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## EFFECT OF HAJAT PRAYER ON LEADERSHIP SUCCESS (CASE STUDY OF FAVORITE ISLAMIC JUNIOR HIGH SCHOOL PRINCIPAL IN SURABAYA)

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### ABSTRACT

This study aims to empirically determine the influence of spirituality on leadership success. This study includes descriptive research with a quantitative approach. Quantitative data was obtained by distributing closed questionnaires to 30 principals of the Favorite Islamic Junior High Schools in Surabaya. In addition, the technique of data collection is also through interviews with school principals. The data analysis technique used descriptive analysis and chi squared with the SPSS 15 program. The results showed that the *Hajat* prayer had a significant effect on leadership success with an average closeness of 67.67%. Therefore, accepting the research hypothesis which reads: spirituality (*Hajat* prayer) has a significant influence on the success of the leader. The *Hajat* prayer can achieve leadership success if the *Hajat* prayer is performed before and while serving as the principal of the school with increased intensity. The motivation to carry out the *Hajat* prayers in the good close to perfect category to achieve leadership success is to achieve success.

**KEYWORDS:** *Hajat* prayer, leadership success

### 1. INTRODUCTION

The flow of information in the digital era requires readers to be able to distinguish between facts and opinions because digital technology has enabled the dissemination of all types of information. This condition requires students to be able to develop reading skills to construct and validate the knowledge they have learned at school (OECD, 2021). PISA 2018 defines reading literacy as understanding, using, evaluating, contemplating and engaging with texts to achieve one's goals, to develop one's knowledge and potential, and to participate in society. PISA (*Programme for International Student Assessment*) has become the world's leading benchmark for comparing quality, equity and efficiency in learning outcomes across countries, and an influential force for education reform (Schleicher, 2019).

However, the ability of Indonesian students in formal education aged 15 years has not been able to read the digital environment because the 2018 PISA results show lower results when compared to other

countries. The condition of Indonesian students based on the results of PISA in 2018 that Indonesia was ranked 75th with a reading score of 371, mathematics 379, and science 396 (Schleicher, 2019). Where this score is still far below the PISA scoring standard of 500 (OECD, 2019).

This information is available to educators and policy makers including school principals so they can make more informed decisions to support academic excellence in an environment that nurtures student well-being (Schleicher, 2019). Managing educational resources in schools including educators and teachers is a capability that must be possessed by school principals. Schools need leaders who can make development breakthroughs through School-Based Management so that school principals have the power to innovate and be creative in school management (Kempaet *et al.*, 2017). The principal can carry out his main role as a leader and manager well, in addition to his other role being a formidable entrepreneur in efforts to improve the quality of education (Kurniawati *et al.*, 2020).

According to Wahab (2008) the requirements for educational leaders to be able to carry out their duties and roles as leaders properly and successfully are physical, spiritual, good morality, and a proper social economy. Educational leaders should have a good personality, namely: humble, simple, helpful, patient, confident, honest, fair and trustworthy and expert in his position. The character of a leader is influenced by his spirituality so that he is able to clarify the rationality of his leadership with the guidance of his conscience (Faizah, 2021). Leadership spirituality has spiritual values that have an impact on the morale of the workforce who has organizational commitment and productivity (Kusumaningrum *et al.*, 2020).

The dimension of spirituality is one of the factors that also influences the success of leadership. Supported by Karadağ *et al.* (2020) that spiritual leadership has an impact on organizational commitment, effective communication, trust, and shared values that can be present in school culture which affect the success of academic achievement. Spirituality will affect the character of the principal in leading school organizations which will affect the performance of teachers in providing effective learning. In line with this, Indra *et al.* (2018) revealed that the behavior and actions of school principals who regulate teachers to be serious about learning activities in class are the determining factors in forming an effective learning paradigm in schools. Spirituality actually contains the understanding of the human relationship with God (As'ad and al-Rosyid., 2004). Ignoring spirituality has an effect as explained by McCall and Lombardo (2004) that: "Many leaders who fail in carrying out their leadership are actually intelligent people, experts in their respective fields, hard workers and are expected to progress quickly. But before they get to the top of the organization, they are either fired or forced to retire/resign."

