

## Spiritual Well-Being as a Predictor of Muslim Teachers' Performance in Indonesia: Educational Implications

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### Abstract

Spiritual well-being serves not only as a foundation for inner peace but also plays a crucial role in enhancing teacher performance. This quantitative study aims to empirically examine the predictive role of spiritual well-being on the performance of Muslim teachers in Indonesia using Structural Equation Modeling (SEM). Data were collected from 606 Muslim teachers, and psychometric analysis confirmed the validity and reliability of the instruments. The SEM results demonstrated that spiritual well-being significantly predicts teacher performance ( $p\text{-value} = 0.030 < \alpha 0.050$ ), with the measurement model meeting all fit criteria. These findings enrich the field of educational psychology by highlighting the interconnection between spiritual and professional dimensions. Practically, the study suggests that education policies and teacher training programs should incorporate spiritual well-being as part of a holistic approach to professional development. Furthermore, the integration of spiritual dimensions may foster higher motivation, emotional resilience, and ethical commitment among teachers, which are vital for sustaining educational quality. For broader visibility, this research underscores the importance of addressing spiritual aspects in educational settings, particularly within Indonesia's cultural and religious context, thereby contributing to a more balanced and humanistic model of teacher performance.

**Keywords:** Spiritual Well-Being, Teacher Performance, SEM Analysis, Educational Psychology, Holistic Education, Muslim Teachers

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### INTRODUCTION

The relationship between spiritual well-being and professional performance has attracted increasing attention in educational research, particularly in religiously diverse contexts such as Indonesia. Recent data reveals serious challenges faced by Indonesian Muslim teachers. The 2021 Teacher Competency Assessment by the Ministry of Education showed that 67% of teachers fall below minimum competency standards, while a PGRI (2022) survey found 72% of teachers experience burnout due to administrative burdens and ever-changing curriculum demands. Recent findings by Thesia et al. (2024) emphasize that ethical violations among teachers can significantly undermine their professional integrity and effectiveness in the learning process. The study reveals that breaches of professional ethics not only diminish public trust but also negatively impact students' moral development and academic engagement. As the country with the world's largest

Muslim population, Indonesia has unique characteristics where a PPIM (2022) survey found that 89% of teachers consider spiritual development more important than technical training, yet ironically 68% admit they have never been assessed in this area. As the world's largest Muslim-majority country, Indonesia presents a unique setting to examine how Islamic spiritual values translate into measurable test outcomes.

Previous research has established the importance of spirituality in workplace satisfaction (Karakas, 2010) and resilience (Pargament, 2013), yet limited empirical research exists on its predictive power for teacher performance, particularly when measured through robust psychometric tools. This study addresses two critical gaps in the literature. First, while teacher performance metrics often focus on pedagogical skills (Stronge, 2018) and student achievement (Hattie, 2009), the role of intrinsic spiritual factors remains underexplored. Second, while Indonesian policy emphasizes “holistic teacher competence” (Ministry of Education Regulation No. 16/2007), operational frameworks rarely integrate spiritual metrics. Education in Indonesia as a Muslim-majority country cannot be separated from religious and spiritual values (Hefni, 2020). Teachers, as the frontline in shaping the nation's generation, are expected to excel not only in pedagogical competence but also to possess strong moral and spiritual integrity. However, the role of spiritual well-being in improving teacher performance remains underexplored, particularly from an Islamic teaching perspective. This study aims to fill this gap by analyzing the influence of spiritual well-being on the professional performance of Muslim teachers in Indonesia.

This study specifically addresses the critical question of to what extent spiritual dimensions - particularly resilience through patience (*sabar*) and intrinsic motivation through sincerity (*ikhlas*) - can predict the performance of Muslim teachers within the pressures of Indonesia's educational context. Spiritual well-being, defined as a sense of peace and life purpose derived from religious beliefs, has been proven to correlate with various positive outcomes in the workplace such as job satisfaction and stress resilience (Koenig, 2012). For Muslim teachers, spirituality is not merely a personal attribute but the foundation of their identity and professional ethos. Islamic concepts such as *ikhlas* (sincerity) and *tawakkul* (reliance on God), for example, can serve as intrinsic motivators that drive teachers to perform their duties with high dedication (Abu-Raiya & Pargament, 2015). Unfortunately, empirical research on this relationship in the context of Indonesian education remains limited.

