SPIRITUAL LEADERSHIP IN EDUCATIONAL ORGANIZATION: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

Purpose: This study aims to review existing research on spiritual leadership in educational organizations systematically. The research aims to fill the gaps in the literature by highlighting critical issues related to the dimensions and consequences of spiritual leadership in various educational organizations.

Design/methodology/approach: This paper searched for all research studies on spiritual leadership in educational organizations without restriction on the year of publication. Eighteen articles from 84 studies in the Scopus database were included in the review. This study applies PRISMA to systematically synthesize and integrate existing research on spiritual leadership in educational organizations through identification, screening, and feasibility.

Findings: Spiritual leadership is a holistic concept with different understandings and dimensions. Previous research found several factors as consequences for individual and organizational outcomes.

Research, Practical & Social implications: This study offers future research to overcome the limitations of construction testing through several variables in educational management referring to the understanding of spiritual leadership theory.

Originality/value: The literature on spiritual leadership in educational organizations is limited, and the perspectives and dimensions of measurement differ. This study provides a comprehensive and critical systematic against the limited literature.

Keywords: spiritual leadership, systematic review, educational organization, spirituality, leadership.

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LIDERANÇA ESPIRITUAL NA ORGANIZAÇÃO EDUCACIONAL: UMA REVISÃO SISTEMÁTICA DA LITERATURA

RESUMO

Propósito: Este estudo tem como objetivo rever sistematicamente pesquisas existentes sobre liderança espiritual em organizações educacionais. A pesquisa visa preencher as lacunas na literatura, destacando questões críticas relacionadas às dimensões e consequências da liderança espiritual em várias organizações educacionais.

Design/metodologia/abordagem: Este artigo procurou todos os estudos de pesquisa sobre liderança espiritual em organizações educacionais sem restrição no ano de publicação. Dez oito artigos de 84 estudos da base Scopus foram incluídos na revisão. Este estudo aplica o PRISMA para sintetizar e integrar sistematicamente pesquisas existentes sobre liderança espiritual em organizações educacionais através da identificação, triagem e viabilidade.

Descobertas: A liderança espiritual é um conceito holístico com diferentes entendimentos e dimensões. Pesquisas anteriores encontraram vários fatores como consequências para os resultados individuais e organizacionais.

Pesquisa, implicações práticas e sociais: Este estudo oferece pesquisas futuras para superar as limitações do teste de construção através de várias variáveis na gestão educacional, referindo-se à compreensão da teoria da liderança espiritual.

Originalidade/valor: A literatura sobre liderança espiritual em organizações educacionais é limitada, e as perspectivas e dimensões da medição diferem. Este estudo fornece uma sistemática abrangente e crítica contra a literatura limitada.

Palavras-chave: liderança espiritual, revisão sistemática, organização educacional, espiritualidade, liderança.

1 INTRODUCTION

Leadership plays a crucial role in the success of educational organizations (Alonderiene and Majauskaite, 2015; Bryman, 2007; Jameel, 2019; Osseo-Asare et al., 2005; Torres, 2019). Previous research indicates that leadership impacts the development of educational organizations by examining several leadership styles, such as transactional leadership and transformational leadership (Duraku, 2021; Khan, 2021; Mahdinezhad, 2013; Prabahar & Jerome, 2023; Purwanto et al., 2023) ethical leadership (Ashfaq, 2021; Dinc, 2018; Roberts, 2019), situational leadership (Zohair et al., 2021), servant leadership (Dahleez & Aboramadan, 2022); Hashim et al., 2020), laissez-faire leadership (Ahmed et al., 2021), charismatic leadership (Parco-Tropicales & de Guzman, 2014), and distributive leadership (Garcia, 2019). Leadership-related studies remain important in organizations (Oh & Wang, 2020). Leadership is critical to an organization's ability to adapt to change and achieve long-term viability (Subhaktiyasa et al., 2023). Leadership influences almost all aspects of an organization (Overton, 2002; Subhaktiyasa, 2023).
However, value-based leadership is needed along with organizational change and maintaining harmonization in digital transformation (Baek et al., 2019; Brau et al., 2020; Copeland, 2014; Peñafie, 2021). This understanding emphasizes the opinion of Dinh et al., 2014 which explains that leadership rooted in bureaucracy is no longer effective. However, human resources in destructive conditions still play an essential role in improving organizational performance and effectiveness (Nagy et al., 2018; Gabriel and Pessl, 2016; Park and Lee, 2017). Therefore, a leadership style that can encourage positive and humanistic behavior through prioritizing moral and ethical values is required (Dinh et al., 2014).

