Accreditation-Based Assistant Leadership Model and Spiritual Values in Academic Service

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Abstract	This research is important because the servant leadership model is crucial in supporting accreditation and is infused with spiritual values to optimize academic services. This research applies the accreditation-based servant leadership model and spiritual values in academic services at the IAIN Sultan Amai Gorontalo Postgraduate program. This field research uses a descriptive qualitative approach, with data collected through interviews, observations, and documentation, and then analyzed through data reduction and presentation to conclude. The study concludes that the servant leadership model can only support accreditation by applying spiritual values, especially Islamic ones, in academic services. Every academic service requires a strong spirit, which cannot be separated from spiritual values derived from the truth of revelation. Integrated work activities, serving as a means of communication and sharing program information and academic issues supported by academic information systems, are recognized as encouraging timely studies and academic achievements of students and lecturers. However, this will not be complete without spiritual values such as patience, gratitude, sincerity, humility (tawadhu), information and communication technology as God's gifts, and prayer.
Keywords	Servant Leadership; Academic Service; Spiritual Values

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1. INTRODUCTION

The servant leadership model is crucial to examine in academic services because it prioritizes the needs of subordinates or followers, helps them grow, calms emotions, and has several other traits that align well with the psychological characteristics typical of subordinates, especially those based on spirituality and accreditation. In recent years, moral and ethical conflicts between leaders and subordinates have become increasingly prominent, and the concept of servant leadership, which is based on people-oriented leadership, has gained popularity and been widely adopted in various organizations or institutions (Kalsoom & Zámečník, 2023; Nastenko et al., 2024; Qiang et al., 2022).

Servant leadership is considered ethical, positive, and desirable due to its compatibility with various situations. Furthermore, work involvement is a key factor that can yield positive short-term and long-term results for an organization or institution. (Rahal & Farmanesh, 2022). Serving means "doing something for others." (Tjiptono, 2022). Academic service by leaders based on spiritual values is manifested in sympathetic, gentle, polite, and compassionate behavior, thus going beyond merely commanding or managing professionally. (Arfandi, 2019; Rahmatika et al., 2023).

In the context of higher education, it is important to recognize that improving the quality of the tri dharma (three pillars of higher education: education, research, and community service) is not just a national issue but a global one. To achieve superior accreditation or at least a very good accreditation status, strengthening the competitiveness of universities is significantly supported by servant leadership based on spiritual values. This is vital because material servitude often erodes spiritual values, as mentioned in QS. At-Takatsur: 1-2. This leadership model seeks to integrate spiritual values into leadership practices to create a better academic environment and support accreditation.

This research analyzes how applying the accreditation-based servant leadership model and spiritual values in academic services can positively improve academic service quality at the Postgraduate Program of IAIN Sultan Amai Gorontalo. The study also explores how spiritual values are implemented in the context of leadership to support accreditation achievements and enhance the quality of academic services.

Servant leadership aligns well with spiritual values because serving requires a fundamental spirit of sincerity. (Ruata & Tung, 2024; Thakadipuram, 2024). It involves a leader's earnest effort to utilize and develop all human resources and facilities dignifiedly. (Nathalie & Swaleyah, 2017). For example, higher education leaders aim to empower and develop lecturers, education staff, students, and study program managers to meet academic needs and interests, especially given various stakeholders' increasing scrutiny of educational services. (Mpuangnan & Roboji, 2024).

Numerous studies have demonstrated that servant leadership positively influences subordinate attitudes, job satisfaction, and job performance (Bayangkari et al., 2024; Hardiyanto et al., 2024; Nastenko et al., 2024; Putri et al., 2023; Yang, 2023). These studies generally view servant leadership as an antecedent variable that affects innovative work performance (Rahmayanti et al., 2024). However, they often overlook the impact of servant leadership on individuals with different traits under varying external conditions. Research indicates that servant leadership satisfies three basic psychological needs—autonomy, competence, and relatedness—thus helping to internalize the spiritual motivation of those led (i.e., converting work motivation into worship motivation), thereby enhancing academic service quality.

