

Managing Spiritual Values as a Strategy to Improve The Performance of Early Childhood Educators at Tk It Rabbani In Bengkulu City

Dina*

Universitas Dehasen Bengkulu

Mesterjon

Universitas Dehasen Bengkulu

Yuni Herlina

Universitas Dehasen Bengkulu

Jumiati Siska

Universitas Dehasen Bengkulu

Lina Tri Astuty Beru Sembiring

Universitas Dehasen Bengkulu

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Abstract. Islamic spiritual values contain all elements of a way of life that is in accordance with the Qur'an and Sunnah and contains norms and culture. This study aims to determine the management (planning, implementation and evaluation) of spiritual values of educators as a strategy in improving the performance of early childhood educators at TK IT Rabbani Bengkulu City. The type of research used in this study is field research. This study uses a qualitative descriptive approach. The results of the study indicate that, Planning for spiritual value management can be done by including spiritual values of worship/prayer and reading the Qur'an, the main ones are tahfidz, manners and morals, with the existence of Islamic study schedules according to the material made by the principal. The implementation of the existing spiritual value management includes teachers participating in these activities and running them routinely. Evaluation related to the management of spiritual values of educators is always carried out through the control cards owned by each teacher and the principal's assessment of teachers through the presence of report cards every month, this teacher report card is also related to the reward/allowance received each month

Key words: Management, Spiritual Values, Strategy and Educator Performance

Introduction

TK IT Rabbani Bengkulu City is an early childhood education institution that emphasizes Qur'anic memorization (tahfidz al-Qur'an) from an early age, employing an integrative educational approach that combines character development, foundational cognitive learning, and Islamic spirituality. Within this context, educators are required to perform dual roles, not only as instructors but also as moral exemplars and spiritual guides for children. Therefore, all educators at TK IT Rabbani are expected to possess strong spiritual values in addition to pedagogical competence, personal competence, professional competence, and social competence, as stipulated in Regulation of the Minister of Education and Culture Number 137 of 2014 concerning the National Standards for Early Childhood Education (PAUD).

Consequently, TK IT Rabbani implements structured spiritual value management activities for all educators. These activities are designed to address challenges in fostering educators' commitment, motivation, and competencies in a balanced manner between professionalism and religiosity.

Based on the results of a preliminary observation conducted through an interview on July 22, 2025, with the principal of TK IT Rabbani Bengkulu City, Mrs. Siti Almaidah, it was explained that:

“Currently, TK IT Rabbani Bengkulu City employs sixteen educators and educational staff members with diverse educational backgrounds. The school and/or the managing foundation have developed program plans and implemented spiritual development activities for educators at TK IT Rabbani Bengkulu City. The level of educators' active participation in these spiritual management programs is a major priority and is given significant consideration in the evaluation of educators' performance.”

The management of spiritual values as described by the principal of TK IT Rabbani Bengkulu City is both distinctive and noteworthy, as not all educational institutions implement human resource development for educators through structured spiritual value management activities. Another relevant issue concerns whether the spiritual value management implemented at TK IT Rabbani has direct implications or impacts on educators' performance, particularly in terms of the quality of the learning process.

Observations of classroom learning activities indicate that in certain classes at TK IT Rabbani, some educators still employ monotonous lecture-based teaching methods, resulting in a dull learning atmosphere. Educators tend to assign tasks that rely solely on textbooks, such as coloring and word-matching activities. Consequently, the ability of Group A students in the Ad-Dhuha class to imitate prayer (shalat) movements has not met expected standards. Of the 16 students, only 4 children (25%) achieved mastery with scores above the Minimum Competency Criterion (KKM), receiving three or four-star ratings, while 12 children (75%) scored below the KKM, receiving one- or two-star ratings. The KKM for Group A is three stars. Contributing factors include the use of instructional methods that are not developmentally appropriate for the children's age and growth stages, as well as less conducive learning conditions in which classroom management during instruction is difficult to maintain.

