

Teacher Spirituality Assessment in Developing Character-Oriented Educators: A Systematic Literature Review

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ABSTRACT

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*This study aims to systematically review the literature on teacher spirituality assessment and its role in developing character-oriented educators. A Systematic Literature Review (SLR) was conducted following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines. Relevant articles published between 2020 and 2025 were retrieved from Scopus and Google Scholar and selected through identification, screening, eligibility, and inclusion stages. The analysis reveals that teacher spirituality assessment plays a crucial role in supporting the formation of teachers' professional character. Four core dimensions of teacher spirituality grounded in the Qur'anic perspective were consistently identified across the literature: *hablum minallah* (relationship with God), *hablum minan naas* (relationship with others), *hablum minal alam* (relationship with nature), and *hablum minan nafs* (relationship with oneself). These dimensions highlight that teacher character development is closely linked to spiritual awareness that integrates personal, social, environmental, and transcendental aspects. The findings suggest that spirituality assessment should be implemented as a continuous and reflective process to support sustainable character education among teachers. This review provides a conceptual foundation for developing contextually relevant teacher spirituality assessment frameworks in educational settings.*

Keywords: *Teacher Spirituality; Spirituality Assessment; Character Education; Systematic Literature Review*

ABSTRAK

Penelitian ini bertujuan untuk menelaah secara sistematis kajian-kajian ilmiah yang membahas asesmen spiritualitas guru serta perannya dalam pengembangan pengajar berkarakter. Penelitian menggunakan metode Systematic Literature Review (SLR) dengan mengikuti pedoman Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). Artikel yang dianalisis berasal dari basis data Scopus dan Google Scholar yang diterbitkan pada rentang tahun 2020–2025 dan dipilih melalui tahap identifikasi, penyaringan, kelayakan, serta inklusi. Hasil kajian

menunjukkan bahwa asesmen spiritualitas guru memiliki peran penting dalam mendukung pembentukan karakter pengajar secara profesional dan berkelanjutan. Kajian ini mengidentifikasi empat dimensi utama spiritualitas guru dalam perspektif Al-Qur'an, yaitu *hablum minallah* (hubungan dengan Allah), *hablum minan naas* (hubungan dengan sesama manusia), *hablum minal alam* (hubungan dengan alam), dan *hablum minan nafs* (hubungan dengan diri sendiri). Keempat dimensi tersebut menegaskan bahwa pengembangan karakter guru tidak hanya bergantung pada kompetensi pedagogis, tetapi juga pada kesadaran spiritual yang terintegrasi secara personal, sosial, lingkungan, dan transendental. Temuan penelitian ini memberikan landasan konseptual bagi pengembangan instrumen asesmen spiritualitas guru yang relevan dengan konteks pendidikan.

Kata-kata Kunci: Spiritualitas Guru; Asesmen Spiritualitas; Pendidikan Karakter; Systematic Literature Review

1. INTRODUCTION

Research on spirituality within the educational context has experienced a significant increase over the past five years. Scholarly attention has not been limited to the assessment of students' spirituality ([Grasmane et al., 2022](#)), but has increasingly focused on teacher spirituality as a crucial dimension of the teaching and learning process. A number of international studies emphasize that spirituality has the potential to strengthen teachers' pedagogical presence, sustain their motivation to teach, and shape moral exemplarity that significantly influences students ([Ogunsola et al., 2019](#)). This research trend is also reflected in academic publications. A document search in the Taylor & Francis database indicates more than 85.000 (eighty-five thousand) articles related to spirituality, with 46.504 (forty-six thousand five hundred and four) publications specifically addressing teacher spirituality, while Springer records approximately 7.270 (seven thousand two hundred and seventy) publications in the same domain. These figures demonstrate that teacher spirituality has become a global academic concern and has increasingly developed as an institutionalized field of inquiry within education.

Spirituality in education constitutes a highly important element. Research on teacher spirituality in Switzerland indicates that spiritual practices are often implicitly embedded in teaching, even though teachers themselves express a desire to integrate spirituality more explicitly. This situation arises from the fact that spirituality is considered a taboo subject in Swiss schools. The study was conducted in secular Swiss secondary schools ([Wartenweiler, 2022](#)). Subsequent research has further identified spirituality as a decisive factor influencing teachers' professional thinking and actions, with several studies in the United States revealing a strong relationship between professionalism and teacher spirituality ([Penthin et al., 2023](#)).

According to a study conducted in public schools in Bahrain using data collected from 349 (three hundred and forty-nine) teachers and analyzed through structural equation modeling (SEM), organizational citizenship behavior (OCB) among teachers is

significantly influenced by workplace spirituality. Organizational citizenship behavior is associated with altruism (defined as prioritizing the interests of others) (KBBI, 2014), politeness, sportsmanship, conscientiousness, and civic virtue. Through the development of instructors' affective engagement, these contributions were found to occur both directly and indirectly (Al-Mahdy et al., 2022). Collectively, these studies provide a general understanding of spirituality as an urgent issue that has gained prominence within scholarly discourse.

Teacher spirituality has also come under scrutiny across various countries. This is evidenced by conditions in several African contexts where sexual violence in schools has been documented; however, when such violence is perpetrated by teachers, it is often concealed by secrecy (Parkes et al., 2023). Dismissals of teachers on the grounds of immorality have occurred in numerous countries. Many teachers and educational administrators continue to engage in immoral practices and abusive behavior, leading to dismissal and, in many cases, criminal prosecution (Terry, 2020).

In Indonesia, cases of unethical behavior committed by educators against students have likewise occurred. The Indonesian Teachers' Union Federation (*Federasi Serikat Guru Indonesia/FSGI*) reported that in early 2023, specifically from January to February 18th, there were ten cases of sexual violence against children within educational institutions. These incidents occurred both in boarding schools and formal school settings. According to *FSGI*, 40% (forty percent) of sexual abuse cases occurred in *pesantren* (Islamic boarding schools), 10% (ten percent) in junior secondary schools, and 50% (fifty percent) in primary schools or Islamic primary schools (*madrasah ibtidaiyah*). The Ministry of Religious Affairs oversaw 60% (sixty percent) of the educational institutions involved in these cases, while the Ministry of Education, Culture, Research, and Technology was responsible for 40% (forty percent). All perpetrators, ten individuals were male. In terms of occupational status, leaders of *pesantren* and teachers constituted the largest proportion of perpetrators, followed by school principals 40% (forty percent) and school guards 10% (ten percent). Overall, 86 (eighty-six) children, both boys and girls, were identified as victims (Admin, 2023).

