

SUSTAINABILITY-ORIENTED SPIRITUAL LEADERSHIP IN RESILIENT ISLAMIC BOARDING SCHOOLS

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Abstract

This study aims to develop a resilient management model by integrating sustainability practices and spiritual leadership in the context of Islamic boarding schools. Using a qualitative approach with a multi-site study design, this research was conducted at the Nurul Jadid Paiton Islamic Boarding School in East Java, which represents different institutional characteristics, namely traditional, semi-modern, and modern boarding schools. Data were obtained through in-depth interviews with clerics, teachers, administrative staff, and senior students, supplemented by participatory observation of educational and managerial activities, as well as the pesantren's institutional and curricular aspects. Data analysis used the interactive model of Miles and Huberman, which includes three main stages, namely data reduction, data presentation, and conclusion drawing/verification. To maintain the validity of the research results, layered source triangulation was applied to make the findings more valid and reliable. The findings identify three essential components that reinforce institutional resilience: (1) spiritual leadership based on Islamic principles such as sincerity (ikhlas), consistency (istiqamah), and trustworthiness (amanah); (2) sustainability-oriented practices including economic self-reliance, curriculum innovation, and digital adaptation; and (3) the integration of spiritual and sustainability dimensions into a holistic model of resilient management. The proposed model, termed *Resilient Islamic Educational Management*, contributes both theoretically and practically. Theoretically, it enriches Islamic education management discourse by bridging contemporary management theory with Islamic spiritual traditions. Practically, it equips Islamic boarding schools' leaders with an adaptive framework to strengthen governance, autonomy, and global competitiveness. Ultimately, this study emphasizes that the sustainability of Islamic boarding schools is deeply rooted not only in organizational and economic strategies but also in value-driven spiritual leadership.

Keywords

Spiritual Leadership, Sustainability, and Resilient Management in Islamic Boarding Schools.



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INTRODUCTION

This study attempts to address this gap by examining how sustainability-oriented spiritual leadership is applied in Islamic boarding schools through a case study at the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo. Based on observations conducted within the institution, the data reveal that Nurul Jadid, as one of the largest and most influential Islamic boarding schools in East Java, has developed governance practices that integrate spiritual commitment with sustainable management strategies. Through direct observation of leadership patterns, decision-making processes, and institutional practices, this study aims to formulate a model of resilient Islamic education management grounded in the principles of sustainability and spiritual values.

Nurul Jadid Islamic Boarding School, located in Paiton Probolinggo, is one of the largest and most influential Islamic boarding schools in East Java. Based on observations conducted at the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo, which accommodates more than 10,000 students, this institution not only serves as a center for traditional Islamic education but has also evolved into a modern educational system encompassing formal schools from the elementary to university levels. The observed data indicate that Nurul Jadid has successfully adapted to the dynamics of modern times while preserving its spiritual identity. The integration of classical Islamic scholarship with modern management innovations positions Nurul Jadid as a role model for other Islamic educational institutions in Indonesia, particularly in harmonizing religious values with sustainability demands in the era of globalization.

The governance practices developed by Nurul Jadid reflect a commitment to upholding spiritual values such as sincerity, steadfastness, and trust in God, while implementing adaptive and resilient sustainable management strategies. The leadership style employed focuses not only on administrative aspects, but also on building an organizational culture that emphasizes spirituality, togetherness, and innovation in facing the challenges of the times. By examining the institutional practices, decision-making, and resource management applied, this study seeks to formulate a robust Islamic education management model. This model is expected to serve as a reference for the development of other Islamic boarding schools in Indonesia based on the principles of sustainability and spiritual values.

Previous research in the last five years has shown a correlation between spiritual leadership and the resilience of Islamic educational institutions, but with different focuses and approaches (Nanang et al. 2024) found that spiritual leadership indirectly influences organizational resilience

through the mediation of entrepreneurial innovation. However, this research is quantitative and does not touch on the dimensions of Sufism and the spiritual practices of kiai (Islamic scholars) in a qualitative manner. Furthermore, (Karim, 2025) examined the role of kiai in fostering the entrepreneurial spirit and independence of santri through spiritual exemplary behavior, but did not relate it to the broader managerial framework of Islamic boarding schools, such as governance, curriculum innovation, and digital adaptation.

The study (Mahmud, 2025) developed a spiritual leadership model oriented towards Sustainable Development Goals (SDGs) in madrasahs, but its focus was not on Islamic boarding schools and did not empirically highlight aspects of institutional resilience across sites. Meanwhile, integrated research in 2024 revealed that leadership, educational innovation, and local wisdom contribute to strengthening the reputation of Islamic boarding schools, but it still focuses on reputation outcomes and lacks exploration of spiritual values such as sincerity and steadfastness in the practice of economic and digital sustainability. The 2023/2024 research on the impact of spiritual leadership on prosocial organizational behavior (OCB) and staff performance shows a positive influence on organizational stability, but has not yet linked it to aspects of institutional resilience as a whole.

