

# The Chancellor's Spiritual Leadership in Increasing Work Motivation of Lecturers and Employees

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## Abstract

The Chancellor's spiritual leadership plays an important role in increasing the work motivation of lecturers and employees. This research aims to analyze the rector's spiritual leadership and the rector's motivation for lecturers and employees of Islamic boarding school-based universities. This research approach is qualitative with a case study type. Research location at KH University. Mukhtar Syafa'at (UIMSYA) Blokagung Banyuwangi. Researchers as key instruments in research. The research subjects were the rector, lecturers, and staff. Determining informants used a purposive sampling technique. Data collection techniques through observation, interviews, and documentation. Data analysis through data condensation, data presentation, and conclusion. Test the validity of the data using credibility, dependability, and confirmability tests. To ensure the validity of the data, continuous checking is carried out, triangulation, *member checking*, peer discussion, and reference checking. The results of the research show that the rector's spiritual leadership emulates the Prophet Muhammad, together achieving the vision, integrating Islamic boarding school values into the Tri Dharma, developing a social culture of working with love and altruism, and collaborating with the Banyuwangi government in social care. Meanwhile, the Chancellor's motivation for lecturers and employees is through intrinsic motivation by embracing the struggle of the founder of the Islamic boarding school, cultivating reading the Koran, *istighosah*, and praying. Then there is extrinsic motivation through the promotion of lecturers and outstanding employees, providing scholarship incentives, professional development through training, periodic salary increases, and sanctions for those who do not comply with regulations.

### Kata Kunci:

Kepemimpinan Spiritual,  
Motivasi Kerja,  
Guru dan Karyawan

### Abstrak.

*Kepemimpinan spiritual rektor berperan penting dalam meningkatkan motivasi kerja dosen dan karyawan. Tujuan penelitian ini untuk menganalisis kepemimpinan spiritual rektor dan motivasi rektor kepada dosen dan karyawan perguruan tinggi berbasis pesantren. Pendekatan penelitian ini adalah kualitatif dengan jenis studi kasus. Lokasi penelitian di Universitas KH. Mukhtar Syafa'at (UIMSYA) Blokagung Banyuwangi. Peneliti sebagai instrumen kunci dalam penelitian. Subjek penelitian adalah rektor, dosen dan karyawan. Penentuan informan menggunakan teknik purposive sampling. Teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Analisis data melalui kondensasi data, penyajian data, dan penarikan kesimpulan. Uji keabsahan data menggunakan uji kredibilitas, dependabilitas, dan konfirmabilitas. Untuk memastikan validnya data dilakukan pengecekan melalui terus menerus, triangulasi, member check, diskusi teman sejawat, dan pengecekan referensi. Hasil penelitian menunjukkan Kepemimpinan spiritual rektor meneladani nabi Muhammad, bersama-sama mencapai visi, mengintegrasikan nilai-nilai Islam khas pesantren pada tri dharma, mengembangkan budaya sosial kerja dengan cinta dan altruistik, dan kerjasama dengan pemerintah Banyuwangi dalam kepedulian sosial. Sedangkan Motivasi rektor kepada dosen dan karyawan melalui motivasi intrinsik dengan menghayati perjuangan pendiri pesantren,*

*membudayakan membaca al-Qur'an, istighosah, dan berdo'a. Kemudian motivasi ekstrinsik melalui promosi jabatan dosen dan karyawan berprestasi, memberikan insentif beasiswa, pengembangan profesi melalui pelatihan, kenaikan gaji berkala, dan sanksi bagi yang tidak menaati peraturan.*

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## INTRODUCTION

Spiritual leadership has an important role in motivating the work of lecturers and employees of Islamic boarding school-based universities at KH University. Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi. This college is in Blokagung hamlet, Karangdoro village, Banyuwangi district, which is still under the auspices of the Darussalam Blokagung Banyuwangi Islamic boarding school. As we all know, in general leaders often rely on the power of their authority to influence their employees (Desmon & Duinkerken, 2021). However, this model is deemed inappropriate if applied in higher education. Opportunistic authority has an impact on lecturers' and employees' distrust of leadership. Spiritual leadership as an integrated paradigm for servant leadership (Beck, 2014; Fry et al., 2005, 2007; Sihombing et al., 2024). Currently, the spiritual leadership model is an alternative to current leadership. The spiritual leadership of university rectors is a new and interesting thing to research (Mubasher et al., 2017; Afsar et al., 2016; Khaddam et al., 2023). A Chancellor who has a religious character is very appropriate to be a role model for lecturers. Exemplary principles and spirituality can be maintained and developed by higher education institutions (Indawati et al., 2022). Apart from that, it is no less important that the leader must be able to bring about the development of Islamic boarding school-based higher education using a social capital perspective, which is a challenge of spiritual leadership (Nurabadi et al., 2021; Saihan & Umiarso, 2021; Vedula & Agrawal, 2024).