Based on these preliminary observations of the learning process at TK IT Rabbani, several issues were identified. Therefore, this study seeks to examine the implementation of spiritual value management as a strategy to improve educators' performance in stimulating children to memorize prayer movements at TK IT Rabbani Bengkulu City. In this context, the practical application of spiritual value management is directly exemplified through prayer movements, enabling children to learn and recognize these movements in a direct and meaningful manner. Based on the above background, the researcher is interested in conducting a more in-depth study entitled “Spiritual Value Management as a Strategy for Improving Early Childhood Educators' Performance at TK IT Rabbani Bengkulu City.

Methods

Data Analysis Techniques

Data analysis is a systematic process of searching for, organizing, and interpreting data obtained from observations, interviews, field notes, and other collected materials in order to draw conclusions that are understandable to both the researcher and others (Iii & Penelitan, 2022). According to Miles and Huberman, qualitative data analysis is conducted interactively and continuously until data saturation is achieved. The core activities in qualitative data analysis consist of data reduction, data display, and conclusion drawing/verification (Iii & Penelitan, 2022).

Data Reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming raw data obtained during the research process. Researchers may collect large volumes of data at any time through the application of observation methods, interviews, or the examination of various documents related to the research subjects. Therefore, data reduction is essential to identify relevant information aligned with the research objectives.

Data Display

In qualitative research, data display can be presented in the form of brief descriptions, charts, relationships among categories, flowcharts, or similar formats. Furthermore, as stated by Miles and Huberman and cited by Sugiyono, the most commonly used approach for presenting qualitative data is narrative text, which allows researchers to systematically organize information and facilitate interpretation.

Conclusion Drawing/Verification

Conclusion drawing is a subsequent analytical process following data reduction and data display. Through this process, patterns, meanings, and relationships are identified, enabling researchers to formulate conclusions. At the same time, these conclusions remain open to verification and refinement as new data or feedback emerge during the research process..

Results and Discussion

Implementation of Spiritual Value Management Planning as a Strategy to Improve Early Childhood Educators' Performance at TK IT Rabbani Bengkulu City

In managing spiritual values, all members of the school community, including the principal and teachers, are required to understand the meaning of spiritual values both within and beyond the school environment. In relation to efforts to enhance the spiritual values of educators at TK IT Rabbani Bengkulu City, this institution upholds a vision, namely: "To become an Integrated Islamic Kindergarten that excels in developing early childhood potential through Islamic values, innovative learning, and family empowerment."

Planning refers to the process of formulating systematic steps to achieve predetermined goals. Well-structured and carefully prepared planning significantly influences the effectiveness of implementation processes, whereas inadequate planning may hinder the achievement of organizational management objectives. Prior to conducting learning activities, educators are required to develop

instructional plans to ensure that the learning process runs effectively and achieves the intended objectives optimally. One of the fundamental goals of the learning process is to shape, develop, and strengthen educators' competencies, including their spiritual values.

Various strategies and steps are employed by the principal in managing educators' spiritual values at TK IT Rabbani Bengkulu City. These include a range of programs designed to strengthen educators' spiritual values, implemented both within classroom-based learning processes and through activities conducted outside the classroom. The following section elaborates on the planning of spiritual values at TK IT Rabbani Bengkulu City.

TK IT Rabbani Bengkulu City has implemented spiritual value planning, as evidenced by the existence of curriculum documents, vision and mission statements, institutional objectives, annual work plans, and medium-term work plans that position Islamic values as the primary foundation for developing students' potential and enhancing educators' competencies.

Spiritual value planning by educators at TK IT Rabbani Bengkulu City is integrated into the Lesson Implementation Plan (Rencana Pelaksanaan Pembelajaran / RPP). Through this approach, early childhood educators incorporate spiritual values into learning outcomes across the core elements of the early childhood developmental phase. This integration is not limited to the elements of religious and moral education but also extends to personal identity development and foundational competencies in literacy, mathematics, science, technology, engineering, and the arts.