Various cases of immoral conduct in schools have identified teachers as the perpetrators, despite the fact that teaching is a professional occupation that is respected across social systems (Hasanovna, 2023). Such incidents raise critical questions and have evolved into significant issues requiring serious investigation. Why do immoral actions frequently occur within educational institutions, despite the negative image such behavior creates for these institutions (Nurhuda, 2022).

There remain numerous cases in which teachers exhibit inadequate levels of spirituality. These often begin with non-physical forms of violence, such as verbal abuse, and extend to other forms of misconduct. The contemporary educational landscape has witnessed an increasing decline in teacher spirituality (Iswati et al., 2020). Instances of

both physical and non-physical violence have been reported in several cases. In Magelang, an elementary school student was slapped by a teacher for interrupting an announcement during a magic performance. In Tanjung Pinang, a physical education teacher kicked a student during a lesson under the pretext of discipline. This situation is further exacerbated by the proliferation of radical practices propagated by certain teachers through actions and language that deviate from educational standards and have the potential to incite violence. Such mindsets, which may foster aggression, contribute to the development of an unpleasant and unsafe learning environment for students (Muchith, 2016).

There are also documented cases in Sidoarjo where instructors were the primary perpetrators, including teachers who physically abused students (Fahmi, n.d.) and teachers who, while teaching Qur'anic recitation, sexually abused multiple students (*Polisi Tangkap Guru Nekat Cabuli Puluhan Murid*, 2021). The teaching profession, with its wide range of responsibilities related to educational activities, exposes teachers to substantial physical and psychological pressures in their work environment. Feelings of dissatisfaction and anxiety at work are often triggered by perceptions of repetitive, monotonous tasks and other occupational stressors (Krishnakumar & Neck, 2002). These conditions may lead to negative behaviors that shape public perceptions of the teaching profession. One assumption frequently cited as a cause of such negative behavior is the erosion or absence of spiritual values within teachers themselves. When teachers lose their spiritual ideals, they may no longer be able to clearly distinguish between morally right and wrong behavior (Dan, 2013).

Accordingly, it is essential to engage in sustained discourse on spirituality within the teaching profession. Many individuals seek to enhance their spiritual experiences not only in their personal lives but also in their workplaces, where they spend a significant portion of their time (Neck & Milliman, 1994). Numerous studies have demonstrated the close relationship between spirituality and education. Workplace spirituality in educational settings has been associated with greater individual creativity (Freshman, 1999), (Ke et al., 2020) integrity and trust that contribute to teacher satisfaction (Burack, 1999) and a stronger commitment to educational institutions (Delbecq, 1999; Stern, 1933).

Ideally, teachers should possess personalities aligned with deeper spirituality, enabling them to serve as behavioral role models for their students. The quality of teachers' personalities is not determined by the length of their formal education (Fitriyah et al., 2021), yet it significantly influences the development of their spirituality (Ristiono et al., 2022). Therefore, strengthening teacher spirituality may begin with the enhancement of teachers' personality competence. However, such efforts cannot succeed independently without the support of school principals. Principals' approaches to academic supervision grounded in spiritual values have proven highly effective, as they

align with the emphasis of the independent learning curriculum, which underscores the importance of spiritual values within the school environment. Moreover, such approaches contribute to improvements in teachers' instructional competence and positively impact students' achievement and motivation (Effendi & Sahertian, 2023).

Teachers who possess strong spirituality tend to strive for higher levels of professional competence in teaching. By developing an understanding of appropriate soft skills, teachers are better able to adapt instructional materials and teaching methods to enhance students' soft skills in accordance with individual needs. Mastery of these soft skills significantly influences students' capacity to confront future societal challenges (Khilmiyah & Wiyono, 2021). The objective of this study is therefore to bridge the development of humanistic values between educators and learners. Through strong spirituality, teachers are not only professionals with formal educational responsibilities, but also exemplary figures capable of providing the best moral and spiritual guidance for their students.

2. METHOD

This study employs a systematic literature review (SLR) as its research design (Mengist et al, 2020). The article examines the assessment of teacher spirituality using the SLR method. Published and accessible sources were utilized to initiate the review process by identifying articles related to the evaluation of teacher performance. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework is adopted as the SLR protocol in this article (Page et al., 2021). Using recent articles indexed in the Scopus and Google Scholar databases, this study identifies models for strengthening character education. The review process followed four phases: identification, screening, eligibility, and inclusion (Mengist et al, 2020).

Phase 1: During the identification phase, specific criteria were applied to select relevant articles. Scopus and Google Scholar were used as the primary databases. Articles were required to be published between 2018 and 2022. As shown in Table 1, articles were identified using relevant keywords across the two selected search engines.

Table 1. Keywords Used to Identify Relevant Articles

Database	Keywords
Scopus	Assessment, Teacher Spirituality
Google Scholar	Assessment, Teacher Spirituality

The keywords that were used to find articles that were relevant to Teacher Performance Assessment are shown in Table 1. The focus is on Indonesia's Teacher Performance Assessment. In addition, inclusion and exclusion criteria are used to ensure that the articles chosen to adhere to the security framework, as shown in Table 2.

Table 2. Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
Journal articles	Book chapters, book, proceedings, review
Articles published between 2020-2025	Articles published outside the period 2020-2025.
Articles related to teacher spirituality assessment	Articles not related to teacher spirituality assessment

Based on these inclusion and exclusion criteria, the studies selected for the present investigation are summarized in [Table 2](#). Full texts of all eligible articles were downloaded, while restricted-access articles were excluded.

Phase 2: Screening, during the screening phase, Zotero was used to compile search results from Scopus and Google Scholar. Articles were screened based on titles and abstracts, and duplicates were subsequently removed. Titles were filtered according to their relevance to the selected keywords, followed by abstract screening for each publication. Abstracts were read to determine compliance with the inclusion and exclusion criteria.

Phase 3: Eligibility, in the eligibility phase, articles were analyzed and their eligibility verified using Zotero. All articles were required to meet the inclusion and exclusion criteria specified in [Table 2](#). Full-text articles that met these criteria were deemed eligible, whereas restricted-access articles were excluded.

Phase 4: Exclusion, in the exclusion phase, the remaining articles were removed after eligibility assessment. Articles not published in English, including book chapters, conference proceedings, reviews, and meta-analytical papers, were excluded. Articles published outside the period from 2020 to 2025 were also excluded. The PRISMA flow diagram presented in [Figure 1](#) summarizes the overall search and selection process.