Several studies on leadership show that leadership is relevant in providing teacher motivation (Karim et al., 2023; Hidayat & Wulandari, 2020; Nurabadi et al., 2021). Leadership in educational institutions under Islamic boarding schools is very closely related to a multicultural environment. In this situation, the authority of the leader (kiai) is very important, not the aspect of his power but his charisma which can have a motivating impact on his subordinates in developing quality (Anwar, 2019; Rahman, 2022). The role of leaders is very important in preserving religious culture and local wisdom in educational institutions (Beck, 2014; C. Y. Chen & Li, 2013; Sihombing et al., 2024; Siswanto, 2022). Kyai leadership strategies and their implications for improving the quality of education. (Ghafar, 2023). The influence of prophetic leadership on employee work motivation at Islamic universities (Yusuf, 2022). The transformation of leadership and motivation impacts the principles of school change (Ismail et al., 2021; Jamilus et al., 2022; Mu'alimin & Anwar, 2022). Several studies that have been presented have similarities, namely examining leadership and motivation for educators and employees, but previous research has not touched on the focus of a rector's spiritual leadership to increase the work motivation of lecturers at Islamic boarding school-based universities. We know that currently the issue of spiritual leadership is still worthy and interesting to study. Spiritual leadership in Islamic boarding school-based universities is considered to still have its unique way of leading with an approach to Islamic spiritual values to motivate the work of lecturers and employees.

This research aims to analyze the chancellor's spiritual leadership and motivation for lecturers and employees of the UIMSYA Blokagung Islamic boarding school-based college. Leadership is a process to influence other people to understand and agree with what needs to be done and how the task is to be carried out effectively, as well as a process to facilitate individual and collective efforts to achieve common goals (Yulk, 2005; Khusnuridlo & Haya, 2020; Al Rosid

& Hasanah, 2020) Meanwhile, motivation is closely related to leadership Motivation is the strength and direction of behavior as well as factors that influence people to behave in a certain way. There are 2 types of motivation, namely: (1) intrinsic, which occurs when individuals feel that their work is important, interesting, challenging, provides autonomy, an opportunity to. achieve, advance, and the scope to develop their abilities (2) Extrinsic motivation occurs when something is done to motivate them, for example: such as incentives, salary increases, praise or promotions, punishment, salary cuts, and criticism and the effects are strong, but not necessarily long-lasting (Amstrong & Taylor, 2014).

The urgency of this research refers to the spiritual leadership role of the rector and his motivation for the work of lecturers and staff. This is included in the leadership and management of human resources (lecturers and employees), especially in higher education institutions. The objectives of the human resource management function are the same in all educational institution systems, namely recruiting, retaining, developing, motivating, helping achieve, and maximizing personnel career development (Rebore, 2007). This opinion is reinforced by the theory (Harris, 1992) that the core of personnel administration is education, and personnel development through *service* education. High work motivation from the chancellor to lecturers as a step taken by the chancellor to achieve performance targets in supporting higher education quality assurance based on Minister of Education and Culture Regulation number 53 of 2023 and achieving management standards based on PP. No. 4 of 2022. In addition, research provides awareness for lecturers about the nature of the main duties of educators based on the mandate of Law No. 14 of 2005 concerning Teachers and Lecturers. This research aims to understand the function of spiritual leadership in creating a shared vision and building an organizational culture based on the values of altruistic love. Then this research also seeks to reveal the Chancellor's steps in increasing employee motivation, whether they are by theory (Fry et al., 2005, 2007), namely: (1) providing autonomy, (2) mastery and (3) clarifying goals. The novelty of this research is analyzing the spiritual leadership and motivation of the chancellor towards lecturers and employees that occurs at Islamic boarding school-based universities which is different from previous research.

## RESEARCH METHODS

This research approach is qualitative, namely trying to understand the phenomenon of the rector's spiritual leadership in increasing the work motivation of lecturers and employees according to the opinion (Creswell, 2017). This type of research is a case study whose essence is to provide insight into a concept or program, why it was decided, how it was implemented, and how the results match opinions (K. Yin, 2018). The location of this research is KH University. Mukhtar Syafa'at (UIMSYA) Blokagung Banyuwangi is an Islamic boarding school-based college under the auspices of the Darussalam Islamic Boarding School, Blokagung hamlet, Karangdoro village, Tegalsari sub-district, Banyuwangi Regency. The reason for choosing this location was the figure of the rector, who is also the caretaker of the Islamic boarding school, and the rector of this college is affiliated with the Darussalam Islamic Boarding School. The chancellor's leadership model reflects typical Islamic values, with the spiritual leadership of lecturers and employees who are motivated in their work by seeing the figure of the chancellor. This research was conducted for three months.