The value-based leadership style developing today is spiritual leadership (Dinh et al., 2014; Hunsaker, 2016). This leadership style emerges as an answer to the need for holistic leadership that incorporates the essence of human existence as a resource in the organization. (Fry, 2003; Subhaktiyasa et al., 2022). Previous leadership neglected the importance of the spirituality dimension (Fry, 2003). Spiritual leadership is not part of religion (Karadag, 2009). Kaya, 2015 provides empirical evidence demonstrating a distinct difference between spirituality and religion. Spiritual leadership can be integrated into organizations. Spiritual leadership is the values, attitudes, and behaviors required to motivate oneself and others intrinsically. Furthermore, spiritual leadership is a holistic approach that integrates four fundamental human factors, the physical, mind, emotional, and spirit (Fry, 2003).

Empirical evidence indicates that spiritual leadership has an impact on organizations such as organizational commitment and productivity (Fry et al., 2017; Yang and Fry, 2018), organizational citizenship behavior (Malik et al., 2018; Nguyen et al., 2018; Pio and Tampi, 2018; Subhaktiyasa, 2023), organizational performance (Salehzadeh et al., 2015), and organizational culture (Karadag, 2009). The study of spiritual leadership has developed in various organizations, including educational organizations (Oh & Wang, 2020). The concept of spiritual leadership aligns with the education concept. Education plays a role in improving intellectuality, but more than that, personality development is more critical (Subhaktiyasa et al., 2022). Moreover, character education emphasizes moral ethics, virtues, and skills development in educational organizations (Khadijah et al., 2021; Mappong et al., 2023; Subhaktiyasa et al., 2022). Therefore, it is essential to understand the development and implementation of spiritual leadership in educational organizations. This study aims to gather information on various
studies that address spiritual leadership in educational organizations. This research is unique from previous studies. It uses various parameters to focus on spiritual leadership as a global phenomenon in educational organizations.

2 THEORETICAL FRAMEWORK

Leadership influences others to achieve a common goal (Crosby & Bryson, 2018; Rudolph et al., 2018). Leadership becomes a critical predictor that determines organizational sustainability (Hughes et al., 2018; A. Lee et al., 2020). Therefore, leadership theory has developed to explain the role of leaders in complex and dynamic systems (Dinh et al., 2014; Sapta et al., 2021). One approach to classifying leadership styles based on ethical and moral values includes authentic, ethical, spiritual, and servant leadership theories that focus on positive and humanistic behaviors (Dinh et al., 2014). However, in response to current organizational challenges, spiritual leadership is considered appropriate to align ethical leadership, employee well-being, and organizational social responsibility (Fry et al., 2005; Fry & Cohen, 2009). Spiritual leadership is the only way to exercise leadership in a globalized and multi-differentiated worldview (Fairholm, 2011).

Spiritual leadership theory is a causal theory developed within the intrinsic motivation model. It collaborates vision, instills hope, and practices altruistic love. Previous leadership theories have taken center stage on one or more aspects of human interaction's physical, mental, or emotional elements in organizations and neglected the spiritual component (Fry, 2013). Through this leadership style, leaders can tap into the basic needs of leaders and followers to become more organized, committed, and productive (Fry et al., 2005, 2016). Therefore, spiritual leadership can create integrity, humanism, ethics, and respect in organizations (S. Lee et al., 2014).

Spiritual leadership is a response to the requirement for holistic leadership. Fry (2003) dan Fry et al. (2005) define spiritual leadership as the values, attitudes, and behaviors required to intrinsically motivate oneself and others to have a sense of spiritual well-being. According to Korac-Kakabadse et al. (2002), a spiritual leader is a person who places importance on values related to spiritualism that are used to guide others. Spiritual leadership means shaping a work environment where people can demonstrate their talents and functions thoroughly and is based on human beliefs and values (Guillory, 2002). Thompson (2004) defines spiritual leadership as a type of leadership that focuses
on the meaning of the organization. This understanding indicates that spiritual leadership embodies spiritual values such as integrity, honesty, and humility, as well as creating oneself as an example of someone who can be trusted, relied upon, and admired.

Figure 1. Model of spiritual leadership.