The Indonesian education system emphasizes holistic teacher development, as reflected in the Ministry of National Education Regulation No. 16/2007 on Teacher Competency Standards, which highlights the importance of personality and spiritual competencies. However, its concrete implementation in teacher performance assessment frameworks remains weak. This study seeks to bridge this gap by providing empirical evidence of how spiritual well-being contributes to learning outcomes such as classroom management, student engagement, and professional commitment (Rahman & Shah, 2021). Globally, the relationship between spirituality and professional performance has been studied in various fields such as healthcare and corporate sectors. Studies show that individuals with high levels of spiritual well-being tend to be more resilient, creative, and ethical in their work (Karakas, 2010). In the context of education, teachers who find spiritual meaning in their work are better equipped to handle the emotional demands of their profession (Pargament, 2013). However, these findings have not been adequately tested in Indonesia, which has unique cultural and Islamic religiosity characteristics.

While the notion of spirituality may seem abstract, recent psychological frameworks have clarified its relevance to human functioning and organizational behavior. Spiritual well-being, as conceptualized by Ellison (1983), encompasses two interrelated dimensions: religious well-being, referring to one's relationship with God or a higher power, and existential well-being, referring to one's sense of purpose, meaning, and life satisfaction. In the context of teaching, both dimensions intersect: teachers who view their profession as a form of service or devotion experience deeper engagement and fulfillment. This sense of calling aligns with Emmons' (1999) theory of “ultimate concerns,” which proposes that spirituality organizes human motives and priorities, shaping

ethical and purposeful behavior. Thus, spiritual well-being may not only serve as a personal strength but also a moral compass in navigating professional challenges.

From an Islamic psychological perspective, spiritual well-being is embedded in concepts such as iman (faith), ikhlas (sincerity), sabr (patience), and tawakkul (trust in God). These values guide behavior, sustain resilience, and provide an internal locus of stability amid uncertainty (Abu-Raiya & Pargament, 2015). Muslim teachers who integrate these values into their work are less likely to experience moral fatigue or burnout because their motivation transcends external rewards. Instead, their work is perceived as ibadah (worship), which nurtures intrinsic satisfaction and perseverance. This aligns with Rahman and Shah (2021), who observed that spiritual well-being promotes professional commitment by fostering a sense of sacred responsibility toward students and society.

Furthermore, spirituality functions as a psychological buffer that enhances emotional regulation. Teachers face constant emotional labor balancing empathy with authority, enthusiasm with exhaustion. Studies show that individuals with high spiritual well-being demonstrate better coping strategies and emotional balance (Koenig, 2012; Pargament, 2013). They interpret stress not as punishment but as an opportunity for growth, reflecting the Islamic concept of ujian (divine test). This reframing process supports positive affect and resilience, leading to more consistent classroom performance and healthier professional relationships.

Internationally, the relationship between spirituality and job performance has been examined in diverse sectors. In healthcare, for example, Kinjerski and Skrypnek (2006) found that nurses with higher spiritual well-being reported greater compassion satisfaction and lower burnout. Similarly, in corporate environments, workplace spirituality has been linked with creativity, ethical behavior, and organizational commitment (Karakas, 2010; Milliman et al., 2003). These findings indicate that spiritual well-being nourishes dimensions of the self that are vital for sustainable performance — meaning, purpose, and moral clarity. Applying this to the educational context, teachers who derive meaning from their profession may show higher perseverance and innovation in teaching practices.

In Indonesia, the interplay between spirituality and professional ethics is particularly salient. The national education philosophy, grounded in Pancasila, positions belief in God (Ketuhanan Yang Maha Esa) as its first principle, highlighting the integration of spiritual and moral dimensions in public life. However, policy implementation often remains fragmented. While the Ministry of Education Regulation No. 16/2007 articulates holistic teacher competencies including spiritual and moral domains most assessments still focus on cognitive and technical indicators. This dissonance between policy and practice underscores the urgency of empirical studies like the present one, which quantify how spiritual well-being concretely predicts performance outcomes. By providing such evidence, research can guide policymakers in designing evaluation systems that recognize inner qualities as legitimate contributors to professional excellence.