Researchers attend directly to the research location as a key instrument (Creswell, 2017). The subjects in this research were the rector, lecturers, and staff. Purposive sampling was chosen to obtain a sample that represents the research objectives and meets the criteria for providing information (Moleong, 2010). Data collection techniques use observation, interviews, and documentation (Muhid, 2020; Sugiyono, 2017). Participant observation by observing the daily activities of the rector, lecturers, and staff. Researchers selected and recorded important things related to the rector's spiritual leadership process and the work motivation of lecturers and employees that occurred on the UIMSYA Blokagung campus. Interviews were conducted in a semi-structured manner with the aim of obtaining information openly, informants were able to express opinions and adjust to their conditions but remained focused on obtaining information on the rector's spiritual leadership and the work motivation of lecturers and employees, both intrinsic and extrinsic motivation. Meanwhile, documentation supports research data, for example: photos of vision and mission preparation meetings, reading the Koran, istighosah, social awareness actions and scholarship decision letters, salary increases, and sanctions.

Data analysis in this research uses an interactive analysis model from the theory of Miles, Huberman, and Saldana, namely: (1) data condensation, carried out in sorting and systematizing data, (2) data presentation, carried out in presenting data in the form of descriptions or narrative text accompanied by tables and pictures to make it easier and understand the data, and (3) drawing conclusions, researchers began to draw conclusions and test them using relevant theories by the research focus, namely the spiritual leadership of the rector and the work motivation of lecturers and employees (Miles, et. al, 2014).

Test the validity of the data through (1) Credibility test, to prove whether the things or events observed by the researcher are truly appropriate in the field. (2) Test dependability by conducting an overall audit of all activities in the research process to avoid errors in conceptualization in the research. The independent auditors are the Deputy Chancellors of UIMSYA Blokagung. And (3) Confirmability test, to assess the quality of research results between the findings obtained and the supporting data by checking the findings repeatedly (Muhid, 2020; Sugiyono, 2017).

To ensure whether the data is valid or not, the data is checked through continuous observations. Triangulation is carried out through: (1) Triangulation of data sources, by comparing and checking again the degree of trustworthiness of the data obtained from one informant by comparing other informants. (2) Method triangulation is the use of several different methods to double-check the data obtained, for example: interviews are checked with the results of observations. Member checking is carried out by showing the data and interpretation results to the informant so that they can comment, agree or not, and add other information deemed necessary. This peer discussion is carried out by discussing data and research findings with fellow researchers. and checking the adequacy of references in research (Muhid, 2020; Sugiyono, 2017).

## RESULTS AND DISCUSSION

### Results

#### Rector's Spiritual Leadership

The chancellor's spiritual leadership has an important role in increasing the work motivation of lecturers and employees at the UIMSYA Blokagung Islamic boarding school-based university. The chancellor's spiritual leadership reflects the figure of an Islamic leader because apart from being a college chancellor, the chancellor is also an Islamic boarding school caretaker. The rector's spiritual leadership can be seen in Table 1 below:

**Table 1. Rector's Spiritual Leadership**

Spiritual Leadership Indicators	Information
Leading Islamically	Emulate the characteristics of the Prophet Muhammad SAW in leading higher education
Vision	Realizing the vision together with the Chancellor and employees
The values of altruistic love.	Building a culture of loving, caring, and respecting subordinates and having a love for higher education

Table 1 above shows that in general, the chancellor's leadership has three main indicators that characterize spiritual leadership, including: (1) leading Islamically, meaning that the chancellor in leading always imitates the characteristics of the Prophet Muhammad SAW, namely *Siddiq, amanah, tabligh, and fathonah*. (2) Own vision, trying to realize the vision collectively together with the chancellor and employees to maintain solidity in achieving goals. (3) Values of altruistic love, meaning building a culture of loving, caring, and respecting subordinates and having a love for higher education, not just a place of work but also a family that must be looked after.