![Figure 1. Model of spiritual leadership.](image)

Source: Fry et al. (2016)

Figure 1 demonstrates inner life or mindfulness as the source of spiritual leadership, which consists of hope/faith, vision, and altruistic love (Fry, 2008). Fry (2003, 2008), Fry et al. (2005), Fry & Slocum (2008), and Fry et al. (2016) describe hope/faith as generating future expectations to achieve the vision and then develop calling as self-meaningfulness. Spiritual leadership requires practice through attitudes and behaviors of altruistic love values that create a sense of membership. Practicing inner life/mindfulness as a source of hope/faith, vision, and altruistic love that develops a sense of spiritual well-being through calling and membership will affect individual and organizational outcomes.

3 METHODOLOGY

The research method adopts a systematic literature review (SLR) which comprehensively finds and synthesizes related research using an organized, transparent, and replicable procedure. (Greyson et al., 2019; Haddaway et al., 2018; Higgins et al., 2011). The methodological process refers to a systematic literature review of Shaffril et al. (2021) and Supriharyanti & Sukoco (2022), which we adapted as a systematic review of research outside the health sciences. The SLR methodological process begins with developing and validating review protocols guided by publication, reporting standards, or established guidelines. The process continues by formulating the research question and
applying a systematic search strategy with three sub-processes: identification, screening, and eligibility (Shaffril et al., 2021). We apply the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (Page et al., 2021) to systematically synthesize and integrate existing research on spiritual leadership in educational organizations. Figure 2 shows the SLR flowchart that we used. The research questions (RQ) posed refer to the background of the problem:

RQ1 What does the literature suggest about spiritual leadership in educational organizations?

RQ2 What future research agenda regarding spiritual leadership in educational organizations can be developed?

This research question prompted a whole process of methodology, sourcing more articles, and a wide-ranging summary of previous findings to explore the consistency of results (Higgins et al., 2019; Petticrew & Roberts, 2008).

The following process is a systematic search strategy that begins with the identification process, namely selecting keywords and databases. Identification of peer-reviewed papers related to spiritual leadership using the Publish or Perish. The author used a search system through the Scopus database as it meets the requirements for synthesized evidence through a systematic review (Gusenbauer & Haddaway, 2020). Scopus is used due to its broader coverage of relevant and high-quality publications (Ahmad & Omar, 2016; Supriharyanti & Sukoco, 2022). The main keyword we used was "spiritual leadership" We also clarified with a search on each article section, using the keyword education organization and identifying synonyms such as higher education, university, institute, high school, polytechnic, academy, college, faculty, school, education, academic, lecturer, teacher, and student. This search resulted in a total of 84 articles. Based on the automatic duplicate selection, we obtained 42 articles.

Further, we screened 42 articles by developing inclusion criteria. First, only peer-reviewed articles were included, so book chapters, book reviews, editorials, extended abstracts, and papers published in conference proceedings were not used. Second, the research was published in English. Third, we did not limit the time of publication. Fourth, only empirical studies were included. Fifth, only titled "spiritual leadership" in educational organizations were included, and duplicate articles were excluded (Dada, 2018; Nguyen et al., 2018; Follmer & Jones, 2018; Siachou et al., 2021). The screening process resulted in 28 articles that met the requirements.
The final process in the systematic search strategy referring to Shaffril et al. (2021) is eligibility. This manual screening process focused on reading the article's title, abstract, and overall methodology according to the topic. This screening resulted in a total of 18 articles. Next, we conducted a quality assessment of the 18 articles from the eligibility process. The purpose of the quality assessment was to evaluate the validity of the selected studies, provide appropriate justification and provide readers with the necessary information (Christofi et al., 2017). Then, we extracted data by recording information related to the author, year of research, research objectives, research design, data, theory, and summary of research results.

![Systematic Literature Review Flow Chart](source)

4 RESULTS AND DISCUSSION

This section presents the findings from 18 articles to address the first research question (RQ1). The findings provide information related to the development of academic publications, methodologies, antecedents, and consequences of spiritual leadership of previous research. The data shows that articles were first published in 2009 and fluctuated, with the highest being only three articles per year (figure 3).
All articles are published in Scopus-indexed journals (table 1). There is 1 article in quartile 1 (Q1), 4 articles in quartile 2 (Q2), 2 articles in quartile 3 (Q3), and 2 articles in quartile 4 (Q4). Most articles are published in the journal Educational Sciences: Theory & Practice, and after that is the International Journal of Innovation, Creativity, and Change. While other journals only publish 1 article on spiritual leadership in educational organizations.