The study reveals a research gap, namely the lack of research that deeply integrates Islamic spiritual values with the practice of institutional sustainability in Islamic boarding schools within the framework of adaptive and resilient management. Therefore, the novelty of this research lies in its attempt to develop a resilient Islamic educational management model that integrates value-based spiritual leadership (ikhlas, istiqamah, amanah) with sustainability practices (economic independence, curriculum innovation, digital adaptation) through a multi-site qualitative approach in three types of Islamic boarding schools (traditional, semi-modern, and modern), resulting in a conceptual model that is more contextual, applicable, and rooted in Islamic spiritual values.

From the previous studies above, it can be generally identified that most studies focus on the relationship between spiritual leadership and certain outcomes such as innovation, individual performance, and institutional reputation. However, there is still limited research that directly links daily spiritual values such as sincerity, steadfastness, and trustworthiness with institutional sustainability practices, including economic independence, curriculum innovation, and digital adaptation within a comprehensive and robust managerial framework. In addition, previous studies tend to use a quantitative approach that emphasizes variable relationships, without exploring the

depth of meaning and spiritual practices of kiai in the daily context of Islamic boarding schools. Research using a multi-site qualitative approach involving various perspectives—from kiai, teachers, administrative staff, to santri is still very limited, even though this approach is important for understanding the process of integrating spiritual values and sustainability practices comprehensively in the institutional context of Islamic boarding schools.

This study focuses on four main aspects. First, the integration of spiritual dimensions (values and practices of kiai leadership) with operational sustainability dimensions into a holistic model called the Resilient Islamic Educational Management Model. Second, in terms of methodology, this study uses a multi-site qualitative approach with a combination of participatory observation, in-depth interviews across stakeholders, and document analysis to provide comprehensive empirical evidence at the institutional level. Third, in terms of context, this study was conducted in three types of Islamic boarding schools traditional, semi-modern, and modern which allowed for comparisons between typologies within one region. Fourth, in terms of practical outcomes, this study not only explains the relationship between spirituality and sustainability, but also produces a concrete managerial implementation framework based on Islamic spiritual values that can strengthen the economic independence, curriculum innovation, and digital strategies of Islamic boarding schools—an approach that has not been comprehensively explained in previous studies.

METHOD

This study uses a qualitative method with a case study approach at the Nurul Jadid Islamic Boarding School, Probolinggo, East Java, because this boarding school has a complex and representative institutional system in examining the integration of spiritual leadership to build the resilience of Islamic educational institutions (Creswell, 2018). Primary data were obtained through in-depth interviews, participatory observation, and internal documentation, while secondary data came from academic literature, annual reports, and pesantren policy archives. Observations were conducted over three months (March–May 2025), and interviews involved kiai, institutional leaders, senior teachers, staff, and santri. Documentation included policy archives, curricula, financial reports, and data on pesantren business units (Sugiono, 20218). Data analysis used the model (Miles & Huberman, 2014) through three stages: reduction, presentation, and conclusion drawing. Data were grouped based on the themes of spiritual leadership and sustainability practices, then presented narratively to show the relationship between the values of sincerity, steadfastness, and

trustworthiness with institutional strategies such as curriculum innovation and digital adaptation. Validity was maintained through triangulation of sources and methods.

FINDINGS AND DISCUSSION

Findings

Based on field observations, it was found that the implementation of that sustainability-oriented spiritual leadership is practiced at the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo, as a leadership model that effectively integrates Islamic spiritual values with institutional sustainability practices. In the context of resilient Islamic boarding schools, the findings indicate that spiritual leadership at Nurul Jadid serves as the main foundation for building institutional resilience and sustainability amid the ongoing modernization of Islamic education. Through observations, interviews, and documentation, this research reveals how spiritual leadership values are internalized within the institutional system of Nurul Jadid and how these values contribute to shaping the school's resilience and sustainability in facing social dynamics and modernization challenges. The leadership of the kiai functions not only as a spiritual mentor but also as a catalyst for institutional transformation toward an independent, innovative, and adaptive educational environment. The process of internalizing these values is evident through structured guidance, exemplary behavior, and the reinforcement of an organizational culture that is deeply embedded in the daily life of the Nurul Jadid community.