The practice of prayer is a staple in Islam and one of the characteristics of spiritual life (Chisyti, 2001). Based on the Qur'an: Taha (20:14) that prayer is a very special practice of worship, characterized by physical and mental activity, in which we find elements of thought, communication, prayer and closeness to Allah. According to al-Qur'an al-Baqarah 2:153 that when carrying out activities or actions

of work, the leader also carries out a spiritual path in his life diligently and enjoys performing prayers, both fard and sunnah and others with great patience to be successful in endeavor to achieve his goals. *Hajat* prayer is one type of additional sunnah prayer (*Nafilah*). In terminology, *Hajat* prayer means sunnah prayers which are performed to gain something from worldly affairs and something that is very desired to be obtained immediately (Abbas, 2008).

The above explanation about prayer and leadership will be very interesting when faced with the empirical reality of the Principals of the Favorite Islamic Middle Schools in Surabaya. This is because their leadership in the Metropolitan Municipality is dominated by rationality, sometimes taken from someone who only has skills and experience or scientific capacity from formal education without considering a good level of spirituality. So not putting the possibility of things that are spirituality is actually considered to hinder leadership success. This is as stated by Wibisono (2002), although it is not related to leadership, the findings in empirical reality have proven that spiritual motivation has a negative effect on employee performance. This has the implication that if the spiritual motivation (worship: prayer, five daily prayers, Ramadan fasting) increases, then their performance will decrease. However, does spirituality here also have negative implications when applied to leaders, especially in educational institutions? Therefore, this study aims to determine the effect of prayer on the success of the leadership of the Principal of the Favorite Islamic Middle School in Surabaya.

## 2. RESEARCH METHODS

This study is descriptive research with a survey research type. The population in this study were the principals of the favorite Islamic junior high schools in Surabaya which were spread throughout the Surabaya area, both in North, South, East and West Surabaya, totaling 30 individuals. The favorite setting is based on the large number of students totaling at least 250 students and above, meaning that in each new academic year the school accepts at least two classes with a capacity of 40 students per class. Schools that are sought after, are never empty of visitors, do not lose customers can be said as a favorite school (Komariah and Triatna, 2008).

This research is included in explanatory research, which is research that besides describing the social phenomena encountered, it also attempts to explain or explain the relationship of the existing main variables. Therefore, in this study (*Explanatory Research*) testing the hypothesis (*testing of hypotheses*) (Singarimbun and Effendi, 1995). *Hajat* prayer is an independent variable (*independent variable*), the dependent variable (*dependent variable*) namely leadership success with indicators that researchers use based on the theory put forward by Abdul Azis Wahab, namely: *First*, what the organization has achieved (*organizational achievement*) and *second*, development of the organization (*organizational maintenance*). As for *Organizational achievement* concerns: school products increase, quality, increased profit, innovative programs materialized. Currently *Organizational maintenance* concerns: subordinates are satisfied, subordinates are motivated, subordinates are enthusiastic about working (Nawawi, 2003).

This study uses a quantitative approach which intends to provide an explanation of the causal relationship between variables through hypothesis testing. The hypotheses that have been set by the researchers are as follows: 1) Ha: *Hajat* prayers have a significant influence on the leadership success of the principals of favorite Islamic junior high schools in the city of Surabaya. 2) Ho: *Hajat* prayers do not have a significant influence on the success of the leadership of the principals of favorite Islamic junior high schools in the city of Surabaya.