### Table 1. List of journal outlets

<table>
<thead>
<tr>
<th>Scopus index</th>
<th>Journal</th>
<th>Number of articles</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q1</td>
<td>International Journal of Leadership in Education</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Q2</td>
<td>Koers</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>International Journal of Law and Management</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>SAGE Open</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>International Studies in Catholic Education</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Q3</td>
<td>Pertanika Journal of Social Science and Humanities</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Cakrawala Pendidikan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Q4</td>
<td>KEDI Journal of Educational Policy</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Quality - Access to Success</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Educational Sciences: Theory &amp; Practice</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Procedia Social and Behavioral Sciences</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Global Journal of Health Science</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Journal of Engineering and Applied Sciences</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>International Journal of Innovation, Creativity, and Change</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Management Science Letters</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Source: Prepared by the authors (2023)

### Table 2. Countries of participants

<table>
<thead>
<tr>
<th>Continent</th>
<th>Country</th>
<th>Number of Articles</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia-Pacific</td>
<td>Turkey</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>Iran</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Malaysia</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indonesia</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taiwan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td>South Africa</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: Prepared by the authors (2023)
Several forms of educational organizations became research sites. Universities are the most common educational organization (8 studies), elementary schools have four studies, high schools have three studies, boarding schools have 1 study, and two studies involve several forms of educational organizations at once in elementary schools, middle schools, and high schools (1 study) and high schools and colleges (1 study). Among these educational organizations, eight educational organizations are faith-based. The research results from the 18 articles have been cited 842 times, with the most references from Kaya (2015) with 182 citations, followed by Akbar et al. (2018) with 103 citations.

Based on the 18 articles, we analyzed the research methodology and data collection methods used. In general, three research approaches are used: qualitative, quantitative, and mix-methods. 13 articles used quantitative methods, 2 with qualitative, and 3 with a mix-method approach. The samples used chiefly consisted of educators, education staff, and students. Only three studies used leaders of educational organizations as research respondents, such as school principals (Edwards & Perumal, 2017), and (Eisla et al., 2023), and Kiai (Karim et al., 2022). The data collection methods are shown in Table 3. The majority of quantitative studies referenced Fry's concepts and questionnaires. The 33-item spiritual leadership questionnaire from Fry et al. (2005) was the most widely used. We did not find any researchers who used the 40-item spiritual leadership questionnaire from Fry & Slocum (2008), a development of Fry et al. (2005) by including two new components - inner life and life satisfaction. In addition, three researchers measured spiritual leadership by referring to Fry (2003), such as (Çimen & Karadağ, 2019; Karadag, 2009; Kaya, 2015) even though Fry 2003 was a conceptual article that did not mention spiritual leadership measurement instruments.

<table>
<thead>
<tr>
<th>Methodology</th>
<th>Data Collection Methods</th>
<th>Number of Articles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantitative</td>
<td>Questionnaire by Fry et al., (2005)</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Questionnaire by Fry (2003)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Questionnaire by Fry et al., (2007), and Kurtar, (2009)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Questionnaire by Fry (2003) and Fry et al. (2005)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Questionnaire by Fry et al., (2011), and Yusof &amp; Tahir, (2011)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Questionnaire by Aknci &amp; Ekşi, (2017)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Questionnaire by Avolio &amp; Gardner (2005), Fry (2003), Fry et al. (2005), Hyson (2013)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Not reported</td>
<td>2</td>
</tr>
<tr>
<td>Qualitative</td>
<td>Interview</td>
<td>5</td>
</tr>
</tbody>
</table>
Interestingly, Nurabadi et al. (2021) built 14 measurement items based on the concepts of Avolio & Gardner (2005), Fry (2003), Fry et al. (2005), and Hyson (2013). In qualitative studies, research mainly uses the interview method as the primary data collection instrument. In-depth interviews were adopted in the studies conducted (Edwards & Perumal, 2017; Eisla et al., 2023; Karim et al., 2022) and guided by an interview protocol consisting of semi-structured questions. Furthermore, the method used to analyze the data (Table 4) most used structural equation modeling (SEM) in quantitative research, while qualitative research used thematic analysis.

