

The Influence of the Headmaster's Transformational Leadership on Teacher's Commitment to the Instillation of al-Hikmah Values

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Abstract

The Malaysian Islamic Youth Association (ABIM) seeks to embed the principles of al-Hikmah within Islamic primary schools, though the execution of this goal has yet to achieve outstanding results. This study analyzed and identified the impact of the headmaster's transformational leadership, the commitment of teachers, and the practical application of al-Hikmah values. By surveying 234 randomly selected teachers out of 605 from ABIM, the study revealed that the headmaster's leadership accounts for 42% of the teachers' commitment. Meanwhile, teachers' commitment, in turn, accounts for 41% of the success in instilling al-Hikmah values. The findings suggest that the implementation of al-Hikmah values is progressing effectively in ABIM schools. Nonetheless, additional factors affecting this practice warrant further investigation. To optimize the integration of al-Hikmah values, it is advisable for headmasters to fully embrace transformational leadership. Moreover, enhanced teacher commitment could further bolster the effectiveness of these values.

Keywords: Transformational Leadership, Teachers' Commitment, Instillation al-Hikmah Values, Good Character

Introduction

Transformational leadership is the behavior of a leader who can influence and bring about positive organizational change such that followers trust, respect, and admire them. Transformational leadership of school principals focuses on long-term goals, instills values, emphasizes development, and inspires subordinates to ensure the vision and mission are achieved. Notably, many studies by scholars both domestically and internationally suggest that the practice of transformational leadership by school leaders, in particular, brings impactful changes and inspires the staff under them. As such, transformational leadership has been proven to positively impact various vital outcomes, including performance and effectiveness (Deng et al., 2023). These outcomes encompass leader performance, attitudes (commitment,

well-being), behaviors (group processes), and cognitive results (climate). This includes creativity and innovation (Koh et al., 2019) commitment and satisfaction (Hoch et al., 2018), stress, mental health, well-being (Harms et al., 2017; Montano et al., 2017) and imams' leadership and mosque performance (Mahazan & Abdullah, 2013). Transformational leadership also leads to outcomes such as organizational citizenship behavior, work exceeding expectations, employee engagement, trust in managers, higher leader-member exchanges (Hoch et al., 2018), psychological empowerment, and identification with leaders (Koh et al., 2019). As a result, it provides benefits to both employees and organizations.

Ideally, transformational school leadership is now considered more significant since the educational world is dynamic and rapidly changing. Hence, it requires leaders who are highly skilled, competent, and quick to respond to change, as well as able to adapt their approaches to best meet the organization's needs. In addition, transformational leadership requires strong collaboration among school members to effectively lead the entire school community, enabling teachers to demonstrate high commitment and foster students with strong character, responsibility, unique creativity, and resilience (Heenan et al., 2024).

Headmasters and teachers must always possess religious confidence to shape the character of the younger generation according to their religious values. The current reality of society urgently requires a cultural reform movement based on values, especially moral values. Society is experiencing a chronic moral deficit (Fadzil, 2017). All the disasters and scandals that are widespread around us are, in fact, indicators of severe moral decay (Fadzil, 2018). Therefore, the *maqasid akhlaqiyyah* (moral objectives) are given special attention. Prophet Muhammad SAW was sent to perfect noble character. It is clear that the development of a noble character is an integral part of the *maqasid al-bi'thah* (objectives of prophethood) that must be realized (Fadzil, 2018). Thus, headmasters with quality leadership serve as a benchmark for teachers' commitment to the organization or school. At the same time, a wise headmaster will shape teachers who demonstrate high commitment (Ambotang et al., 2021). Previous studies suggested that some principals practice one-way communication, administrators give less autonomy to teachers, and there is minimal interaction among them (Pont, 2014; Raman et al., 2015; Roslee et al., 2012). Therefore, the practice of transformational leadership by principals should be applied to create committed teachers. A study by (Balyer et al., 2016) discovered that transformational leadership by principals through inspirational motivation, intellectual stimulation, and behavioral consideration has a positive relationship with teacher commitment in Istanbul, Turkey.