Based on the results of interviews with the chancellor, it is very important to lead Islamic boarding school-based universities with a spiritual leadership approach. Islamic religious values and Islamic boarding schools can be applied in leading. Emulating the characteristics of the Prophet Muhammad saw, instilling togetherness in working well with lecturers and other employees. The philosophy of life of the founder of the Islamic boarding school as stated in the Islamic boarding school's vision "*the best human beings are the most useful*" can be used as a guide for lecturers in instilling a sense of shared responsibility in working on their respective tasks. This is always conveyed by the chancellor at UIMSYA Blokagung Banyuwangi lecturer and employee meetings.

The explanation above is based on the results of interviews with the chancellor, lecturers, and staff. The following is the chancellor's statement when we interviewed him:

"All lecturers and staff must work well and sincerely according to their duties as professional educators. Lecturers must emulate Kiai Mukhtar Syafa'at, the founder of the Darussalam Blokagung Islamic boarding school. He always advises all of us to become human beings who are useful to others. So, everything related to UIMSYA must maintain the values and characteristics of the Darussalam Blokagung Islamic Boarding School itself. The quality and quantity of UIMSYA Blokagung Lecturers continue to be improved. So, our hope is for lecturers who are still in master's degrees to continue their

studies at the doctoral level. UIMSYA will provide 50% scholarship assistance for lecturers who wish to continue their doctoral studies."

Apart from interviews with the rector, researchers also conducted interviews with lecturers regarding spiritual leadership:

"The Chancellor is a motivator figure for us, apart from being the Chancellor, he is the figure of the Islamic Boarding School caretaker. The Chancellor always reminds us to remember the vision of the Islamic boarding school and UIMSYA in our work. His leadership brought major changes to the progress of UIMSYA. He always motivates us to improve our performance and develop the Tri Dharma of higher education as an effort to achieve the vision of UIMSYA Blokagung Banyuwangi to become a superior and competitive Islamic boarding school at the Southeast Asian level. "What he thinks motivates us as lecturers seriously and voluntarily."

Employees also provided statements regarding the chancellor's spiritual leadership.

"Thank God, UIMSYA Blokagung has a rector who is also a Kiai who cares for the Islamic boarding school. He is a pious and intelligent figure. As the highest leader, he has good spirituality and intellectuality. He is an inspiration for us to be enthusiastic about working by understanding Islamic boarding school values. "The vision that we must achieve cannot be achieved alone but must be achieved together with all elements of the UIMSYA Blokagung academic community."

### **Chancellor's Motivation for Lecturers and Employees**

Regarding the importance of motivation for lecturers, the following is the lecturer's statement after we interviewed him:

"In terms of motivation for lecturers, the Chancellor always reminds lecturers to maintain the Islamic values typical of Islamic boarding schools at UIMSYA Blokagung. Lecturers are motivated to improve performance in tri dharma. Improving the quality of learning, research, and community service. How learning must be product-based and in learning lecturers always maintain ethics according to Islamic boarding school culture. In the field of research and service, lecturers continue to be motivated to increase collaborative cooperation with students, and lecturers, across campuses and focus on national and international levels. Apart from that, another form of effort to develop lecturer competence is also providing a scholarship policy for outstanding lecturers as a form of motivation through further doctoral studies and employees who wish to further study masters. The motivation he provided has had a significant impact on the current development of UIMSYA Blokagung. And most importantly, he always reminded us to work together with each other, build a positive work climate, and love UIMSYA and our work because UIMSYA Blokagung is part of our family that must be protected."

Apart from that, interviews with employees were also conducted, with the following results:

"As UIMSYA Blokagung develops, the chancellor reminded us to always maintain the traditional values of Islamic boarding schools in our work, this is important as an internal

endeavor for UIMSYA Blokagung employees. for example, by holding a routine agenda of reciting the Koran for lecturers and staff, reading the Asmaul Husna at morning assembly every Saturday, and istighosah every time there is an accreditation. We volunteer to do this, and it provides our motivation. "He provides rewards for outstanding employees such as promotions and further studies. This is also a form of motivation for us."

From the results of the interview above, researchers can conclude that the Chancellor's motivation for lecturers consists of intrinsic and extrinsic motivation, more details can be seen in Table 2 below:

**Table 2. Forms of Rector's Motivation for Lecturers and Employees**

<b>Types of Motivation</b>	<b>Indicator</b>
Intrinsic Motivation	The urge to behave from oneself
Extrinsic Motivation	1) Promotion 2) Incentive 3) Salary increases 4) Punishment

Table 2. above shows that the rector's motivation consists of two types, namely: (1) intrinsic, shown by indicators in the form of encouragement to behave from oneself for both lecturers and employees. (2) extrinsic, shown by indicators in the form of promotions, incentives, salary increases, and penalties.

