

The Headmaster's Transformational Leadership And Teachers' Commitment Towards Instillation Of Al-Hikmah Values

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The implementation of al-Hikmah education in Islamic primary schools by the Malaysian Islamic Youth Association (ABIM) aims to teach the character of al-Hikmah. However, the level of instillation of al-Hikmah values has yet to attain excellent implementation. This study aims to identify the level of the headmaster's transformational leadership, the teachers' commitment, and the practice of instilling al-Hikmah values. The study utilized a survey and a correlational survey design and using totaling 101 items. The average Cronbach alpha value is 0.975. There were 234 respondents sampled from a total of 605 ABIM teachers using simple random sampling. National leadership can influence teachers' commitments and the instillation of al-Hikmah values. This study proves that the practice of instilling al-Hikmah values has been effectively implemented in ABIM primary schools. However, other variables contributing to the practice of instilling al-Hikmah values need further study. Therefore, the headmaster's transformational leadership should be optimally practiced to drive schools more brilliantly and strengthen the instillation of al-Hikmah values. With such a high level of commitment, teachers could generate more.

Keywords: Transformational leadership; Teachers' commitment; Instillation al-Hikmah values; Good Character.

1. INTRODUCTION

The Malaysian Islamic Youth Association (ABIM) implements al-Hikmah education in Islamic primary schools with the aim of instilling the character of al-Hikmah. Character education is important in developing academic performance and students' personalities [1], [2] teaching, and teacher pedagogy [3] in order to effectively build the character of the

students. Personality development aims to prepare students for the demands of current and future life [4]. [5], stated that teachers are not serious about applying positive values in teaching and learning; students are less disciplined, often come late to school, do not wear neat and do not comply with school rules.

In the context of Malaysia, the Ministry of Education, through the Malaysian Education Blueprint (PPPM) 2013-2025, has placed serious emphasis on the application of positive values and ethics by all teachers in teaching and learning sessions. To fulfill PPPM's aspiration, an educational transformation has been made to inculcate elements of positive values in all subjects to face the challenges of the 21st century [6].

Through understanding and awareness of positive values, it is possible to reduce social symptoms and moral issues [6]. Through the teaching methods of 21st Century Education (PAK 21), instillation value is more effective due to the high level of interaction and giving rise to broad thinking in practice is seen as the dominant method. Students learn many positive values while interacting such as respect, care, empathy, recognition, compromise, cooperation, and collaboration, which can be practiced in their daily lives [7].

In the world of education, the headmaster's leadership entails not only school administration but also the ability to lead cultural transformation and enhance performance holistically. Transformational leadership is one of the theories introduced by James MacGregor Burns [8] and further developed by [9]. This concept emphasizes the importance of leaders inspiring, motivating, and guiding their followers to achieve common goals by driving change, fostering positive development within the organization, and realizing their highest potential. Transformational leadership, as an agent of change, actively engages in increasing followers' awareness and strives to achieve extraordinary organizational goals. It is a leadership style claimed to be consistently more effective than others in motivating employees, challenging both the leader and followers to achieve success, and facilitating the creation of something great.

Along with that, teacher commitment is the behavior of individuals who have strong confidence in continuing to serve in the organization. A teacher who works with high commitment feels safe, happy, and satisfied with their job and is a prospect for the organization [10]. Organizational productivity can be increased through work performance, teacher satisfaction, work commitment, employee competence and so on. Commitment can be used as a catalyst for the success of an organization in achieving its goals and acts as a mediator between transformational leadership and sustainable work performance [11]. A theoretical framework used to discuss teacher work commitment is Meyer and Allen's Organizational Commitment theory [12] which includes three constructs: affective, continuance, and normative.