This study explores the application of servant leadership to improve academic services through self-control from an Islamic spiritual perspective. It also examines the contextual conditions within institutions that stimulate innovation to achieve accreditation. This study aims to: 1) Provide new insights into the relationship between accreditation orientation and spiritual drive as a form of control, addressing inconsistencies in previous findings; 2) Bridge the gap in theoretical studies regarding how servant leadership internalizes motivation in spiritually oriented individuals as a means of self-control; 3) Advance theoretical understanding of the mechanisms linking spiritual orientation, self-control, and innovative work performance in the context of academic service and accreditation. By reorganizing the substance and focusing on new insights, this study aims to understand better how servant leadership and spiritual values can be integrated to enhance academic services and meet accreditation criteria.

The initial observation of applying the servant leader model at IAIN Sultan Amai Gorontalo Postgraduate in academic services has been good, especially during integrated work-gathering activities because it allows synchronization and information sharing when problems are encountered in each Study Program. Not all academic services are based on the needs of form filling and seem to be administrative, so they do not prioritize aspects of perceived value. On the student side, there needs to

be more fulfillment of all lecture-supporting facilities. Not all courses realize lecture outputs supporting accreditation forms such as book chapters and articles. The example of lecturers in the academic field has yet to be fully followed by students, even though the relationship between student lecturers is physical and spiritual.

Initial observations of applying the servant leadership model at the IAIN Sultan Amai Gorontalo Postgraduate program indicate that academic services have been effective, particularly during integrated work-gathering activities, which facilitate synchronization and information sharing when issues arise in each study program. However, many academic services remain predominantly administrative, focusing on form-filling rather than prioritizing the perceived value of these services. This observation is based on preliminary qualitative data from interviews with faculty members and students and observations during academic meetings and service activities conducted from January to June 2023. From the students' perspective, there is a notable lack of sufficient lecture-supporting facilities, and not all courses produce outputs that support accreditation, such as book chapters and articles. This issue was highlighted in an April 2023 survey, where 60% of students reported inadequate academic resources and outputs. Furthermore, while the relationship between lecturers and students is intended to be physical and spiritual, the exemplary academic behavior demonstrated by lecturers has yet to be fully emulated by students. Focus group discussions with students and lecturers held in March 2023 revealed that only 40% of students feel spiritually connected to their academic mentors. These findings underline the need for a more holistic approach to academic services that integrates spiritual values with administrative processes to enhance students' academic and personal development.

Based on the above observations, this research addresses the following problem: How can the accreditation-based servant leadership model and spiritual values be implemented in academic services at the IAIN Sultan Amai Gorontalo Postgraduate program? This study aims to analyze the implementation of these concepts to enhance academic services, focusing on their integration and practical application. The theoretical basis for this research draws on existing studies that highlight the positive effects of servant leadership on job satisfaction and performance. (Lemoine & Blum, 2021; Stollberger et al., 2019), as well as the internalization of spiritual motivation through leadership practices (Rahal & Farmanesh, 2022).

This research differs from previous studies by examining the interplay between accreditation standards and spiritual values within academic services. While past research has primarily focused on the general benefits of servant leadership, this study aims to explore its unique application in higher education settings, particularly in achieving accreditation and fostering a spiritually enriched academic environment. The study builds upon previous recommendations that call for a deeper integration of ethical and spiritual dimensions in leadership models to address contemporary challenges in academic institutions. By doing so, it seeks to provide a comprehensive framework that aligns empirical findings with conceptual insights, thereby offering practical solutions for improving academic services through a combined focus on accreditation and spirituality.

2. METHODS

This research employs a descriptive qualitative approach using field research methods. The study is conducted at the IAIN Sultan Amai Gorontalo Postgraduate program, chosen for its accessibility and relevance to the researcher's duties. The phenomenological approach is utilized to reveal the facts as they are, based on reliable sources. Primary data includes Directors, Deputy Directors, lecturers, students, study program managers, and postgraduate staff. Secondary data is relevant literature on servant leadership and academic services. Data collection techniques include 1) observation, directly observing academic services and interactions; 2) interviews, which are conducting semi-structured interviews with key stakeholders; and 3) documentation, which is reviewing relevant documents and records.

The collected data undergoes triangulation, which involves data reduction, data presentation, and conclusion. This process ensures the validity and reliability of the findings. While previous research has explored various dimensions of servant leadership in educational settings (Canavesi & Minelli, 2022; Yulitri, 2019), this study is distinctive as it focuses on integrating an accreditation-based servant leadership model imbued with spiritual values. It addresses the gap by examining how these elements, directly and indirectly, influence academic services through offline interactions and online academic information systems.