Data collection techniques were obtained by distributing closed questionnaires (questionnaires) which were distributed to respondents and structured interviews with the heads of the Islamic Middle Schools. Structured interviews are data collection techniques that use clear guidelines and closed questionnaires, namely a list of questions given by respondents to answer by selecting the answers provided (Zainuddin, 2007). Data were obtained using research instruments in the form of questionnaires and interview instruments. The questionnaire contains closed questions (questionnaires) which have alternative answers using the Likert scale in Table 1 as follows:

**Table 1. Linkert scale**

Category	Description
Very often	Every day for a week of the month throughout the year
Often	Once a week every month of the year
Sometimes	Once in a month throughout the year
Rarely	Doing if there are important events throughout the year
Very rarely	Doing and sometimes not if there are important events throughout the year

The data analysis technique used descriptive analysis to process the data and describe the data on the amount of the principal's prayers and leadership success which are easier to understand in the form of percentages in Tables. In addition to the data analysis with chi squared with the SPSS 15 program, it can be seen the value of observation frequency, expectation frequency, chi squared value and probability of error. Chi square analysis is used to test the hypothesis that the principals of favorite Islamic junior high schools in the city of Surabaya perform *Hajat* prayers when carrying out their leadership and test that the *Hajat* prayers have a significant relationship to the success of the leadership of the heads of favorite Islamic junior high schools in Surabaya city.

### 3. RESULTS AND DISCUSSION

Based on the results of the *Hajat* prayer chi square test, it shows a chi square value of 43.451 with a significance of 0.000 smaller than 0.05, it can be concluded that there is a difference in the intensity

of the implementation of the *Hajat* prayers before becoming a school principal and when becoming a school principal. Based on the results of the questionnaire, it can be seen that the dominance of school principals has a difference in the intensity of the *Hajat* prayers before and when taking office that 40% of respondents before serving as the principal of the Favorite Islamic Middle School in Surabaya carried out *Hajat* prayers in the occasional category, while when in office there were 33.3% of respondents carrying out *Hajat* prayers frequent category.

### 3.1 Hypothesis Testing

The chi square analysis for testing the *Hajat* prayers has a significant relationship to the leadership success of the principals of favorite Islamic junior high schools in the city of Surabaya. Leadership success can be seen from what the organization gains (*organizational achievement*) and organizational development (*organizational maintenance*). Indicator *organizational achievement* namely the development of the number of students, graduate students, financial benefits, and realized innovation programs. While the indicator *organizational maintenance* is the attitude of subordinates receiving a salary, the attitude of subordinates receiving policies, the attitude of subordinates when working, the data will be presented in Table 2 as follows:

**Table 2. The chi squared test of prayer with leadership success**

Aspects of Leadership	Success Indicators of Leadership Success	Chi-squared	Prob error	Description
Organizational achievement	development of the number of students	21.795	0.040 <0.05	Their relationship
	graduate students	19.560	0.012 <0.05	Their relationship
	financial benefits	21.217	0.047 <0.05	Their relationship
	realized innovation programs	23.770	0.022 <0.05	Their relationship
Organizational maintenance	subordinate attitude towards the condition of the salary received	1.180	0.881 > 0.05	No relationship
	subordinate attitude towards the policy made by the school head	12.764	0.012 <0.05	Their relationship

	subordinate work attitudes toward learning and teaching responsibilities	12.252	0.140 > 0,05	No relationship
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Based on Table 2 that the value of that the prob error or significance of the indicators of leadership success determines whether or not there is a relationship between the indicators of leadership success and prayer. If the Prob error is less than 0.05, it means that there is a relationship with the *Hajat* prayer, but the Prob error or significance is greater than 0.05, which means that the indicator has no relationship with the *Hajat* prayer.

Indicators of leadership success that are related to the prayer of intent include the development of the number of students, graduate students, the condition of the school's financial benefits, the success of the planned innovation program, and the attitude of subordinates to the policies made by the principal. While the indicators of leadership success that have no relationship with the prayer of intent are the attitude of the subordinates to the conditions of the salary received and the work attitude of the subordinates to the responsibility of teaching and learning. Meanwhile, the two indicators that have no relationship with the *Hajat* prayer are part of organizational maintenance.