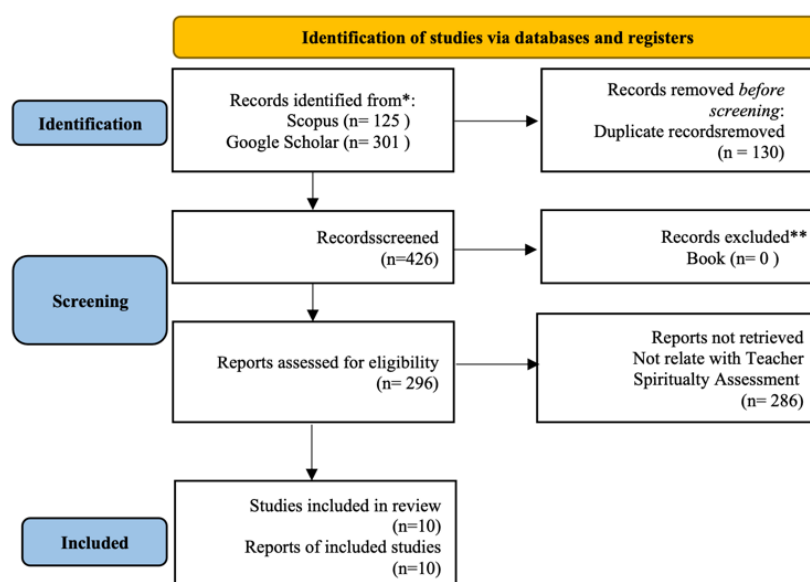


Figure 1. PRISMA Flow Diagram

Following the PRISMA procedure, 10 (ten) selected articles were imported into Mendeley and stored in Research Information Systems (RIS) format. The dataset was then processed using VOSviewer to map the initial thematic network associations. Preliminary thematic association analysis, as reflected in the PRISMA flow, indicates that teacher spirituality assessment demonstrates a relatively complex pattern of thematic associations. [Figure 2](#) illustrates the thematic network visualization, revealing three clusters: (Cluster 1-Red); Spirituality, teacher, school, and university, empathy, muslim (Cluster 2-Blue); competence, European, spiritual care (Cluster 3-Green); students, mentoring, curriculum, cultural values.

[Figure 2](#). Network Visualization



Search results from the Scopus and Google Scholar databases yielded 426 (four hundred and twenty-six) articles matching the keywords “assessment” and “teacher spirituality.” Of these, 416 four hundred and sixteen articles were excluded based on the predefined criteria, leaving 10 (ten) articles that met the inclusion criteria and were selected for analysis. Prior to presenting the qualitative findings aligned with the research questions, an overview of the selected articles is provided. This overview includes publication year, author(s), title, and publication outlet, as presented in [Table 3](#).

[Table 3](#). Summary of Study Search Data

Year	Author	Title	Publication
2020	Ke, Jianglin Zhang, Jizheng You, Jie	Effect of workplace spirituality on creative teaching behavior: Intrinsic job satisfaction as a mediator	Social Behavior and Personality
2021	Fitriyah, Fifi Khoirul Hidayah, Nur Muslihati Hambali, Im Ibad, Mursyidul	The role of demographic characteristics and spiritual dimensions in predicting empathy: A study in muslim pre-service teachers	Islamic Guidance and Counseling Journal
2021	Khilmiyah, Akif Wiyono, Giri	Emotional and social intelligence assessment model for student character reinforcement	International Journal of Educational Management

Year	Author	Title	Publication
2022	Aquino, John Michael Del Rosario Chavez, Maria Asela	Teaching effectiveness: Basis for the development of assessment tool	Journal of Research, Policy & Practice of Teachers & Teacher Education
2022	Grasmane, Ina Raščevskis, Vitālijs Pipere, Anita	Primary validation of Children Spiritual Intelligence Scale in a sample of Latvian elementary school pupils	International Journal of Children's Spirituality
2023	Hasanovna, Hakimova Muqaddas	The Mechanism of Development of Professional and Pedagogical Creativity of Future Physical Education Teachers Based on A Competent Approach	ASEAN Journal of Physical Education and Sport Science
2023	Effendi, Yulius Rustan Sahertian, Pieter	Principals' academic supervision based on humanistic spiritual values to increase student achievement motivation	International Journal of Innovation and Learning
2024	Vem, Linus Jonathan Ng, Imm Siew Sambasivan, Murali Kok, Tee Keng	Spiritual intelligence and teachers' intention to quit: the mechanism roles of sanctification of work and job satisfaction	International Journal of Educational Management
2024	Nurhayati, Sri Azzaoui, Boubker Ilias Basheer Qolamani, Khalid	Assessment of Al Qur'an Reading and Writing Program for Islamic Character Development in Higher Education	International Journal of Education & Curriculum Application
2025	Chung, Jun Ki	The Spiritual and Socio-Educational Implications of Geojassi Christian School	Pharos Journal of Theology

The final search of the Scopus and Google Scholar databases resulted in ten articles that met the inclusion criteria. The mapping of these included articles is presented in [Figure 3](#).



[Figure 3](#). Mapping Diagram of Included Articles

Figure 3 illustrates the distribution of articles related to teacher spirituality assessment retrieved from Scopus and Google Scholar that met the inclusion criteria. Specifically, 1 (one) article was published in two thousand and twenty, 2 (two) articles in 2021, 2 (two) articles in 2022, 2 (two) articles in 2023, 2 (two) articles in 2024, and 1 (one) article in 2025.

3. RESULTS AND DISCUSSION

a. Teacher Competence

Teacher competence refers to a set of abilities, knowledge, dispositions, and values required by teachers to effectively fulfill their professional responsibilities in educating students. Teacher competence encompasses academic aptitude, pedagogical skills, communication abilities, classroom management, understanding of learners, and the capacity to create a positive learning environment (Afriadi & Dahlia, 2021).

Fundamental competencies that teachers must possess include the ability to design instructional activities so that the classroom becomes an ideal and innovative learning environment, as well as the ability to create constructive classroom situations that foster positive interactions between teachers and students. Core teacher competence requires a strong understanding of the cognitive components of the learning process, including how instructional strategies function in practice and how specific subcomponents operate when learning challenges arise. Teachers are also expected to design innovative assessments and evaluation methods. Moreover, teachers must demonstrate competence in determining the appropriate timing for the application of instructional methods, as even well-designed methods may fail to achieve expected learning outcomes if applied in inappropriate contexts, thereby creating challenges for both teachers and students (Barnatt et al., 2020).

Moqvist, 2003 emphasizes that competence is defined in relation to actual conditions associated with individuals and their work. With respect to training agents, Holmes (1992), argues that competence represents a description of what an individual working within a particular occupational field must be able to perform. It constitutes an explanation of behaviors, actions, or outcomes that an individual should be capable of demonstrating. The unifying theme across these perspectives is that teacher competence fundamentally describes what an individual must do within a professional role, manifested through activities, behaviors, and measurable outcomes. Accordingly, individuals are required to possess knowledge, attitudes, and skills that are aligned with their occupational field (Rahayu et al., 2018).