3. FINDINGS AND DISCUSSIONS

Findings

Description of Research Location

Historically and institutionally, IAIN Sultan Amai Gorontalo Postgraduate has been established since 2011 based on the Decree of the Director General of Pendis No. Dj. I / 1813 / 2011, dated December 15, 2011, with the Islamic Religious Education Study Program, which at that time was still brought by the leadership of Vice Rector I, Dr. Fahri Yasin, M.Pd., the first Postgraduate Director; Dr. Sofyan A.P. Kau, M.Ag. (2013-2015), Dr. H. Lukman Arsyad, M.Pd. (2015-2017); Prof. et al. (2017-2021), and Prof. Dr. Rahmawaty, M.Ag. (2021-2025).

Graduates want quality education, so a servant leadership model based on Islamic values is important. His educational practice seeks to internalize spiritual values as the substance of a Muslim's soul by placing Islam as his life guide based on Allah's revelation. (RI, 2017) Pascarsajana, at the beginning of its establishment, opened the Islamic Religious Education Study Program (PAI), which was then followed by the Akhwalus Sayakhsiyyah (AS), Islamic Education Management (MPI), and Sharia Economics (E.S.) Study Programs, followed by Arabic Language Education (PBA).

Table 1. List of IAIN Sultan Amai Gorontalo Postgraduate Study Programs

No	Study Program	Accreditation Status			Number of Students
		Rating	SK Number	Expired	
1.	PAI	Very Good	BAN-PT No. 13521/SK/BAN-PT/Akred/M/V/2022	18-05-2027	75
2.	AS	Good	1052/SK/BAN-PT/Akred/M/IV/2018	27-12-2022	98
3.	MPI	Very Good	17/SK/BAN-PT/Ak-PKP/M/I/2020	06-01-2024	90
4.	ES	Minimum	27/SK/BAN-PT/Min-Akred/VI/2019	23-06-2021	31
5.	PBA	Minimum	KMA/No. 449 of 2021	12-04-2021	16

Source: IAIN Sultan Amai Gorontalo Postgraduate LED Stuffing

IAIN Sultan Amai Gorontalo Postgraduate has a directed and measurable vision and mission as the basis for institutional development in the present and future. The vision is: "To become a superior and competitive postgraduate in Islamic studies, science, and culture at the National and International levels by 2030". The mission: 1) Organizing superior, quality, and competitive Master's education, 2) Preparing experts in Islamic Studies with integrity, competence, and loyalty to their profession, 3) Preparing experts with deep mastery of Islamic scientific treasures, and 4) Carrying out community service, cooperation, and research-based publications.
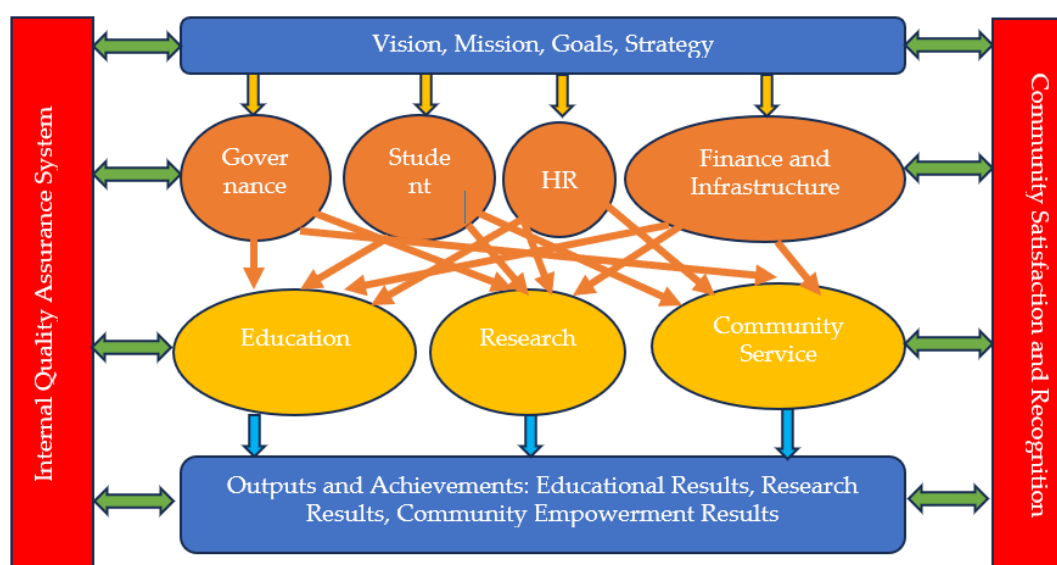
Figure 1. Vision, Mission, Goals, Strategy

