Practically, spiritually based supervision addresses the limitations of conventional supervision by balancing professional competency with moral and spiritual growth. Scientifically, this study expands the understanding of supervision practices by demonstrating the strategic integration of spiritual values and intelligence into educational management.

## 7. Recommendation

Future research should explore this model in diverse cultural and religious contexts and develop inclusive, measurable frameworks to assess its broader impact. Longitudinal studies are also recommended to evaluate the sustainability and adaptability of this approach over time.

## 8. References

- Adawiyah, W. R., Purnomo, R., Pramuka, B. A., & Sholikhah, Z. (2020). Integrating workplace spirituality, total quality management, and job satisfaction. *International Journal of Business and Society*, 21(2), 749–766. <https://doi.org/10.33736/ijbs.3292.2020>
- Aderibigbe, S. A., Idriz, M., Alzouebi, K., AlOthman, H., Hamdi, W. B., & Companioni, A. A. (2023). Fostering tolerance and respect for diversity through the fundamentals of Islamic education. *Religions*, 14(2), 212. <https://doi.org/10.3390/rel14020212>
- Alam, A. Y. (2023). Pre-Ramadan diabetes risk stratification and patient education. *Journal of the Pakistan Medical Association*, 73(3), 374–376. <https://doi.org/10.47391/JPMA.17-23>
- Ali, N., Afwadzi, B., Abdullah, I., & Mukmin, M. I. (2021). Interreligious literacy learning as a counter-radicalization method: A new trend among institutions of Islamic higher education in Indonesia. *Islam and Christian-Muslim Relations*, 32(4), 383–405. <https://doi.org/10.1080/09596410.2021.1996978>
- Amien, S., Setyosari, P., & Murtadho, N. (2022). “Ana Yahanu Faqat”: A phenomenological study on the performance character and life success. *Qualitative Report*, 27(4), 945–964. <https://doi.org/10.46743/2160-3715/2022.4916>
- Anwar, M. Z., & Suprihanto, J. (2022). Psychological distress model towards human resource performance in Islamic spiritual intelligence context. *Asian Journal of Business Research*, 12(1), 57–76. <https://doi.org/10.14707/ajbr.220120>
- Ardiansyah, S., Komalasari, K., Maryani, E., & Wiyanarti, E. (2024). Transformation of Bima local wisdom values through social studies e-book media. *Journal of Education and Learning*, 18(2), 535–543. <https://doi.org/10.11591/edulearn.v18i2.21004>
- Arifin, S., Sutarna, S., Aryani, S. A., Prayitno, H. J., & Waston, W. (2023). Improving the professional teacher competence through clinical supervision based on multicultural values in Pesantren. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 386–402. <https://doi.org/10.31538/nzh.v6i3.4037>
- Asmuni, A. (2021). Moral teachings and spirituality in manuscript studies: A critical study of social values in the digital age. *Journal of Social Studies Education Research*, 12(4), 302–319.