Table 1 explaining how the kiai and leaders of Nurul Jadid Islamic Boarding School apply spiritual values through sustainability-oriented leadership practices:

Table 1. Sustainability-Oriented Spiritual Leadership in Resilient Islamic Boarding Schools

Leadership Aspects	Sustainable Leadership Practices	Spiritual Values Applied	Impact on Islamic Boarding Schools
Visionary & Strategic	Developing a long-term vision for the Islamic boarding schools with consideration for the welfare of students, staff, and the surrounding environment	Tawakkal, Ihsan	Creating a stable and sustainable direction for the development of Islamic boarding schools
Role Model in Behavior	Kiai demonstrate Islamic morals and ethics in their daily lives	Noble character, istiqomah	Students emulate good behavior and discipline, forming positive character traits
Resource Management	Efficient use of facilities, management of zakat and waqf funds for the benefit of the pesantren	Qona'ah, Amanah	Improving the financial and social sustainability of Islamic boarding schools

Education & Development	Emphasis on religious education and sustainable life skills	Ihsan, patience	Students possess spiritual and practical competencies relevant to life
Social Awareness	Community empowerment programs and cooperation with other institutions	Rahmatan lil 'Alamin, compassion	Shaping the image of Islamic boarding schools as sustainable social institutions
Innovation & Adaptation	Encouraging modern learning methods that remain based on Islamic values	Wisdom, humility	Islamic boarding schools are able to face global challenges without abandoning spiritual values
Participatory & Collaborative	Involving teachers, staff, and students in decision-making	Deliberation, justice	Enhancing a sense of belonging and the sustainability of Islamic boarding school organizations

Source: Table 1 (based on field findings)

The table above illustrates how the kiai and leaders of the Nurul Jadid Islamic boarding school implement sustainability-oriented leadership based on Islamic spiritual values. They begin with a long-term vision that considers the welfare of students, staff, and the surrounding environment, thereby ensuring the stable development of the boarding school. In their daily lives, the clerics serve as role models of Islamic morals, shaping the character of the students through good behavior and discipline. Resources are managed efficiently, including zakat and waqf funds, emphasizing trustworthiness and contentment. Education and guidance combine religious knowledge with sustainable life skills, instilling ihsan and patience. Social awareness is manifested through community empowerment programs, reflecting rahmatan lil 'alamin. Innovation and adaptation are applied in modern learning methods that remain based on Islamic values, fostering wisdom and tawadhu. The participation of teachers, staff, and students in decision-making strengthens the culture of deliberation and justice. Overall, these practices enhance the resilience and sustainability of the Islamic boarding schools organization. Spiritual values form the foundation that guides every decision and action of leadership. Thus, Islamic boarding schools not only develop academically but also maintain moral and social integrity.

The findings of this study reveal that Islamic boarding school Nurul Jadid has successfully integrated sustainability principles into its governance structure while maintaining a strong commitment to spiritual leadership. Leadership practices demonstrated by the kiai are not only rooted in Islamic values such as sincerity (ikhlas), trustworthiness (amanah), and perseverance (istiqamah), but also aligned with modern management strategies that emphasize resilience and

sustainability. This integration allows the Islamic boarding schools to develop a governance model that ensures both spiritual growth and institutional adaptability in facing contemporary challenges.

The kiai and leaders of Nurul Jadid Islamic Boarding School successfully integrate Islamic spiritual values into sustainability-oriented leadership practices. Their leadership is deeply rooted in sincerity (*ikhlas*), steadfastness (*istiqamah*), trust in God (*tawakkul*), and moral responsibility (*amanah*). These values shape every aspect of decision-making, from curriculum design to financial management. By aligning their management practices with ethical principles, the Islamic boarding schools sustain both spiritual authenticity and operational efficiency. This approach transforms spirituality from a personal virtue into an institutional framework that governs the organization's vision, mission, and governance. As a result, Nurul Jadid demonstrates that leadership founded on Islamic spirituality can generate institutional strength capable of enduring social transformation and the pressures of globalization.

The finding shows that consultative leadership (*musyawarah*) serves as an essential mechanism for maintaining institutional sustainability and cohesion. Every significant policy—whether related to education, infrastructure, or community engagement—is deliberated collectively among administrators, teachers, and senior students. This inclusive decision-making process promotes transparency, fairness, and shared responsibility, reinforcing internal trust and organizational legitimacy. The practice reflects the Qur'anic command to decide affairs through mutual consultation (QS. Ash-Shura: 38), ensuring that decisions are spiritually guided and socially just. Through consultation, the Islamic boarding schools cultivate participatory governance that balances authority with accountability. This system empowers community members to actively contribute to institutional growth, creating a culture of collaboration that strengthens long-term sustainability.