The classroom learning program planning process begins with teachers preparing instructional modules that include the name of the educational unit, age level, learning topics, semester or weekly scheduling, time allocation, identification components, instructional design (learning objectives and frameworks), learning experiences, teaching materials, instructional methods, learning resources, and learning outcome assessments.

As stated in an interview with the principal, Mrs. Siti Almaidah, regarding the preparation of spiritual value management planning for educators at TK IT Rabbani Bengkulu City, she explained:

“The preparation of spiritual value management planning for educators (teachers and staff) aims to build character, enhance professionalism grounded in trust (amanah), and create a conducive school environment. This process involves a systematic approach, starting from needs analysis through to evaluation.” (Interview with Mrs. Siti Almaidah, December 9, 2025). In addition, Mrs. Eti Wahyuni, an educator at TK IT Rabbani Bengkulu City, stated that:

“Spiritual values at TK IT Rabbani Bengkulu City are strengthened through habituation activities, including weekly religious study sessions, Qur'anic recitation monitoring focusing on pronunciation, tajwid, and articulation (makhrāj), as well as the practice of Dhuha prayer, prayer recitations, and dhikr.”

(Interview with Mrs. Eti Wahyuni, December 9, 2025)

Furthermore, Ms. Dela Yulianti, a Class B teacher at Al-Bayyinah, also addressed the planning process at TK IT Rabbani Bengkulu City as follows:

“At TK IT Rabbani Bengkulu City, teachers tend to focus on themselves first, and then ensure that other developmental achievements are linked to Islamic cultural content. Islamic spiritual values essentially represent religious character education, spirituality, and moral conduct.”

(Interview with Ms. Dela Yulianti, December 9, 2025)

Similarly, Ms. Ermaini, a Group A teacher in the Ad-Dhuha class, stated:

“In planning, we certainly adjust to the existing curriculum. We also determine teaching materials and learning media according to the content to be delivered. For example, when using videos in the learning process, I carefully select videos that are appropriate for children to watch.”

(Interview with Ms. Ermaini, December 9, 2025)

In addition, Ms. Kurlelawati, a Class B teacher in the Al-Fiil group, emphasized the strategy of spiritual value planning for educators by stating:

“The principal’s leadership serves as a role model in implementing spiritual values, thereby fostering a positive and supportive school culture. This is complemented by facilitating scheduled Islamic study sessions aligned with thematic content that focuses on developing spiritual intelligence to enhance teachers’ sense of meaningful work.”

(Interview with Ms. Kurlelawati, December 9, 2025)

Based on documentation analysis and interview findings, it can be concluded that structured spiritual value management planning has been implemented by the managing foundation, Ma’had Rabbani, and the school principal through the inclusion of educator development activities in both the foundation’s and the school’s work programs. These initiatives include regular religious study schedules that educators are encouraged to attend. Furthermore, spiritual value management planning is also carried out by educators by integrating spiritual value indicators into lesson plans. Educators embed learning outcomes across all core elements of the early childhood developmental phase, encompassing not only religious and moral education but also personal identity development and foundational competencies in literacy, mathematics, science, technology, engineering, and the arts.

Implementation of Spiritual Value Management Practices as a Strategy to Improve Early Childhood Educators’ Performance at TK IT Rabbani Bengkulu City

The results of observations conducted by the researcher indicate a positive impact of the principal’s talaqqi guidance method on the spiritual characteristics of educators. This program is implemented on a continuous basis, as it is grounded in the educators’ internal awareness that maintaining spiritual quality through talaqqi constitutes an integral part of their trust (amanah) and obligation in carrying out their professional duties as well as their devotion to service.