- Baharudin, H., Maskor, Z. M., & Matore, M. E. E. M. (2022). The raters' differences in Arabic writing rubrics through the Many-Facet Rasch measurement model. *Frontiers in Psychology, 13*. <https://doi.org/10.3389/fpsyg.2022.988272>
- Balgies, S., & Suwitho, M. (2022). Spiritual leadership in improving managers' performance. *International Journal of Business and Globalisation, 30*(3-4), 555-566. <https://doi.org/10.1504/IJBG.2022.123637>
- Berg, B. L. (2001). *Qualitative research methods for the social sciences* (4th ed.). Allyn and Bacon.
- Carlsson, D. (2020). Representation and safe space: Conflicting discourses in RE teacher education supervision. *British Journal of Religious Education, 42*(1), 36-44. <https://doi.org/10.1080/01416200.2018.1556600>
- Diaz-Leon, J. A., Larraza-Mendiluze, E., Gallego, O. A., & Arruarte, A. A. (2023). The challenge of introducing informatics topics from an early age in Peru during the pandemic. *IEEE Transactions on Education, 66*(6), 553-562. <https://doi.org/10.1109/TE.2023.3260468>
- Futaqi, S., & Mashuri, S. (2022). Multicultural leadership of Kiai for managing diversity in Indonesian context: Spiritual, intellectual, and social integration. *Cultural Management: Science and Education, 6*(2), 57-73. <https://doi.org/10.30819/cmse.6-2.04>
- Göksu, M. Z. (2024). Supervision in religious education: The example of Malta Mariam AlBatool School and comparison with supervision practices in Türkiye. *Milli Eğitim Dergisi, 53*(241), 591-612. <https://doi.org/10.37669/milliegitim.1137824>
- Higi, A. H., Debelew, G. T., & Dadi, L. S. (2021). Perception and experience of health extension workers on facilitators and barriers to maternal and newborn health service utilization in Ethiopia: A qualitative study. *International Journal of Environmental Research and Public Health, 18*(19), 10467. <https://doi.org/10.3390/ijerph181910467>
- Husnul Abid, M. (2021). Traditional madrasah, state policies and the rise of integrated Islamic schools in Jambi. *Journal of Indonesian Islam, 15*(1), 75-102. <https://doi.org/10.15642/JIIS.2021.15.1.75-102>
- Jisso, M., Assefa, N. A., Alemayehu, A., Gadisa, A., Fikre, R., Umer, A., Mohammed, H., Yazie, B., Gizaw, H. S., Mizana, B. A., Yesuf, E. A., Tilahun, B., Endehabtu, B. F., Gonete, T. Z., Gashu, K. D., Angaw, D. A., Gurmu, K. K., & Tamiso, A. (2023). Barriers to family planning service utilization in Ethiopia: A qualitative study. *Ethiopian Journal of Health Sciences, 33*(2), 143-154. <https://doi.org/10.4314/ejhs.v33i2.85>
- Johnson, B. (2014). *Educational research: Quantitative, qualitative, and mixed approaches* (5th ed.). SAGE Publications.
- Keidar, L., Snir, S., Regev, D., & Keidar, E. (2022). Ultra-Orthodox parents' perceptions of arts therapies for their children. *Children, 9*(10), 1576. <https://doi.org/10.3390/children9101576>
- Kumar, S., Kavitha, T. K., & Angurana, S. K. (2019). Kerosene, camphor, and naphthalene poisoning in children. *Indian Journal of Critical Care Medicine, 23*, S278-S281. <https://doi.org/10.5005/jp-journals-10071-23316>
- Leavy, P. (Ed.). (2014). *The Oxford handbook of qualitative research*. Oxford University Press, USA.
- Magomedkhanov, M. M., Chenciner, R., & Garunova, S. M. (2019). Ethno-religious and legal aspects of the pre-Soviet government of the Dagestan region. *Religiovedenie, 2019*(1), 29-37. <https://doi.org/10.22250/2072-8662.2019.1.29-37>
- McNamara, J. P., & Nolan, M. F. (2022). Anatomy of the physical examination: A small group learning approach for increasing engagement and learning in a medical gross anatomy course. *Clinical Anatomy, 35*(2), 256-262. <https://doi.org/10.1002/ca.23829>

