STRENGTHENING THE MORAL AND SPIRITUAL VALUES OF SCHOOL PRINCIPALS AS AN EFFORT TO BUILD THE CHARACTER OF PUBLIC JUNIOR HIGH SCHOOL STUDENTS IN MALANG REGENCY

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Abstract

This study aims to determine the effectiveness of spiritual and moral principles in improving character learning. This study uses a descriptive qualitative research approach, with the type of research as a site study. Data collection techniques are done through interviews, observations, and documentation studies. Data analysis techniques use interactive data patterns: data collection, data reduction, data display, and conclusion drawing and verifying. The results of this study state that this principal's model based on spiritual morals can improve character learning. People with high spirituality tend to behave in a way that positively impacts other humans. Suppose the spiritual level of a school principal is high. In that case, deviant behaviour or fraudulent acts will not occur because of the awareness that the Creator and the adverse effects, including the burden of accountability before God in the Hereafter, monitor all his activities. Through the principalship, spiritual morals are expected to help facilitate the implementation of character education learning through student education.

Keywords: Spiritual Morals; Principal; Character Learning.

INTRODUCTION

Community education is the root of building an image of a nation and producing the nation's golden generation. The ideal principal figure who has a high commitment to his duties and responsibilities is needed by educational institutions. Many leaders do not have the competence of a good leader. Leaders in an educational institution must meet five fundamental competencies, which include (1) personality competence, (2) managerial competence, (3) entrepreneurial competence, (4) supervision competence, and (5) social competence. Today's multi-dimensional crisis period in various educational institutions has devastated the structure of Indonesian life. Education as a way to develop resources for the progress of a nation faces severe challenges with the erosion of behaviour patterns that occur for teachers, including school principals. The principal as principal must have a noble personality, be an example and role model to behave and behave for the school community, and avoid behaviour that can taint the role and function of a principal.

Nowadays, sexual violence against adolescent school-age students in Malang Regency is very concerning. *Sexual abuse* still dominates student cases in Malang Regency. In the past two years, there have been 41 cases of student sexual assault. Of the 111 cases of violence against students. In 2019, there were 31 sexual cases. Based on 85 cases of violence against students, in 2020, there were 10 sexual cases. The total number of student violence cases in 2020 was 26 cases in the Malang Regency area (Malang News: 2020) Amid the government's efforts to build the character of the nation's generation through education, news about the immoral acts committed by teachers and, more specifically, school principals is increasing. The

principal's performance is a measure of the performance of the school organization (Bafadal et al., 2020). The principal has a strategic role in improving the quality of school education. Education programs will run effectively when supported by effective principals. The principal is effectively influenced by the leadership behaviour carried out by the principal. Leadership displayed by principals can affect teacher performance (Bafadal et al., 2018) . Principal performance can be measured based on various indicators, one of which is the moral and spiritual character of teachers.

A small example of a case at SMPN 4 Malang Regency in 2019 was a teacher who was proven to have committed immoral acts with 18 male students for 5 years. In 2018, there were cases of molestation committed by the principal of a junior high school in Kromengan sub-district, Malang Regency, against 6 female students in the school environment and sodomy by the principal against 3 male students in Tirtoyudo sub-district, Malang, regency.The above events are just a small sample of a similar phenomenon sweeping our educational world. This phenomenon is intended to indicate the erosion of moral values among teachers. This demoralizing case is a slap in the face to our educational world. Character education, which should be the colour that always adorns educational activities, seems dashed by the rampant immoral practices among some teachers. Preschool education is exemplified in kindergarten, where example is the main key to the success of education. Malang district state junior high school students can easily imitate what is seen in the surrounding environment.

It is responding to this phenomenon, which is the imperative of our educational institutions that strive to form strong religious and spiritual strength, self-control, noble personality, intelligence, and noble character. The principal, as a role model for school residents, must have high morals and religious and spiritual values so that it can be used as a reflection of a noble person who can ultimately influence the formation of character in the student. Malang District State Junior High School is one part of the Junior High Schools in East Java required to appear as an educational institution. Malang District State Junior High School students are good because they are in the City of Education in Indonesia. School principals are expected to be able to internalize education. The school must have spiritual and moral values to carry out the functions of its principal so that it can help build student character through the student's educational institution.