The commitment of teachers in instilling the values of al-Hikmah plays an important role in shaping the character of commendable students, creating a quality educational environment, and bringing forth the character of al-Hikmah in students. The values of al-Hikmah, sourced from the al-Quran, Surah al-Luqman verses 12-19, are divided into 14 values across three main

domains: (i) Tawheed (inabah, muraqabah), (ii) Shariah (worship, knowledge, wisdom, and grace), and (iii) Moral (gratitude, fairness, devotion, sincerity, patience, love, and aesthetics). Al-Ghazali's model (1988) is used as a theoretical foundation through five methods: habituation, example, advice, reward, and punishment. The desired character of al-Hikmah is to nurture students who are knowledgeable, cultivate the Qur'an, demonstrate istiqamah or iltizam, manners and devotion, are virtuous, harakiy, sustainable, and leaders who are ummati [13]. ABIM schools throughout Malaysia implement al-Hikmah Education through the application of al-Hikmah values in teaching and learning, co-curricular and extra-curricular activities. Headmasters who practice transformational leadership optimally influence the increase of teacher work commitment and the teacher's role in instilling al-Hikmah values in teaching and learning more effectively.

From an Islamic point of view, the transformational leadership practiced by the Prophet Muhammad SAW is proven to be able to transform the society of the Jahiliyyah age into a moral and civilized civilization. The community has also become more committed to employment and practice. This is because they practice principles such as good intentions, values, piety, gratitude, syura, and trust, which are the best examples (qudwah hasanah) throughout the ages and need to be nurtured among the headmasters and teachers [7]. The effectiveness of the transformational leadership style of school headmasters for example in Finland, demonstrates high-quality thinking ability and sensitivity to teachers' problems.

According to [14], employees are committed because there is an interest [15], commitment is the influence of decision-making on the employee's relationship with the organization and the continuity of providing services. It means that employee's are willing to give all their energy and ideas and carry out their responsibilities well, bringing success to the organization. Teachers are also committed when their voices are heard and the issues that arise can be overcome more carefully [16]. In this situation, Allen and Meyer categorize organizational commitments into three components: affective, continuance and normative.

However, the level of instillation of al-Hikmah values remains is low and has not yet achieved excellent implementation (Nazir Yayasan Takmir Pendidikan, 2023). The implementation of values in schools is hindered by several factors, including a lack of teachers' commitment, time constraints, the influence of social media, teacher competency, inconsistency and students' motivation to attend classes [6], [17]. These factors contribute to the breakdown of family institutions, social issues, negative behaviors, and widespread crime. The ineffectiveness of teachers' commitment to instilling values and ethics in learning and teaching is often associated with the decline of morals and social symptoms of crime [6], [18].

This study involves new variables related to the practice of instillation Al-Hikmah values in teaching and learning by using [19] model which has not yet been explored and tested in the context of transformational leadership, teacher work commitment and the of instillation al-Hikmah value. Therefore, the importance in the theoretical context is believed to be able to test the suitability of the instrument and the suitability of this theory and model empirically based on the context and culture of Malaysia. This study is believed to be able to level to the

effectiveness of headmasters' leadership, teacher commitment and the effectiveness of the practice of instillation al-Hikmah values in teaching and learning.

Among the factors is the lack of understanding and appreciation of students in applying the content of Islamic education until the dumping of issues and problems occurs, which worries many parties [20]. The method of effectively applying good values in teaching and learning plays an important role in producing pious individuals [6], [21]. According to Amutha Malar Teharaja & Aida Hanim A. Hamid (2021), several cases were reported in the Ministry of Education regarding the issue of undisciplined teachers and irresponsible teacher practices that can be overcome with effective headmaster leadership. Hence, what is the level of the headmasters' transformational leadership on teachers' commitment to instillation values among students? Based on this research question, the objective of this paper is to investigate the level of the headmasters' transformational leadership on teachers' commitment to instillation values among students, particularly in building the nation's civilization.

Transformational leadership using the theory of James McGregor Burns (1978) and Bass (1985) focuses on four dimensions which are ideal influence, inspirational motivation, intellectual stimulation and individual consideration as factors of change or progress in activities towards achieving goals. The theoretical framework that underpins teacher commitment is the Commitment theory (Allen and Meyer, 1991), which centers on three dimensions: affective, continuous, and normative. The utilization of the principles of al-Hikmah is rooted in Al-Ghazali's model (1988), uses a five method approach which is conditioning, role model, advice, reward and punishment. ABIM School implements al-Hikmah Education in teaching and learning, co-curricular and extra-curricular activities referring to the Quranic 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 [23]. The desired character of al-Hikmah is to produce knowledgeable students, inculcate the Qur'an, istiqamah or iltizam, manners and devotion, kindness, harakiy, sustainable, leaders who are ummati leaders [24].