The application of al-Hikmah values is hoped to shape the competency of a character with a divine personality. This includes being knowledgeable, leadership-oriented, well-mannered, rooted in Qur'anic culture, virtuous, steadfast (beneficial in life), dynamic, sustainable, and possessing a communal spirit. The values of al-Hikmah are divine values derived from the teachings of Luqmanul Hakim in educating his child, symbolizing the principles that Muslims should embrace and practice, as outlined in Surah Luqman, verses 12-19. Therefore, the Malaysian Islamic Youth Association's (ABIM) educational institutions implement al-Hikmah Education through the Philosophy of al-Hikmah Education. It was declared in 2014, and the 14 values of al-Hikmah comprise wisdom, gratitude, love, monotheism (*tauhid*), justice, righteousness (*al-birr*), repentance (*inabah*), sincerity, deeds/worship, kindness, patience, morality, knowledge, and art/aesthetics in shaping the personality of students (Fadzil, 2021).

However, implementing al-Hikmah Education requires a team of educators and teachers with high integrity. Fadzil (2014) stated that in the effort to produce a divine generation, there must be educators who can raise awareness (*al-wa'y*) encompassing Islamic awareness (*al-wa'y al-wataniy*) and human awareness (*al-wa'y al-insaniy*), not merely imparting knowledge, skills, and competence. Notably, forming a mission of *taw'iyah* will produce Muslims who are aware of their rights and responsibilities, committed citizens who fulfill their trust, and are conscious of their human identity (*ukhuwwah insaniyyah*). In addition, human awareness can be built through education based on an Islamic worldview, Islamic epistemology (philosophy of knowledge), and Islamic axiology (value system).

Therefore, the ABIM serves as a comprehensive Islamic movement aimed at realizing the vision of 'building and leading the civilization of the *khayra ummah*' to produce a generation that is morally upright and civilized. This ideal civilization will be shaped through the perfection of faith (*aqidah*), Islamic law (Sharia), morality (akhlaq), and the advancement of knowledge within the community, as well as instilling a generation of individuals with strong character and divine personality through the appreciation and internalization of divine values. The significance of this study being conducted in ABIM schools is that only ABIM schools are currently implementing al-Hikmah Education, and no scientific studies have been conducted yet. Accordingly, this study aims to determine the contribution of headmasters and the commitment of teachers in instilling al-Hikmah values in teaching and learning to shape the character of al-Hikmah.

Awareness has risen that the education crisis is no longer just a local issue but has become a global phenomenon, highlighting the failures of the schooling system from primary to higher education levels. Among the notable writings are titles such as 'If You Want To Be Rich and Happy Don't Go to School', 'Deschooling Our Lives', 'Deschooling Society' and 'Good By School' amongst others. These writings reflect disappointment with the schooling system's failure to fulfill its true function of building a generation with an independent spirit, open minds, critical and creative thinking, and producing human capital development, skills dimension, and intellectualism as cited in (Siddiq, 2014). School education places excessive emphasis on examinations, 'more testing than educating,' with commercial schools charging.

The transformational leadership of the headmaster can make impactful changes, create vision, mentor and supervise, and demonstrate excellence, quality, and high performance. Notably, attitude changes inspire followers by contributing new ideas (Arokiasamy, 2017). Bass (1997) stated that transformational leadership of administrators can make impactful changes, create vision, mentor, and supervise, demonstrating excellence, quality, and high performance. As such, this study outlines four dimensions of transformational leadership, namely: i. Idealized Influence, which suggests good and commendable leader behavior that becomes well-known; ii. Inspirational Motivation, where leaders articulate an appealing and inspiring vision; iii. Intellectual Stimulation, where leaders take risks, challenge assumptions, and seek followers' ideas; and iv. Individual Consideration, where leaders listen to followers' concerns and act as mentors or coaches.