Based on the vision and mission above, IAIN Sultan Amai Gorontalo Postgraduate is determined to be actively involved in the dynamics of the study of Islamic sciences and become a reference for the community in various religious problems as part of its contribution to the socio-religious dynamics in society. The prospect of Postgraduate graduates who have expertise in spiritual and social sciences who can provide solutions to socio-religious problems faced by society, are productive in producing responsive studies to various socio-religious issues, and can build a working system that supports the birth of superior values that are relied on as competitiveness and quality assurance for *stakeholders* whose performance is different from each Study Program.

Table 2. Graduate Performance

Study program	Aspect			
	Number of Students	Number of Graduates	Average GPA	Average Length of Study
PAI	120	113	3,81	2
AS	169	130	3,78	2
MPI	142	52	3,79	1,11
ES	31	0	0	0
PBA	16	0	0	0
Total	156	260	3,79	2

Data Source: Postgraduate Accreditation Form Fields

Every IAIN Sultan Amai Gorontalo Postgraduate graduate student is automatically registered in two alum organizations: 1) Dr. H. Muhajirin Yanis, M.Pd.I, currently chairs the IAIN Sultan Amai Gorontalo Alumni Family Association. The 2018-2022 period has organized activities that provide opportunities for alums to contribute positively. 2) Hj chairs the Postgraduate Alumni Association. Doly Hanani, M.Pd.I, for the 2018-2022 period. Lecturers spread across 5 IAIN Sultan Amai Gorontalo Postgraduate Study Programs, with 27 lecturers with Doctoral degrees and 3 with Professor (Professor) degrees.

Implementation of The Servant Leadership Model Directed at Accreditation Activities and Imbued with Spiritual Values

The leadership model at IAIN Sultan Amai Gorontalo Postgraduate is seen when the servant leadership dimension is applied in every action of accreditation-based Postgraduate and Study Program leaders and spiritual values applied in academic services both directly (offline), for example, through integrated work gathering activities and the Student and Academic Information System (Siakad). Referring to some of the indicators above, the researcher studied them through observations while analyzing the implementation of the servant leadership model directed at accreditation activities and imbued with spiritual values to realize academic services at the IAIN Sultan Amai Gorontalo Postgraduate.

Table 3. Observation of IAIN Sultan Amai Gorontalo Postgraduate Servant Leadership Model

No	Dimension Servant Leadership	Observations
1.	Without ulterior motives	The leadership element is not forced to serve students, is ready to sacrifice time outside working hours based on worship, and does not expect material rewards from academic services based on accreditation forms because sincere intentions bind it.
2.	Encouraging	Motivating religion and solutions, as well as maintaining the togetherness of leadership elements in overcoming the emotional problems of lecturers and students, especially when providing academic services based on accreditation forms, prioritizing spiritual values such as compassion
3.	Wise Attitude	Act quickly and appropriately anticipatory to face the needs of accreditation and timely study and the academic needs of lecturers through online and offline interactions that prioritize tawadhu behavior, gratitude, compassion, patience, and prayer from the leadership.
4.	Persuasive Attitude	Leaders manage the emotions, talents, and desires of lecturers and students by inviting healthy thinking regarding meeting the accreditation needs of each study program through an image of unpretentious academic services, strong determination, courtesy, and care.
5.	Build trust and be open.	Management of every form-based academic service to perform morally in society, function in the community, contribute, be enthusiastic, and bring positive changes driven by the intention of worship at work.

Source: Observation Sheet, 2022.

Discussion

The behavior shown by the Postgraduate and Study Programs leaders has led to applying the servant leadership model. This can be seen from offline and online academic services on the road to help lecturers, students, and employees sincerely selflessly, able to encourage them by providing encouragement and ideas for emotional problems in relating to fellow stakeholders, being wise in dealing with all situations and changes about academics, being able to build trust, and having a trusting and open attitude towards lecturers, students and employees because they are framed by the attitude of animating their work as worship so that it is done by expecting a reward from God alone.

Ideally, spiritually based leadership can be described as modeled after Muhammad SAW, who was able to develop the historical leadership of human civilization successfully because in him there are several main characteristics: Siddiq (integrity), Amanah (trust), fathanah (smart) and tabligh (openly) to be able to influence by inspiring without indoctrination, building awareness without offending, inviting to rise together without coercion and inviting to the path of kindness in a polite and unpretentious way.