The Nurul Jadid Islamic Boarding School integrates sustainability concepts directly into its educational framework. The curriculum combines classical Islamic scholarship with contemporary subjects, including environmental awareness, entrepreneurship, and social leadership. This integration develops students who are spiritually grounded yet intellectually agile in responding to modern challenges. The inclusion of ecological and social awareness fosters responsible citizenship and a deep sense of stewardship over the environment. Sustainable education must connect moral, social, and ecological dimensions—an approach reflected in Nurul Jadid's pedagogy. By merging sustainability with spiritual formation, the Islamic boarding schools ensure that education serves

not only the mind but also the moral and ethical development of future leaders. The emphasizes the role of *muhasabah* (self-reflection) as a unique system of internal evaluation. Periodic self-assessment, led by the kiai and administrators, ensures that every activity from teaching to resource management remains aligned with the Islamic boarding school's spiritual values. Unlike conventional evaluations focused solely on performance outcomes, *muhasabah* emphasizes sincerity of intention and moral accountability. This spiritually based reflection nurtures humility, integrity, and moral discipline across all institutional levels. Sustainability depends on integrating ethical reflection into daily practices, and serves precisely this function at Nurul Jadid. It creates an internal mechanism where personal spirituality and institutional governance reinforce each other, ensuring long-term resilience and ethical consistency.

The Nurul Jadid Islamic Boarding School's community-centered approach is a vital dimension of its sustainability strategy. Nurul Jadid maintains strong partnerships with alumni, local residents, and external organizations in fields such as environmental preservation, agriculture, and entrepreneurship. These collaborations turn the Islamic boarding schools into a hub for community empowerment and social transformation. By engaging with the broader community, the institution extends its spiritual mission beyond its physical boundaries. This outreach model aligns with the Islamic principle of *rahmatan lil 'alamin* (mercy to all creation), emphasizing that sustainability is inseparable from social welfare. The Islamic boarding schools' social involvement enhances their legitimacy, expands their support network, and ensures resilience against economic or social disruptions.

The identifies effective resource management as another pillar of institutional resilience. Guided by the principle of *qana'ah* (contentment and simplicity), Nurul Jadid manages its financial, human, and physical resources with efficiency and prudence. The use of *waqf* and *zakat* funds is strategically aligned with educational and social objectives, reflecting both economic sustainability and moral accountability. Resource optimization minimizes waste, supports equitable access, and sustains long-term operations. This practice demonstrates that financial management grounded in ethical and spiritual values produces stability without compromising integrity. This illustrates how the Islamic boarding schools' adaptive leadership model enhances its capacity to face crises and globalization. When confronted with external pressures ranging from digital transformation to public health crises the leadership combines rational planning with deep spiritual reliance on God (*tawakkul*). This dual strategy maintains operational stability while fostering inner resilience among

students and staff. The Islamic boarding schools' leaders conduct regular assessments, feedback sessions, and reforms to anticipate emerging challenges. Such adaptive governance, transformational leadership, aligns spiritual vision with organizational flexibility. This fusion of moral purpose and innovation enables the Islamic boarding schools to thrive amid rapid socio-economic change without losing their identity or integrity.

The broader theoretical significance of Nurul Jadid's management model as a prototype of *Sustainability-Oriented Spiritual Leadership*. This model connects three interdependent pillars: spiritual leadership, sustainable management, and institutional resilience. At its core, leadership generates vision and ethical direction; management operationalizes these values into systems and strategies; and resilience ensures the institution's continuity under dynamic conditions. This triadic framework not only strengthens Islamic boarding schools' governance but also contributes to global academic discourse on faith-based sustainable management. It illustrates that spirituality and sustainability are not opposing forces but mutually reinforcing dimensions of effective leadership. Ultimately, Nurul Jadid exemplifies how Islamic education can merge timeless values with contemporary relevance, offering a model of resilience for faith-based institutions worldwide.

DISCUSSION

Resilient and sustainability-oriented spiritual leadership at the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo, represents an integrated model that unites spiritual values with sustainable management practices. The kiai and school leaders apply Islamic ethics such as sincerity (ikhlas), consistency (istiqamah), and simplicity (zuhud) as guiding principles in managing educational activities, creating a moral ecosystem that fosters institutional trust, social harmony, and character building. This approach strengthens institutional resilience through adaptive management, curriculum innovation, digital literacy, and community empowerment. By blending sustainability with faith-based leadership, Nurul Jadid successfully maintains its spiritual identity while responding effectively to globalization and social transformation, allowing the Islamic boarding school to preserve its traditions and thrive amid educational and technological changes. This study will discuss two main aspects:

1. The Kiai and Leaders of Islamic Boarding Schools Nurul Jadid Implement Spiritual Values Through Sustainability-Oriented Leadership Practices.