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 the implementation of Al-Hikmah principles within the Lesson Plan, 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. Recognition of implementation and practice holds significant importance to prevent knowledge wastage of knowledge. Hence, systematic planning plays a crucial role in attaining objectives [23].

According to James MacGregor Burns [25], [26], 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. It is capable of opening the hearts of others to change and changing oneself to improve and make transformational shifts. Transformational leadership is an active agent of change, increasing the awareness of followers and achieving extraordinary organizational goals [26], [27]. A consistent leadership style is more effective than others as it motivates employees, challenges both the leader and their followers to achieve success, and fosters greatness. [28]. Motivation that inspires subordinates, confidence in the leader's vision to achieve a high level of performance, understanding organizational culture, a new vision, changing values, and subordinate self-concept [29].

In the reality of 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 important platform to be nurtured among the students so that their whole lives will always live in a righteous culture that is able to make themselves characterful and have good values and be able to encourage others to do good. The study of [30] in the International Successful School Principalship Project (ISSPP) research in Spain states that successful school headmasters have adopted strategies that combine transformational leadership and teaching processes by striving to improve existing weaknesses and striving for excellence to create success by adopting realistic ideals and understanding the heterogeneous realities around them.

Literature review In Malaysia, the transformational leadership practice of administrators can provide high levels of seriousness in realizing the school's vision, mission, and goals, facing risks, and providing motivational stimulation that inspires teachers and school excellence. A study [31]–[33] found the head teacher's transformational leadership practices at a high level because he was able to convince the teachers, be a good role model, and successfully look after the welfare of the teachers. In addition, it can highlight the principal's authority and skills. However, there is still a medium-high level of transformational leadership practices among principals (mean = 3.74), and the construct of ideal influence is more dominant (mean = 3.76) in Islamic primary schools in the Middle Zone, Malaysia. A few administrators must be more progressive and apply optimally [34]

In literature reviews abroad, the practice of transformational leadership is very popular, and some studies found that the level of transformational leadership practices is high, such as [35] in Indonesia, [36] in Iraq, and Febriantina S. et al. (2021), which promote organizational change and inspire followers beyond performance expectations. If principals carry out transformational leadership and take care of teachers' welfare properly, then teachers' commitment can be increased. Study by Menon Menon (2023) shows that primary schools in Cyprus facilitate comprehensive organizational learning. However, in [38] the level of transformational leadership practices of medium principals. Administrators influence ideas, build confidence, and give positive work patterns when performing work. Transformational leaders become change agents who energise and direct their employees towards a new set of corporate values and behaviors. Transformational leadership is the leadership of a change agent who changes the organization's strategy and culture.

The study of teacher commitment has been carried out by many scholars. The progress or backwardness of pupils, students, schools, and educational institutions is the main factor in the commitment of teachers and school leaders. The level of teacher work commitment is high (mean = 4.67), and teachers have a relatively high willingness to carry out their duties [39], Shafiq and Mohd Izham (2018) in seven secondary schools in the district of Machang, Kelantan, Azizul, and Mohamed Yusof (2018) in the district of Samarahan, Sarawak) showed the willingness of teachers to get involved in all tasks and activities carried out in school. Meanwhile [40] conducted a study. Yihua and Kavita (2019) also conducted a study involving 322 elementary [41] with a total of 1013 teachers. A study by Claudia Nanny Beruin & Nordin (2023) conducted at a secondary school in Lundu district, Sarawak, involved 144 teachers, with a mean score of 3.54 (SP = .60). It is because the teachers have a positive relationship with the school, are loyal, and form a tendency in line with the objectives, mission, and vision of the school.

Nevertheless, the level of teacher commitment, as highlighted by [43], is the most dominant. This contrasts with the findings of declining commitment among teachers due to attitude problems. Budi Woluyo (2022) expressed the work commitment of low-level teachers at Sekolah Menengah Hidayatul Muhtadiin, Indonesia, due to the problem of teacher attitudes, late arrivals, and motivation of low-level teachers lacking enforcement of supervision by the principal. The issue of teachers being lethargic and tired due to heavy workloads is leading to burnout [45]. Faridah Mat Noor & Khadijah Daud, (2018) found that affective commitment is at its highest level (mean = 3.77) in primary schools in Sabah. Continuous commitment is less practiced in the urban zone of the Batu Pahat district, Johor, with a mean score of 2.59. Yee & Aida Hanim A. Hamid, (2018) suggests that weaknesses and confusion within the administration have led to an unfair distribution of workload among teachers, with only a few bearing the burden.