Moreover, the sociocultural context of Indonesian teachers deserves attention. The majority of teachers work in public or religious schools where community expectations are shaped by Islamic norms. PPIM's (2022) survey, showing that 89% of teachers value spiritual development above technical training, reflects this cultural orientation. However, the finding that 68% have never been formally assessed for spiritual competencies reveals a systemic gap. Integrating spiritual well-being into teacher development frameworks could help bridge this divide by promoting a more human-centered and culturally responsive model of professional evaluation.

At the same time, spiritual well-being should not be seen as a substitute for technical skill or professional accountability. Instead, it complements them by fostering ethical sensitivity, compassion, and perseverance. According to Steger (2017), meaning and purpose at work enhance intrinsic motivation, which in turn predicts persistence and creativity two essential attributes for effective teaching. Teachers with strong spiritual orientation are also more likely to adopt reflective practices and continuous learning, driven by a sense of responsibility to serve their students holistically.

Critically, fostering spiritual well-being requires institutional support. Schools and training institutions can cultivate environments that encourage reflection, moral dialogue, and emotional connection. Activities such as guided reflection sessions, interfaith discussions, or mentorship programs can help teachers align personal values with professional duties. Zohar and Marshall (2004) emphasized that “spiritual capital” the wealth of values, vision, and faith within an organization enhances both individual fulfillment and institutional integrity. Hence, integrating spiritual dimensions into teacher development is not only a matter of individual well-being but also of educational quality and ethical leadership.

Finally, it is important to recognize the methodological and ethical considerations in studying spirituality. Researchers must employ validated instruments and respect pluralism, ensuring that “spiritual well-being” is not conflated with religiosity alone. In Indonesia’s diverse religious landscape, an inclusive definition emphasizing meaning, purpose, and inner peace allows for both Muslim and non-Muslim teachers to engage authentically. Using Structural Equation Modeling (SEM) enables a rigorous analysis of how spiritual well-being influences performance, both directly and indirectly through mediators like psychological well-being and job satisfaction. Such an approach not only strengthens empirical validity but also deepens our understanding of the psychological mechanisms through which spirituality enhances human functioning.

In conclusion, the relationship between spiritual well-being and teacher performance is more than a statistical association; it reflects a profound intersection between inner life and professional vocation. In Indonesia, where education is inherently moral and communal, nurturing teachers’ spiritual well-being may yield transformative outcomes more resilient educators, more humane classrooms, and ultimately, more ethical and compassionate generations of students. Thus, recognizing spirituality as an integral dimension of professional competence affirms that teaching is not merely a technical endeavor but a deeply moral and spiritual calling.

## **Literature Review**

Spiritual well-being is increasingly recognized as a meaningful domain of human functioning that intersects with psychological, social, and professional life. Rather than being confined to doctrinal belief or ritual practice, spiritual well-being is often described as the subjective sense of connectedness to something larger than oneself, a source of meaning, purpose, and inner coherence that sustains people through challenge and routine alike (Emmons, 1999). In educational settings, this inward domain can shape how teachers relate to their work, manage stress, and enact values in the classroom; thus, spiritual well-being holds promise as a predictor of professional performance.

Early conceptual and measurement work laid the groundwork for empirical attention to spirituality. Paloutzian and Ellison’s development of instruments to assess spiritual well-being emphasized both existential meaning and relational aspects of spirituality, offering researchers tools to quantify a construct that had often been treated qualitatively (Paloutzian & Ellison, 1982). Such psychometric progress made it possible to integrate spirituality into broader models of well-being and job functioning. Pargament’s work further theorized the role of religious and spiritual resources in coping, proposing that the ways people draw on sacred meanings influence their emotional regulation and problem-solving capacities (Pargament, 2013). This theoretical link between spiritual resources and adaptive coping opens a plausible pathway to enhanced job performance: teachers who possess resilient spiritual frameworks may navigate classroom stressors with greater equanimity and moral clarity.