The Nurul Jadid Islamic Boarding School in Paiton, Probolinggo, recognized as one of the largest and most influential Islamic boarding schools in East Java, with over 1,000 students, offers educational programs from primary to higher education levels. Based on field findings, the leadership at Nurul Jadid emphasizes the integration of spiritual values such as sincerity (*ikhlas*), trustworthiness (*amanah*), and perseverance (*sabr*) with sustainable management practices, enabling the institution to preserve its religious identity while adapting to modern challenges (Azra, 2019). These spiritual values are instilled through student mentoring and the exemplary conduct of the kiai, serving as the moral foundation for institutional policies and managerial decisions. Meanwhile, sustainability is implemented through the effective management of human and financial resources, environmental care, and curriculum innovation, ensuring institutional resilience amid social change and globalization. This combination demonstrates that spiritually grounded leadership can form the basis of effective and sustainable management in Islamic educational institutions (Azra, 2019).

At Islamic boarding schools, Nurul Jadid, spiritual values such as *ikhlas* (sincerity), *istiqamah* (steadfastness), *tawakkul* (trust in God), and *qana'ah* (contentment and simplicity) are consistently applied in leadership and institutional governance. The kiai and administrators emphasize that every policy and managerial decision must be grounded in sincere intentions for the benefit of the community and the students' education, carried out with perseverance even in the face of internal and external challenges, and accompanied by *tawakkul*, entrusting the ultimate outcome to God's will (Dhofier, 2011).

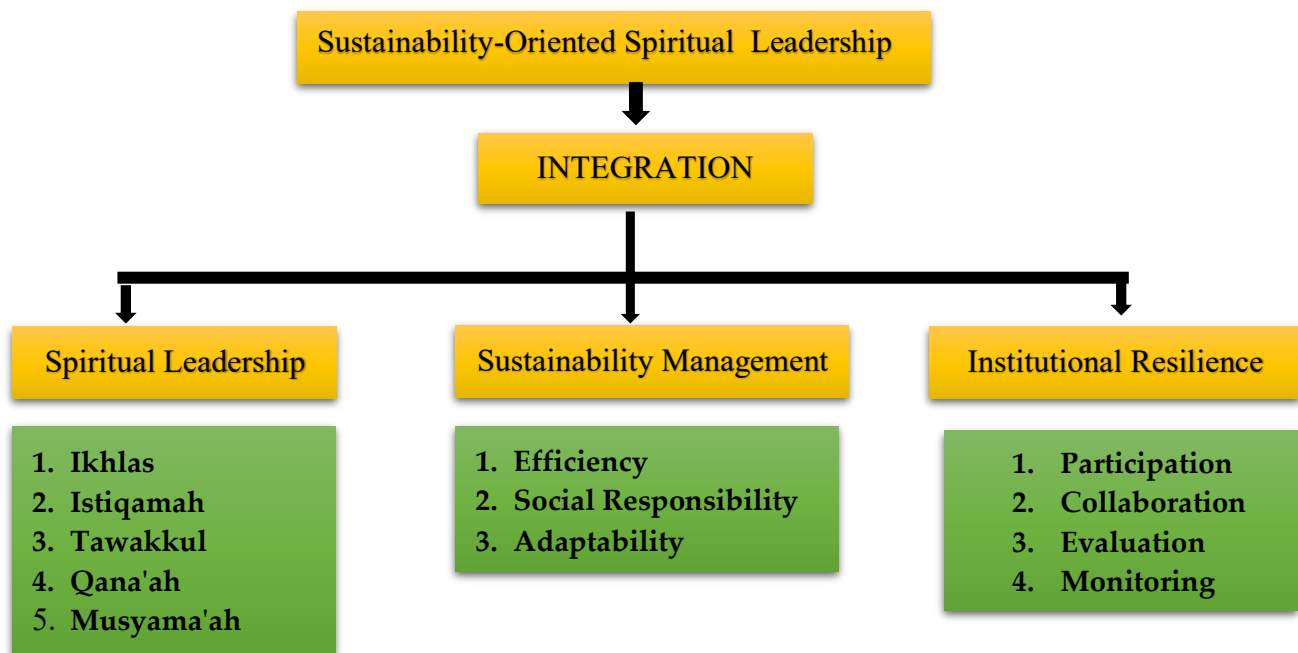
These spiritual values guide the daily actions of both leaders and staff. The kiai and administrators make decisions based on sincerity and the welfare of the students rather than personal gain. They remain steadfast in running educational programs and managing resources, even under pressure or unforeseen circumstances (Syafi'i, 2021). Trust in God (*tawakkul*) is a core aspect of this approach, creating a balance between careful planning and spiritual reliance that strengthens institutional resilience. The kiai and leadership of Nurul Jadid also implement consultative deliberation as part of their spiritual leadership. Every strategic decision, such as building new facilities or introducing educational programs, is discussed collectively with administrators, teachers, and sometimes senior students. This process not only strengthens the

legitimacy of the decisions but also fosters a participatory culture that supports institutional sustainability (Zarkazyi, 2019).