Based on statistical testing using chi-square, it can be seen that there is a close relationship between prayer and the seven indicators of leadership success. Then it can be obtained that the results of the prayer have a significant effect on the success of leadership with an average closeness of 67.67%. More complete data will be shown in Table 3 as follows:

**Table 3. Close relationship between prayer and leadership**

Leadership success	Contingency coefficient	C Max	Closeness of relationship (%)
Development of number of students	0.6490	$\sqrt{\frac{3}{4}} = 0,866$	74.94
Graduate students	0.6280	$\sqrt{\frac{2}{3}} = 0,8165$	76.91
Conditions of school financial benefits	0.6440	$\sqrt{\frac{3}{4}} = 0,866$	74.36
Success of the planned innovation program	0.6650	$\sqrt{\frac{3}{4}} = 0,866$	76.79

Leadership success	Contingency coefficient	C Max	Closeness of relationship (%)
Attitudes of subordinates to the conditions of salary received	0.1950	$\sqrt{1/2} = 0,7071$	27.58
Attitudes of subordinates towards policies made by school principals	0.5460	$\sqrt{1/2} = 0,7071$	77.22
Subordinate work attitudes towards teaching and learning responsibility	0.5380	$\sqrt{2/3} = 0,8165$	65.89

According to Table 3, it can be seen that the indicator of success that has the closest relationship with the *Hajat* prayer is the attitude of subordinates towards policies made by the school principal with a percentage of 77.22%. While the indicator that is not closely related to prayer is the attitude of subordinates to the condition of the salary received with the lowest percentage 27.58%.

The closeness of the relationship between prayer and seven indicators of success in demonstrating spirituality (praying prayer) has a significant effect on the success of leadership. The effect is significant with a close relationship of 67.67%. Therefore, the hypothesis in this study which reads: *Hajat* prayers have a significant influence on the leadership success of the principals of favorite Islamic junior high schools in Surabaya is accepted, except for the indicator *organizational maintenance* namely the attitude of the subordinates with the condition of the salary received and the work attitude of the subordinates has no effect.

The research finding that *Hajat* prayer has a significant influence on leadership success supports the theory of Ahmad Sudirman Abbas which states that *Hajat* prayer is a sunnah prayer that is performed to achieve something from worldly affairs and something that is very desirable is obtained immediately. The answer to a servant's prayer request is direct. The benefits of *Hajat* prayers for humans include obtaining a respectable position, achieving the desired goals (Abbas, 2008). Al-Ghazali in this case also said that sunnat *Hajat* prayers are performed when there is an urgent need or need and are addressed to Allah so that these needs are quickly fulfilled (al-Ghozali, 2003).

The success of the principal's leadership can be achieved because spiritual leaders have tolerance for subordinates so that it affects organizational performance. In line with Yusuf's opinion (2020) that spirituality is helping humans to find their quality by feeling peace of mind and happiness when actors are involved in social life, so that social care is formed. Leadership skills possessed by spiritual practitioners because they obtain the original source of God's creation of intelligence are called Ruhani Quotient (RQ) (Ushuluddin et al., 2021).

Spirituality in the form of *Hajat* prayers carried out by the principal affects the performance of the brain to solve problems in achieving organizational success led by a school principal. The results of this study are supported by Rumani et al. (2020) unidirectional relationship *one-to-one* between the cingulate gyrus and spiritual experience. Furthermore, Vanderah (2019) adds that spiritual experience will affect the structure of the brain, namely the cingulate gyrus, which plays a role in self-monitoring and decision making. The cingulate gyrus is an important part of the limbic system that communicates with the hippocampus to process learning and memory in relation to attitudes and reactions to motivation, including positive emotional responses. Spiritual experience can improve the quality of life and trust becomes very important in decision making (Maiko, 2019).

In line with Emoto's research (2006) proving that spirituality is actually a necessity in human life. This is very reasonable because 70% of the adult human body consists of water. While water responds to positive words and behaviors that are nearby by forming beautiful crystals and blooming like flowers. Meanwhile, we know that spirituality is an activity full of positive words and behavior. These positive words and behaviors will release energy (*Hado*) is also positive which of course will be responded to by the human mind and body.