This study utilizes Bass's Transformational Leadership Theory (Bass, 1985), formulated by Bernard M. Bass, which must be demonstrated by a transformational leader as factors of change or progress in performance and effective outcomes. The Transformational Leadership

Model by Slocum and Hellriegel (2007) outlines four dimensions: ideal influence, inspirational motivation, intellectual stimulation, and individual consideration. The theoretical framework that underpins teacher commitment is the Commitment theory (Allen & Meyer, 1990), which centers on three dimensions: affective, continuous, and normative. The utilization of the principles of al-Hikmah is rooted in (Al-Ghazali, 1988), which uses a five-method approach: conditioning, role model, advice, reward, and discipline. ABIM school implements al-Hikmah Education in teaching and learning, co-curricular and extra-curricular activities referring to the Qur'anic sources, specifically Surah Luqman verses 12-19, for building the character al-Hikmah. The application of the 14 values of Al-Hikmah includes three major contents, namely belief, Sharia, and Tawheed which are grateful (Luqman: 12), being fair (Luqman: 13), *al-birr* – devotion (Luqman: 14), sincere and *muraqabah* (Luqman: 16), patient (Luqman: 17), not arrogant (Luqman:18), modesty (Luqman:19), soft-spokenness, and aesthetic appreciation (Luqman:19) and loving nature (Luqman: 13,16) modesty aesthetic appreciation (Yayasan Takmir Pendidikan, 2023). The desired character of al-Hikmah is to produce knowledgeable students, inculcate the Qur'an, *istiqamah* or *iltizam*, manners and devotion, kindness, *harakiy*, and sustainable leaders who are *ummati* leaders (Kamaruddin, 2020).

Teachers construct lesson plans and integrate the principles of al-Hikmah, enriching the amalgamation of knowledge throughout the curriculum and instructional methodologies in an engaged and dynamic approach. Educators strategize to implement al-Hikmah principles within the lesson plan and organize tasks and Project-Based Learning (PBL) to cultivate the essence of al-Hikmah. The entire educational approach, pedagogy, instructional methods, and evaluation align with the ideals of al-Hikmah. As such, recognition of implementation and practice holds significant importance in preventing knowledge wastage of knowledge. Hence, systematic planning plays a crucial role in attaining objectives (Nazir Yayasan Takmir Pendidikan, 2023).

According to James MacGregor Burns (Flores et al., 2012; Warrick, 2011) a popular leadership style in the context of changing leaders and followers, transformational leadership that is renovating in nature can transform the organization, which will bring about the evolution of organizational culture. In addition, it can open the hearts of others to change and change oneself to improve and make transformational shifts. Notably, transformational leadership is an active agent of change, increasing the awareness of followers and achieving extraordinary organizational goals (Flores et al., 2012; Ilias & Hazizi, 2021). A consistent leadership style is more effective than others as it motivates employees, challenges the leader and their followers to succeed, and fosters greatness (Asfar & Asfar, 2019). Additionally, motivation inspires subordinates, confidence in the leader's vision to achieve a high level of performance, understanding of organizational culture, a new vision, changing values, and subordinate self-concept (Allali & Allali, 2021).

In today's increasingly challenging world, we need to present a generation of superior characters to enable them to survive with a strong sense of identity. Thus, character education builds a strong generation and becomes an essential platform for nurturing students. This ensures they will always live in a righteous culture that can make them character, have good values, and encourage others to do good. The study by Santaella (2021) in the International Successful School Principalship Project (ISSPP) research in Spain stated that successful school headmasters have adopted strategies that combine transformational

leadership and teaching processes by striving. This aims to improve existing weaknesses and strive for excellence to create success by adopting realistic ideals and understanding the heterogeneous realities around them.

The application of al-Hikmah values is based on Surah Luqman: 12-19, encompassing ten aspects: (i) Purification of faith (cleansing from the symptoms of polytheism), (ii) Dutifulness to parents, (iii) Firmness in attitude based on faith, knowledge, and sound reasoning, (iv) Awareness of Allah's supervision (*inabah*), (v) Performance of prayers, (vi) Obligation to enjoin good and forbid evil, (vii) Patience (endurance) in facing trials, (viii) Avoidance of arrogance or pride, (ix) Moderation in walking, and (x) Softening of the voice (Fadzil, 2014).

Transformational Leadership Headmasters

However, the influence of transformational leadership on teachers' work commitment is still not optimal. Some headmasters perform their duties well. However, they are less proactive in implementing changes and innovations. A few headmasters merely delegate tasks to mid-level leaders, such as Senior Assistant Teachers of Curriculum or Heads of Departments, who receive less guidance and supervision.