Through these capacities, the level of a teacher's competence becomes evident. The higher the quality of a teacher's abilities, the stronger the competence they demonstrate. Consequently, teacher competence does not develop automatically

without deliberate intervention, whether through self-reflection or through the enrichment of knowledge via professional training conducted at the school level or through nationally organized programs. In Indonesia, teacher competence is regulated by the National Education Standards Agency (*Badan Standar Nasional Pendidikan/BSNP*) and the Ministry of Education, Culture, Research, and Technology (*Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi/Kemendikbudristek*) (Alawiyah, 2017). However, these competency frameworks remain general in nature and have not yet been operationalized in a technically detailed manner within instructional processes. Teacher competence can be illustrated schematically, as presented in Figure 4.

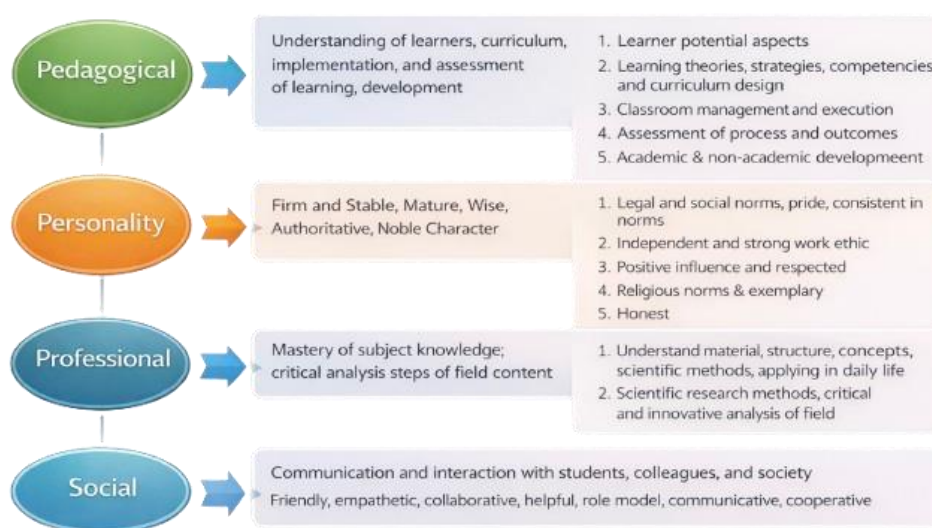


Figure 4. Teacher Competence in Indonesia

Teacher competence constitutes a complex construct within the learning system. Effective teacher characteristics include pedagogical knowledge, socio-affective skills, personality traits, and subject-matter expertise (Godinez, 2021). Teaching effectiveness is reflected in teachers who possess strong pedagogical and content knowledge, demonstrate high-quality personal attributes, adopt humanistic and professional approaches, integrate various technologies and online applications to facilitate learning, connect learning content with real-life contexts, and align instruction with learning outcomes and school activities (Aquino & Chavez, 2022).

According to Roelefs and Sanders, teacher competence is reflected through observable actions within the instructional process, such as the ability to read students' psychological conditions and to monitor learning progress. Such competence is understood as interactional competence, which is constructed through the use of linguistic resources and interactional techniques to carry out pedagogical actions effectively. From this perspective, interactional competence is viewed as a dynamic and collaborative concept that is situationally processed. Consequently, competence is not regarded as a

permanent attribute inherent to individuals, but rather as context-based action shaped by social interaction. An interpretative model of teacher competence performance based on the theory of Roelefs and Sanders is presented in Figure 5.

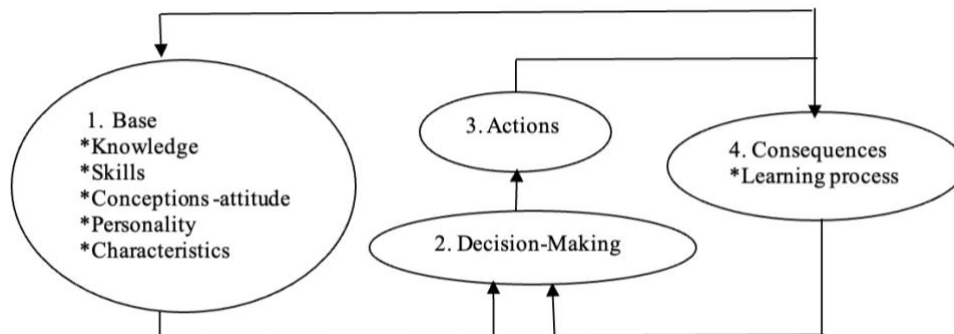


Figure 5. Interpretative Model of Teacher Competence Performance Based on the Theory of Roelefs and Sanders

Teachers' attitudes exert a substantial influence on both teaching performance and students' personality development. Beyond this, teachers who demonstrate strong personal character contribute to the creation of a positive school climate (Yusuf & Hamami, 2022). Positive teacher attitudes are positively associated with students' character formation as well as with teachers' professional reputation. Teachers with strong personal integrity thus play a critical role in fostering a conducive school environment (Afriadi & Dahlia, 2020). In this regard, teachers function as role models who are continuously required to improve themselves to become exemplary figures for their students. Whatever actions teachers display are closely observed and internalized by students; consistent exposure to positive behavior encourages students to emulate such conduct, whereas exposure to negative behavior may likewise be reproduced by students, ultimately shaping their personal dispositions (Akbar, 2021).

In addition, to keep pace with contemporary developments, educators are required to enhance their technological competencies. According to UNESCO, the shortage of qualified instructors represents one of the major challenges facing the education sector. Teachers are expected to possess both personal and professional attributes that enable them to address diverse student needs (Magulod et al., 2020), including competence in the use of technology. Teacher competence in technology use is no longer a temporary requirement but has become a sustained necessity within modern education systems (Conde et al., 2018). Accordingly, teacher competence must continue to be developed not only in outward dimensions such as academic and technological skills, but also in inward dimensions, particularly the consistency of teachers' spirituality as a foundational aspect of their professional identity.

b. Teacher Spirituality

Spirituality has long been the subject of extensive scholarly discussion ([Božek et al., 2020](#); [Chow et al., 2021](#)). The term spirituality is sometimes distinguished from religiosity. Given that the metrics used to assess both constructs are often similar, Fetzer compared the two and identified notable overlaps ([Traphagan, 2005](#)). By contrast, Armstrong, as cited in Neff ([Neff, 2008](#)), drew a clear distinction between the two concepts. According to Armstrong, religiosity is associated with practices and beliefs, whereas spirituality emphasizes an individual's transcendent relationship with God.