Attitudes of subordinates with salary conditions and attitudes of subordinates at work are part of organizational development (Wahab, 2008). There is no effect of the *Hajat* prayer on the two indicators as part of organizational development (*organizational maintenance*) because there are other internal factors that influence, namely the emotional level, lack of solemn, sincere, persistent prayers, or increase and expectation of success. The external factors are the rules/policies of the foundation's management in setting salaries and placing teachers, employees at the school in accordance with their needs and level of competence. While the principal in this case is only proposing and providing guidance to those who feel they are not doing well.

Findings concerning the absence of the influence of spirituality on the two indicators *organizational maintenance* supports the theory developed by Purwanto (1991) explaining that the factors that influence a person's success are not only from internal factors, but also influence external factors. Supporting the statement above, GR. Terry also explained that the factors that influence success in the leadership process are: among others: full of energy, emotional stability, personal encouragement, communication skills, technical abilities (Fattah, 2004).

According to Moehariono (2009) if the management (foundation) places employees and (teachers) in accordance with good quality and optimal competencies, it is certain that a personnel system will be created that has integrated and directed performance. Furthermore, Moehariono also explained that:

“Determination of a person's level or level of competence is only to find out the level of performance of that person when he is going to do a job, whether their results will be included



in the high-level category or below average. A person's competence is included in the high or good category which will later be proven and shown if he has done the job.

There are not many subordinates protesting against salaries and there are many subordinates who are disciplined at work, perhaps because the foundation has selected and placed those who are competent at the school, so that they become focused and work according to established policies/rules.

### 3.2 Hajat Prayer with Leadership Success

Filling out a questionnaire by respondents before and when serving as a favorite Islamic junior high school principal resulted in the intensity of the *Hajat* prayer which was divided into three kinds of the intensity of the *Hajat* prayer and the achievement of indicators for the success of the leadership of the favorite Islamic junior high school principal in Surabaya. Differences in the intensity of the *Hajat* prayer include *istiqomah*, increase, and decrease. While leadership success can be obtained from organizational achievement and organizational maintenance, more complete data are presented in Table 4 as follows:

**Table 4. Prayers of intent, dominant leadership success and its predicate**

Description of	Dominant Leadership Success Achieved		
	<i>Istiqomah</i>	Increase	Decrease
	N= 17 56.7%	N = 10 33.3%	N= 3 10%
Predicate of Leadership Success	Good (near perfect)	Very Good (not perfect)	Good (not perfect)
Option Dominant answered in point	(b) good	(a) very good	(b). good
Number of Indicators of Leadership Success answered from 7 indicators	6	5	5
Average Frequency of Answering Dominant Option	10.8	6.4	2

Average Percentage of Dominant Option answered	63.7%	64%	66.7%
Success of Dominant Leadership achieved			
Organizational achievement (Acquisition)	The development of the number of students 10 58.8%	The development of the number of students 6 60%	Graduates Students  2 66.7%
	Graduates Students 8 47%	Graduates Students 5 50%	Financial benefits Financial 2 66.7%
	benefits nsial 11 64.7% The		realization of the innovation program 2 66.7% The
	realization of the innovation program 15 88.2%		
Organizational maintenance (Guidance)	Attitude of subordinates to accept the policy 11 64.7%	Attitude of subordinates to receive salary 7 70%	Attitude of subordinates to accept the policy 2 66,7%

	Attitude of subordinates at work 10 58.8%	Attitude of subordinates to accept policy 7 70%	Attitude of subordinates at work 2 66.7%
		Attitude of subordinates at work 7 70%	

Based on Table 4 above it can be seen that the principal who performs the prayer with *istiqamah* before and when taking office is better when compared to those who experience a decline. Although respondents who experienced *istiqomah* and decreased their prayers while in office, they also had leadership success with the same predicate, namely good. This is because of the seven indicators of leadership success; it turns out that six indicators are answered by most respondents who are *istiqamah* in point (b). good. Meanwhile, most of the respondents who experienced a decrease in their daily prayers only answered five indicators of success in point (b). good.