Work involvement in achieving a superior accreditation title imbued with worship is arguably one of the main challenges the higher education sector faces, including in Postgraduate. Spiritual leadership plays an important role in moderating the relationship between burnout and work engagement due to the motivation of selfless work, so this research will be useful for institutions, followers, and stakeholders to achieve the desired results. (Sheikh et al., 2019).

Academic services at Postgraduate have been factually arranged and run simultaneously. They are interrelated or synergistic, so postgraduates, from the beginning, have carried out a tradition of integrated work friendships every Tuesday with various agendas by the academic calendar and accreditation-based in addition to being carried out through academic information system services. In addition, the servant leadership model based on accreditation is imbued with spiritual values, for example, in this routine activity, which emphasizes the values of family, togetherness, affection, and solidity because it is done selflessly. Service performance with the strength of professional and moral abilities to support accreditation continues to be maintained so that there is no extent because it is seen as affecting the consequences for the existence of study programs and postgraduates determined by the National Accreditation Board for Higher Education and the National Accreditation Institute.

However, the postgraduate director admitted that there were difficulties for the form team, especially in preparing data to support accreditation. So, the ability to serve as needed by prioritizing proper communication to build cohesiveness and seriousness among all parties. For example, in completing the form data filling so far, in addition to campus, it has also been held at Minanga Beach North Gorontalo, Villas on Jalan GORR, and the house of PAI Head of Study Program Zohra Yasin so that there is no work saturation and spiritual values can be implemented in it.

Academic services, especially lectures and examinations at this institution, can satisfy all parties, especially students, through hard work, complete work, and sincere work of the Postgraduate work team. This effort can be seen from several academic activities presenting speakers from the University Kebangsaan Malaysia and Sudan in the form of international seminars/webinars, international expert lectures, writing Scopus and books together, international muzakarah, even as teaching staff as an implementation of the MoU in supporting the interests of accreditation and acceleration and improvement of professors in Postgraduate.

Academic services, in general, run well because they are supported by work team communication with the Rector and Vice Rector as well as other leadership elements and related parties, including students, alums, alum users, and assessors. Friendship, communication, consolidation, and consultation are built formally, informally, and persuasively. The head of the study program always communicates and consults with his secretary and other postgraduate work teams to carry out academic services through increasing emotional relationships as taught by Islam, which are directed to the interests of the study program and postgraduate.

Leaders play an important role; therefore, they must be able to encourage, push, move, guide, direct, and take action to achieve predetermined goals. A study found that spiritual leadership directly or indirectly influences the performance of the people they lead. (Nurabadi et al., 2021). There is a wealth of research on spiritual leadership and its influence on organizational outcomes, ranging from commitment to managerial and civic behavior. Research on spiritual leadership is conducted in various regions, cultures, and industries. These topics attracted growing interest in the second half of the last decade. (Göçen & Şen, 2021).

Interestingly, academic services in postgraduate and study programs implement an accreditation-based servant leadership model imbued with Islamic values because the study program implements higher education in its field of knowledge. Informants acknowledge the existence of leadership in the postgraduate stage when giving instructions accompanied by examples. For example, in work, subordinates and the highest leadership are involved and spend time late at night working on affairs related to governance, information systems, curriculum, implementation of academic stages according

to the current year, and other academic agendas.

Implementation of the servant leadership model based on accreditation and spiritual values in academic services managed by the study program management unit set by the rector of IAIN, Sultan Amai Gorontalo. The study program moves since the rector issues the permit, and the head of the study program has full responsibility for the duties entrusted to him. As an appropriate step, the study programs in each program are oriented to align with the assessment in the accreditation form. Service activities are focused on facilitating coordination and synchronization of data, which ultimately becomes data used in preparation for filling in form data for accreditation to obtain the best value and competitiveness.

Especially in the era of globalization, the occurrence of major changes in various aspects of human life allows anticipation and encourages existing resources to make adjustments. Leaders must adapt to all changes and anticipate them by prioritizing spiritual values. The servant leader models a leader is easy because having credibility, integrity, perseverance, and a service-based spirit contributes to the quality of change in achieving the vision. (Tatilu & Lengkong, 2014).