In terms of education, Nurul Jadid Islamic Boarding School integrates spiritual values into its curriculum and all learning activities. Students not only study classical religious knowledge, but also receive environmental education, entrepreneurial skills, and social competencies. This approach shapes a generation that understands the importance of social and environmental sustainability, while instilling strong moral values through the example and guidance of the kiai. The integration of spiritual and sustainability-based education creates harmony between religious knowledge, social awareness, and ecological responsibility, in line with the idea (Tilbury, 2011) that sustainable education must foster critical awareness, ethical values, and practical skills in society.

Spiritual-Based Supervision and Guidance-Spiritual leadership at Nurul Jadid is also manifested through regular supervision and guidance. The kiai conducts *muhasabah* (self-reflection) periodically, while also guiding administrators and students so that all managerial and operational activities are always related to spiritual values. This practice ensures that the principle of sustainability is not just a formal procedure, but becomes part of the culture, ethics, and identity of the pesantren. This approach supports the formation of discipline, noble character, and comprehensive social responsibility, in line with the thinking (Walker Salt, 2012) that effective sustainability requires the integration of ethical values and practical practices in the daily life of the institution.

Based on the framework developed by Fry on Spiritual Leadership, the clerics and leaders of Nurul Jadid Islamic Boarding School implement spiritual values through leadership practices oriented towards sustainability. These values are not only embodied in moral guidance but also integrated into the Islamic boarding schools' adaptive management system. Thus, spiritual leadership becomes the driving force behind the emergence of institutional resilience that is capable of facing globalization. This confirms that spirituality and sustainable management are interrelated in strengthening the resilience of pesantren, as follows :

Figure 1. Sustainability-Oriented Spiritual Leadership in Pesantren**Diagram Description :**

- 1) Sustainability-Oriented Spiritual Leadership is a key concept that emphasizes the integration of spiritual values and sustainability principles in pesantren governance.
- 2) This integration serves as a bridge connecting spiritual values with sustainable management and institutional resilience.
- 3) Spiritual Leadership encompasses core values such as sincerity, steadfastness, trust in God, contentment, and mutual consultation, which form the moral and spiritual foundation of leadership.
- 4) Sustainability Management emphasizes efficiency, social responsibility, and the ability to adapt to environmental and social changes.
- 5) Institutional Resilience focuses on the ability of institutions to survive and thrive through active participation, collaboration, evaluation, and continuous monitoring.

From the explanation of the image above, the concept of Sustainability-Oriented Spiritual Leadership in the context of Islamic boarding schools refers to the application of spiritual leadership that focuses on the sustainability of Islamic education, integrating spiritual dimensions, sustainable management, and institutional resilience. According to Fry (2003), spiritual leadership emphasizes the creation of higher meaning and purpose, guiding members of the organization with values such as sincerity, steadfastness, trust in God, contentment, and mutual respect. The integration of

spiritual leadership with management practices and institutional resilience is crucial for the leadership to have an optimal impact, including the application of the principles of efficiency, social responsibility, adaptability, participation, collaboration, and continuous evaluation and monitoring. This approach emphasizes that spiritual leadership does not stand alone, but must be aligned with management strategies and institutional capacity building to ensure that Islamic boarding schools are able to survive and thrive amid internal and external challenges.

The Nurul Jadid Islamic boarding school emphasizes the importance of collaboration with the community as an integral part of sustainability-oriented leadership. Community programs such as entrepreneurship training, environmental conservation, and agricultural development are carried out with the involvement of local residents (Syafi'i, 2021). This approach not only increases community involvement but also creates a sustainable social impact, in line with Islamic spiritual values that emphasize social responsibility. This spiritually-based leadership shows that educational management in Islamic boarding schools does not only focus on internal institutions, but also on real contributions to community welfare, reflecting the principles of justice and social concern commanded in Islam (Azra, 2019).

Operationalization of Spiritual Values in Leadership and Sustainable Management, the leadership model at Nurul Jadid Islamic Boarding School shows how spiritual values—such as *ikhlas* (sincerity), *istiqamah* (steadfastness), *tawakkul* (surrender to Allah), contentment (simplicity and gratitude), and consultation—can be operationalized in sustainability-oriented management practices. These values not only serve as moral guidance for students and staff but also as an effective strategy for building an Islamic boarding school that is resilient, adaptive, and relevant in the face of globalization. This approach affirms that spiritual leadership can unite ethical, social, and managerial dimensions into a cohesive model, while ensuring the long-term sustainability and stability of the institution.