However, the success of the leadership of the principal who performs the *Hajat* prayer has improved better when compared to the leader who is *istiqomah* in his *Hajat* prayer, even the success of the respondent who increases his *Hajat* prayer has a very good predicate. This is proven by the respondents who increase their prayers, most of them do/answer the indicators of leadership success as many as five indicators out of seven indicators, most of which answer in point (a) very well. Meanwhile, respondents who perform the *Hajat* prayer with *istiqamah* only perform one indicator by choosing point (a) very well, meaning that if the respondent increases his *Hajat* prayer, the success of the leadership will be predicated very well when compared to those who do *istiqamah*.

The six indicators answered by most of the *istiqamah* respondents in point (b) are good, so this shows that the success of leadership with good predicate on respondents who is *istiqamah* in carrying out the *Hajat* prayer can be said to be almost perfect with good predicate. This is because one other indicator is answered by most respondents in point (a) very well. Likewise, the respondents who increase their daily prayers, most of them only answered the five indicators in point (a) very well, so this shows that the success of leadership with a very good predicate is not perfect. This is because the other two indicators answered by most of the other respondents in point (b) were good.

Principals who are *istiqamah* in carrying out the *Hajat* prayer show better leadership success than those who have decreased. Although respondents who are *istiqamah* have better success than those who have

decreased, they have not been able to outperform respondents who increase their prayers while in the office. This means that respondents who increase their prayer times when in office are proven to be better with the predicate of very good leadership success.

The dominant leadership success achieved for respondents who are istiqamah in their prayers lies in what has been achieved by the organization (organizational achievement), especially in the realization of the planned innovation program. Meanwhile, the dominant leadership success achieved for respondents who increase their prayers while in office lies in organizational maintenance.

Principals who carry out the *Hajat* prayer with istiqamah before and while in office achieve better leadership success when compared to leaders who experience a decline in carrying out their *Hajat* prayers. This is because, for those who experience this decline, Allah reminds them with His word not to become hypocrites. Because the hypocrites when they want to pray, they become lazy. This is like the words of Allah Almighty in the Qur'an, 4 (an-Nisa):

Meaning: "Verily the hypocrites deceive Allah and Allah will repay their deception. And when they stand for prayer they stand idly. They mean *riya'* (by praying) in front of people. And they did not mention Allah except a very few."

School principals who are persistent in their prayer prayers are easier to achieve leadership success when compared to the prayers of *Hajat* which have decreased because Shaikh Ibn Ata'illah said that with istiqamah worshipping Allah will make the heart happy and the mind calm because it is guided by Allah. Likewise, according to Shaikh Muhammad Shadhili Neifar, "There is a special honor given to people who are istiqamah in worship, namely angels sent by Allah to open their minds and keep them from fear so that their determination is more rounded and their steps are firmer. This is because he feels sure of the true truth so that his steps become regular and not blind".

Furthermore, Nurcholish Madjid (2000) states that the consistency of having hope in Allah as the protector of those who believes in him with istiqamah when facing difficulties effects strengthening the heart and peace of mind which underlies optimism in living this often not easy life. So, worship such as prayer and fasting become human spiritual resources in the face of adversity. This worship becomes stronger and stronger in a person who has a steady faith. This worship is a statement of one's entire life journey towards God if it is done with full awareness and consistency (istiqamah).

According to the predicate of achievement of the indicators of leadership success, increasing the intention to pray while serving can achieve leadership success with a very good predicate, while the istiqamah *Hajat* prayer with a good predicate. If the respondent increases his *Hajat* prayer, it will be followed by the success of the leadership to be predicated very well when compared to those who do istiqamah with a good predicate. Therefore, the success of leadership is more easily achieved by principals who experience an increase in their prayers. These finding rejects and breaks previous

empirical theories and findings that support that those who are istiqamah in tahajjud and duha prayers have better leadership success than those who experience increases and decreases.