The headmasters are less serious and proactive in ensuring the implementation of al-Hikmah Education (Yayasan Takmir Pendidikan, 2023). This is attributable to the fact that some principals have responsibilities such as financial management, ensuring that teachers' and staff's monthly salaries are sufficient, securing funds for infrastructure, expanding the physical school, and actively promoting the school. ABIM schools are independent Islamic private schools in terms of financial resources and ownership. Although registered with the Ministry of Education Malaysia (MOE) for Private School Education, the State Islamic Religious Department (JAIN), and the Takmir Education Foundation (YTP), ABIM schools are inherently independent. The operation, funding sources, provision of conducive infrastructure, physical school development, promotion, recruitment of teachers, and teacher welfare are the responsibilities of the school leadership with the assistance of the School Management Board (LPS). Notably, changes in leadership, such as the principal resigning or retiring, also affect the leadership style, as the new leadership takes time to master al-Hikmah Education (Kamaruddin, 2020).

Teacher's Commitment to Instillation of al-Hikmah Values

Studies on the practice of instillation al-Hikmah values are still scarce. However, studies on the implementation of noble values revolve around certain subjects such as Malay Language (Ishak & Mohammad, 2021), Islamic Education (Ainissyifa 2018), Role Modeling (Cinda & Jacobus 2016), Technology Acceptance Model (Values et al., 2019), in PAK-21 (Kamal & Hamzah, 2021), character formation through techniques (Othman, 2016), and the practice of implementing moral values (Fauzi et al., 2018).

The attitude of some headmasters being less strict in adhering to the guidelines and training provided by the YTP has caused teachers to be less serious about instillation al-Hikmah values in the classroom. In addition, frequent teacher turnover also affects the mastery of skills in instillation al-Hikmah values. The Instructional Guidance Team (PPI) among mid-level leaders has not yet operated effectively, resulting in coaching and mentoring not being comprehensive. Consequently, implementing values through PBL activities as a student

learning strategy in character building has not yet achieved the desired standards. Conventional teaching methods are still prevalent (Yayasan Takmir Pendidikan, 2023). As a result, teachers demonstrate less commitment when carrying out tasks, have low motivation, lack discipline, and often avoid taking on responsibilities (Rahman, 2023) due to attitudinal issues (Pg Mohd Yassin et al., 2023). As such, teachers with low motivation and commitment create problems for administrators and the school (Raman et al., 2015).

On the other hand, Suhertian and Satrya (2022) stated that when changes occur in an organization, employees have various perceptions towards the administrators, which can be positive or indifferent to the changes. This has implications for teachers' work commitment. It depends on the teachers' readiness to change, accept changes, trust in the administrators, and involvement in the change process to produce more committed teachers (Parlar, et al. (2020). However, (Ni & Hamzah, 2023) reported that the readiness to make changes increases teachers' commitment. Their willingness to continue serving in the school lies in their confidence in the administrators, a sense of security, and job satisfaction. Previous studies also stated that quality leadership by headmasters is a cornerstone of school excellence and viability (Chau & Radzi, 2014). Headmasters and teachers building good relationships encourage teachers to demonstrate work commitment and collaborate to achieve the school's vision and mission (Jalet & Yunus, 2021). Thus, various efforts and strategies are implemented to produce the best leaders since quality principals can build committed teachers (Yuan & Alias, 2021).

Conceptual Framework

The conceptual framework of this study illustrates the bridge of relationships and influences between the Independent Variable (IV) (transformational leadership of headmasters), the dependent variable (teacher work commitment), and the practice of instillation al-Hikmah values in teaching, as displayed in Figure 1. The IV of transformational leadership comprises four constructs: idealized influence, intellectual stimulation, inspirational motivation, and individual consideration. Meanwhile, teacher commitment, as the dependent variable (DV), includes three dimensions: affective, continuance, and normative. Moreover, instilling al-Hikmah values, as a dependent variable, encompasses five constructs: role model, habituation, advice, reward, and discipline. This conceptual framework is aligned with the research questions formulated to determine the influence of transformational leadership by headmasters on enhancing teacher work commitment in promoting the instillation of al-Hikmah values.