All S2 Study Programs in Postgraduate hope to achieve superior accreditation and be able to compete so that maximum academic assistance and services continue to be carried out at least six months before the end of the accreditation period. That is why it is encouraged to prepare for data at least a year before reaccreditation is carried out. However, recently, the accreditation for the PAI Study Program was Very Good, the same as the MPI Study Program. At the same time, other study programs are still accredited Good and Sufficient because they are relatively new.

The accreditation-based servant leadership model directs leaders to achieve superior or at least very good accreditation scores. Authorized institutions carry out Quality assurance through an accreditation process to provide formal recognition that an institution can carry out certain academic activities. Quality assurance is mentioned in Article 52, point 2. Law of the Republic of Indonesia No. 12 of 2012 concerning higher education through the stages of determination, implementation, evaluation, control, and improvement of higher education standards.

However, the implementation of the accreditation-based servant leadership model and spiritual values in academic services at the IAIN Sultan Amai Gorontalo Postgraduate Program still needs improvement, especially in informal communication, namely communication that occurs between study program managers and students based on personal will, without regard to position or position in the position structure but for the sake of timely study and academic achievement alone. Information in this informal communication has yet to flow from the student initiative fully.

Karadag's analysis revealed two important results. First, it can be claimed that as perceptions of spiritual leadership increase, so do cultural perceptions in an educational institution. The second outcome is the impact of spiritual leadership on academic success. Therefore, the impact of spiritual leadership on two variables (high success and low success) has been examined separately. As spiritual leadership increases, so does academic success, including service (Karadağ et al., 2020).

The positive impact of the servant leadership model is that there is an animation of the work and people it leads, which leads to an increase in lecturer performance through high job satisfaction and motivation. Although it is recognized that the accreditation-based servant leadership model in academic services tends to be dominated by formal communication and information and does not utilize informal information and communication, formal services, for example, in the form of meetings, are still useful for study programs and students to encourage student studies on time and achieve academic achievements. Formal communication sometimes needs to include the value of a good and strong emotional connection, especially if spiritual values do not support it.

This servant leadership model based on accreditation and spiritual values is easier if material orientation is prioritized. That is why IAIN Postgraduate Sultan Amai Gorontalo continues to

encourage togetherness and a sense of belonging. Although the funds for the work needs of the form are relatively lacking, what is put forward in every academic service, including the preparation of accreditation forms, is the principle that: "money is necessary indeed, but leadership is much more important," especially if it is imbued with spiritual values.

For the head of the Study Program management unit, informal communication in academic services, especially when students provide input on the performance of the Postgraduate and student work teams. As for fellow postgraduate work teams and students, informal communication in leadership has not been intensively carried out to ease academic service. Nevertheless, integrated work relations are still carried out to become formal and informal communication channels.

Aga in Sultoni states that team formation accompanied by leadership variables affects the success of the organization or institution in achieving its targets or goals. (Supriyanto et al., 2019). The servant leadership model is based on Islamic values, so activities are focused on vision and value alignment, commitment, productivity, and welfare growth in achieving goals. Such servant leadership, supported by good work climate variables, significantly affects individual self-motivation (Afsar et al., 2016).

Some students admit that integrated work friendship activities are formal, but communication with students is built informally, especially when consulting student needs and interests selectively, hindering student studies. Even in academic services in consultation and administrative matters, students are not limited to entering the meeting room so that there is satisfaction, speed of educational services, and a good emotional atmosphere. That is why leaders must act to satisfy these spiritual needs, such as integrity, honesty, and humility, in the workplace because they positively affect human health and psychological well-being and form the foundation for workplace spirituality in supporting the servant leadership model (Kusumaningrum et al., 2020).

The integrated work gathering every Tuesday from 09.00 to 16.00 becomes a vehicle for sharing information and synergy between the Head of the Study Program with the Director and Wadir as the director so that every problem, especially related to academic services, is solved together and steps together. This further strengthens the meaning of leadership as organizing group activities to determine and achieve goals. (Rosmiati & Kurniadi, 2021).

Consequently, from the servant leadership model based on accreditation and spiritual values, the most complicated problem in the online visitation process of the Study Program is the provision of supporting evidence for the performance of educators and their links. This evidence is already link-based and must be uploaded to the website. At the same time, the Study Program needs more experts specifically tasked with filling in data through the website, so sometimes, it will be close to a new visitation. Attention is devoted to collecting supporting data related to accreditation.