Research on Spiritual Principals in Student Boarding Schools conducted by Julianto (2011) found that the typology of spiritual principals carried out by caregivers and daily administrators of *pesantren* tends to the behaviour of participatory-democratic-religio spiritual collegial principals. While carrying out its duties, the caregiver council always receives support from all parties. Decisions are taken democratically by involving the heads of fields and based on Islamic spiritual values. The results of research from Sa'dun Akbar, Ahmad Samawi, Mh. Arafik and Layli Hidayah (2015), regarding Character Education, found that it is natural in the self and profession of a teacher and principal to have (1) independent character, (2) character as a "servant" of student development growth, (3) character capable personally, socially, academically, and vocationally to face life problems, and live his profession as a teacher, (4) love scientific truth, (5) have the character of applying the principalship of the Prophet, (6) have a self-concept that simultaneously describes the character of the teacher and (7) avoid unpleasant behaviour and reduce the dignity of the teacher.

Research by Imron Arifin and Muhammad Slamet (2010) on Kyai Principal in Changing Management of Islamic Boarding School: The Case of Ponpes Tebuireng Jombang where the role and typology of Kyai school principal, that: (1) the role of Kyai Yusuf Hasyim principal in changing the management of Tebuireng Islamic boarding school serves as the foundation for change., (2) the role of Kyai Salahuddin principal in changing the management of Tebuireng Islamic boarding school serves as an inspiration, motivator, communicator, and dynamicator, (3) typology of principalship shown by Kyal Yusuf Hasyim in the change of management of pesantren Tebuireng which is a traditional-type principal, and politician pattern, and (4) typology of principal Kyai Salahuddin where the principal is charismatic-rational managerial and *values based juggler* pattern which substantially indicates as a transformational principal.

Analysis conducted by Sofan Amri, Ahmad Jauhari, and Tatik Elisah (2011) assumes that the basis of character education should be applied from the age of students or at an early age because it is proven to determine the ability of students to develop their potential greatly. The results showed that about 50% variability in adult intelligence occurred when students were 4 years old, the next 30% increase occurred at age 8, and the remaining 20% in the middle or end of the second decade.

Burke's research (2006:14) published on PAGE 14 foresight VOL. 8 NO. 6 2006, pp. 14-25, Q Emerald Group Publishing Limited assumes that: Overall, the principal of Momarig is required to have various multidisciplinary abilities both in theory and practice, emotional intelligence, social intelligence, and spiritual intelligence, Even strategies when bureaucratizing with other humans are very necessary because good communication will affect the resourcefulness of the people they work with and it will affect the results of their principals.

Klenke's research (2007), published in the International Journal of Leadership Studies, Vol. 8 Ise. 1, 2007, assumes that Fowler and Helminiak assume that the development of spirituality goes hand in hand with the exemplified field of human development cognitive or moral development. Spiritual development would conform to the psychologically defined concept of human development exemplified by Piaget's cognitive development, Kobiberg's moral development, and Loevinger's theory of ego development, especially when spiritual development is treated as human development exemplified by the model proposed by Fowler and Helminiak.

RESEARCH METHODS

The research uses a descriptive qualitative research approach with the type of research in a site study. The method used in this study is a descriptive qualitative method. Descriptive qualitative research is a descriptive study and tends to use analysis because each process has a subjective perspective meaning that is more emphasized in this method (Sugiyono 2018). The purpose of the qualitative descriptive method is to analyse, describe, and summarize various conditions and situations from various data collected from observations of the problems being studied (Fadillah et al., 2024). Data collection techniques are done through interviews, observations, and documentation studies. Data analysis techniques use interactive data patterns by Miles and Huberman: data collection, data reduction, data display, and conclusion drawing and verifying (Fadillah, 2022).

RESULTS AND DISCUSSION

The sustainability of education cannot be separated from several components that succeed in the learning process. Some of the components include principals, teachers, and students. Of all the existing components, education can run properly through the direction of an education principal, commonly called the principal. Many different styles of principals can reflect the individual principal to lead a school. Examples are democratic principles, autocratic principles, or spiritual moral principles. In the moral-spiritual approach, the principal is expected to be able to improve the character learning of students in Malang District State Junior High School. In contrast, at school, practice can be done in simple ways, exemplified by coming to school on time with the meaning of respecting time, greeting first by saying greetings, welcoming students with a smile, and establishing good communication with all school residents. Students will model such habits and slowly apply them to daily life.