2. The Management Model of Nurul Jadid Islamic Boarding School Promotes Institutional Resilience in Facing the Challenges of Globalization and Ever-Evolving Social Dynamics.

The Nurul Jadid Islamic boarding school has developed a management model that emphasizes institutional resilience as a key principle. Resilience here refers to the boarding school's ability to maintain operational continuity, preserve its educational and religious identity, and adapt effectively to social, technological, and economic changes. This model integrates spiritual values with practical management strategies, enabling the institution to face internal challenges and

external pressures resulting from globalization (Walker & Salt, 2012). Institutional resilience is the core principle of Nurul Jadid Islamic Boarding School's management. Resilience means that the Islamic boarding schools are able to maintain operational continuity, preserve their Islamic educational identity, and remain adaptive in the face of social, technological, and economic changes. This shows that the Islamic boarding schools do not only focus on internal activities, but also prepare themselves to face external challenges, including globalization and modern social dynamics.

A key factor in resilience is effective resource management, including human, financial, and facility resources. The Islamic boarding schools implement resource optimization based on the principle of *qana'ah*, or contentment and simplicity, to avoid waste and increase efficiency. This strategy enables Nurul Jadid to remain financially sustainable and socially responsible, while continuing to improve the quality of education (Rahardjo, 2020). Nurul Jadid manages resources effectively human, financial, and facilities based on the principle of *qana'ah* (modesty and contentment). With this strategy, the Islamic boarding schools avoid waste, improve efficiency, and remain financially and socially sustainable. This approach emphasizes that good resource management is the foundation of institutional resilience.

The curriculum at Nurul Jadid is designed to balance classical religious education with contemporary knowledge, including environmental education, entrepreneurship, and social skills. This adaptive approach ensures that graduates are not only rooted in spiritual and moral values but also prepared to face the challenges of global society (Tilbury, 2011). Emphasizes that sustainable education must integrate moral, social, and ecological dimensions, which are reflected in the design of the Nurul Jadid program.

The resilience of Islamic boarding schools is strengthened through flexible and participatory leadership. Strategic decisions, ranging from curriculum changes to facility development, are discussed collectively with administrators, teachers, and senior students. This participatory governance increases the legitimacy of decisions, strengthens institutional cohesion, and facilitates rapid adaptation to social change (Zarkasyi, 2018). The importance of participatory leadership at Nurul Jadid. Strategic decisions are discussed with administrators, teachers, and senior students through deliberation (*shura*), increasing legitimacy and institutional cohesion. Participatory leadership also strengthens rapid adaptation to social changes and external challenges, while affirming Islamic spiritual values in management practices.

Nurul Jadid actively collaborates with the surrounding community, alumni, and external stakeholders. Collaborative programs in agriculture, environmental conservation, and entrepreneurship strengthen social relationships while providing additional support for Islamic boarding schools. This community-based resilience approach ensures that the Islamic boarding schools remain embedded in a social network that acts as a buffer against social and economic uncertainty (Azra, 2019). Collaboration with the community, alumni, and external stakeholders strengthens community-based resilience. Programs such as agriculture, conservation, and entrepreneurship not only build social relationships but also provide additional resources and social support.

Based on the Sustainability-Oriented Spiritual Leadership framework described by G. Avolio and B. Bass (2004) in transformational leadership theory, the Nurul Jadid Islamic Boarding School management model promotes institutional resilience in the face of globalization and evolving social dynamics. Transformational leadership focused on spiritual values is applied to shape a vision, ethics, and sustainable management practices. This approach ensures that the Islamic boarding schools are able to adapt to external changes while maintaining the moral and cultural integrity of education.