Empirical studies across organizational and educational domains have supported associations between workplace spirituality and positive work attitudes. Milliman et al. (2003) found that elements commonly associated with workplace spirituality a sense of meaning, community, and alignment between personal and organizational values correlated with job satisfaction, organizational commitment, and reduced turnover intentions. Though not identical to spiritual well-being measured at the individual level, these occupational studies suggest that spiritual dimensions are relevant to how people experience work and perform within

organizations. Translating these findings to education, teachers whose spiritual well-being fosters a sense of vocation and ethical commitment are likely to exhibit behaviors associated with effective teaching: sustained engagement, preparation, relational warmth, and persistence in the face of challenges.

At the individual psychological level, research has linked spiritual well-being to components that undergird performance: emotional regulation, resilience, and prosocial motivation. Emmons (1999) argued that spirituality organizes ultimate concerns and motives shaping priorities and self-regulatory processes which in turn influence behavior. Teachers with coherent spiritual meaning systems may appraise stressors differently, mobilize adaptive coping strategies, and maintain a prosocial orientation toward students. Koenig's comprehensive reviews of religion, spirituality, and health also indicate consistent associations between spiritual resources and mental health outcomes lower depression, greater optimism, and better coping factors that translate indirectly into more stable and sustained professional functioning (Koenig, 2012).

The classroom is a relational microcosm where personal resources play out as observable performance. Studies focusing on educators suggest that teachers' inner resources meaning, purpose, and ethical commitment shape pedagogical choices, classroom climate, and student engagement. When spiritual well-being is present, teachers may draw on their values to persevere through systemic constraints, model prosocial behavior, and prioritize student holistic development beyond merely cognitive outcomes. This aligns with the concept of "teacher vocation" in the literature, where intrinsic calling and meaning predict dedication and the discretionary effort that often distinguishes competent from exceptional teaching.

Spiritual well-being is expressed and nurtured differently across cultural and religious settings, which affects how it interacts with professional life. In majority-Muslim societies like Indonesia, spiritual meanings and communal religious practices may provide both social support and normative frameworks that bolster teachers' professional identities. Islamic conceptions of service, stewardship, and moral education can strengthen the alignment between personal spirituality and professional duties, thereby amplifying the positive spillover from spiritual well-being to teacher performance. At the same time, institutional cultures that marginalize or instrumentalize spirituality risk undermining authentic expressions of meaning, suggesting that organizational sensitivity is important when translating spiritual assets into performance gains.

Mechanistically, the relationship between spiritual well-being and performance can be framed through several mediating processes. First, psychological resilience: spiritual beliefs often foster a longer-term perspective and acceptance, reducing the disruptive impact of day-to-day stressors. Second, moral motivation: spiritual clarity about values supports ethical decision-making and consistent behavior. Third, relational capital: spiritual well-being frequently correlates with empathy and prosociality, enhancing teacher-student rapport and collaborative engagement with colleagues. Structural Equation Modeling (SEM) and related multivariate techniques are particularly suited to test such mediated pathways allowing researchers to separate direct effects from those operating via psychological states or organizational climate.

Critically, the literature also emphasizes measurement nuance and ethical considerations. Spiritual well-being is multidimensional and culturally inflected; researchers must avoid conflating personal faith with job outcomes in ways that presuppose a single "correct" spiritual stance. Instruments must be validated for the population under study, and interpretation should respect the pluralistic values of educational communities. Moreover, workplace or policy interventions inspired by this literature should aim to support teachers' holistic well-being rather than impose religious conformity; spiritual support in professional development might better take the form of reflection, meaning-making activities, and value coherence rather than doctrinal instruction.

In sum, converging theoretical, psychometric, and empirical work suggests a credible and multifaceted link between spiritual well-being and professional performance. Spiritual resources—by enhancing resilience, meaning, and prosocial motivation appear to support the sustained, value-grounded practice that characterizes effective teaching. Contemporary research, particularly in

culturally specific contexts such as Indonesia, benefits from rigorous methodologies (e.g., SEM) and culturally adapted measures to unpack how spiritual well-being operates within educational systems. Future studies that combine longitudinal designs, qualitative nuance, and culturally sensitive metrics will sharpen our understanding of how spiritual and professional domains can be integrated ethically to support teacher development and student learning.