The findings of the study that respondents who increase the *Hajat* prayer can achieve better leadership success than the intensity of istiqamah support the theory put forward by Ahmad Sudirman Abbas and al-Ghazali. According to Abbas (2008), this prayer has characteristics compared to other prayers such as tahajjud and duha. The answers to the tahajjud and duha prayers other than the intent will be divided into two groups. First, the fulfillment of all human requests that do so quickly and immediately can be felt in the world today. Second, it is granted but cannot be felt directly in the world. The fruit of prayer and hope is given to the person concerned in the life of the hereafter. As for prayer, the answer to a servant's request is direct.

Al-Ghazali (2003) says that the sunnat *Hajat* prayer is performed when there is an urgent need or intent and is addressed to Allah so that the need is quickly fulfilled. Regarding this *Hajat* prayer, Imam Ahmad narrated a hadith from Abu ad-Darda' that the Messenger of Allah said: Meaning: "Whoever performs wudu' and completes it, then prays two rak'ahs perfectly, then Allah will give him whatever he asked for, sooner or later." According to Abbas (2008) also suggests that the benefits of praying for human beings include: (1) Spiritual health, (2) Physical health, (3) Physical and spiritual happiness, (4) Obtaining an honorable position, (5) Achieving goals. which is desired.

Based on the theories above, it is very rational if respondents who increase their *Hajat* prayers are more successful when compared to school principals who carry out prayers with *istiqomah* intensity and decrease. This is because the answer to a servant's request is direct so that God quickly fulfills the prayer, as evidenced by empirical reality from the findings of this study.

### 3.3 *Hajat* Prayer Motivation with Leadership Success

Based on the results of the respondent's questionnaire before and when he served as a favorite Islamic junior high school principal, it resulted in two types of principal motivation in carrying out the *Hajat* prayer and the achievement of indicators of leadership success that had been achieved by the principal of the Favorite Islamic Junior High School in Surabaya. The motivation of the principal in carrying out the *Hajat* prayer is based on Allah's blessing and success. While the success of leadership consists of what is obtained by the organization (organizational achievement) and fostering of the organization (organizational maintenance). Respondents' answers are assumed that points (a) are considered very good, (b) are considered good, (c) are considered quite good, (d) are considered not good and (e) are considered not good, more complete data are presented in Table 5 as follows:

**Table 5. *Hajat* Prayer Motivation, Dominant Leadership Success and Its Predicate**

Motivati on S. <i>Hajat</i>	Predicat e of Leaders hip Success	Domina nt Option Answer ed In Points	Number of Leaders hip Success Indicato rs answer ed from 7 indicator s	Average Frequn cy of Answeri ng Domina nt Option	Average Percenta ge of Domina nt Option answer ed	Dominant Leadership Success achieved	
						Organizatio nal achievem ent (Acquisitio n)	Organizatio nal maintenanc e (Guidance)
<b>Rido Allah</b> N= 11 36.7%	Good (not perfect)	b.	5	6.8	61.8%	Growth in the number of students 5 45.5%	Attitude of Subordinate s Receiving Salary --- %
						Graduates Students --- %	Attitude of subordinate s to accept policies 6 54.5%
						Financial advantage 6 54.5%	Attitude of subordinate s when working 7 63.6%
						Innovation program realization	

						10 90.9 %	
<b>Success</b> N= 19 63.3%	Good (near perfect)	b.	6	11.8	62.3	Growth in the number of students 9 47.4%	Attitudes of Subordinate s Receiving Salary  ---
						Graduates of Students 13 68.4%	Attitudes of subordinate s accept policies 12 63.2%
						Financial benefits 12 63.2%	Attitudes of subordinate s at work 10 52.6% The
						Realization of the innovation program 15 79%	

Based on Table 5 it can be seen that the principals who carry out the *Hajat* prayer with success motivation and also seek the pleasure of Allah have better leadership success than those who expect the pleasure of Allah alone. This is because of the seven indicators of success, respondents who hope

to succeed can achieve these six indicators of success, while respondents who only seek Allah's pleasure only five indicators of leadership success can be achieved.