From a theoretical perspective, every individual possesses an inexhaustible spiritual need, regardless of the level of religious belief or secular orientation. Zohar and Marshall argue that spiritual intelligence and religious intelligence are not synonymous ([D, Zohar I, 2001](#)). Formal religion may serve as a means of expressing spiritual awareness for certain individuals; however, religion itself does not guarantee a high level of spiritual intelligence. While many individuals actively engage in religious practices yet demonstrate limited spiritual intelligence, there are also humanists and atheists who exhibit a high degree of spiritual intelligence ([Japar & Purwati, 2014](#)).

[Abdul Mujib, 2015](#) similarly contends that not all individuals who possess spirituality are adherents of a formal religion. Formal religious belief is not the sole source of the human need for connection, meaning, and purpose in life. This distinction has implications for the indicators employed in measuring religiosity and spirituality. Although spirituality is closely related to religiosity, encompassing obedience grounded in belief and practices associated with worldly life, it remains conceptually distinct ([Soto-Sanfiel & Mäder, 2020](#)). Spirituality is often identified as one of four components of religiosity; specifically, spirituality, attitudes, practices, and knowledge require clear conceptual differentiation ([Lestari et al., 2020](#)). Faith in the One Supreme God is shaped by spirituality, and the presence of spirituality and faith reflects belief in divine authority, thereby shaping positive human attitudes and behaviors.

Spiritual self-awareness is defined as an individual's knowledge and awareness of human capacities, including innate talents and divine endowments, which enable individuals to understand the existence of God, communicate with God, creation, and nature, and attain faith and trust in the purpose and eternity of human life to achieve balance and transcendence of the soul ([Saadatzaadeh et al., 2022](#)).

Belief in the existence of God encourages individuals to engage in acts of worship and to behave in accordance with religious teachings, while refraining from actions prohibited by religion. Essentially, the moral and ethical dimensions of religion or religiosity are manifested through spiritual values. Character education grounded in religious or spiritual aspects contributes to a coherent value system without internal contradictions. Religion represents one of the primary sources of values employed in the development of character education. Spiritual values thus constitute a fundamental component of character formation and derive from religious sources ([Dedy Herawan &](#)

[Sudarsana, 2017](#)). National character development may begin with education, and the key agents of education are teachers. Accordingly, teachers are required to possess strong spirituality, as the maintenance of teacher spirituality is essential for nurturing generations with sound spiritual foundations.

Dennis Lines, 2006 asserts that cosmic awareness constitutes the foundation of teacher spirituality. This awareness encompasses intense illumination, intuition, love for transcendence, the absence of fear toward suffering, awareness of the immaterial nature of spirituality, enhanced intelligence and creativity, sensitivity to revelatory messages, and renewed divine energy. Ibn Qayyim further reinforces this perspective by defining spirituality as revelation, strength, constancy, and divine assistance bestowed by God upon faithful servants ([Qayyim, 1992](#)). Within this framework, spirituality signifies sincerity (*ikhhlās*) and acceptance (*riḍā*) of divine decree, manifested through virtuous conduct and ethical action.

Swinton and Pattison, as cited in ([Coyte, 2009](#)) conceptualize spirituality, particularly in relation to teacher spirituality as a guiding force that enables individuals to understand their existential condition by providing meaning, direction, and purpose in life. They categorize spirituality into five indicators: (1) meaning, (2) value, (3) transcendence, (4) connecting, and (5) becoming. In this context, spirituality is understood as a dimension of human life associated with a crucial transcendent framework namely, God, that provides meaning and guidance, assists individuals in navigating existential changes in life and work, and relates to the human search for knowledge beyond the self, meaning, purpose, meaningful relationships, love, and a sense of sacredness, all of which are connected to religious systems ([Nurkolis, 2020](#)) This understanding underscores the close relationship between teacher spirituality and God, enabling teachers to perform their professional duties with a profound sense of responsibility toward the Creator.

Thirteen concepts are commonly associated with spirituality: connectedness, transcendence, humanity, inner strength, purpose, truth, values, non-materiality, non-religiosity, wholeness, self-knowledge, creativity, and consciousness. Among these conceptual components, 'connectedness' and 'transcendence' are most frequently emphasized ([Cook, 2004](#)).

Teacher spirituality, according to Agnieszka Bożek, is the manner in which a teacher relates to the primary duties and responsibilities of teaching and how the teacher experiences their beliefs in day-to-day life ([Bożek et al., 2020](#)). Spirituality among teachers is also linked to purpose and quality of life ([Paul Victor & Treschuk, 2020](#)). This view aligns with Megan Best's perspective that spirituality is universal in its social dimension yet deeply personal and unique in its relationship with God, encompassing extraordinary capacities that transcend conventional understandings of religious rituals or activities ([Best et al., 2020](#)). Thus, teacher spirituality may be understood as an expression

of a teacher's relationship with the Creator, reflected in ethical social interactions with students and colleagues that are consistent with their relationship with God.

Teacher spirituality may be cultivated through school policies that seek to integrate spiritual practices into daily school life. Practices such as personal prayer and collective spiritual activities within schools have been shown to enhance spirituality among teachers (Vem et al., 2024).

Teachers are expected to serve as role models for their students. In accordance with regulations issued by the Directorate General of Teachers and Education Personnel, two of the four core teacher competencies, personality competence and social competence, are closely related to teacher spirituality. Scholarly perspectives on required teacher competencies highlight personality competence as a foundational element, as it strongly supports teacher spirituality and influences other competencies. Consequently, continuous enhancement of personality competence is essential as a means of strengthening teacher spirituality and ensuring the fulfillment of professional obligations.

Delaney (2005) developed a spirituality scale that supports Cook's framework by examining factors influencing teacher spirituality, including personal and demographic characteristics that interact with other competencies. In this model, spiritual experience is conceptualized as a process involving self-discovery, interpersonal relationships, and environmental awareness, which interact dynamically with one another. This conceptualization is equally applicable within the context of teacher spirituality. The relationships among these components are illustrated in the conceptual map presented in Figure 6.

