

Habitual Action in Spiritual Leadership to Prevent Corruption (Study of Spiritual Leadership at the Office of the Ministry of Religion, Lumajang Regency)

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Abstract

Indonesia is currently being hit by a leadership crisis marked by various corruption cases affecting the nation's leaders, from the central level to regional leaders. It is felt that the habit of cultivating spiritual values or what is known as Habitual Action is necessary to apply the existing values, attitudes and behavior needed to motivate oneself and others intrinsically so that they have a spiritual sense of survival through calling and membership. The formulation of the problem in this research is what spiritual values are instilled by the leadership of the Lumajang Ministry of Religion office and how to implement Habitual Action in spiritual leadership in the Lumajang Ministry of Religion office. This research method uses a qualitative descriptive method approach. The results of research on instilling spiritual values carried out by the head of the Lumajang Ministry of Religion office are vision, public interest above personal interest (altruistic love), faith/hope, calling, membership. The implementation of habitual action in spiritual leadership at the Lumajang Ministry of Religion office is by carrying out ZI (Integrity Zone), Binkarsital (Career Achievement and Mental Guidance), Wage Friday Night Recitation. Along with the development of corruption which continues to mount, the face of the country as reflected in mass media reports shows an ugly appearance, such as: exemplary poverty, loss of justice and legal protection, social inequality, cracks in social fabric, expansion of acts of violence, crime, thuggery, drugs, and etc. With regard to this research, researchers are interested in exploring the spiritual leadership model in preventing corruption. Socially, spirituality is able to build Islamic society to reach the peak of civilization, able to achieve the title of *khaira ummah* and its existence brings happiness to all.

Keywords

Habitual Action, Spiritual Leadership, Corruption

Introduction

Leadership cannot be separated from followership, because leadership is meaningless without the participation of followers. The level of loyalty and ability of the followers has a big influence on the leader in carrying out his duties, the higher the loyalty and ability of his followers, the easier it will be for a leader to carry out his duties, and vice versa, if the level of loyalty and ability of his followers is low then a leader will experience many difficulties in carrying out his duties. leadership process. Leaders are important figures in bringing about change, including in educational leadership. Leaders who have strong leadership according to Blumberg and Greenfield are leaders who are able to carry out the roles of: organizer (The Organizer), values based juggler, true helper (the broker), humanist (humanist), catalyst (the catalyst), rationalist (the rationalist), and politician (the politician) (A. Blumberg & W. Greenfield, 1980).

Spiritual leadership is leadership that brings the worldly dimension to the spiritual (divine) dimension. God is a true leader who inspires, influences, serves and moves the conscience of His servants in a very wise way through an ethical and exemplary approach. Therefore, spiritual leadership is also called leadership based on religious ethics. Leadership that is able to inspire, awaken, influence and mobilize through example, service, compassion and the implementation of values and other divine characteristics in goals, processes, culture and leadership behavior.

Corruption is a deviant act to gain wealth and personal gain using public or state money illegally by abusing the power given (Setiawan et al, 2022). Corruption is a phenomenon that attracts public attention. This is supported by many research results which state that there are negative impacts from corruption cases. Corruption also touches on moral violations, not just structural crimes. Corruption has also created banal corruption. Banal corruption is defined as something that should be unnatural and become something commonplace and has become a principle in people's daily lives (Hayati et al., 2020). Indonesia is currently being hit by a leadership crisis, marked by various corruption cases affecting the nation's leaders from the central level to regional leaders. Leadership cares more about "what can be taken from the country", not "what can be given to the country" (Basit, 2013).

Tahun	Jumlah Kasus	Jumlah Tersangka
2019	271	580
2020	444	875
2021	533	1.173
2022	579	1.396

Sumber : *Indonesia Corruption Watch (IWC)*

Methods

Location and Time of Research

In connection with the existing problems, this research will generally take the research location at the Lumajang Regency Ministry of Religion Office. The purpose of choosing this research location is in connection with the need to instill spiritual values or in the term Habitual Action to apply the existing values, attitudes and behavior needed to intrinsically motivate oneself and others.