The concept of spiritual well-being in Islam has deep roots in classical Islamic thought. Al-Ghazali (2011) in his magnum opus *Ihya' Ulum al-Din* explains that spiritual well-being is not merely about achieving inner peace, but rather a state of harmony encompassing both vertical relationship with God (*hablum minallah*) and horizontal relationships with fellow humans (*hablum minannas*). This holistic understanding finds strong relevance in modern educational contexts, particularly in the teaching profession. Contemporary research by Kamri et al. (2023) reveals the interesting finding that Muslim teachers who achieve *ma'rifatullah* (profound knowledge of God) demonstrate 40% higher emotional resilience in facing daily work pressures. These empirical findings align with the concept of *tazkiyatun nafs* (soul purification) which has long been the foundation of teacher professional development in Islamic tradition, as discussed by Quthb (2002).

The novelty of this research lies in its integration of Islamic spiritual *maqam* (stations) concepts with the Job Demands-Resources (JD-R) theory framework. Within this developed framework, spirituality functions as a unique resource that not only reduces job strain through the mechanism of *tawakkal* (trust in God), but also enhances job crafting through the concept of *amanah* (professional trustworthiness) as a vocational calling. The Job Demands-Resources (JD-R) theory developed by Bakker and Demerouti (2017) finds interesting applications when connected to teachers' spiritual well-being. According to this theoretical framework, spiritual well-being serves dual functions: as a personal resource that moderates stress through positive religious coping mechanisms (Pargament, 2013), and as a source of meaningful work that enhances work engagement (Steger et al., 2012). Empirical evidence strongly supports this relationship. A five-year longitudinal study at 15 Islamic boarding schools in East Java (Wahyudi et al., 2022) proved that teachers with high spirituality scores experienced 35% fewer burnout symptoms. More recently, a meta-analysis of 72 studies across 21 Muslim countries (Al-Hidabi et al., 2023) showed significant correlation ( $r = 0.42$ ) between daily spiritual practices and teaching creativity, with emotional intelligence mediating 58% of this effect (Mohd-Any et al., 2021). Uniquely in the Indonesian context, teachers who regularly perform *tahajjud* prayers showed three times higher patience levels when dealing with problematic students (Nurhidayat, 2023).

Efforts to integrate spiritual values into teacher evaluation systems are beginning to show promising results. The innovative "RUBRIC IHSAN" developed at religious public schools in Jakarta (Fathoni, 2023) successfully measures spiritual aspects such as sincerity (*ikhlas*), patience (*sabar*), and humility (*tawadhu'*) through teaching behavior observation, with 89% of teachers reporting increased job satisfaction. However, implementation challenges remain, including resistance to "over-religionization" (Azra, 2019) and the lack of standardized spiritual measurement tools (Hill & Pargament, 2018).

This study's conceptual framework integrates JD-R theory with the Islamic concept of *kafa'ah* (competency), operationalizing the latent variable of spiritual well-being through: (1) frequency of self-reflection (*muhasabah*), (2) level of acceptance of divine decree (*qadha'*), and (3) consistency of Islamic values in pedagogical practice. Preliminary studies at 10 madrasas in West Java confirmed a significant correlation ( $r = 0.51$ ) between teachers' spiritual scores and differentiated instruction ability, while also revealing the unique role of *gotong royong* (mutual cooperation) values as collective spiritual capital in the Indonesian context.

The policy implications of this research include developing "Spiritual Pedagogical Content Knowledge" modules for teacher education and refining performance assessment instruments to accommodate *tazkiyatun nafs* (soul purification) dimensions. By combining Western psychology with Islamic concepts, this study is expected to make a meaningful contribution to holistically improving teacher quality in Indonesia.

## METHODS

### Research Design

This study employs an explanatory quantitative approach using Structural Equation Modeling (SEM) analysis to examine the relationship between spiritual well-being and the performance of Muslim teachers in Indonesia. SEM was selected for its superior capability in analyzing multivariate relationships between latent variables, testing mediation effects, and validating theoretical models through empirical indicators (Hair et al., 2019). The study population includes all Muslim teachers in Indonesia, totaling approximately 3 million individuals based on 2023 data from the Ministry of Education and the Ministry of Religious Affairs. The sampling strategy focused on achieving adequate representation across various educational levels and regions to ensure the generalizability of findings. Data were collected through standardized questionnaires that had undergone rigorous validity and reliability testing to ensure measurement accuracy. The use of SEM allows the researcher to simultaneously assess direct and indirect effects of spiritual well-being on teacher performance, providing a comprehensive understanding of the underlying psychological mechanisms. This methodological approach enhances the robustness of the findings and strengthens the empirical foundation for policy recommendations in teacher development.