- Moreno, L. A., Meyer, R., Donovan, S. M., Goulet, O., Haines, J., Kok, F. J., & Van't Veer, P. (2022). Perspective: Striking a balance between planetary and human health— is there a path forward? *Advances in Nutrition*, *13*(2), 355–375.  
<https://doi.org/10.1093/advances/nmab139>
- Muharom, F. (2023). The impact of spiritual leadership and motivational leadership on organizational citizenship behavior and religious performance: Evidence from Indonesian Islamic schools. *Educational Administration: Theory and Practice*, *29*(1), 284–296. <https://doi.org/10.52152/kuey.v29i1.841>
- Muhith, A. (2021). Model of strengthening the pedagogic competence of Islamic religious education teachers in improving the quality of education in junior high schools in Jember Regency. *Jurnal Pendidikan Agama Islam*, *18*(1), 125–144.  
<https://doi.org/10.14421/jpai.2021.181-07>
- Murray, A., Warren, N. S., Bosanko, K., & Williamson Dean, L. (2020). Genetic counseling graduate training to address religion and spirituality in clinical practice: A qualitative exploration of programs in North America. *Journal of Genetic Counseling*, *29*(6), 1245–1258. <https://doi.org/10.1002/jgc4.1289>
- Nawi, A. M., Ismail, R., Ibrahim, F., Hassan, M. R., Manaf, M. R. A., Amit, N., Ibrahim, N., & Shafurdin, N. S. (2021). Risk and protective factors of drug abuse among adolescents: A systematic review. *BMC Public Health*, *21*, Article 2088.  
<https://doi.org/10.1186/s12889-021-11906-2>
- Oluwasanu, M. M., Oladepo, O., & Ibitoye, S. E. (2021). Qualitative views of Nigerian school principals and teachers on the barriers and opportunities for promoting students' physical activity behaviours within the school settings. *BMC Public Health*, *21*(1), 1–12. <https://doi.org/10.1186/s12889-021-12327-x>
- Pariyanti, E., Rosid, A., & Adawiyah, W. R. (2022). Workplace deviant behavior among employees of Islamic-based universities in Lampung: The moderating role of Islamic workplace spirituality. *Journal of Applied Research in Higher Education*, *14*(4), 1567–1591. <https://doi.org/10.1108/JARHE-03-2021-0089>
- Posangi, S. S. (2024). Supervisory performance approach in improving the professional competence of Islamic religious education teachers in Madrasah Aliyah, Gorontalo Province, Indonesia. *Revista de Gestao Social e Ambiental*, *18*(3), e06118-e06118. <https://doi.org/10.24857/rgsa.v18n3-111>
- Rapatskaya, L. A. (2022). Spiritual analysis of music in the context of pedagogy of music education: Theory and practice. *Musical Art and Education*, *10*(1), 9–24.  
<https://doi.org/10.31862/2309-1428-2022-10-1-9-24>
- Rose, J. S., Kocet, M. M., Thompson, I. A., Flores, M., McKinney, R., & Suprina, J. S. (2019). Association for lesbian, gay, bisexual, and transgender issues in counseling's best practices in addressing conscience clause legislation in counselor education and supervision. *Journal of LGBT Issues in Counseling*, *13*(1), 2–27.  
<https://doi.org/10.1080/15538605.2019.1565800>
- Sulhan, A., & Hakim, L. (2023). Emancipating Islamic education management through good-quality santri character cultures: Insights from Indonesia. *Eurasian Journal of Educational Research*, *2023*(103), 197–214.  
<https://doi.org/10.14689/ejer.2023.103.012>
- Susanto, S., & Dwijayanto, A. (2022). Student's attachment to social media and the challenges of moderate Islamic education (Implementation during the Covid-19 pandemic). *Jurnal Ilmiah Peuradeun*, *10*(2), 331–352.  
<https://doi.org/10.26811/peuradeun.v10i2.728>
- Susilawati, S., Chakim, A., Hambali, M., Islamy, M. I., & Rahmaniah, A. (2021). The urgency of digital literacy for Generation Z in improving learning of Islamic religious education. *Library Philosophy and Practice*, *2*(7), 1–15.
- Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, A. (2021). Implementing character education in madrasah. *Jurnal Pendidikan Islam*, *7*(1), 77–94.

<https://doi.org/10.15575/jpi.v7i1.8449>

- Tarpley, M. J., Costas-Chavarri, A., Akinyi, B., & Tarpley, J. L. (2020). Ethics as a non-technical skill for surgical education in sub-Saharan Africa. *World Journal of Surgery*, 44, 1349–1360. <https://doi.org/10.1007/s00268-019-05351-x>
- Taufiq, A., & Herdi, H. (2020). Does the number of supervised counseling practice experiences make difference in the wisdom of pre-service counselors? *Cakrawala Pendidikan*, 39(1), 156–167. <https://doi.org/10.21831/cp.v39i1.28870>
- Thomas, D., Chennattuserry, J. C., & Thomas, K. A. (2024). Development and validation procedure of the higher educational facilities scale (HEFS). *Property Management*, 42(5), 657–671. <https://doi.org/10.1108/PM-07-2023-0065>
- Tono, S., Syibly, M. R., Mu'allim, A., Nurozi, A., & Purwanto, M. R. (2019). The harmonious relationship between Minangkabau custom and Islam in the distribution of inheritance. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 2019(Special Issue), 39–55. <https://doi.org/10.31436/shajarah.v0i0.931>
- Wang, X.-M., Hu, Q.-N., Hwang, G.-J., & Yu, X.-H. (2023). Learning with digital technology-facilitated empathy: An augmented reality approach to enhancing students' flow experience, motivation, and achievement in a biology program. *Interactive Learning Environments*, 31(10), 6988–7004. <https://doi.org/10.1080/10494820.2022.2057549>
- Wiyono, S., Al Muchtar, S., & Sapriya Winataputra, U. S. (2020). Civic student perception of corruption: An Indonesian case study. *International Journal of Innovation, Creativity and Change*, 12(11), 407–426.