This finding is consistent with the statement of one educator, Mrs. Ermaini, who explained that:

“The management of spiritual values through the talaqqi method is closely related to obligations that are inherent to every Muslim, enabling educators to learn properly and correctly how to read the Qur’an, perform voluntary prayers, and fulfill other religious practices.”

(Interview with Mrs. Susiyati, December 11, 2025)

Based on field observations, the talaqqi method does not merely focus on the cognitive aspects of Qur’anic recitation but also directly instills spiritual discipline. The principal actively guides educators in reciting the Qur’an with correct tajwid and makhraj (tartil) through repeated practice. During the learning process, the internalization of religious values is clearly observed. Sessions of talaqqi are consistently initiated and concluded with supplications, and are often interspersed with instruction on

the performance of voluntary prayers and other fundamental religious obligations. Direct face-to-face interaction enables immediate correction (*musyafahah*) of recitation, thereby fostering educators' discipline and spiritual responsibility.

Furthermore, findings derived from interviews and observations reveal that the implementation of spiritual value management for educators at TK IT Rabbani Bengkulu City has been carried out effectively. This is evident during educators' interactions with early childhood learners in the classroom. Educators demonstrate behaviors aligned with religious norms, such as consistently wearing attire that covers the *aurat*, reflecting a strong sense of modesty that characterizes Indonesian cultural values as part of Eastern traditions. In addition, educators exhibit honesty, noble character, emotional stability, maturity, wisdom, and authority, serving as role models for young children. They also demonstrate a strong work ethic, a high sense of responsibility, pride in their role as educators, self-confidence, and a firm commitment to upholding the professional code of ethics.

Overall, these findings indicate that routine activities conducted both inside and outside the classroom have a positive impact on educators' spiritual values. Such practices contribute to the creation of a learning environment that meaningfully influences students by strengthening spiritual values from an early age

Implementation of the Evaluation of Spiritual Value Management Practices as a Strategy to Improve Early Childhood Educators' Performance at TK IT Rabbani Bengkulu City

TK IT Rabbani Bengkulu City has implemented an evaluation strategy for spiritual value management aimed at enriching students' religious and moral education. Evaluation of spiritual value management strategies is essential to measure effectiveness and progress in developing individuals' spiritual dimensions. At TK IT Rabbani Bengkulu City, the evaluation of spiritual value management is conducted by reviewing programs through each teacher on a monthly basis.

As stated by the principal of TK IT Rabbani Bengkulu City, Mrs. Siti Almaidah:

“Regarding evaluation, we usually conduct program evaluations through each teacher once a month. I also carry out evaluations at any time when necessary; if a problem arises, the teacher is summoned and reevaluated. Each teacher has a control card, and assessments are conducted directly by the principal.”

(Interview with Mrs. Siti Almaidah, December 11, 2025)

Field observations indicate that, in ensuring teacher performance, the school utilizes control cards as an assessment instrument. These cards are supported by direct evaluations conducted by the principal to assess each teacher's performance.

This finding is consistent with an interview with Ms. Dela Yulianti, a Class B teacher at Al-Bayyinah, who explained the evaluation of spiritual value management implementation among educators as follows:

“Formally, we follow an official evaluation system, but in practice, we maintain continuous coordination. The principal or supervisor assesses teachers' daily behavior to determine whether it aligns with ethical and religious values. Teachers' conduct, worship development, and participation in activities are consistently monitored. For example, repeated absence from religious training sessions becomes a basis for evaluation. These evaluations are conducted collaboratively among teachers.” (Interview with

Ms. Dela Yulianti, December 11, 2025)

Observations confirm that the principal or supervisor actively monitors teachers' daily behavior, adherence to ethical and moral standards, and the development of their religious practices. Practical evaluations are conducted collaboratively, with non-participation in specific activities (e.g., religious study sessions) serving as an indicator in behavioral assessment.