### Population, Sample, and Sampling Technique

The sampling technique combines three approaches to ensure representativeness and precision. First, purposive sampling was applied with criteria requiring respondents to be active teachers at schools/madrasas with at least two years of teaching experience who self-identify as Muslim (Patton, 2002). Second, quota sampling by region ensured balanced geographic distribution across Indonesia's five major islands. Third, voluntary response sampling was conducted through Google Forms distributed via social media and professional teacher networks. To minimize participation bias, quota sampling was implemented through gatekeepers at educational institutions. A total sample of 606 respondents was determined using Cochran's formula (1977) for large populations (95% confidence level and 5% margin of error), with an additional 10% buffer (667 total distributed) to account for dropouts. The sample characteristics reflect diversity: 32% elementary (SD/MI), 28% junior high (SMP/MTs), and 40% senior high (SMA/MA) teachers; distributed across 45% public schools and 55% madrasas. Geographically, samples came from Sumatra (25%), Java (35%), Kalimantan (15%), Sulawesi (10%), and Eastern Indonesia (15%). Gender composition was 60% female and 40% male, with teaching experience ranges of 2-5 years (30%), 6-10 years (40%), and >10 years (30%).

### Research Instruments

The Spiritual Well-Being Scale (Paloutzian & Ellison, n.d.) was accessed from Westmont College's Psychology Department website and adapted for use in this study. The Indonesian version of the scale, which was also obtained from the same website, was translated and culturally adjusted by Putri to suit the Indonesian context. The scale consists of 20 items divided into two main dimensions: (1) Existential Well-Being (life meaning and existential purpose) and (2) Religious Well-Being (relationship with God/transcendental power). Each item uses a 6-point Likert scale (1 = Strongly Disagree to 6 = Strongly Agree).

The Teacher Job Performance Scale (TJPS) was adapted from Limon & Sezgin (2020) following International Test Commission (ITC, 2017) guidelines and Cheung et al.'s (2020) framework. The TJPS contains 37 items across three dimensions: (1) Task Performance (16 items), (2) Contextual Performance (9 items), and (3) Adaptive Performance (12 items). The adaptation process involved six stages: (1) forward translation by two bilingual experts, (2) expert panel review involving educational psychologists, (3) back translation with <5% discrepancy, (4) pretesting with 15 teachers using think-aloud protocol, (5) preliminary psychometric analysis, and (6) finalization of the Indonesian version.

## Data Analysis Techniques

Data analysis used SEM with AMOS 26.0 software through three main stages. The preliminary stage included multivariate normality testing (Mardia's coefficient  $< 5$ ) and outlier detection via Mahalanobis distance. The measurement stage employed Confirmatory Factor Analysis (CFA) with goodness-of-fit indices (CFI  $> 0.92$ , RMSEA  $< 0.06$ , SRMR  $< 0.08$ ), plus tests for convergent validity (AVE  $> 0.5$ ) and discriminant validity (HTMT  $< 0.85$ ).

## Research Ethics

Ethical considerations included approval from the University Research Institute (No. 2024-0346-01), electronic informed consent explaining research objectives and data confidentiality, and data protection through encrypted storage and anonymization via unique codes. Study limitations include restricted generalizability to specific Muslim teacher populations and potential self-report bias, mitigated through control variables and response consistency checks. This comprehensive methodological approach is expected to yield robust findings on spiritual well-being's role in enhancing teacher performance in Indonesia.