Principal as Principal of Education

The general purpose of student education in Malang District state junior high schools is to facilitate student growth and development optimally and comprehensively. Through Junior High School, students are expected to develop all their potential exemplified by religion, intellectual, social, emotional, and physical. In addition, students are expected to have the basics of righteous *aqidah* in accordance with the teachings of the religion they follow, have expected behavioural habits, master a number of basic knowledge and skills according to their needs and level of development, and have positive motivation and learning attitudes. In accordance with the educational objectives of Students in Malang District State Junior High School above, the education of Students at Malang District State Junior High School is intended as the basic foundation of education, which has a very important role in developing basic abilities and boosting the potential intelligence of students who will affect education at the next level. As one of these educational institutions, Junior High School is expected to develop students' potential intelligence and basic abilities to develop optimally.

The competence to obtain the position as principal is intended to be a manifestation supported by the ability and achievements of the teacher concerned. The position of principal is intended to be a job that requires creativity and innovation, in addition to demanding to work harder and face various challenges. Principals in all systems for organizations are intended to be the key to success, especially for organizations still developing and willing to compete. Sergiovanni (2006) suggests six roles of principal: formal principal, administrative principal, supervision principal, organizational principal, and team principal. Formal principalship refers to the principal's duty to formulate the organization's vision, mission, and goals in accordance with applicable policies and regulations. Administrative refers to the principal's duty to foster the administration of all staff and members of the school organization. Supervision refers to the principal's duty to assist and guide members to perform their duties well. The principal's organization refers to the principal's duty to create a conducive work climate so members can work vigorously and productively. Team headmaster refers to the principal's duty to build good cooperation among all members to optimally realize the goals of the school organization. Based on field research, it was found that the principal, as assumed by Sergiovani, had been played by the Principal of the Malang Regency State Junior High School, exemplified by the formal principal, namely

formulating the vision, mission, and goals of the Malang Regency State Junior High School as well as applicable mechanisms and rules. As the administrative principal, the Principal of the State Junior High School of Malang Regency conducts guidance on the neat arrangement of teacher and education staff and student administration. In the supervision aspect, the Principal of Malang District State Junior High School guides teachers to carry out their duties well, monitors teacher attendance levels, motivates them to attend training, and supervises in-class observation and class visit supervision. The role of the headmaster of the organization can be through a healthy, friendly school culture, building a family atmosphere for the school environment, high morale, and creating familiarity between school residents. The headmaster's team is translated through the principal's efforts to form a solid work team, motivate teachers to excel, and identify and reduce the emergence of potential conflicts.

Principality Moral-Based Principal

Nowadays, school principals are required to be able to lead well and be able to see the map situation in the future. Principals must be able to act, see beyond the challenges, and always look for opportunities. Moral principles are always oriented toward principals who prioritize and hold strong aspects of decency. The comprehensive theory that links moral knowing, moral feeling, and moral action is the Three-Dimensional Moral Theory. This theory states that moral knowing, moral feeling, and moral action are interconnected and essential for the development of a complete moral character. Moral knowing involves an understanding of moral principles, moral feeling includes emotions and motivations that drive ethical behaviour, and moral action refers to the application of moral knowledge and feelings in real actions (Akbar, 2010). The moral principal, researched by Kretzschmar, considers morals important to see if the principal has good ethics. When a principal's behaviour is honourable, noble, and fair, it directly impacts followers' motivation. Therefore, Dockery assumes character, morality, and ethics go hand-in-hand with an effective principal. Moral principles focus on moral and ethical values that encourage good behaviour.

Morals also mean knowledge that concerns civilized human ethics. Morals also mean good and bad teachings, deeds, and conduct. Moralization means the description of good deeds and deeds. Conversely, actions that indicate moral decay are called demoralization. The moral perspective of Islamic teachings is known as morals, which means behaviour, temperament, or character. Student Education in a public junior high school is an education that fosters students aged 12-15 years who are intended for the age of a teenage student to imitate absolutes. They should have a principal who has high morals to face their future. Morale in the school environment can be observed in the attitude and behaviour of the principal. A moral or noble principal will be able to display unpretentious, ethical, and high-integrity behaviour so that it becomes a profile for school residents to be exemplified and emulated.