Meanwhile, on the student side, the overall academic services of the postgraduate team are recognized both online to students online (Siakad) or directly (offline), especially when the integrated work relationship runs smoothly with the provision of easy access to information and communication by the institute which disburses funds of around 1.5 billion per year. Integrated friendship allows the communication needed for the servant leadership model supporting the accreditation form filling. With formal and informal communication, input, reports, ideas, and documents related to timely studies and student achievement are given.

The above information is in line with the opinion that leadership is based on three main elements that are used as indicators of the qualifications of a servant leader, namely: having a humble character (not inferiority), loving others, both known and unknown, and always preparing the future for the people he leads. (Raso, 2014; Wu & Zhou, 2023). Islam strongly emphasizes these three qualifications, and they are possessed not only by the leader but also by the person led. Islam views good leadership as when a leader highlights goodness and improvement in the people he leads, among others, through laughter or humble behavior because, for him, trust and responsibility will be accounted for before

Allah.

Islamic values are important to be applied in leadership because it is a process of carrying Allah's trust as a form of obedience to all His commands. (Nurhayati & Mahmudi, 2024; Supriadi & Hakim, 2024). Caring for subordinates is one of the values shown by the leader because he was chosen to help anyone in trouble, always guide when subordinates make deviations, and show the way for subordinates when they are seen as lost. God said:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ

Translation: Truly there has come an Apostle of your people, heavy with your sufferings, eager (faith and salvation) for you, merciful again Merciful towards believers. Q.S. al-Tawbah (9): 128.

The acceleration of studies felt by students without neglecting the quality and enthusiasm of working from the Postgraduate work team is maintained through work relationships built and by Islamic values not only to fellow leaders but to colleagues. At least this has given an idea of leadership performance in this institution. That is why the author considers Kofi Annan's statement inaccurate in the Human Development Report released by UNDP; assessing culture and religion has nothing to do with the obstacles a leader faces but only the desire of the leader himself to maintain his position. (Rahayu &; Benjamin, 2020). This statement exposes the reality of the failure of formal leaders. Leaders are declared successful only when seen by the people they serve, for example, because they grow to be healthy, wise, independent individuals and even servants to others.

Their professional behavior at work determines the performance of lecturers and, more importantly, their moral behavior framed by Islamic values. Employee Performance Target obtained the overall work performance value of Postgraduate lecturers, which is good, at 90.99. The service orientation aspect scored 91 or very good, and the leadership aspect scored 92 or very good. This data proves that the leadership performance of the Postgraduate work team in the implementation of academic services is very good.

This data strengthens the theory that conformity of every movement and step with educational values measures the existence of a serving leadership pattern of a leader. For servant leaders, what is important from him is the spirit as a foundation in applying the servant leadership model, especially in serving leadership. The spirit of religion drives it to create goodness and improvement, displayed through empowerment and development of the human resources he leads without being bound by the goal of obtaining self-benefit or worldly. (Salam, 2017).

In addition to direct academic services, especially those carried out through integrated work gatherings as a form of application of the servant leadership model, it is also necessary to discuss academic services indirectly through academic information system services (Siakad), which do not require a leadership model but are related to Study Program operators. That is why its success is largely determined by the ease with which students and lecturers access data and documents related to the academic service system. Given the ease of obtaining data and documents, this is one indicator of the quality of educational services to students and lecturers through the availability of personnel hardware and software in Postgraduate.

Although the teaching load is excessive and the excess teaching needs to be paid, the electricity network is sometimes disrupted, and internet capacity is limited. Still, it does not reduce persistence in work, even though sometimes you have to catch up when inputting student grades and lecturer performance reports. This cannot be done by people who do not have faith. Because leadership is closely related to achieving goals, it is considered that leadership must be in the hands of a leader of faith. Allah has expressly forbidden to appoint or make unbelievers leaders. See Q.S. Ali Imran (3) verses 28-29, and Q.S. Al Maidah (5) verse 51.

Academic services through academic information systems seem quite good, inseparable from

servant leadership applied, which is oriented to achieve superior accreditation values by working wholeheartedly for the services they perform. Betigu also, despite being burdened with teaching hours that exceed the number of credits required for lecturers in positions, namely three credits, the average lecturer in teaching positions is above 12. A leader who works bound by divine and human regulation can further push the people he leads towards a higher level of meaning and purpose by connecting members and stakeholders as well as himself. (Hudson, 2014; Farmanesh et al., 2021).