From the results of interviews with informants from the chancellor, lecturers, and employees at UIMSYA Blokagung, it can be concluded that the spiritual leadership of the chancellor increases the work motivation of UIMSYA Blokagung lecturers and employees by implementing leadership with an Islamic approach. The Chancellor, who is an Islamic boarding school caretaker, always reminds him of the importance of working by instilling Islamic values and emulating Kiai Mukhtar Syafa'at's vision to become a useful human being. He is always committed that the progress of a university can be achieved by achieving the UIMSYA vision together with leaders and employees. Apart from that, it is important to build a culture of love, care, and respect have genuine concern, concern for both one and others in working for the advancement of higher education.

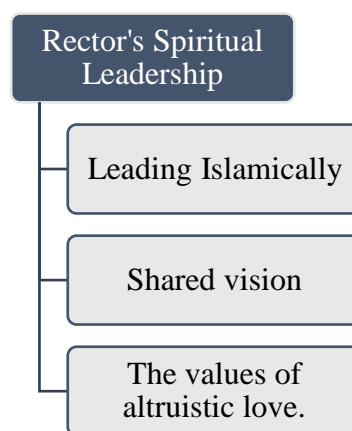
## **DISCUSSION**

### **Spiritual Leadership of Islamic Boarding School-Based Higher Education Chancellors**

The concept of spiritual leadership of a rector of an Islamic boarding school-based college with values, attitudes, and behavior in motivating oneself and others, respecting each other is the soul's calling. The values, attitudes and behavior of a leader are grouped into three interrelated dimensions. These dimensions are altruistic love, hope/belief, and vision. Leadership with a spiritual approach is in line with (Fry et al., 2005, 2007) Vision theory is the most important part on which an organization can see its goals and help achieve the goals it wants to achieve. Altruism is a sense of wholeness, harmony, care, and respect for each other, resulting in a sense of

membership, and feeling understood and appreciated. Meanwhile, *hope/faith* is belief, hope, and strong motivation that the vision and mission created will be achieved. So, these three dimensions are very related and influence each other. Through intrinsic motivation which is based on three characteristics, namely vision, altruistic love, and *hope/faith*, the spiritual desire for survival through calling and membership will be achieved so that ultimately positive performance improvements can be achieved. Spiritual leadership is a leadership model that will bring the worldly dimension to the spiritual (divine) dimension (Fry et al., 2005, 2007; Muti & Andriani, 2024).

The Chancellor, in carrying out his duties as the highest leader at UIMSYA Blokagung, carries a great responsibility to achieve the goals that have been formulated in the vision and mission. The hardest thing about being a leader is how subordinates are willing to work without any pressure, they work comfortably and continue to be productive. The form of spiritual leadership of the Chancellor at UIMSYA Blokagung can be seen in Figure 1 below:



**Figure 1. Rector's Spiritual Leadership**

Figure 1 above explains that the rector's spiritual leadership reflects the figure of an Islamic leader because apart from being a college rector, the rector is also an Islamic boarding school caretaker. Then the chancellor has a vision and values of altruistic love. In detail, the Chancellor's form of spiritual leadership towards lecturers and staff can be seen in table 3 below:

**Table 3. Forms of Rector's Spiritual Leadership to Lecturers and Employees**

Leadership Indicators	Forms of Spiritual Leadership
Leading with an Islamic approach	The Chancellor emulates the Prophet Muhammad SAW
Achieve the organizational vision with subordinates	<ol style="list-style-type: none"> <li>1) Involving lecturers and staff in formulating the institution's vision.</li> <li>2) Become the initiator of vision development.</li> <li>3) Committed to developing the tri dharma approach to Islamic values typical of Islamic boarding schools.</li> </ol>
Building a social culture with love and altruism	<ol style="list-style-type: none"> <li>1) Create policies related to Islamic boarding school-based higher education personnel regulations.</li> <li>2) Establishing cooperation with the Banyuwangi district government</li> </ol>

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### 3) Building social awareness.

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From Table 3 above, it can be understood that the Chancellor's form of spiritual leadership by leading with an Islamic approach, achieving the organizational vision with employees, and building a social culture with love and altruism has characterized the character of spiritual leadership.

Many people consider this Islamic spiritual leadership model to be a solution to the current leadership crisis. Because recently there have been many ethical violations by professors and even rectors. Spiritual leadership is the culmination of a leadership approach that originates from the paradigm of a human being as a creature created by God based on his behavior in leading with an Islamic values approach. Spiritual leadership has an impact on employee performance (Hidayat & Wulandari, 2020; Rahmatika et al., 2022; Sihombing et al., 2024). The Chancellor as a leader should have good religious ethics so that he is able to form character, integrity and example to be able to work together with his subordinates to achieve the goals of higher education.