Such conditions are built in Malang district state junior high school so that a principal can influence school residents through his morals or morals. To carry out his function as a principal is always done with full simplicity, namely by providing education through example. When reprimanding is done ethically, communicate with polite language and be full of friendship. The moral height for a school principal, especially in the environment of students in SMP Negeri Malang Regency, is intended as a necessity and demand for education as it has been arranged. Based on Permendiknas No. 13 of 2007, it is explained that school principals (Junior High School) must have five basic

competencies, which are personality, managerial, entrepreneurial, supervision, and social competencies. In personality competence, indicators of achievement are explained, which: (1) have noble morals by developing noble moral cultures and traditions and becoming examples of noble morals for the community in schools; (2) have integrity of personality as a principal; (3) have a strong desire for self-development as a principal; (4) be open to performing the main duties and functions; (5) self-control to face problems for employment as a principal; and (6) have talents and interests in the position as principal of the school of education. Kretzschmar in Sularto reveals that a good principal should cultivate a strong spirit to lead himself before leading the organization. A principal must have a God-fearing attitude to emerge as a true principal. Moral schooling will give birth to a principal who can appreciate the work of other human beings, recognize the abilities of the people led, and respect them as fellow men. Morals can encourage the principal to be wise and transparent because both attitudes are very influential on the policies and goals of a principal.

Headmaster Spiritually Based Principal

Spiritual principals are the same as principals in general but are more directed towards principals based on religious rules. Tobroni defines spiritual schooling as a headmaster who brings the worldly dimension to the divine dimension. Spiritual principality is based on religious ethics and spiritual intelligence and is based on faith and conscience. Spiritual head mastering is meant to be a comprehensive headmaster model that combines various approaches as well as the driving force of the principal. The headmaster is intended to combine ethical, ascetic, and mystical principals. The spiritual headmaster by Tjahjono is called the fourth-dimension headmaster, which is a principal who is more based on faith and conscience for the quality of his principal or a principal who cleanses the heart, gives, serves, enlightens and wins souls based on the spirit of gratitude and love. Conscience-based principals, in which the principal views the organization's members as whole human beings, includes four dimensions: body/physical, mind, heart, and spirit. This view supports the fulfilment of the basic human being as a whole to provide total motivation: to live, to love (to *connect closely with each other with love*), to learn (grow and develop themselves), *and to leave* a legacy (providing value and contribution to society, full of integrity and giving a legacy in the form of a fragrant name).

According to Eliyanaa (2013), there are two models for spiritual principals, which are (1) substantive spiritual principals and (2) instrumental spiritual principals. A substantive spiritual headmaster refers to a spiritual headmaster born of the principal's spiritual life and the principal's closeness to divine reality and the spirit world. His spiritual schooling model presented itself, converged to his personality and daily behaviour, and was, therefore, fixed. Next, the instrumental, spiritual principal, in which the spiritual headmaster is studied and then made into the style of the principal. The spiritual headmaster's style arises from external demands and becomes a tool or medium to streamline the principal's behaviour. The two models of spiritual principality above are internalized for the personality of a public junior high school principal in Malang Regency, and it can be seen from his character that is obedient to worship as well as his responsibilities and obligations as a Muslimah. The nature of prostitutes every day is exemplified by the five daily prayers and other pillars of Islam. It is displaying noble morals, developing a culture of noble morals for the school community, and having high integrity as a principal. This is due to the awareness that

the duties of the principal are meant to be mandated by God Almighty, which must be carried out as well as possible and accounted for later in the hereafter. Indeed, the spiritual headmaster style can not only be applied in the world of education and the noble mission-carrying industry, exemplified by non-profit social institutions, houses of worship, non-governmental organizations, and community organizations. Spiritual principality can be applied in business institutions. The spiritual aspect is the biggest contributor to a person's success in life, including spiritual intelligence, according to Zohar and Marshall, with an 80% share of one's career success.

Percy (2003) assumes successful directors and *Chief Executive Officers* (CEOs) live whose principals have high spirituality and apply a good spiritual principal style.