Types of research

This type of research is qualitative research with descriptive methods. This research only

describes situations or events, so based on the explanation above it is clear that the analysis technique used by the author in this research is descriptive qualitative, namely the data is examined or explained as it is so that you can get an understanding..

Data sources

This research is qualitative in nature using a descriptive analysis approach, namely a method that provides an overview and explanation of a phenomenon or description of a situation based on the data studied and ends up trying to predict it. The types and sources of data that researchers used in this research are:

a. Primary Data

Namely data obtained directly by researchers through the author's activities directly at the research location by conducting interviews with the Head of the Lumajang Regency Ministry of Religion Office regarding Habitual Action in Spiritual Leadership to Prevent Corruption at the Lumajang Regency Ministry of Religion Office.

b. Secondary Data

Namely, the data and information that is already available on the object under study in the form of information comes from reports, notes and documents from the office that manages it and completes the data that the author needs. The secondary data source in this research is data obtained from the Office of the Ministry of Religion, Lumajang Regency.

Data collection technique

To obtain the data and information needed in this research, several data collection methods or techniques were used, namely:

1. Observation

Observation is making direct observations of the object to be studied to obtain accurate data and information using observation guidelines.

2. Interview

Interview is a data collection technique where the interviewer (researcher) in collecting data asks a question to the interviewee (Sugiyono, 2013: 188). The interview here is where the author conducts questions and answers by asking structured questions directly to respondents who are considered to understand, know and be part of this research

3. Documentation

Documentation is a method used to trace historical data, thus in this research, the history of documentary materials plays a very important role (Bungin, B. 2013: 153). Documentation here is studying archives that are related to research.

Data Analysis Techniques

Qualitative data analysis is an effort made to organize data, sort it into manageable units, then synthesize it, look for and find patterns, and find important things and things to learn, in order to decide what can be told to other people (Bogdan & Biklen). Data analysis is the process of sorting data, organizing it in a pattern and unit of description (Patton). Meanwhile, according

to Sugiono (2011:15) qualitative methods are data expressed in the form of sentences, words and images. Meanwhile, descriptive research is research carried out to determine the value of independent variables, either one or more variables (independent) without making comparisons, or making connections between other variables. According to Suprayogo, quoted by Ahmad Tanzeh, data analysis is a series of activities of reviewing, grouping, systematizing, interpreting and verifying data so that a phenomenon has social, academic and scientific value. The data analysis model used in this research is the Miles and Huberman model, which is also known as interactive analysis. In the Miles and Huberman data analysis model there are four steps, namely:

1. Data collection

Data collection was carried out by going directly into the field. Data The results obtained were obtained from interviews, observations and documentation.

2. Reduction

Reduction is an analytical process, to re-process rough data obtained from the field. The rough data is then sorted and classified as important and unimportant. Unnecessary parts of the data are then discarded. In this research, after the author has collected data the next step is to reduce the data. Data reduction from the results of observations, interviews and documentation is then described in written form.

3. Presentation of data

Data presentation is a form of information design from research results in the field that is arranged in an integrated and easy to understand manner. In this case, the researcher presented the data by simplifying too much information to make it easier to present. The data used is presented in the form of narrative text to make it easier to explain and draw conclusions.

4. Drawing conclusions

Conclusion is the most important process of data analysis. At this stage of drawing conclusions, the cause and effect flow is measured, determining the categories of research results. These four steps form a synergistic unit to carry out analysis of the research carried out.

Results and Discussion

Spiritual values instilled by the leadership of the Lumajang Regency Ministry of Religion Office

Fry defines spiritual leadership as the values, attitudes and behavior needed to intrinsically motivate one's self and others so that they have a sense of spiritual well-being through calling and membership. This requires the creation of a vision in which members of the organization (leaders and followers) feel a calling in life, have meaning and purpose, and make a difference, establishing a social organizational culture based on values that prioritize the interests of others (altruistic love) where leaders and followers have a sense of membership (membership) , feel understood and appreciated, have care, attention and appreciation for yourself and others.