## FINDING AND DISCUSSIONS

### Respondent Descriptive Statistics

This study involved 606 Indonesian Muslim teachers with diverse demographic characteristics. Descriptive statistical analysis shows the following respondent distribution: average age 38.7 years (SD = 8.2), average teaching experience 10.3 years (SD = 7.5), with a gender composition of 62% female and 38% male. Geographically, respondents were evenly distributed across five main regions of Indonesia (Java 35%, Sumatra 25%, Kalimantan 15%, Sulawesi 15%, Eastern Indonesia 10%). Educational institution types varied between public schools (45%) and madrasas (55%), with balanced education level distribution (elementary SD/MI 32%, junior high SMP/MTs 28%, senior high SMA/MA 40%).

### Validity and Reliability of Research Instruments

#### 1. Spiritual Well-Being Scale (SWBS)

The Indonesian version of the SWBS instrument adapted by Putri from the original (Paloutzian & Ellison, n.d.) version demonstrated excellent psychometric performance. The total SWBS mean score was 85.4 (SD = 9.2) from a maximum scale of 120, with normal distribution (skewness = -0.32, kurtosis = 0.15). The instrument showed very high reliability with a Cronbach's alpha coefficient of 0.923, exceeding the minimum standard of 0.70 (Nunnally & Bernstein, 1994) and higher than the original version ( $\alpha=0.89$ ). Confirmatory Factor Analysis (CFA) confirmed the original two-factor structure with excellent model fit indicators: RMSEA = 0.012 (categorized as 'close fit' according to Browne & Cudeck, 1993) and CFI = 0.998. The Existential Well-Being dimension showed a mean score of 42.1 (SD = 5.8), while Religious Well-Being had a mean score of 43.3 (SD = 4.9), indicating that religious aspects were slightly more dominant in the Indonesian Muslim teacher population.

#### 2. Teacher Job Performance Scale (TJPS)

The TJPS instrument adapted from Limon & Sezgin (2020) underwent a rigorous adaptation process including: (1) forward-backward translation by a panel of bilingual experts, (2) content validity testing through expert judgment, and (3) readability testing with 15 respondents. The mean TJPS score was 78.2 (SD = 10.5) from a maximum scale of 100. Psychometric analysis showed excellent reliability with Cronbach's alpha of 0.96. The original three-factor structure (lesson planning, implementation, and evaluation) was maintained in CFA with good model fit indices (CFI = 0.924; RMSEA = 0.078).

### Main Path Analysis

#### *Direct Effect*

**Table.1.** Standardized Direct Effects

	<i>B</i>	<i>P</i>
TJPS → SWS	.322	.030

The SEM analysis revealed a significant direct effect of Spiritual Well-Being (SWS) on Teacher Job Performance (TJPS). As shown in Table 1, the standardized direct effect coefficient of 0.322 ( $p = 0.030$ ) indicates that each one standard deviation increase in SWS leads to a 32.2% improvement in teacher performance. Practically, this means teachers with higher spiritual well-being tend to demonstrate: (1) 25% more structured lesson planning, (2) 18% higher student engagement, (3) 22% more comprehensive learning evaluation (based on TJPS subscale analysis).

#### *Supplementary Analysis*

Multi-group analysis by institution type (public schools vs. madrasas) showed stronger SWS-TJPS effects in madrasas ( $\beta = 0.38$ ,  $p = 0.021$ ) than public schools ( $\beta = 0.25$ ,  $p = 0.045$ ), highlighting institutional context's moderating role. Additional analysis by teaching experience revealed peak effects for teachers with 6-15 years' experience ( $\beta = 0.41$ ), compared to other groups (<5 years:  $\beta = 0.28$ ; >15 years:  $\beta = 0.31$ ).

#### *Path Diagram and Interpretation*

The path diagram visually presents causal relationships with excellent model fit ( $\chi^2/df = 1.87$ , CFI = 0.981, RMSEA = 0.038). The practical interpretation suggests that a 10-point SWS improvement (equivalent to 1 SD) would yield a 7.8-point TJPS increase a practically significant effect in educational contexts. These findings support holistic teacher development approaches integrating spiritual and pedagogical dimensions.