Teacher evaluation represents a crucial stage in the management of educational human resources. This evaluation is conducted by the school, particularly the principal, as a form of performance assessment related to teachers' execution of their professional duties. Through evaluation, the school is able to determine the effectiveness and level of responsibility demonstrated by educators in implementing spiritual value management.

Mrs. Siti Almaidah further explained that educator evaluation is carried out using two approaches:

“Evaluation is conducted through two approaches. First, from a managerial perspective, we assess discipline, attendance, and teachers' participation in various school activities. Second, through classroom supervision, we evaluate how teachers manage the learning process, student engagement, and the ways in which spiritual values are integrated into learning outcomes. All evaluation results are documented in weekly or monthly reports and used as a basis for further development.”

(Interview with Mrs. Siti Almaidah, December 9, 2025)

Observational findings indicate that teachers demonstrate strong managerial discipline and are capable of creating an engaging classroom atmosphere with active student participation. The integration of spiritual values is effectively conveyed, and evaluation reports are subsequently used as a foundation for continuous professional development.

This statement is further supported by Ms. Darti Media Afriana, a Class B teacher at Al-Ikhlas, who stated:

“Teacher performance evaluation is quite comprehensive. The main focus is teachers' activeness in guiding students' spiritual values during worship activities, the teaching methods applied, and students' responses to the teacher. In some cases, teachers may be less favored by students due to rigid teaching methods, which necessitates evaluation and improvement. To support this process, the school also has a special division under the foundation responsible for monitoring. This division examines the extent to which teachers implement the values that have been taught and trained. If a teacher's performance is found to be suboptimal, additional guidance or mentoring is provided.” (Interview with Ms. Darti Media Afriana, December 11, 2025)

Based on interviews with the principal, educator and staff evaluations are conducted through managerial assessments of discipline, attendance, and participation, as well as classroom supervision focusing on instructional management, student engagement, and the integration of religious values into daily learning activities. Additionally, monthly evaluations are conducted using control cards completed by the principal.

These findings are consistent with observational data indicating that teachers' performance evaluations emphasize their activeness in guiding students during worship activities, the instructional methods employed, and students' responses to these methods. When rigid instructional approaches negatively affect student engagement, the school initiates evaluations followed by corrective measures.

Furthermore, teacher performance evaluation involves a dedicated monitoring division established by the foundation. This division regularly conducts monitoring to ensure that teachers are able to implement trained values effectively. If implementation is deemed inadequate, further coaching or mentoring is provided. Evaluation is also reinforced through classroom observations and teacher reports, which serve as key considerations in managerial decision-making related to educator development.

Regarding evaluation practices, Ms. Zulfa Puspita, an educator at TK IT Rabbani Bengkulu City, explained:

“Evaluations are conducted weekly. We are usually evaluated based on students’ memorization development, our instructional approaches, and how we habituate religious values in daily classroom activities. From these evaluations, we also receive feedback on more effective teaching strategies.”

(Interview with Ms. Zulfa Puspita, December 11, 2025)

These findings indicate that weekly evaluations allow teaching teams to review students’ memorization progress through the talaqqi method while ensuring the integration of religious values into classroom routines. This forum also facilitates the exchange of ideas aimed at refining instructional techniques.

Similarly, Ms. Nanik, a Group A teacher at Ad-Dhuha, stated:

“Evaluations are conducted periodically. Usually, every week and month, we are required to submit reports on learning progress, including teaching methods used and students’ developmental outcomes. We are also encouraged to continuously develop new teaching methods to prevent student boredom and to strengthen our competencies as teachers.” (Interview with Ms. Nanik, December 11, 2025)

Analysis of interview data and documentation—including teacher control cards, student communication books, and monthly evaluation records maintained by the principal—indicates a high level of educator accountability in regularly reporting learning progress to both parents and the principal. These reports include varied instructional methods and detailed documentation of students’ developmental progress, serving as a mechanism for quality assurance in education.