The theory of spiritual leadership is developed in intrinsic motivation which combines vision, hope/faith, and altruistic love, the theory of workplace spirituality, and spiritual survival through calling and membership. This is in line with the theory of spiritual leadership (Fry et al., 2005, 2007; Khusnuridlo & Haya, 2020). The goal of spiritual leadership is to create alignment of vision and values across strategic levels, empowered teams, individuals and, ultimately, to encourage higher college commitment and productivity.

#### **Leading with an Islamic Approach**

The Chancellor of UIMSYA Blokagung is a university leader whose status is also a kiai as a boarding school caretaker. As chancellor, of course, Dr. KH. Ahmad Munib Syafa'at, Lc., MEI always tries to improve the quality of education in both tertiary institutions and Islamic boarding schools by changing the mindset of human resources (S. Chen et al., 2019; Ghafar, 2023; Khaddam et al., 2023). One effort to change the human resources we have is with a leadership approach. A spiritual leadership approach is not necessarily easy to implement, only people who have a certain charisma can do it (Al-Fauzany et al., 2021). The concept of spiritual leadership emerged in the 21st century as a new paradigm in the transformation and development of a higher education institution that is adaptive in responding to the challenges of the times. In the Islamic perspective, spiritual leadership adopts the leadership of Muhammad SAW in becoming a leader who can be trusted (Al-Amin), and 4 other characteristics, namely, Siddiq (*integrity*), Amanah (*trust*), and tabligh (*openly*) and fathanah (*working smart*) (Syams, 2018).

In essence, spiritual leadership is a leadership model to complement existing leadership models. Islamic education leaders should emulate spiritual leadership where leaders and members carry out work from conscience, display the best, maintain good communication, and be responsible for the mandate they carry out. The Prophet Muhammad SAW was an educational leader who became an example of spiritual leadership for Islamic education so that today's leaders can create superior and quality Islamic educational institutions.

### **Achieving a Shared Vision**

According to spiritual leadership, the goal (Fry et al., 2005, 2007; Khusnuridlo & Haya, 2020) is to fulfill needs. The ability of a leader is to be able to achieve the vision according to the predetermined targets. UIMSYA Blokagung's vision is to become an Islamic boarding school-based university that is competitive at the Southeast Asian level. As a higher education leader, the Chancellor invites lecturers and staff to be involved in formulating this vision. Apart from that, the Chancellor always invites lecturers and staff to work together to achieve the vision that has been set based on their respective fields of work. This is in line with research (Afsar et al., 2016; Benefiel, 2005; Khaddam et al., 2023; Vedula & Agrawal, 2024)

In 2023, the result of great hard work was that the Chancellor became the initiator of the transformation from an institute to an Islamic boarding school-based university which is currently called UIMSYA Blokagung. The rector's persistence and the cooperation of the entire academic community produced these results. By turning the institute into a university, the rector continues to urge lecturers and staff to always improve their performance. Lecturers are required to develop *tridharma* with an Islamic values approach typical of Islamic boarding schools. Islamic boarding school values must continue to be developed, for example, Islamic preaching through *the Aqidah Abhunnab Wal Jamaah Annabdhliyah*, devotion, independence, and so on. The Chancellor and the academic community of UIMSYA Blokagung are committed to developing the *tri dharma*, research, and community service with an Islamic values approach typical of Islamic boarding schools.

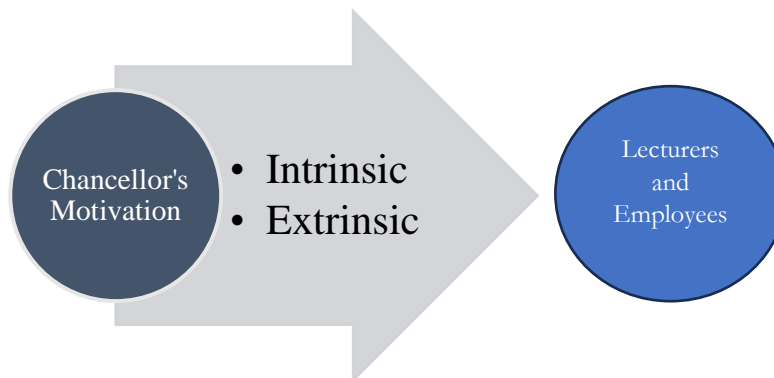
### **Building a Social Culture with Love and Altruism**

The culture of Islamic boarding school-based universities has a unique character that is different from others. The culture developed by UIMSYA Blokagung is almost the same as Islamic boarding schools. This is its characteristic. The Chancellor makes policies regarding the code of ethics for students and lecturers. At other universities, the lectures are mixed between men and women, but at UIMSYA Blokagung it is different, the student lectures separate male and female students into different classes. Male students from Islamic boarding schools are required to wear *kopyah* (*songkok*) and female students are required to wear a headscarf and dress modestly in Islamic clothing. Lecturers and employees also follow the UIMSYA Blokagung personnel regulations in maintaining the typical work culture of Islamic boarding school-based universities.