Spiritual schooling does not reject other headmastering styles exemplified by transactional schooling and transformational headmastering but rather is refined. Three pillars for the completion of the spiritual principalship: *First,* ontologically (the nature of what is studied), the headmaster is a mandate from Allah *Subhanahu wa Ta'ala* and will be accounted for before Him later. *Second,* epistemologically (scientific theory), principalship comes from ethical values (religious ethics) derived from divine values. In other words, the spiritual headmaster is for the name of God. Therefore, the reference to ethics as the basis for the principal's behaviour comes from the attributes of Allah, exemplified by Ar-Rahman (Most Merciful), ArRahim (Most Merciful), so that a principal must spread love and affection to his followers, and other attributes of God. *Third*, axiologically (in terms of practicality), the principalship is for welfare through power, *empowering* the people led, enlightening the mind, cleansing the heart, calming the conscience, and liberating the soul towards a better life. Through spiritually based principality, efforts are made to achieve happiness, health, honesty, prosperity, love, empowerment, true truth, and a positive attitude (Fairholm, 1996**).** *The Group Discussion Forum* conducted by *Harvard Business School,* which was attended by CEOs of leading companies in America, including those from "*Silicon Valley,"* resulted in an agreement that spiritualism can produce 5 things: (1) integrity or honesty, (2) energy or passion, (3) inspiration or ideas and initiative, (4) wisdom or wisdom, and (5) courage to make decisions. All agree and agree that spiritualism is proven to bring someone to the ladder of success and play a role in creating them to become a *powerful leader* (Agustian, 2017).

Headmaster Character-Based Headmaster Learning

Principals have a very important role in building student character in schools, especially coordinating, mobilizing, and harmonizing all available educational resources. The principal as the highest leader is very influential and determines the progress of the school. Evidence from previous research and literature explains that leadership effectiveness in most organizations is determined by leader behavior and the leader's capacity to choose and implement the right orientation (Burhanuddin et al., 2018). For this reason, school principals must have management capabilities and implementation initiatives to build student character. Therefore, to implement character education, school principals need serious attention because principals are intended to be the key to success in developing school culture and quality culture that leads to a culture of character. Learning principals are intended to improve the learning system's teaching quality. According to Keefe and Jenkins (1984) and David and Thomas (1989), as quoted by Arifin (2016: 685), the role of the principal is to provide direction, resources, and assistance to teachers and students to improve teaching and

learning. It is assumed that Ubben and Hughes (1992) principal learning intended actions on direct and indirect learning that led to efforts to increase students' learning progress. According to Ubben and Hughes (1992), effective learning principals have five main characteristics: (1) coordinating learning programs, (2) emphasizing achievement, (3) evaluating student progress regularly, (4) creating a conducive learning climate, and (5) developing learning strategies.

As for character education, according to Zubaidi (2011), which is ethics education involves aspects of knowledge, feelings, and actions. With character education that is applied systematically and continuously, it will produce emotionally intelligent, socially intelligent, religiously intelligent, physically intelligent, culturally intelligent, and knowledge-intelligent students. Furthermore, Sulthon (2012) assumes that character values expected to be formed in school are no exception in junior high school. (1) honest (religious, fair, sincere, positive thinking), (2) intelligent (creative, self-controlled, humble, thrifty), (3) tough (independent, confident, responsible, disciplined, hard work, never give up), and (4) caring (compassion, tolerance, courtesy, peace-loving, cooperation and love for the motherland). The headmaster of Malang District State Junior High School plays his function as a principal of learning to develop the character of Students. Malang District State Junior High School always provides direction and assistance to teachers to improve teaching and learning in the classroom, exemplified by improving learning patterns that suit the needs of these students. The character education process is integrated into various learning activities by directing teachers to use a comprehensive approach to character learning development. Adopt learning materials from everyday life and then explain the aspects of character values contained in them. Using student character education learning methods and strategies, such as value facilitation and ability development. Instilling character values Students in the first public school need *stakeholder* involvement, involving school residents (school principals, teachers, students, employees, even school guards, and school stall managers) and parents and community leaders to work collaboratively to implement character education programs. Character education is not only carried out in the classroom and outside the classroom for various activities, including activities at home and in the community, involving parental participation.

Spiritual Moral Principals to Develop Student Character Learning in State Junior High Schools

The principal is a moral-spiritual-based principal where the principal prioritizes moral values or noble morals based on religion. Adding the direction of morality from the worldly dimension alone to the spiritual or divine dimension. Allah, as the Lord who is the inspiration for the true principal, enlightens, cleanses the conscience, and calms the souls of His servants wisely through an ethical and exemplary approach. Based on theoretical studies on principals, it can be understood that there is a relationship between moral-spiritual and character-based principals so that character-based headmasters can explain moral and spiritual principals. Related to the characteristics and competencies of school principals, it has been explained for Permendiknas No. 13/2007 that school principals must meet the requirements, especially in fulfilling personality competencies and social competencies as the main capital to communicate and interact effectively with the school environment and outside the school, the principal strives to develop communication with parents, students, school residents, so that sustainable two-way communication is established, sustainable, healthy, positive, communicative and constructive.