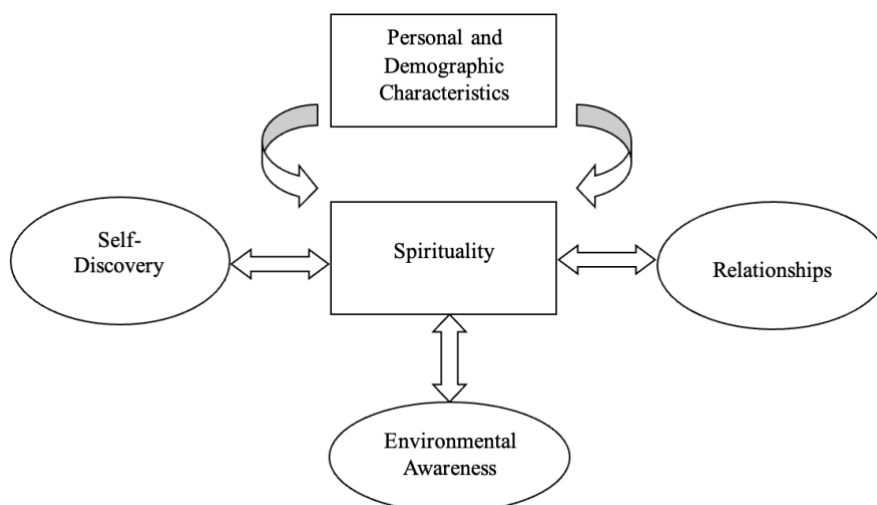


Figure 6. Conceptual Map of Delaney's Spirituality Scale

In this regard, attitudes and behaviors observed in daily life are consistent with teachers' spirituality. Behavioral practices among teachers are not inherited traits but are continuously constructed over time through sustained patterns of thought and action. Spirituality in education should not remain a mere formality; rather, it must be translated

into concrete action plans capable of enduring over time. In other words, educational policy should be oriented toward the realization of moral education through the strengthening of spirituality (Singh, 2019).

Teacher spirituality is closely associated with religiously grounded behavior that embodies positive values. As such, teacher spirituality serves as an initial form of capital for the development of other positive character traits (Mahfud et al., 2019). The formation of spirituality is influenced by multiple factors, including cultural institutions, environmental contexts, peer groups, and parental involvement. Direct exposure to exemplary behavior demonstrated by teachers enables students to recognize and emulate positive conduct (Khoiruddin & Sholekah, 2019). Strengthening spiritual values represents the outcome of deliberate and sustained educational efforts to cultivate teachers' inner potential. When programs designed to reinforce spiritual values are effectively implemented, they contribute to the development of students with strong spiritual foundations. This underscores the central role and function of educational institutions in shaping spiritual character (Stronge et al., 2021).

The depiction of teacher spirituality is inseparable from the criteria of mature personality development (Adimassana, 2021). The environment constitutes a significant influence in shaping teachers' personalities (Wijaya, 2022). A school environment that consistently practices positive spiritual habituation can support teachers in fostering religiosity, offering guidance, promoting independence, honesty, commendable conduct, discipline, tolerance, peace, and social skills among students (Lathifah & Rusli, 2019). As the frontline of education, teachers must continually strive to enhance their competencies in order to keep pace with societal developments and produce high-quality learning outcomes (Hapsari & Fatimah, 2021). When these aspects are consistently implemented by all teachers, a culture of spirituality can be readily cultivated among students, thereby nurturing a generation capable of becoming *insān kāmil* (the complete human being), whose faith is perfected and who fulfills the role of *khalīfah* (steward) on Earth. From multiple perspectives on teacher spirituality, it becomes evident that a teacher's ability to manage complex relationships, both social and interpersonal, constitutes the core of teacher spirituality. This spirituality is inherently complex, encompassing social relationships as well as a profound and personal relationship with God, which ultimately guides teachers to act meaningfully and responsibly.

c. Dimensions of Teacher Spirituality

The dimensions of teacher spirituality represent an extension of the dimension of self-actualization and play an important role within institutional and managerial contexts. One way individuals discover meaning and life values is through the workplace. In this regard, a teacher's spirituality influences individual performance, while performance, in turn, transforms the work environment into a value-laden setting that aligns with personal

identity, vision, mission, and goals, both of the teacher and of the institution in which the teacher works, namely the school (a et al., 2022).

Glock and Stark explain that spirituality significantly influences an individual's religious culture in everyday life, which is reflected through five principal dimensions: belief, religious practice or behavior, experience, knowledge, and religious consequences (Stark & Glock, 2008). Drawing on this framework, Sarkowi, (2022) adapted these five dimensions to the educational context and explained them as follows: (1) the belief dimension refers to the internalization of religious teachings, which is inseparable from the influence of students' social environments; (2) the behavioral dimension relates to moral practice, in which Islam positions *akhlāq* as the central objective of the prophetic mission; (3) the experiential dimension encompasses the emotional relationship that develops between teachers and students within the learning process; (4) the knowledge dimension refers to an understanding of religious teachings, with Melda's research indicating a significant influence of teacher spirituality on students' academic achievement, amounting to 10,4%; (5) the consequence dimension concerns the manifestation of religious values in social life, such as the ability to respect diversity and to build harmonious social relationships.

Kinjerski (2013), proposed 4 (four) elements of teacher spirituality in the workplace based on empirical findings examining this phenomenon: (1) Engaging Work (EW) represents a cognitive dimension characterized by authenticity, awareness of alignment between one's work and personal values, and the belief that one's work serves a higher purpose; (2) Sense of Community (SoC) constitutes an interpersonal dimension marked by feelings of connectedness with others and shared goals; (3) Spiritual Connection (SpC) refers to a sense of belonging to something greater than oneself and represents a core aspect of spiritual presence; (4) Mystical Experience (ME) includes bodily sensations, profound emotional experiences, transcendence, and a heightened awareness of living in the present moment.

Rego & Pina E Cunha (2008) developed a model of teacher workplace spirituality consisting of five dimensions. These include: (1) team sense of community, encompassing unity, shared purpose, collegial spirit, and mutual concern among educators; (2) alignment between organizational and individual values, referring to congruence between school values and teachers' inner values; (3) sense of contribution to the community, namely the belief that teaching activities benefit the school and the broader social environment; (4) sense of enjoyment at work, defined as feelings of comfort and satisfaction within the workplace; and (5) opportunities for inner life, which relate to how institutions acknowledge teachers' spiritual dimensions and personal aspirations.

Milliman at al. (2003) classified teacher spirituality into three levels. These include the personal level, characterized by meaningful work; the community level,

marked by a sense of connection with the school environment; and the organizational level, reflected in alignment between teachers' personal values and institutional values. Meanwhile, [Lase \(2021\)](#) conceptualized teacher spirituality through two primary dimensions, namely the personal dimension, which relates to individual spiritual experience, and the relational dimension, which concerns interpersonal relationships within the school context.