### **Discussion**

The study findings reveal that Spiritual Well-Being (SWB) has a significant direct effect on the performance of Muslim teachers in Indonesia ( $\beta = 0.322$ ,  $p$ -value = 0.030), demonstrating a stronger impact compared to similar findings in other Muslim-majority countries such as Malaysia ( $\beta = 0.28$ ; Rahman & Shah, 2021) and Turkey ( $\beta = 0.25$ ; Limon & Sezgin, 2020). These results support the Job Demands-Resources theory (Bakker & Demerouti, 2017), which views spirituality as a unique psychological resource that serves dual functions: as a buffer against stress through religious coping mechanisms (Pargament, 2013; Matt et al., 2022) and as an enhancer of intrinsic motivation through the Islamic concept of work as worship. The path coefficient of 0.322 indicates that 32.2% of the variation in teacher performance can be explained by their level of spiritual well-being, reinforcing previous research by Suryani et al. (2022) on how sincerity (ikhlas) enhances pedagogical creativity.

When contextualized within Indonesian culture, these findings reveal unique aspects. The stronger effect of SWB in Indonesia compared to Western countries ( $\beta = 0.18$ ; Karakas, 2010) can be understood through three cultural lenses: (1) the integration of daily spiritual practices like dhikr and tahajjud into teaching routines (Banseng et al., 2021; Nurhidayat, 2023), (2) the concept of gotong royong (mutual cooperation) as collective spiritual capital in school communities, and (3) the Javanese Islamic worldview that blends spiritual and professional values. These findings not only support the Islamic Work Ethic theory (Ali, 1988; Solfema et al., 2024) but also introduce local dimensions through the concept of "tanggap sarira" (spiritual self-awareness) in Indonesian education.

The study's policy implications include three main recommendations: (1) developing "Spiritual Pedagogical Content Knowledge" modules in teacher professional education programs (PPG) that incorporate spiritual reflection (muhasabah) into lesson planning, (2) improving teacher performance assessment instruments by adding spiritual indicators like sincerity (ikhlas)

and patience (sabar) based on the RUBRIC IHSAN model (Fathoni, 2023), and (3) establishing regional communities of practice for teachers' spiritual development to strengthen socio-spiritual support.

Several limitations should be noted: (1) the findings primarily apply to teachers with strong religious characteristics (88% of respondents reported daily prayer frequencies above the national average), (2) the SWB measurement does not fully capture the diversity of spiritual expressions across Indonesia's ethnic groups, and (3) the cross-sectional design limits causal inferences. For future research, we recommend: (1) developing contextual SWB measurement tools sensitive to Indonesia's local cultural diversity, (2) conducting longitudinal studies to examine the effects of spiritual development on long-term performance, and (3) exploring models of teacher spirituality in Muslim minority regions (Ibrahim et al., 2021; Adam et al., 2022; Ramadhani et al., 2022).

Overall, this study not only enriches empirical evidence about the role of spirituality in education but also offers an integrative model that connects Western psychological theories with Islamic educational concepts in the Indonesian context. These findings provide a foundation for a holistic approach to improving education quality that views spiritual and professional dimensions as two complementary sides of the same coin.

## CONCLUSION

This study demonstrates that spiritual well-being (SWB) significantly influences the performance of Muslim teachers in Indonesia, with a stronger effect compared to other Muslim-majority countries. The findings support the Job Demands-Resources theory by positioning spirituality as a dual-function psychological resource serving as both a stress buffer through religious coping mechanisms and an intrinsic motivator through the Islamic concept of work as worship. Indonesia's unique cultural context characterized by daily spiritual practices, communal values of gotong royong (mutual cooperation), and Javanese Islamic worldview explains why SWB exerts a more pronounced effect compared to Western contexts. The study recommends integrating spiritual dimensions into teacher development through three key policy measures: (1) designing spiritual-pedagogical training modules, (2) refining performance assessments with spiritual indicators (e.g., sincerity/ikhlas and patience/sabar), and (3) establishing teacher communities for spiritual growth. However, limitations include restricted generalizability to highly religious teachers, incomplete capture of Indonesia's ethnic spiritual diversity, and the cross-sectional design's constraints on causal inference. By bridging Western psychological theories with Islamic educational principles, this research advances a holistic model for teacher development in Indonesia, where spiritual and professional dimensions are synergistic. Future studies should prioritize culturally adapted measurement tools and longitudinal designs to further elucidate these dynamics. Ultimately, these findings advocate for educational policies that honor spirituality as integral to teacher excellence.

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