The principal's social competence is characterized by (1) being skilled in cooperating with other human beings that are mutually beneficial, (2) being able to participate in social community activities, and (3) having social sensitivity to other persons or groups. Arifin added that in addition to the five competencies set by the Indonesian government, other relevant competencies can be developed, exemplified by spiritual *competence,* which is characterized by a transcendental spiritual dimension in the form of faith, piety*, and other religious commitment* values; these competencies are needed in religious schools, madrassas, and education in Islamic boarding schools. In other words, the headmaster not only has personality and social competencies, but they are based on piety, so they become personal and social, perhaps cultural, economic, and national*.* Piety is meant as a spiritual foundation in accordance with the meaning of the precepts of the Almighty Godhead for Pancasila.

The essence of the principal's headmaster is to develop character education. Students in Malang district state junior high school where the principal develops school residents mainly the potential of students as good learners who are always bound to think (*think*), feel (*dhikr*), and act (*fi'il*) towards the values *of goodness.* More than that, it is certainly the spiritual basis of goodness for the Islamic education environment*,* which is usually known in Islamic boarding schools, madrasas, dituyah, and schools with aqidah-akhlak material. These morals do not only stop at knowledge but also become *feelings* and *actions.* The most effective strategy is teaching by "example and inspiration based on morals or character and initiated by the principal as *an inspiring leader*."

The success of student character education in public junior high schools in Malang Regency depends on the awareness, understanding, concern, and commitment of all related parties. According to Kilpatrick cited by Mulyasa, although a person may understand moral values, he may not act in accordance with these values due to lack of practice in doing so. In character development, as Akbar (2011) stated in his speech on "Revitalizing Character Education in Elementary Schools", there are twelve principles in character development, one of which is the application of character education through habituation programs that are routine, incidental, or programmed. Therefore, character education in public junior high schools in Malang Regency must be realized through concrete actions in learning that are not only theoretical and not limited to activities in the classroom.

According to Lickona (1996), to form a good character, there are three inseparable parts: (1) *moral knowing,* (2) *moral feeling,* and (3) *moral action.* Indicators *of moral knowing* include (1) moral awareness*,* (2) knowing *moral values,* (3) *perspective-taking,* (4) understanding the moral meaning (*moral reasoning),* (5) moral-based decision-making*,* and (6) self-acknowledging.

Moral feeling *indicators* include (1) conscience, (2) *self-esteem,* (3) understanding the emotional state of other human beings*,* (4) loving-kindness*,* (5) self-control, (6) being open to the truth and taking care of feelings. Indicators of *moral action*, among others: (1) the ability to think, feel, and act morally*;* (2) moral desire and energy*;* and (3) habitual*.* Character building goes through three stages, namely, (1) *moral knowing,* (2) *moral feeling,* and (3) *moral action* is appropriate to be applied to the environment of students in Malang district state junior high school exemplified in Malang district state junior high school. In the aspect *of moral knowing*, students in public junior high schools can begin to be given moral awareness through the learning process, for