[Harumi et al. \(2021\)](#), further explained that teacher spirituality in the workplace consists of three dimensions: inner life, meaning and purpose in work, dan a sense of connection and community. In the study by Milliman, Czaplewski, and Ferguson, as reported by [Milliman et al. \(2003\)](#), the measurement of teacher spirituality focused on feelings of meaningfulness in teaching, a sense of connection to the school institution, and the enactment of values. Teacher spirituality was found to be associated with institutional commitment and positively correlated with teaching satisfaction, engagement in instructional activities, and enhanced teacher self-esteem within the institution ([Yogatama & Widyarini, 2015](#)). Putra Pakaya et al ([Pakaya et al., 2017](#)) dan Miftahun Ni'mah Suseno ([Suseno, 2013](#)) similarly argued that spirituality comprises four observable aspects: spiritual experience, positive emotions, meaning in life, and ritual practice.

Numerous scales and instruments have been developed to evaluate spirituality, including the Spiritual Well-Being Scale (SWBS) ([Ellison, 1983](#)), the Daily Spiritual Experience Scale (DSES) ([Lynn, n.d.](#)), the SWBS and the Spiritual Well-Being Questionnaire (SWBQ) developed by Fisher ([Gomez & Fisher, 2005](#)) ([Gomez & Fisher, 2003](#)), the Spiritual Involvement and Beliefs Scale (SIBS), and the JAREL Spiritual Well-Being Scale as an extension of the SWBS ([Hungelmann et al., 1996](#)) and the Spirituality Orientation Inventory (SOI) ([Elkins et al., 1988](#)).

This study employs a spirituality assessment instrument developed by Fisher, namely the Spiritual Well-Being Questionnaire (SWBQ). This instrument originated from an expansion of data collected by the National Interfaith Coalition on Aging ([NICA, 1975](#)) and represents a development of the Spiritual Well-Being Scale (SWBS) designed by Ellison. A comparison between the spiritual well-being models proposed by Ellison and Fisher is presented in [Table 4 \(Tumanggor, 2019\)](#).

Table 4. Comparison of Spiritual Well-Being Models Proposed by Ellison and Fisher

Spiritual Well-Being	Model Ellison	Model Fisher
Definition	Spiritual well-being arises from an underlying state of spiritual health and is an expression of it, much like the color of one's complexion and pulse rate	Affirmation of life in relationship with oneself, others, nature, and God (mengacu pada NICA, 1975)

Spiritual Well-Being	Model Ellison	Model Fisher
	are expressions of good physical health (Ellison, 1983)	
Measurement Instrument	The Spiritual Well-Being Scale (SWBS): 20 items	The Spiritual Well-Being Questionnaire (SWBQ): 20 items
Dimensions	Existential Well-Being (EWB) Religious Well-Being (RWB)	Personal (self) Communal (others) Environmental (nature) Transcendental (God)
Theoretical Foundation	Quality of Life, Subjective Well Being, NICA (1975)	NICA (1975), Ellison (1982, 1983)
Year Introduced	1983	2003
Target Context	Clinical and counseling settings	Educational settings, including schools and universities.

Fisher developed four dimensions from Ellison's two-dimensional SWBS, namely the transcendental dimension related to God, the communal dimension related to others, the environmental dimension related to nature, and the personal dimension related to the self. In addition, various spirituality instruments have been proposed by Muslim scholars, including the *Kāffah* of the Islamic Scale (Amalia et al., 2023). In this study, the researcher seeks to extend these four dimensions by linking the SWBQ with relevant sources, particularly the Qur'an, which will subsequently be administered to teachers in SDN (*public elementary schools*) Siodarjo.

In Islam, the Qur'an articulates these aspects of spirituality with clarity. Human nature is described eloquently in the Qur'an, which states that humans consist of both body and soul and are created to worship Allah and to serve as *khalīfah* (stewards). The Qur'an identifies three aspects of human existence: *basyar*, denoting humans as biological beings; *al-insān*, denoting humans as trustees or bearers of responsibility; and *al-nās*, denoting humans as social beings (Afrida, 2018).

The Qur'an interprets the first dimension as the personal dimension (*ḥablum minan nafs*), or the self, referred to as *نفس*. This term appears in 53 (fifty-three) verses and has 295 (two hundred and ninety-five) variants in *al-Mu'jam al-Mufahras li Alfāz al-Qur'ān* (Al Baqi, n.d.). The term *nafs* carries multiple meanings in the Qur'an, including spirit, essence, distinguishing life force, and others. The human body, soul, intellect, heart, and all elements constituting human existence are frequently interpreted through the concept of *nafs* (Rofi'i, 2020).

The second dimension is the communal dimension, relating to relationships with others (*ḥablum minan nās*). The Qur'an, in Surah al-Baqarah 2:213, instructs humanity to live collectively as a single community (*ummataṉ wāḥidah*) (Chalik, 2015). Allah

further commands believers in Surah Āli ‘Imrān 3:103 to hold firmly to the rope of Allah together and not to be divided, emphasizing the principle of communal unity (*al-jamā‘ah* الجماعة).

The third-dimension concerns interaction between humans and nature, namely the environmental dimension (*ḥablum minal ‘ālam*). Since the creation of the earth, Allah has warned humans not to cause corruption upon it (Surah al-A‘rāf 7:56). Human actions have resulted in damage on land and sea, and Allah allows humans to experience the consequences of their actions so that they may return to the right path (Surah al-Rūm 30:41). The Qur’an contains numerous verses inviting humans to observe, contemplate, and reflect upon the natural world (Zaini, 2018). These verses convey the message that humans are obligated to care for the environment, as human life exists in harmony with nature.

The fourth dimension is the transcendental dimension (*ḥablum minallāh*), which refers to the relationship between humans and Allah. This relationship is inherently religious and manifests internally through spiritual disposition and externally through acts of worship, which are further reflected in everyday behavior (Maulidiah et al., 2023). The relationship with God is considered the most important dimension of spiritual well-being among individuals with diverse worldviews (Fisher, 2020). Chung (2025) explains that worship practices, participation in prayer, charitable initiatives, and religious rituals influence the formation of belief systems, strengthen moral values, and enhance spiritual capacity.

The present study focuses on dimensions that refer explicitly to the Qur’an as the foundational text of Islamic teachings. Fisher’s cognitive patterns were found to be consistent with this study, initially revealing four interrelated aspects articulated in the Qur’an. Consequently, the relationship with Allah is prioritized in the development of spirituality assessment instruments for teachers.