- a. Vision

Refers to the future picture with some comments implicit or explicit about why people should strive to create the future. Vision is three important functions in explaining the general direction of change, simplifying hundreds or thousands of more detailed decisions,

helping quickly and efficiently, coordinating the actions of many different people. Leaders are responsible for creating the same vision and values at all levels of the organization, through choices related to vision, goals, mission and strategy, as well as their implementation. Vision defines a broad journey and helps move an organization towards its desired future.

Vision plays a role in giving people energy, providing meaning in work, and garnering commitment. The four vision indicators consisting of understanding the vision, vision statement, inspiration from the vision, and clear vision, produce a sense of calling, which is part of spiritual well-being, providing a different feeling and life that is felt throughout the life. this has meaning. The vision reflects the organization's purpose (its reason for existing) and mission. Mission, defines the core values of the organization. Furthermore, this vision forms the basis for connecting with, and meeting and exceeding the expectations of stakeholders (customers, employees, government, regulatory agencies).

b. Public Interest above Personal Interest (altruistic love)

Altruistic love in spiritual leadership as a sense of wholeness, harmony and the formation of well-being through care, attention and respect for oneself and others. Spiritual leadership requires social/organizational cultural development based on altruistic love.

A position as a leader who is considered successful and often receives invitations to various forums as a speaker and receives applause and even standing ovations is something that is very difficult not to think that it is all because of "me": high intelligence, talents, extraordinary strengths and talents, charming style, great skills, extensive knowledge, even feeling closest to God.

Spiritual leaders realize that self-worship is soul-tiring, foolish and the beginning of bankruptcy. He is just a channel, media. God is truly the one who gives strength, guidance, help. Like water, humans are just pipes or channels, and not the water itself. Man is proud and grateful that he was chosen to channel his gift of leadership to other people.

Culture consists of a collection of key values, assumptions, understandings, and ways of thinking that are considered valid and shared by members of an organization. Altruistic love, used as a synonym for charity, is manifested through unconditional, unselfish, loyal and kind (benevolent care), attention and appreciation for self and others (appreciation for self and others). The values of altruistic love include forgiveness, acceptance, gratitude, kindness, integrity, empathy/compassion, honesty, patience.), courage (courage), trust/loyalty (trust/loyalty), humility (humility). Likewise, leaders and followers build a culture and ethical system that embodies the values of altruistic love, where group members are challenged to persevere, be resilient, do what is necessary, and pursue excellence by doing their best in achieving challenging goals through hope. and faith (faith) in the vision. Leaders and followers demonstrate; caring, working according to what is discussed, honest, trusting and loyal, courage and, full of attention which are indicators of altruistic love give rise to an experience of a sense of membership, part of spiritual well-being, which provides one awareness that is

understood and appreciated.

c. Faith/hope.

Faith is defined as the foundation of everything we hope for and the belief in things not seen. Faith is more than hope or expectation of something desired, and it is the belief that something proven by physical evidence is true. Hope is a desire that brings hope of fulfillment, while faith adds assurance to hope. Faith is more than just hoping for something. In other words, faith is based on values, attitudes and behavior that express absolute certainty and belief that what is desired and expected will happen. People who have faith/hope with indicators; have faith, carry out beliefs, be persistent, make extra efforts, and have challenging goals in their vision, will be enthusiastic in facing obstacles, endure difficulties and suffering in achieving their goals. Thus, faith/hope is a source of confidence that the vision and mission of an organization will be achieved.

Spiritual leadership seeks to ensure there is hope/faith in the organization's vision, keeping followers looking forward to the future. Spiritual well-being is a self-perceived area, the extent to which people feel direction and purpose. Therefore spiritual well-being can be considered as a psychological reflection, how much spiritual health a person feels. In terms of spiritual well-being, those who carry out spiritual leadership themselves will get a high score on life satisfaction. Furthermore, they will: have greater experience in psychological well-being. Even if there are problems, there are only a few problems related to physical health in terms of allostatic load (such as cardiovascular disease, cognitive impairment, decreased physical function, and death).

d. Calling

Calling has long been used as the hallmark of a professional. Many people not only want to realize their potential through their work, but also experience social meaning or value through their work. One of the leaders' roles is to develop a sense of calling in oneself and in employees. Calling refers to a transcendent experience or how to make something different through service to others, as well as a more meaningful life. The basic characteristics and values of a leader that followers admire and that give credibility to the leader in motivating people to do and satisfying basic human needs are calling. Calling makes a difference through honesty, looking to the future, inspiring in the search for a shared vision, and being competent.