This conclusion is further supported by Ms. Mariyana, who stated:

“Evaluation reports are usually discussed in division meetings and monthly forums. Each teacher receives feedback based on observation and supervision results. If deficiencies are identified, improvement programs are developed. Teachers are also required to prepare reflective reports to evaluate their spiritual value teaching methods and approaches to students.” (Interview with Ms. Mariyana, December 11, 2025)

From the educators’ perspective, evaluation functions not only as an assessment mechanism but also as a means of reflection and professional development. Educators receive feedback on teaching strategies, student engagement approaches, and the reinforcement of spiritual values through daily habituation. Teachers are encouraged to innovate and continuously strengthen the spiritual values that constitute the distinctive identity of TK IT Rabbani Bengkulu City.

Observational findings further indicate that evaluation results are discussed during division meetings and monthly forums, accompanied by structured feedback and improvement planning when necessary. Teachers are also required to prepare reflective reports as part of self-evaluation, demonstrating

that the evaluation process is not merely top-down but also promotes sustained professional and spiritual growth among educators.

In conclusion, evaluation at TK IT Rabbani Bengkulu City is not solely intended to assess educators' performance but also serves as a strategic effort to enhance professional competence and the effectiveness of educators' roles in shaping spiritual character. Evaluations are conducted routinely, including monthly assessments documented through control cards and report records. Based on the research findings, it can be concluded that evaluations of educators' spiritual value management are consistently followed by additional guidance, strategic adjustments, and improvements—ranging from program refinement and teaching material development to enhanced monitoring and optimization of activity implementation—thereby increasing the overall effectiveness of the institution's spiritual value management programs.

Discussion

Planning Spiritual Value Management As A Strategy To Improve The Performance Of Early Childhood Educators At IT Rabbani Kindergarten in Bengkulu City

The planning stages of spiritual value management begin with the formulation of a vision that positions TK IT Rabbani Bengkulu City as an institution grounded in Islamic values, learning innovation, and family empowerment. Integrating spiritual values into the institution's vision and mission establishes education as an act of worship as the primary foundation.

TK IT Rabbani Bengkulu City plans the development of educators' spiritual values through routine daily and weekly programs aimed at enhancing spirituality, such as talaqqi, Qur'anic recitation, and collective supplications conducted before and after teaching activities. These programs are also intended to cultivate a work culture that promotes honesty, empathy, humility, and compassion.

The principal's efforts in planning spiritual value management to improve educators' performance focus on positioning the institution's vision, mission, and objectives as benchmarks for teacher development. Accordingly, the institution consistently aligns its vision, mission, and objectives with teacher performance improvement. This alignment implies that embedding the vision, mission, and objectives of the educational institution into all actions is imperative, as grounding all practices in these institutional principles ensures that activities remain focused and aligned with the direction established by the institution.

The implementation of spiritual value management aligns closely with the institution's collective aspirations, motivating educators to continuously enhance their personal and professional quality by internalizing the institution's vision, mission, and objectives. As articulated in the vision statement—"to become an integrated Islamic kindergarten that excels in developing early childhood potential through Islamic values, learning innovation, and family empowerment"—these guiding principles serve as a constant reference for educators in carrying out their roles.

Implementation Of Spiritual Values Management As A Strategy To Improve The Performance Of Early Childhood Educators At IT Rabbani Kindergarten in Bengkulu City

In implementing spiritual value management, one of the strategies employed by TK IT Rabbani Bengkulu City is the talaqqi method. Within the curriculum, spiritual values are defined as attitudes related to faith and devotion to God Almighty. Technically, spiritual values in the curriculum are manifested through observable competencies demonstrated throughout the learning process and assessment stages. These spiritual values are commonly referred to as core spiritual competencies. As an integral component of the curriculum, spiritual value competence functions to shape educators who, in turn, foster learners characterized by faith and piety.