In building a social culture, the Chancellor also strongly supports social activities both internally and externally on campus. The Chancellor often reminds the importance of social care through social service activities for communities affected by disasters, reinforcing the theory (Hidayat & Wulandari, 2020; Li et al., 2023) about the importance of behavior and social care. Lecturers and employees are directly involved in these activities. This program is implemented by research and community service institutions. Assistance programs for disadvantaged villages, poverty alleviation, caring for floods and landslides, and guaranteeing halal products. This is all proof that the Chancellor implements a social culture of love and *altruistic* care and respect for each other. This reinforces the importance of spiritual leadership (Beck, 2014; Gidayani et al., 2022; Ismail et al., 2021).

### Motivation for Lecturers and Employees

The motivation carried out by the chancellor for UIMSYA Blokagung lecturers and employees consists of intrinsic and extrinsic motivation. For more details, see Figure 2 below:



**Picture. 2 Chancellor's Motivation for Lecturers and Employees**

Figure 2 above explains that the Chancellor's form of motivation for UIMSYA Blokagung lecturers and employees is in two types, namely: intrinsic and extrinsic motivation. To understand in detail the chancellor's intrinsic and extrinsic motivation for lecturers and staff, see Table 4 below:

**Table 4. Forms of Rector's Motivation for Lecturers and Employees**

Types of Motivation	Indicator	Forms of Motivation
Intrinsic Motivation	The urge to behave from oneself	1) Reminding the value of the struggle of Islamic boarding school founders. 2) Upholding Islamic boarding school values. 3) Cultivate religious activities.
Extrinsic Motivation	5) Promotion 6) Incentive 7) Salary increases 8) Punishment	Promotion of lecturers and outstanding employees 1) Get a 50% scholarship for tuition fees 2) Participate in professional development training. Regular salary increases Sanctions for lecturers who do not comply with regulations

Table 4 above explains that the Chancellor's form of motivation for UIMSYA Blokagung lecturers and employees is through intrinsic and extrinsic motivation. Indicators of intrinsic motivation can be seen from the emergence of encouragement to behave from the lecturers and employees themselves. For this reason, the Chancellor uses intrinsic and extrinsic motivation. This effort was carried out by the chancellor as a form of motivation for lecturers and employees in accordance with the theory of (Amstrong and Taylor, 2014).

### **Intrinsic Motivation**

Intrinsic motivation is the key to employee persistence at work (Lindenberg, 2001; Nurabadi et al., 2021). When employees are intrinsically motivated, the work will be easier to complete. The result is increased interest and enjoyment of work activities (Fishbach & Woolley, 2022; Ismail et al., 2021; Sihombing et al., 2024). In terms of intrinsic motivation, the Chancellor inspires hearts and reminds lecturers and employees to always understand and appreciate the main vision of the Islamic boarding school which is used as a reference for the vision of UIMSYA Blokagung. The importance of understanding and appreciating the values of the struggle that the founder of the Islamic boarding school has carried out in establishing and developing education at the Darussalam Blokagung Islamic boarding school. Apart from that, the Chancellor always appeals to lecturers and staff to carry out the tradition of reading (khataman) the Koran, reading Asmaul Husna every Saturday morning, and doing istighosah every time before accreditation. These activities raise awareness for lecturers and employees which is the core of intrinsic motivation where lecturers and employees act out of self-awareness in behaving according to theory (Amstrong and Taylor, 2014).

Efforts that leaders can make to increase motivation are by providing autonomy to subordinates, mastery of work and understanding work goals (Pink, 2009). The Chancellor encouraged lecturers and staff to organize themselves to focus more on the work they do. In this case, increasing the achievement of the Tri Dharma by lecturers and the work targets that have been given to employees. After that, the Chancellor helped lecturers and staff through their representatives to identify appropriate steps to improve and identify progress in their work. And finally, the leader, when giving instructions to lecturers and staff, explains the reasons and how to complete the work.