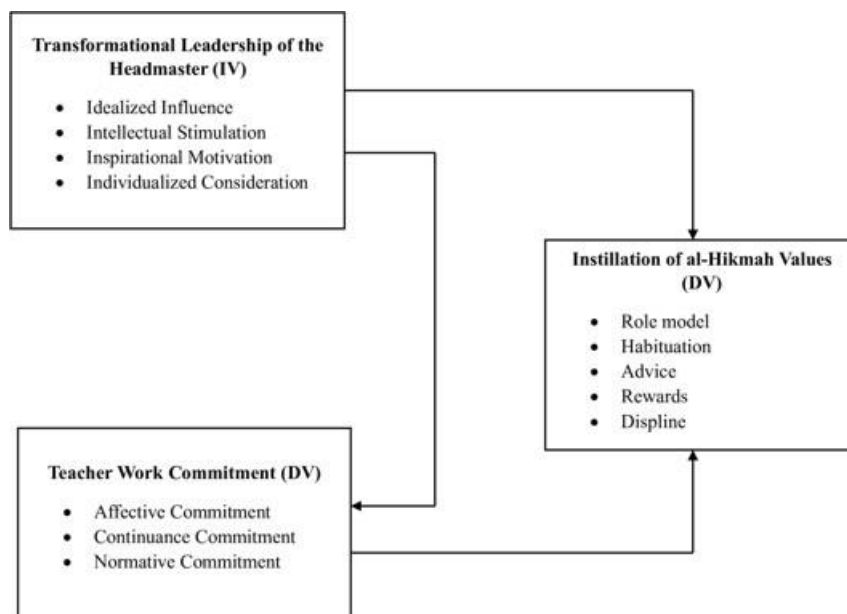


Figure 1: Conceptual framework of the influence of transformational leadership of headmasters, teacher work commitment, and the instillation of al-hikmah values.

Methodology

Research Design

This study uses a quantitative survey design approach. The research employs an inferential survey methodology. Simple linear regression analysis is used to determine the percentage of contribution of the principal's transformational leadership on teachers' commitment, the contribution of teachers' commitment to the practice of instillation al-Hikmah values, and the contribution of the headmaster's transformational leadership to the instillation of al-Hikmah values. Data analysis was conducted using Statistical Package for Social Sciences (SPSS) software.

Population and Sample Size

The population size is 605 teachers, with a target sample of 234 respondents (according to Krejcie and Morgan (1970)). The researcher selected 15 ABIM Islamic Primary Schools in Peninsular Malaysia based on the number of respondents who have served for one year or more and have attended the al-Hikmah Education course to ensure that the teachers understand and master the application of al-Hikmah values. This study sample uses simple random sampling to ensure that each unit/population has an equal chance of being selected as a respondent. This study selected ABIM schools since al-Hikmah Education is being implemented in ABIM schools and has not yet been implemented in other educational institutions.

Instrument

A total of 101 instrument items were developed by adapting the Leadership Behavior instrument (Bass & Avolio, 2000), Organizational Commitment (Meyer & Allen, 1997), and the application of al-Hikmah values by adapting (Mohamed & Talib, 2007). The item construction was validated by seven experts. The response format is a 5-point Likert scale ranging from strongly agree to strongly disagree. The theories used are the Transformational

Leadership Theory (Avolio & Bass, 1995; Burns, 1978), the Teacher Commitment Theory (Meyer & Allen, 1997), and the underlying (Al-Ghazali, 1988).

Validity and Reliability

The practices of transformational leadership among school principals were measured using 36 items, 26 items on teacher work commitment, and 39 items measuring the application of al-Hikmah values in teaching and learning. A pilot study was conducted at ABIM Islamic Primary School in Gombak, Selangor, involving 30 respondents who had served for one year or more. All three variables achieved a Cronbach's Alpha coefficient of 0.975, which exceeds 0.900, indicating a very high level of reliability. The highest Cronbach's Alpha (α) coefficient was for the transformational leadership instrument for school principals at (α) = 0.983, followed by the instrument measuring the application of al-Hikmah values in teaching and learning at (α) = 0.975, and the lowest was for the teacher work commitment instrument at (α) = 0.954. According to Bond and Fox (2015) as cited in (Sia et al., 2022), a Cronbach's Alpha score ranging from 0.70 to 1.00 indicates that the instrument is reliable and acceptable.