Figure 2. School Management Model

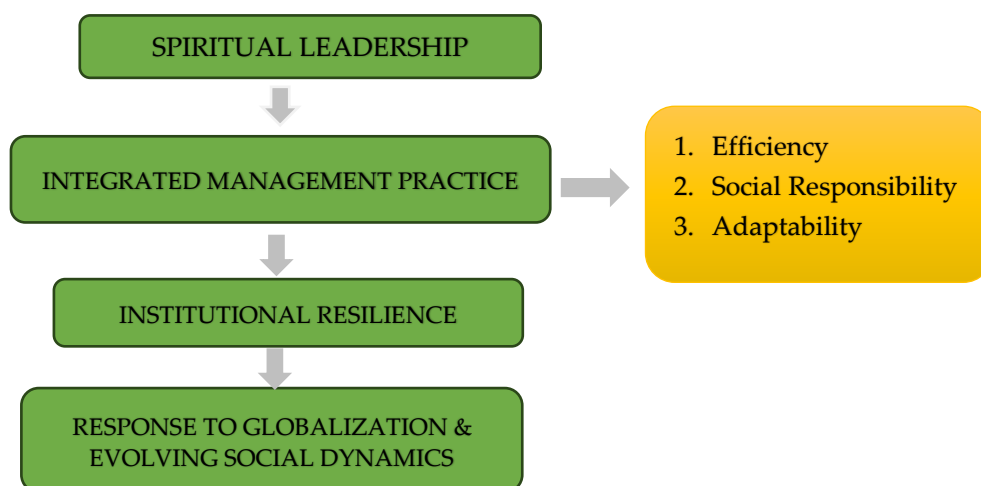


Diagram Description:

- 1) Spiritual Leadership is the foundation that shapes values, ethics, and vision within an organization. Spiritual leaders instill a higher meaning and purpose in life to members of the organization so that they have moral and spiritual awareness in their work.

- 2) Integrated Management Practices reflect the application of managerial principles that combine spiritual values with work efficiency. At this stage, the organization balances productivity, social responsibility, and the ability to adapt to environmental changes.
- 3) Institutional Resilience is the result of implementing spiritually-based integrated management. This resilience includes the organization's ability to survive, grow, and transform continuously in the face of internal and external pressures.
- 4) Response to Globalization and Social Dynamics is the ultimate goal of this system, where institutions are able to respond to global, social, and cultural changes while maintaining their spiritual values and institutional sustainability.

The above explanation refers to the concept of Sustainability-Oriented Spiritual Leadership described by G. Avolio and B. Bass (2004) in their theory of transformational leadership, which is linked to sustainable management practices. The Spiritual Leadership box is at the top as the driver of values and ethics, forming the moral foundation and vision for the entire organization. The Integrated Management Practices box connects spiritual leadership with the application of sustainable management, ensuring that these values are translated into strategies and operational processes. The Institutional Resilience box is in the middle, receiving influence from leadership and management to build institutional resilience. The flow of arrows shows that leadership and management practices directly influence institutional resilience. The tangible impact of this structure is evident in the Islamic boarding schools' ability to cope with globalization and social dynamics, resulting in an adaptive, sustainable organization that remains grounded in spiritual values.

This institution combines practical crisis management with spiritual guidance. When facing unexpected challenges, such as pandemics or natural disasters, leaders implement contingency planning while emphasizing *tawakkul* (surrender to God). This dual approach balances careful planning with spiritual dependence, thereby strengthening operational stability and moral peace for students and staff (Syafii, 2021). Nurul Jadid implements a monitoring and evaluation system for its programs, resources, and educational outcomes. Feedback mechanisms and periodic assessments enable the Islamic boarding schools to continuously improve their operations and anticipate future challenges. By embedding evaluation in daily management, the institution ensures long-term adaptability while remaining consistent with its spiritual values. (Bush, 2011) Institutional resilience at Nurul Jadid stems from the integration of spiritual leadership, adaptive governance, and sustainable practices. This model demonstrates that spiritual values are not merely moral guidance

but also a managerial strategy that keeps Islamic boarding schools relevant, adaptive, and resilient in the face of global challenges.

The Nurul Jadid Islamic boarding school management model shows that institutional resilience comes from integrating spiritual leadership, adaptive governance, and sustainable practices. By operationalizing spiritual values in daily management and strategic planning, the boarding school maintains its educational mission and social relevance. This model provides important insights for other Islamic educational institutions seeking to balance tradition, innovation, and resilience in the era of globalization.

CONCLUSION

The Islamic boarding school Nurul Jadid exemplifies how integrating spiritual values into leadership and institutional management supports sustainable education. Core values such as sincerity (ikhlas), steadfastness (istiqamah), trust in God (tawakkul), simplicity and contentment (qana'ah), and consultative deliberation (musyawarah) are embedded in daily practices, influencing decision-making, resource management, curriculum design, and community engagement. This integration strengthens students' moral and spiritual growth while enhancing institutional resilience, inclusivity, and sustainability. Through spiritually-based leadership, ethical, social, and managerial dimensions converge into a cohesive framework that enables the institution to remain stable and adaptable amid globalization and modern educational challenges. By embedding sustainability within both the curriculum and organizational culture, Nurul Jadid fosters moral, social, and environmental awareness, creating a resilient and future-oriented Islamic educational model that harmonizes tradition with contemporary demands.

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