Historically calling has been represented as an experience of vision, a gift of encouragement from God and/or hearing a voice (revelation) from God, followed by initiation into public service. However, the next opinion from experts states that calling is defined more broadly as referring to an individual's choice about how to express one's essence in one's life and work, work is something natural that must be done and where people find self-expression.

Calling describes the intersection of something very personal with a social purpose, meaningfulness or something necessary. This perspective shows the deep interconnection between the meaningfulness of our lives and the meaningfulness of the work we do.

e. Membership

Membership is the feeling that one has invested a part of oneself in becoming a member, and therefore has ownership rights. It's a feeling of belonging, and belonging. Membership has boundaries, this means that there are people who belong and people who do not. Boundaries provide emotional security for members, which is necessary to develop. The role of boundaries is particularly relevant to environmental communities. Boundaries determine who is inside and who is outside. However, boundaries can be so subtle as to be recognized only by the residents themselves. Boundaries set by membership criteria provide structure and security that protect group intimacy.

Sense of membership involves feelings, beliefs and expectations that fit within the group and have a place there, a feeling of acceptance by the group and a willingness to make sacrifices for the group. The role of identification must be emphasized here, this can be expressed in reciprocal statements "this is my group" and "I am part of the group". Sense of membership is the feeling that members have, the feeling that members are important to each other in the group, having a common goal that members' needs will be met through shared commitment. Personal investment places a large role in developing emotional relationships. In summary, membership has five attributes, namely: boundaries, emotional safety, a sense of belonging and identification, personal investment, and a general symbol system. These attributes work together and contribute to the feeling of being part of a community

Implementation of habitual action in spiritual leadership at the Lumajang Regency Ministry of Religion Office

a. ZI (Integrity Zone)

Integrity Zone is a predicate given to organizational/work/UPT units whose leadership and staff are committed to realizing a corruption-free area and a clean bureaucratic area and serving bureaucratic reform, especially in terms of preventing corruption and improving the quality of public services.

b. BINKARSITAL (Achievement and Mental Career Guidance)

Career Achievement and Mental Guidance aims to provide guidance in the spiritual field to improve the career, achievement and mental health of employees within the Regional Office of the Ministry of Religion. Apart from the roll call on Monday there is also binkarsital (Professional and Mental Career Guidance) in which employees are gathered and given direction and guidance to achieve the goals of the ministry of religion and improve services to the community, both in terms of education and other services.

c. Wage Friday Night Recitation

The recitation or Istighosah was held in the courtyard of the al ikhlash prayer room at the Lumajang Regency Ministry of Religion Office. The event was attended by all structural and functional officials and employees within the Ministry of Religion of Lumajang Regency.

Conclusion

Spiritual leadership at Lumajang Regency Ministry of Religion Office has been implemented well. This can be seen from the implementation of six indicators of spiritual leadership, namely vision, hope or faith, altruistic love, calling, membership, and inner life which have been implemented well at the Lumajang Ministry of Religion Office. The results of the analysis show that the spiritual leadership strategy at the Lumajang Ministry of Religion Office is that the Head of the Lumajang Regency Ministry of Religion really cares about and increases the spirituality of its members by providing motivation and direction at the gathering event. As well as the vision of making a positive impact and the strong hope and faith of the members as well as the love and affection of the leaders towards their members so that some members feel this task is a good calling and membership between the leaders and their members. Future research can carry out an in-depth analysis of the character of spiritual leadership on how leaders in this organization awaken the spirituality of their members to become leadership cadres, such as by being more programmed in giving stories and inviting members to chat during weekly meetings through qualitative and quantitative approaches. The importance of spiritual leadership appears in the figure Leadership cadres who are able to provide motivation at every meeting are the way for leaders in this organization to awaken the spirituality of their members.

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