### **Extrinsic Motivation**

Extrinsic motivation arises as a result of influence from outside the individual, due to invitations, orders, or coercion from other people so that under these circumstances someone wants to take action. The Chancellor has carried out extrinsic motivation through policies that serve as a reference for implementing development programs. The motivation in question includes rewards such as incentives, salary increases, praise, or promotions; and punishment such as disciplinary action, pay cuts, or criticism (Amstrong & Taylor, 2014). The Chancellor's form of extrinsic motivation for UIMSYA Blokagung Lecturers is by giving praise or promotions to lecturers who excel, scholarships for lecturers who are still in master's to continue their studies at the Doctoral level, and employees with achievements to continue their master's studies. UIMSYA will provide 50% scholarship assistance for lecturers and employees who wish to continue their Masters/Doctoral studies. Provide regular salary increases based on capabilities and institutional review. Apart from that, the Chancellor expressly gave a warning to lecturers who did not comply with the regulations set out based on UIMSYA Blokagung personnel regulations.

Because extrinsic motivation can be immediate and have a strong effect but does not necessarily last long (Amstrong & Taylor, 2014; Fry et al., 2005, 2007) So, it is necessary to consider the impact of providing extrinsic motivation. Intrinsic motivation for lecturers and employees with good quality work comes from awareness of the heart It is likely to have a deeper and long-term effect because it is attached to lecturers and employees. It is different if you only expect incentives in the form of salary or allowances, this will have an immediate impact, but this will often hurt the

behavior of lecturers and employees Motivating by providing salary incentives needs to be avoided in educational institutions, but occasionally it can also be given simultaneously to lecturers and employees. This aims to create work motivation for lecturers and employees to be more innovative and enthusiastic in their work (Ismail et al., 2021; Khaddam et al., 2023; Nurabadi et al., 2021).

## CONCLUSION

The spiritual leadership of the Chancellor of the Islamic boarding school-based university UIMSYA Blokagung by leading through an Islamic approach as emulating the characteristics of the Prophet Muhammad SAW, the desire to achieve the vision together by involving lecturers and staff, the Chancellor being the initiator of developing the vision, and committed to developing the Tridharma with values- Islamic values typical of Islamic boarding schools. In building a work culture through personnel policies (regulations) in maintaining the work climate typical of Islamic boarding school-based universities with love and affection for colleagues and establishing cooperation with the Banyuwangi district government to try to participate in solving social problems in Banyuwangi. The efforts made to motivate the work of lecturers and employees of Islamic boarding school-based universities, the rector provides intrinsic motivation by reminding the noble values of the struggle of the Islamic boarding school founders as a basis for work, and always cultivating religious activities (reading the Koran, *istighosah*, and praying). a) This is intended to foster the motivational spirit of lecturers and employees. Apart from that, it also carries out extrinsic motivation through promoting the positions of lecturers and employees who excel, providing incentives for further study scholarships for lecturers, including professional development training, providing periodic salary increases according to the capabilities of the university, and providing punishment in the form of sanctions to lecturers and employees who do not comply. established regulations.

This research provides implications, especially for the spiritual leadership theory applied by the chancellor of Islamic boarding school-based universities, so that it becomes an alternative model of spiritual leadership in educational institutions. This Islamic boarding school-based spiritual leadership places more emphasis on the Islamic spiritual aspects of the religious foundations typical of Islamic boarding schools, namely imitating the behavior of the Prophet Muhammad, and understanding the values of struggle and devotion typical of Islamic boarding schools. Practically, it can provide an example for higher education institutions that can apply this leadership model. The spiritual leadership typical of Islamic boarding school-based higher education places more emphasis on aspects of Islamic religiosity in the form of Islamic values, appreciation of work not just because you want to get a salary, but it is the responsibility of every employee, and enthusiasm for Islamic da'wah through education can become a character and leadership model in educational institutions.

The limitations of this research that cause the results of this research to be less than good include: (1) Limitations in the previous literature review which the researchers still did not get optimally resulted in this research still having weaknesses, both in terms of research results and analysis. (2). Limitations related to time, costs, and energy mean that this research is not optimal. (3). The author's knowledge is limited so its reliability needs to be tested again. (4). Limited data makes the results less than optimal. Researchers realize that this research is still far from perfect, therefore we hope that the next research can be better than the previous one. The author hopes that the results of this research can be maintained and developed as characteristics of Islamic

boarding school-based higher education, especially the rector's spiritual leadership model. Hopefully, it can be useful for future researchers who research similar themes, and this spiritual leadership concept can be applied in other universities as a barometer of spiritual leadership models.

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