Muhaimin (2022) emphasizes that spiritual values enable individuals to become more creative and to discover diverse new values, thereby guiding human life in a more purposeful and future-oriented direction. In this sense, spiritual intelligence serves as a means for individuals to evaluate their actions and life paths as more meaningful compared to other contexts.

The above perspective aligns with demonstration theory, in which teachers act as direct models in pronunciation and practice, requiring a high level of professional performance and accuracy in tajwid. Through learning by direct demonstration, educators' abilities, potential, and limitations can be identified, enabling the development of educators' competencies to overcome difficulties, deepen understanding, and apply acquired skills in daily life (Roestyah, 2017).

The implementation of the talaqqi method to improve educators' performance at TK IT Rabbani Bengkulu City also underscores the importance of sustaining Islamic traditions within educational institutions. Such practices require the presence and active involvement of institutional leaders or principals in guiding teachers to consistently embody Islamic ways of life. Moreover, the execution of the aforementioned strategies provides a foundational conceptual framework of values and fosters core beliefs and motivation, encouraging learners to mobilize their potential for collective benefit.

Evaluation Of Spiritual Value Management As A Strategy To Improve The Performance Of Early Childhood Educators At IT Rabbani Kindergarten in Bengkulu City

Evaluation through the habituation of reciting prayers before and after learning activities serves as an effort to assess the extent to which teachers implement and internalize spiritual values in their daily lives. This evaluation is conducted by observing whether students consistently practice prayers both before and after the learning process, while educators provide feedback to encourage and sustain these habits.

Accordingly, it can be concluded that the evaluation of talaqqi method activities is conducted through the use of control cards held by each educator. Through this mechanism, the principal assigns performance scores to educators on a monthly basis. These educator report records are also linked to the provision of rewards or allowances received on a monthly basis.

Improved educator performance and enhanced student learning outcomes are expected to contribute to the effective realization of national education objectives. In building teachers' commitment, the principal, as a spiritual leader, plays a crucial role in carefully attending to these aspects. In this regard, the principal has prioritized improving teacher performance through systematic initial screening and continuous evaluation.

The above findings are consistent with social constructivist theory, which posits that the evaluation of this management method encourages educators to be more actively involved in providing personalized guidance. Such engagement, in turn, enhances the quality of spiritual value guidance through face-to-face interaction and immediate correction, thereby improving educators' performance by strengthening pedagogical and professional competencies, as well as their roles as mentors and motivators (Nadhirotul, 2024).

Furthermore, the evaluation process is closely linked to the provision of welfare-based incentives or rewards for educators. Educator welfare is a priority for educational institutions, as teachers who experience a sense of well-being are more likely to be motivated to enhance their professionalism and to further develop their teaching competencies

Conclusion

Based on the research findings and the preceding discussion, the following conclusions can be drawn:

The planning of spiritual value management aimed at improving early childhood educators' performance at TK IT Rabbani Bengkulu City has been systematically and effectively designed in the form of structured work programs developed collaboratively by the school and the managing foundation, Ma'had Rabbani. This planning encompasses clear targets, schedules for regular religious study sessions, and instructional materials related to faith (tauhid), obligatory and voluntary acts of worship (prayer, fasting, almsgiving, pilgrimage, and umrah), Qur'anic recitation through the talaqqi method, manners and moral conduct (adab and akhlaq), as well as social transactions (muamalah).

The implementation of spiritual value management to enhance early childhood educators' performance at TK IT Rabbani Bengkulu City has been carried out effectively. This implementation is reflected in the execution of work programs that include scheduled religious study sessions and systematic delivery of instructional materials related to spiritual values.

The evaluation of spiritual value management aimed at improving early childhood educators' performance at TK IT Rabbani Bengkulu City has been conducted on a regular basis. Evaluations are carried out monthly by the principal using control cards maintained by each educator, resulting in monthly educator performance reports. These reports serve as the basis for determining the provision of rewards or allowances received by educators each month.

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