Data Collection and Measurement

The Yayasan Takmir Pendidikan (YTP), which is an educational institution managing ABIM schools, granted approval before distributing the Google Form questionnaire to all schools under its management for the teachers involved in the study. In addition, the purpose of the study was explained in the questionnaire. The data collection process lasted one month to allow respondents sufficient time to answer the questions. The Statistical Package for Social Sciences (SPSS) version 26.0 was then used to analyze the data using inferential statistics. According to (Nordin & Hassan, 2019), this software is used to expedite the data analysis process and ensure that accurate data is obtained in line with the study's objectives. Inferential statistical analysis was used to determine the influence of the variables.

Results and Discussion

The Influence of Headmaster's Transformational Leadership on Teacher's Work Commitment

The regression analysis results demonstrated that a significant variation, specifically the transformational variable of the headmaster, impacted the teacher's affective commitment criteria, denoted by [$F = 188.07$, $\text{sig} = 0.00 < 0.05$]. The transformational leadership beta value of the headmaster was observed to be ($\beta = 0.42$, $t = 13.71$, $\text{sig} = 0.00$, and $R^2 = .42$). This discovery, as summarized in Table 1 indicates that 42% of the variance ($R^2 = .42$) in the headmaster transformation contributes to the teacher's affective commitment towards their work. The remaining 58% of the variance could possibly be influenced by other factors not addressed within the confines of this particular study. The beta (β) coefficient in this regression analysis indicates that a one-unit increase in the headmaster's transformation factor results in a 0.65-unit increase in the teacher's work commitment. Thus, it can be inferred that the impact of the headmaster's transformation factor significantly enhances the teacher's affective work commitment (Table 1).

Table 1

Summary Table of the Influence of the headmasters' transformational leadership model on teachers' commitment to instillation values

Model	R	R square	Adjusted R Square	Std. Error of the Estimate
Impulsivity	0.65	0.42	0.42	0.373

These findings reveal that 41% of the idealized influence factor contributes more dominantly to the affective commitment factor. This clearly demonstrates that the principal has a clear vision and mission in implementing al-Hikmah Education. Notably, the new educational narrative in the context of educating students is a shared responsibility between headmasters and the school community, not solely on the shoulders of teachers. The idealized influence factor has a greater positive impact compared to the other three factors, indicating that the headmaster has a transformational influence on teachers' work commitment at SERI ABIM in Peninsular Malaysia. For this reason, the null hypothesis ($H_{0,1}$) of the study is rejected.

The headmaster's idealized influence inspires teachers and serves as a role model for them. A dominant idealized influence can contribute to affective commitment to the extent that teachers feel the school is a part of them. Accordingly, teachers feel proud to serve at the school since they can educate students to form balanced Islamic characters while improving their personalities, thus becoming role models for the students. Furthermore, practices such as *usrah* (study circles), *tamrin* (training), congregational prayers, voluntary fasting, knowledge sharing, and Qur'anic reflection help guide an Islamic environment. In addition, teachers are also entrusted with implementing essential school programs and activities, collaborating with schools domestically and internationally, activating Learning Walks, conducting PBL activities more effectively, planning interventions, and enhancing coaching and mentoring for the school's excellence acceleration.

The influence of the headmaster's transformational leadership on teacher commitment at SMAN 1 Cicalengka, Indonesia, is 42.02%, while organizational commitment to the headmaster's leadership is 49.27%. The influence of the headmaster's transformational leadership on commitment is 17.2% (Triyani & Ilmi Hatta, 2022). However, Husnah et al. (2021) and Mansor et al. (2021) discovered that the transformational leadership influence of principals contributes to teacher commitment. This involves 23 SABK Selangor, Government-Funded Religious Schools (GFRS) and SMAN Kota Sekayu, Sekayu, South Sumatra Province, Indonesia, thus gaining teachers' trust in the principals, resulting in high teacher work commitment and enhancing the principal's leadership performance. Therefore, the principal's leadership and organizational culture have a significant impact on teacher commitment, and teachers master various necessary competencies and are able to develop an effective learning process.