Table 4. Data analysis methods

<table>
<thead>
<tr>
<th>Methodology</th>
<th>Data analysis methods</th>
<th>Number of Articles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantitative</td>
<td>Structural equation modeling (SEM)</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Correlation (Pearson r)</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Analysis of variance (ANOVA)</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Multivariate Analysis of Variance</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>(MANOVA)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Linear Regression Analysis</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>t-test</td>
<td></td>
</tr>
<tr>
<td>Qualitative</td>
<td>Thematic analysis</td>
<td>5</td>
</tr>
</tbody>
</table>

Source: Prepared by the authors (2023)

The casual model used as the research framework primarily refers to the spiritual leadership concept of Fry (2003). However, studies such as (Hsieh et al., 2022; Maryati & Astuti, 2022) incorporate the spiritual well-being component of spiritual leadership. Whereas qualitative studies such as (Edwards & Perumal, 2017; Karim et al., 2022) focus more on exploring the characteristics of spiritual leadership. Furthermore, we analyzed the antecedents, moderators/mediators, and outcomes of spiritual leadership in educational organizations. No studies addressed antecedents in quantitative studies, focusing more on moderators/mediators and outcomes shown in Table 5.

Table 5. Moderators, mediators, and Outcomes of spiritual leadership

<table>
<thead>
<tr>
<th>Moderators</th>
<th>Outcome</th>
<th>Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender &amp; years of work experiences</td>
<td>OC, Productivity, CM</td>
<td>Sadeghifar et al., (2014)</td>
</tr>
<tr>
<td>POS</td>
<td>OCB</td>
<td>Sholikhah et al., (2019)</td>
</tr>
<tr>
<td>Organizational Culture and OS.</td>
<td>Academic success</td>
<td>Çimen &amp; Karadağ, (2019)</td>
</tr>
<tr>
<td>Political skill</td>
<td>Islamic OCB</td>
<td>Supriyantoa &amp; Ekowati, (2020)</td>
</tr>
<tr>
<td>Mediators</td>
<td>Outcome</td>
<td>Studies</td>
</tr>
<tr>
<td>Membership</td>
<td>JS, OC, Intention to quit</td>
<td>Wong et al. (2015)</td>
</tr>
</tbody>
</table>
Only six variables were used as moderators, including respondent demographics, gender & years of work experience in Sadeghifar et al. (2014). At the same time, ten different variables are used as mediators of spiritual leadership in educational organizations. Wong et al. (2015) used spiritual well-being, referring to the concepts of Fry (2003); Fry et al. (2016); Fry & Slocum (2008) as mediating variables, but membership and calling were used as single variables. Supriyantoa & Ekowati (2020) based spiritual leadership on Islamic religious principles, as well as research by Karim et al. (2022) which explores spiritual leadership consisting of meditation, mediation, and reflection. The study of spiritual leadership based on Islam is similar to that conducted by Egel & Fry, (2017). Meanwhile, Eisla et al., (2023) provided an understanding of spiritual leadership rooted in Christian beliefs that were also carried out by Novikov, (2017).

Addressing the second research question (RQ2), we highlight gaps and offer a roadmap for future research on spiritual leadership in educational organizations. The concept of spiritual leadership has evolved as a need for holistic leadership. The conceptual model of spiritual leadership of Fry (2003) was used as a reference point for most studies. Methodologically, it appears that quantitative studies predominate concerning data collection by using the spiritual leadership questionnaire of Fry et al. (2005). No studies have used the Fry & Slocum (2008) questionnaire, a development of the Fry et al. (2005). The high number of such studies is understood due to the concept being constructed in a causal relationship, and the study is famous.

It is important to note that Fry (2003) distinguishes spirituality from religiosity, referred to by most researchers such as Kaya (2015). This understanding answers Karadag (2009), who sees no clear distinction between spirituality and religion. Therefore, research on spiritual leadership in educational organizations can be conducted, and the study needs to be broader, covering all aspects of educational management in