example, obeying teachers, loving friends, sharing with friends, and self-knowledge and knowledge of God. Moral feeling teaches students to respect themselves and other human beings and builds sensitivity through giving to each other. Learning with the storytelling method can be a good way to build *moral feelings* of students in SMP Negeri Malang Regency, for example, by talking about characters who have a high spirit of empathy, are pioneers of virtue, and can be used as examples for everyday life. The *moral action* is carried out through habituation practices in the school environment, such as Salim, saying greetings, praying, and other activities that can encourage students to be able to practice it for daily life both in the school environment and outside the school environment.
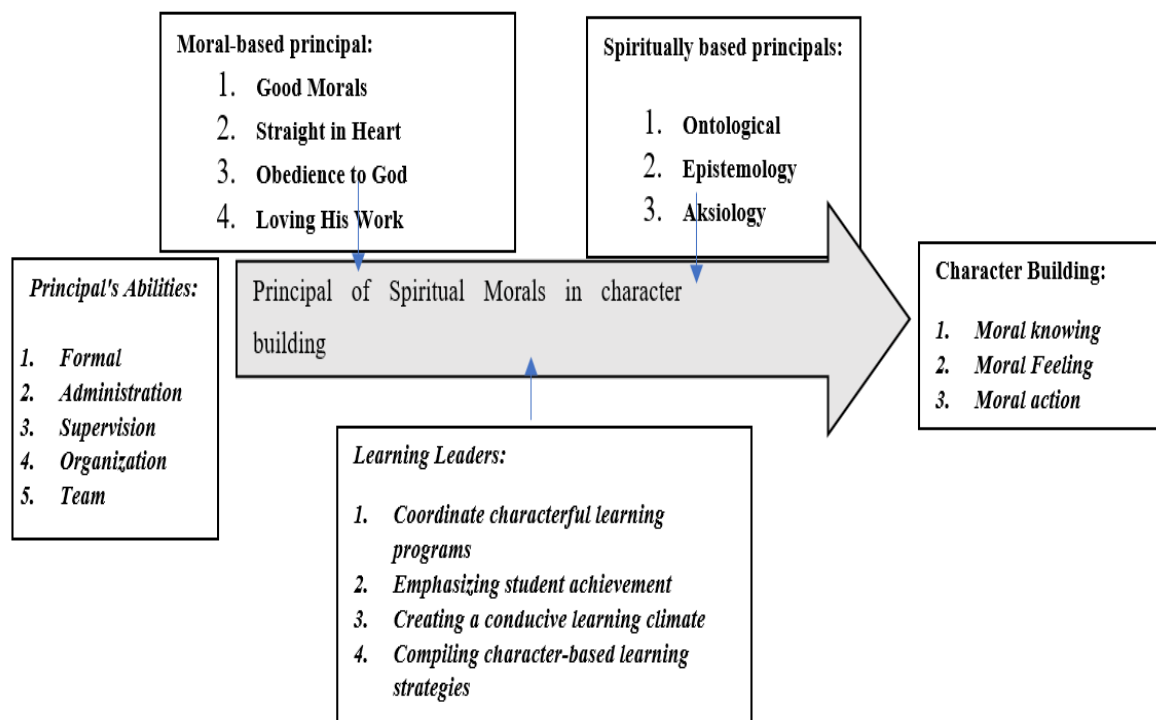

Moral-based principal:
1. Good Morals
2. Straight in Heart
3. Obedience to God
4. Loving His Work

Spiritually based principals:
1. Ontological
2. Epistemology
3. Aksiology

Principal's Abilities:
1. Formal
2. Administration
3. Supervision
4. Organization
5. Team

Principal of Spiritual Morals in character building

Character Building:
1. Moral knowing
2. Moral Feeling
3. Moral action

Learning Leaders:
1. Coordinate characterful learning programs
2. Emphasizing student achievement
3. Creating a conducive learning climate
4. Compiling character-based learning strategies

Chart 1: Principals of Spiritually Based Morals for Student Character Learning in Malang District State Junior High School

CONCLUSION

The principal's model that must be developed in the world of education for school principals in this millennial era is a principal based on spiritual morals. Spiritual values contain the level of spiritual consciousness of each individual, including individual principles, values, ethics, and behavior. Spiritual also includes the level of consciousness of a person related to the impact of his behavior on other humans for an organization. People with high spirituality tend to behave in a way that positively impacts other humans. Suppose the spiritual level of a school principal is high. In that case, deviant behavior or fraudulent acts will not occur because of the awareness that the Creator and the adverse effects, including the burden of accountability before God in the Hereafter, monitor all his activities.

The main motivation to carry out his duties in the field as a mandate is not due to materialism factors so that he can finally show maximum performance at his

workplace. His motivation is to find meaning in his work and how it benefits himself and others. "*Service before self"* behavior and all positive views about life also affect organizational culture by creating a more positive work environment. Research shows that increasing spirituality is associated with positive outcomes, exemplified by increased productivity and job satisfaction, positive ethical values, and better attendance rates.

Making the principal's duty a mandate, one of the indicators of the principality, spiritual morals, which for modern times are very relevant to be applied to all dimensions of the principality, especially for the world of education, is exemplified in student educational institutions. Through the principalship, spiritual morals are expected to help facilitate the implementation of character education learning through student education.

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