Meanwhile, (Hasin et al., 2018) stated that the principal's transformational leadership positively contributes to teacher performance and encourages maximum employee performance. The principal can build positive interpersonal relationships, develop a clear vision, and encourage teacher creativity and innovation, positively contributing to teacher motivation. Similarly, Tran et al. (2023) highlighted that teacher commitment in 24 public high schools in the Mekong Delta, Vietnam, is positively influenced by the principal's transformational leadership (Kareem et al., 2023). In schools in Bengaluru, India, it was also

discovered that teacher commitment to the institution (school), student development, and self- development is positively influenced by the administrator's transformational leadership. This suggests that the effectiveness of administrators' transformational leadership plays a vital role in promoting educational innovation and restructuring by creating a vision for the future, building a collaborative culture, and empowering others to develop leaders.

Transformational leaders possess better leadership qualities, have a clear and inspiring vision, support employee development, and offer constructive recognition that can boost motivation (Yusup & Maulani, 2023) in three manufacturing companies in Jakarta involving 150 employees. Note that employees who feel valued and recognized are more motivated to continue delivering their best performance. This study aligns with the study by (Hasin, 2020), who suggested that the principal's transformational leadership positively contributes to teacher performance and encourages maximum employee performance. Additionally, the principal's transformational leadership can build positive interpersonal relationships, develop a clear vision, and encourage teacher creativity and innovation, positively contributing to teacher motivation.

The Influence of Teacher's Commitment to Instillation Value

The three variables of teacher's work commitment, namely affective commitment, continuous commitment, and normative commitment, are predictive factors that influence the practice of instillation al-Hikmah values, as provided in Table 2. Overall, the teacher's work commitment contributes as much as 41% to the instillation of al-Hikmah values. Meanwhile, the remaining 59% of the variance may be due to other factors beyond this study's scope.

Table 2

Summary Table of the Influence of Teachers' Commitment to Instillation Values

Model	R	R square	Adjusted R Square	Std. Error of the Estimate
Impulsivity	0.64	0.41	0.40	0.372

There is a significant variant (the teacher's work commitment variable) against the criterion of the practice of instillation al-Hikmah values, which is [$F = 176.15$, $\text{sig} = 0.00 < 0.05$]. The beta value of teacher work commitment ($\beta = 0.63$, $t = 13.27$, $\text{sig} = 0.00$, and $R^2 = .41$). This finding suggests that 41% of the variance ($R^2 = .41$) of teacher work commitment contributes to the practice of instillation al-Hikmah values. Based on the beta value (β), the conclusion of this regression indicated that when the teacher work commitment factor increases by one unit, the practice of al-Hikmah values will increase by 0.64 units.

This highlights the impact of teacher work commitment on the practice of al-Hikmah values in SERI ABIM of Malaysia. The analysis based on the beta coefficient (β) reveals that an increase of one unit in teacher work commitment results in a 0.64 unit increase in applying al-Hikmah values. This demonstrates a significant relationship between teachers' commitment and the instillation of al-Hikmah values ($r \text{ square} = 0.41$, $p < 0.05$). With this finding, the null hypothesis (H_0) of the study is rejected.

Affective factors have a significant positive impact on teachers' habitual practices. The habitual practice of 14 al-Hikmah values explicitly in teaching and learning, as well as co-curricular activities, is intended to develop students' character competencies. This includes knowledge and skills, Qur'anic culture, leadership, manners and service, steadfastness and commitment, sustainability, virtues, activism, and community spirit. Moreover, the technique of value application through habituation, example, advice, rewards, and punishments using a 21st- century teacher-centered learning approach, cooperative learning strategies, collaborative inquiry, and problem-based learning can be creatively implemented to develop character competencies. Through the provided training, teachers become more competent based on skills and pedagogical content knowledge, which is the best delivery technique (Fadzil et al., 2017).

Furthermore, according to (Kasim et al., 2022), teachers with high affective commitment in shaping students' character are emotionally driven to commit to their organization by putting forth all their efforts, using various techniques and strategies to achieve the school's objectives in developing students' humanistic attitudes. Additionally, extraordinary teacher attitudes and commitment to making changes and to religion are crucial, especially in appreciating al- Hikmah values based on monotheism. However, changes in attitude and values will only occur through acquiring knowledge, moral education, respected examples, actions, and high teacher commitment (Buan, 2021). In addition to teaching, teachers' primary task is to educate and build students' character competencies. Thus, instilling character competencies at a young age facilitates the formation of good character (Dewi & Muhtar, 2022).