The above conditions certainly occur because of the implementation of accreditation-based servant leadership that is strengthened by spiritual values, so all are received with gratitude, with hearts that appear when receiving gifts with full willingness and sincerity, and by actions through sharing and helping each other. Giving thanks through the tongue is seen in always praising Allah verbally, like saying the phrase *thoyyibah*, while giving thanks through deeds, which is seen when making the best use of all God's favors.

Lecturers also put forward patience because one of the things required by the Qur'an is patience in trying to achieve what is needed and facing inconsistencies that tend to occur frequently. This patience demands sincerity and the ability to keep going even when the need is met. Mentions three objects of patience: patience in obeying God, refraining from His prohibitions, and patience with calamity (Adilla, 2022). The patience shown in this case is to carry out divine and human regulations in academic life towards the common goal of realizing a superior campus. However, there still needs to be more consistency in the practice of individual leaders and the people they lead because it is difficult to reach the spiritual depth to ensure the fulfillment of the inner needs of each person in carrying out their duties and obligations.

It is unique and difficult to find in the servant leadership model that is not based on spiritual values because all academic activities, including technology-based ones, are carried out as a form of servitude to God. When moral values or divine regulations do not support academic activities with such a service model, it will be misused by the operator, and this tends to damage the system because of the influence of lust as a source of online crime, especially when students are in direct contact (offline) with someone with bad moral character and filled with lust that is sometimes still found at the research location.

Self-servitude to other than God and to lust is the source of all forms of evil, iniquity, and other sins in life. (Musyafa, 2014). The ability to eradicate both, as the mother of all forms of sin and iniquity to Him, means the ability to keep away all forms of al-bala' by fighting the perpetrators of iniquity, iniquity, and sin. In addition to prayer, istighfar, and war (hard work) to achieve the future as a way or effort to prevent direct crimes that harm someone (Ruslan, 2020), Students need another way, namely the use of information and telecommunications technology. This is found in the interpretation of the verse QS Muhammad [47]:31.

$$\text{وَنَبْلُوَاْ أَخْبَارَكُمْ}$$

It translates: "And that We may also test your news."

Matters of outward activity and mental clarity are one of the objects of evil for man put forward by the Qur'an. This is understood from verse 31, Q.S. Muhammad, i.e., *wa nabluwa akhbarakum, meaning "And that We may also test your news,"* i.e., the things of your deeds. In addition to the knowledge in the preceding verses, this clause informs that Allah revealed the secrets of hypocrites so that the Prophet Muhammad knew the real situation. The passage above promises Allah will inform Muslims and the wider community about his attitude and situation. God spoke while confirming His word with an oath, being very sure that the secrets of hypocrites would not be revealed.

The urgency of information technology in preventing and overcoming the occurrence of damage and crime directly by someone who does not animate his work in academic services. That is why one of the things that are needed and urgent related to the use of information and telecommunications technology is preventive efforts in overcoming the occurrence of services that are not optimal and

fraudulent, or some actions harm students in various forms that also have an impact on families, as well as society, nation, and State.

Based on the description above, it is clear that what is needed from the application of the servant leadership model is that usually, the Postgraduate leadership element influences the people it leads, namely lecturers and students, to work according to the needs of study program accreditation without being forced to because spiritual values bind them as the basis. The weakness of the lack of funds aspect is part of the inconsistencies that occur but are not addressed by complaining but become a challenge that must be addressed with patience, gratitude, and prayer in addition to strong efforts to realize every need that has not been met to improve academic services. Every human being is a leader and will be held accountable for those he leads. Reporting, synchronizing, and coordinating are some of the keywords displayed in each leadership room as a form of regulation that motivates every provision of academic services to students and lecturers.

4. CONCLUSION

This study reveals that integrating spiritual orientation with an accreditation-based servant leadership model addresses a significant gap in academic services. The findings indicate that aligning work with spiritual values (i.e., work as worship) enhances innovative performance and accreditation outcomes. Specifically, combining spiritual orientation with servant leadership fosters self-control and positive behavior among lecturers and students, improving worship-based academic services and accreditation performance. The research identifies that effective servant leadership requires a balance between divine and human regulations to deepen the internalization of spiritual motivations in academic work. Consequently, adopting servant leadership practices emphasizing spiritual values can lead to higher accreditation and inner satisfaction. These insights are valuable for enhancing academic services and promoting innovative, spiritually-oriented practices in educational institutions.

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