The success of leadership in respondents who hope to be successful in carrying out the prayer has a good predicate close to perfect because of the seven indicators of leadership success, it turns out that there are only six indicators answered by most respondents in point (b) good, while one other indicator is answered by most respondents at point (b) a) very well. The principal who hopes to be successful in carrying out the prayer shows the success of leadership. The dominant leadership success achieved lies in what has been achieved by the organization (organizational achievement), especially the realization of the planned innovation program.

The empirical findings of this study state that the motivation of school principals who carry out prayers is because they achieve greater success in achieving leadership success when compared to the motivation to hope for the pleasure of Allah alone. In line with Rudolf Otto's view that one's spirituality arises because of encouragement from oneself as an internal factor. In subsequent developments spirituality is also influenced by spiritual experience. In other words, the encouragement of spirituality plays a role in line with human needs, so motivations arise from those who practice spirituality (Jalaluddin and Ramayulis, 1993).

The sincerity of a person in worship hoping for God's pleasure does not mean that he cannot hope for something (pray) to God with his worship. This is because hoping for something from God is God's own command so it has the value of worship as well. Therefore, performing worship is more important than leaving it, while praying is God's right that must be fulfilled. However, among scholars there is a difference of opinion about which is more important, hoping for something (praying) or being silent with a veil when someone performs the worship. The second opinion says that silence and submission to God's decision is more perfect (al-Qushairy, 1998).

Responding to these two opinions, a believer must be able to be wise. This is as said by al-Qushairy (1998) under certain conditions hope (prayer) will be more important than silence including manners. Other conditions of silence are more important than hoping for something (praying) also includes ethics. If his heart feels that hoping for something (praying) is better, then hoping for something (praying) at that time is more important. If his heart feels silent is better, then not hoping (praying) is more perfect. For that one must pay attention to his condition.

Based on the words of Allah SWT that a person is commanded to ask Him for help by performing salat and patience. Allah says in al-Qur'an al-Baqarah 2:153: Meaning: "O you who believe, make patience and prayer your helpers, indeed Allah is with those who are patient." Regarding this, Ibnu Kathir explained that: "Allah told His servants to achieve their desires in this world and the hereafter by relying on patience and prayer..."



Likewise, according to Imam Ahmad in his Musnad, a hadith that originated from Abu Hurairah r.a. was explained. that the Messenger of God, peace be upon him, said: It means: "Three people whose prayers will not be rejected: (1) A just leader (2) People who fast until breaking the fast (3) The prayers of the oppressed. Their prayers were raised by God to the clouds and the gates of heaven were opened for them. And God said: 'For the sake of My glory and majesty, I will really help you even if it has been so long'. "

From the description above, the two groups of school principals who do spirituality with motivation only because of Allah or seeking His blessing and there is hope in Allah for success are both permissible, but must look at the situation and conditions. For this reason, the findings of this research empirically truly support and develop the theories put forward by earlier Islamic spiritualists.

#### 4. CONTINUOUS

Spirituality (*Hajat* prayer) turns out to affect the success of leadership. The effect is significant, with a close relationship of 67.67%. This study reads: Spirituality (*Hajat* prayer) has a significant influence on the success of the leadership of the favorite Islamic junior high school principals in Surabaya being accepted, except for the attitude of subordinates with the conditions of the salary received, and the work attitude of subordinates (Organizational maintenance), spirituality no effect. However, the *Hajat* prayer does not mean that it does not affect at all on Organizational maintenance. Even though it is not big, the prayer of intent still has an effect. It is evident from this study also found that prayer intent that impacts the attitude of subordinates accept the policy made by the school principal who was part of the coaching organization (Organizational maintenance). The closeness of the relationship between the influence of prayer and the work attitude of subordinates is low at 65.89% and with the attitude of subordinates receiving a salary, the close relationship has a very small effect, which is 27.58%.

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