In Fisher’s spirituality model, the dimensions are ordered as Personal (self), Communal (others), Environmental (nature), and Transcendental (God). In contrast, the Qur’anic framework emphasizes *ḥablum minallāh* (relationship with God), *ḥablum minan nās* (relationship with others), *ḥablum minal ‘ālam* (relationship with nature), and *ḥablum minan nafs* (relationship with the self). This ordering reflects the primacy of the relationship between the servant and the Creator, while the self dimension is positioned last, as honoring fellow beings is strongly encouraged in Islam.

The selection of Fisher’s spirituality assessment instrument is based on the sustained and growing academic attention to the study of spiritual well-being. Fisher’s model originates from dimensions formulated by the National Interfaith Coalition on Aging and subsequently developed into the Spiritual Well-Being Questionnaire. Notably, several studies indicate that the spirituality dimensions proposed by NICA and developed by Fisher align with concepts of spirituality discussed in the Qur’an. Muhammad (2012)

observed that although the SWBQ was introduced in 1983, the dissemination of the Qur'an began around 1700 CE, indicating that discourse on spirituality dimensions within Islamic tradition predates the formulation of the SWBQ. On this basis, this study seeks to develop Fisher's spirituality instrument from a Qur'anic perspective within the context of teacher spirituality. The dimensions of teacher spirituality assessment are presented in Table 5.

Table 5. Dimensions of Teacher Spirituality Assessment

Dimensi	Indikator
<i>Hablum minallah</i>	<i>Relation with God</i> امن و طاعة بالله
<i>Transcendental (God)</i>	<i>Worship of God</i> عبد الله
	<i>One with God</i> وحدة الله
	<i>Peace with God</i> سلام الله
	<i>Prayer life</i> عباداة
<i>Hablum minan naas</i>	<i>Love others</i> رحيم
<i>Communal (others)</i>	<i>Forgive others</i> غفار
	<i>Trust others</i> امن
	<i>Respect others</i> اخوة
	<i>Kindness - others</i> احسان
<i>Hablum minal alam</i>	<i>Connect to nature</i> حب العالم
<i>Environmental (nature)</i>	<i>Awe at nature</i> رهبة كؤن
	<i>Oneness - nature</i> تدبير كؤن
	<i>Magic in nature</i> معجزة كؤن
	<i>Harmony - nature</i> صديق كؤن
<i>Hablum minan nafs</i>	<i>Self-identity</i> عارف
<i>Personal (self)</i>	<i>Self-awareness</i> عالم
	<i>Joy in life</i> السعادة
	<i>Inner peace</i> مُطمئن
	<i>Meaning in life</i> نافع

The transcendental dimension (*ḥablum minallāh*) refers to the relationship between Allah SWT and educators, addressing the connection between God and His servants, including teachers. *Ḥablum minallāh* constitutes the foundational basis for a servant's capacity to obey and adhere to the divine law (*sharī'ah*) of Allah SWT (Yusof et al., 2018). The concept of *ḥablum minallāh*-oriented behavior specifically denotes Islamic religious conduct shaped by cognitive, affective, and connective dimensions in one's relationship with God, as derived from the Qur'an and Hadith (Aisyah, 2016). A sound relationship with Allah (*ḥablum minallāh*) is regarded as a primary prerequisite for educators to attain success. Nevertheless, actions and responses in practice do not always align with Islamic teachings and may deviate substantially from efforts to establish a proper relationship with Allah, thereby falling short of achieving success in both worldly life and the hereafter (Yusof et al., 2018).

Dimension of *Hablum minan naas* (Communal others). In fulfilling the commands of Allah SWT, social relationships hold essential importance. Positive relational aspects within *hablum minan nās* exert a significant influence on the development of individual psychological well-being. *Hablum minan nās* contributes to spiritual well-being by shaping interpersonal engagement. By cultivating positive relationships with others, prioritizing care for fellow human beings, and practicing effective communication and conflict resolution, *hablum minan nās* practices can positively affect individual spiritual well-being (Iskandar & Hidayat, 2023). Maintaining harmonious relationships with others must therefore remain a central priority within *hablum minan nās*, in accordance with the guidance articulated in the Qur'an (Setyowati & Prabowo, 2022).

Dimension of *Hablum minal alam Environmental* (nature). Exploration of environmental ethics within religious teachings has received increasing scholarly attention in recent years (Duc, 2023). The Qur'an and Hadith emphasize respect for creation, protection of the natural order, and the avoidance of wasteful activities that may cause environmental degradation (Kula, 2001). The Qur'an contributes significantly to the development of Islamic character across various educational contexts (Nurhayati et al., 2024).

Human beings are described as a positive and active force placed on Earth to build, improve, and reform it. Within the Qur'an, there are accounts illustrating how communities that destroyed their own habitats were punished by God through ecological disasters (Dien, 1997). These teachings underscore the moral obligation of humans to care for and preserve the environment as an integral dimension of spirituality.

Dimensions of *Hablum minan nafs Personal* (self). The personal dimension (*hablum minan nafs*) concerns an individual's relationship with the self. Young individuals who possess self-awareness are better prepared to accept and value themselves, as they understand their own identities. Self-reflection is necessary to comprehend personal strengths and limitations, to cultivate an authentic sense of self through self-acceptance, and to render life more meaningful. Such processes ultimately foster self-esteem and personal growth (Lelboy, 2021). The formation of spirituality is strongly influenced by the process of self-recognition and self-understanding (Parancika, 2022).

4. CONCLUSION

The synthesis of literature on teacher spirituality assessment within the context of character-oriented teacher development indicates that spirituality assessment can be mapped into four principal dimensions: transcendental relationships, social relationships, ecological relationships, and intrapersonal relationships. These dimensions demonstrate that teacher spirituality extends beyond religious practice alone and encompasses self-

awareness, social relations, and moral responsibility as integral components of a teacher's professional identity. The findings reinforce the argument that spirituality constitutes a foundational element in the formation of teacher character. Spirituality assessment serves both reflective and transformative functions for teachers, as it assists in structuring pedagogical orientation, strengthening moral exemplarity, and enriching religious experience within the school environment. Accordingly, this study contributes to the advancement of the field of educational spirituality by offering a more systematic assessment framework that holds potential for integration into teacher development programs, character education initiatives, and professional training schemes. Furthermore, this research opens avenues for the development of more empirical and contextually grounded spirituality assessment instruments. Future studies may focus on the development of psychometrically validated instruments, examination of the relationship between teacher spirituality and learning outcomes or work ethic, or cross-cultural investigations to explore variations in the meaning and expression of spirituality across different educational systems. Such efforts are expected to enrich the body of research on spirituality in education and to strengthen the implementation of spirituality assessment in the development of character-oriented teachers in the future.

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