The Influence of Headmasters' Transformational Leadership the Instillation of al-Hikmah Values among Teachers

The headmaster's transformational leadership contributed up to 19% towards the instillation of al-Hikmah values as provided in Table 3. The remaining 80.78% of the variability could potentially be attributed to external factors not examined in this research.

Table 3

Summary Table of the Influence of Headmaster's Transformational Leadership on the Instillation al-Hikmah Values among Teachers

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate
Impulsivity	0.438	0.19	0.19	0.434

Note:

- a. Predictors: (Constant), Idealize Influence, Building Intellectual Stimulation, Inspirational Motivation & Individual Influence;
- b. Dependent Variable: Teachers' commitment

The analysis revealed a significant variant (transformational variable of the headmaster) against the criterion of the practice of applying al-Hikmah values [$F = 61.39$, $\text{sig} = 0.00 < 0.05$]. The transformational beta value of the headmaster ($\beta = 0.28$, $t = 7.83$, $\text{sig} = 0.000$ and $R^2 = 0.19$). This finding indicates that 19% of the variance ($R^2 = 0.19$) of the headmaster's transformation contributes to the practice of instillation al-Hikmah values. Based on the beta (β) value, the conclusion of the findings suggests that when the headmaster's

transformational factor increases by one unit, the practice of instillation al-Hikmah values will increase by 0.44 units. This means that the transformational factor of the headmaster has a positive effect on the practice of instilling al-Hikmah values in SERI ABIM Peninsular Malaysia. This proves that there is a significant transformational influence of the headmaster on the practice of instillation al-Hikmah values ($R^2=0.19$, $p<0.05$). Hence, the null hypothesis ($H_{0,3}$) of the study is rejected.

It clearly indicates that the principal plays a vital role in ensuring the implementation of al-Hikmah Education in schools. The principal's idealized influence has a greater positive impact on the factor of habituation. In addition, the principal easily discusses and makes decisions in line with the organization's vision and mission. The principal practices al-Hikmah values in leading and managing the school by ensuring that teachers relate the source of knowledge to Allah SWT and recognize His greatness in teaching and learning. The culture of practicing remembrance, reading the Qur'an, and recognizing God through the stories of Asmaul Husna is instilled daily. Additionally, instilling noble values, practicing the Sunnah, and appreciating the significance of the Sunnah of the Prophets educate students to know and love the Prophet Muhammad SAW, which is practiced daily. As such, this indirectly helps create an Islamic environment and instill high human values.

Studies have discovered that the transformational leadership of administrators at Madrasah Aliyah Kabupaten Madiun, Indonesia, indicates that principals play an essential role in shaping organizational culture and value implementation. The principal inspires and motivates teachers, instills organizational values, fosters a sense of belonging and commitment among teachers, and achieves higher moral values and aspirations. This encourages teachers to align their actions to produce well-mannered and high-performing students (Ngazizah, 2017). Meanwhile, at Madrasah Aliyah Integratif NU al-Hikmah Jeru Tumpang Indonesia (Ahmaliya & Rif'an, 2023), the influence of administrative leadership contributes to teachers in applying al-Hikmah values. This includes religious values, obeying Allah SWT's commands, and avoiding His prohibitions in daily life. Moreover, daily religious practices such as remembrance, prayers, *tahlil* readings, Qur'an completion, and Qur'an memorization can educate students to be well-mannered and pious.

Conclusion

Overall, the influence of the headmaster's transformational leadership affects teacher work commitment. The headmaster's ideal influence, characterized by a clear vision in implementing al-Hikmah Education, encourages teachers to achieve the school's goals in applying al-Hikmah values in teaching and learning. At the same time, the headmaster's transformational leadership contributes to the practice of instilling al-Hikmah values. A clear vision and mission in leading the school create a new narrative for transforming the institution to shape a character-driven generation of educators. Furthermore, teacher work commitment contributes to instilling al-Hikmah values, with affective commitment significantly impacting teachers' habitual practices. Nevertheless, the habitual application of al-Hikmah values in ABIM schools serves as a foundation for the character development of students, ensuring that their faith, knowledge, and worship are practiced consistently. Moreover, the success of nurturing leaders with an ummatic nature appropriate to their age complements the enhancement of human dignity. This study suggests that future studies

should focus on the role of middle leaders in guiding teachers to shape students' al-Hikmah character.

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