<table>
<thead>
<tr>
<th>OC</th>
<th>Employee performance</th>
<th>Akbar et al. (2018)</th>
</tr>
</thead>
<tbody>
<tr>
<td>OBSE, workplace spirituality</td>
<td>OCB</td>
<td>Sholikhah et al., (2019)</td>
</tr>
<tr>
<td>JS.</td>
<td>Employee performance</td>
<td>Maryati et al., (2019)</td>
</tr>
<tr>
<td>Islamic Work Ethics</td>
<td>Islamic OCB</td>
<td>Supriyantoa &amp; Ekowati, (2020)</td>
</tr>
<tr>
<td>OC.</td>
<td>OCB</td>
<td>Djaelani et al., (2020)</td>
</tr>
<tr>
<td>Teacher's Performance</td>
<td>Student achievement</td>
<td>Nurabadi et al., (2021)</td>
</tr>
<tr>
<td>Psychological capital</td>
<td>OC.</td>
<td>Hsieh et al. (2022)</td>
</tr>
<tr>
<td>OC</td>
<td>Employee performance</td>
<td>Maryati &amp; Astuti, (2022)</td>
</tr>
</tbody>
</table>

Note: POS = Perceived organizational support, OC = Organizational commitment, OS = organizational silence, CM = Career motivation, JS = job satisfaction, OCB - organizational citizenship behavior, OBSE = organization-based self-esteem
Source: Prepared by the authors (2023)
various educational organizations. Spiritual leadership is essential to develop in education as it emphasizes the ethical and moral values the academic community needs. Studies by Çimen & Karadağ (2019), Karadağ et al. (2020), and Nurabadi et al. (2021) indicate that spiritual leadership improves teacher performance and impacts student academic success.

Spiritual leadership collaborates vision, instills hope, and practices altruistic love to create spiritual well-being (Fry, 2003). This understanding was referenced in most of the studies reviewed, but the studies did not include the variable of spiritual well-being as an impact, and some studies even included spiritual well-being in the components of spiritual leadership (Hsieh et al., 2022; Maryati & Astuti, 2022). Therefore, it is interesting to explore further, considering that spiritual well-being is not only for followers but is also needed for leaders through the perspective of calling and membership. Research must prove whether vision, altruistic love, priesthood/hope, calling, and membership are components of spiritual leadership.

Organizational commitment and productivity are organizational outcomes in spiritual leadership Fry, (2003), not widely studied in educational organizations. Moreover, organizational commitment mediates employee performance (Akbar et al., 2018; Djaelani et al., 2020; Maryati & Astuti, 2022). In the context of educational organizations, where human resources, especially teachers and lecturers, have an essential role in organizational performance, it needs to be studied further. The performance of teachers and lecturers cannot be separated from the performance of educational organizations because almost all inputs, processes, and outputs require the involvement of teachers and lecturers. Therefore, future research needs to define constructs to examine the nomological relationship of spiritual leadership in educational organizations. In addition, more research is needed on the various antecedents of spiritual leadership in educational organizations to expand the nomological network of spiritual leadership. It is essential in education undergoing changes that must maintain professionalism, culture, and innovative, creative thinking (Semenets-Orlova et al., 2023), especially amid technological advances that require adaptation (Shrivastava, 2023).

The review indicates that most spiritual leadership studies are conducted in Eastern countries. Although the concept originated in the West, it is understood that religious and cultural practices in Eastern countries have strong roots, thus providing interest among researchers. It is, therefore, necessary to study spiritual leadership by
involving different religions and local cultural wisdom to understand the implementation of values in spiritual leadership in educational organizations. We propose the concept of *Tri Hita Karana* (Agung et al., 2021; Agung et al., 2023; Subhaktiyasa et al., 2023) for holistic understanding. In addition, due to the limited empirical studies of spiritual leadership in educational organizations, structural equation modeling is recommended in developing a causal model of the holistic spiritual leadership concept.

5 CONCLUSION

This study is a systematic and comprehensive review of the literature on spiritual leadership in educational organizations to provide recommendations for future research. It also examines the possibilities available to future scholars to develop and expand the existing literature in this area. The study concluded that spiritual leadership is holistic leadership that integrates vision, altruistic love, faith/hope, and spiritual well-being to improve the performance of educational organizations. This concept needs further testing to obtain empirical evidence of the definition and dimensions offered. Several studies have analyzed the variables as mediators, mediation, and outputs of spiritual leadership but are limited to the antecedents of religious and cultural values. Therefore, future research should follow up to better understand spiritual leadership in educational organizations.

While this review contributes to spiritual leadership research, it still has limitations. The study focused on research published in Scopus-indexed journals, which may have excluded several necessary studies from other databases. Conducting searches from relevant databases and expanding the review to include non-English language studies is proposed.
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