The application of noble values in higher teaching and learning is essential, as it shapes the personalities of exemplary students. Pure values such as cooperation, respect, and responsibility are integral in this process Nor Azri Mohd Zaidin (2015) emphasizes the implicit integration of these values across all subjects. In the context of Bahasa Malay 1 curriculum at the National Primary School, there is a focused effort to instill six core values: craftsmanship (31.58%), love (26.32%), independence (21.05%), respect (10.53%), simplicity (5.26%), and gratitude (5.26%) [49].

Moreover, [50] conducted a study on the application of moral values among 300 students in SMKA, Kedah. They found a high level of moral values application (mean = 3.30), particularly through preaching activities. These activities focus on eleven values: trust, responsibility, sincerity, dedication, simplicity, diligence, cleanliness, discipline, cooperation, virtuousness, and gratitude.

The values of Al-Hikmah are also implemented in private primary schools in Al-Hikmah Mampang, South Jakarta, through subjects linked to the verses of the Quran, such as science subjects through project-based learning [51]. The implementation of Al-Hikmah education is carried out at RA KM Al-Hikmah for the development of religious character through Islamic

literacy. Learning activities are delivered through various methods to gather student knowledge and develop behavior based on religious principles [52]. Meanwhile, in private secondary schools, Madrasah Aliyah (upper secondary), Ruhul Islam anak Bangsa, and Darul Ihsan, Indonesia use the technique of applying Al-Hikmah values through lectures, gatherings, storytelling discussions, dialogues, and conveying positive messages and motivation [53]. This study also did not assess the level of application of value practices.

On the other hand, ABIM Islamic Primary and Secondary Schools throughout Malaysia introduced Al-Hikmah as early as 2008 and upgraded its implementation in 2018 in an effort to shape students into knowledgeable individuals who lead a life that is consistently mindful and understanding, serving as stewards of God and His caliphs. This is achieved through the competency of Al-Hikmah, which encompasses knowledge, Quranic cultivation, steadfastness and commitment, etiquette and devotion, leadership, sustainability, hierarchy, and community-centeredness, tailored to their respective age levels [23]. However, a scientific study examining the application of Al-Hikmah values has not yet been conducted.

2. METHOD

This study is quantitative research. Survey research has been chosen as the research design. The location of the study is the Islamic primary school for the Muslim Youth Movement of Malaysia, namely SERI ABIM a round Malaysia. A total of 234 teachers a round Malaysia were chosen as respondents. They were selected through simple random sampling from the population of 605 teachers who taught at SERI ABIM in Malaysia. The total sample involved is 234 teachers meeting the conditions of Krejcie and Morgan (1970), given a population of 600 people. The teachers are randomly selected and have served for more than a year and have valid positions.

Data were collected through questionnaires. This study used the organizational commitment instrument developed by Stephen J. Jaros (1997) which contains three dimensions: affective, continuance and normative (26 question items). The headmasters' leadership style instrument is adapted from the leadership behavior instrument [55] and contains four dimensions which are idealized influence, building intellectual stimulation, inspirational motivation and individual consideration (36 items). The study adapted and modified the instrument developed by [55]. Meanwhile, the instillation of Al-Hikmah values according to the Al-Ghazali model used a five-method which is conditioning, role model, advice, reward and punishment. This questionnaire uses a 5-point Likert scale from strongly disagreeing to strongly agreeing. The study instrument consists of four sections: Section A (transformational leadership of the headmaster) (Section B; (teacher commitment) and Section C; (Application of Al-Hikmah values in teaching and learning).

According to [56], the respondent's questionnaire instrument will be easier and bolder to respond to the aspects studied. A 5-point Likert scale will be used to determine the respondent's level of agreement with the involvement, namely (See Table 1):

Table 1: 5-Point Likert Scale

Level of Agreement	Score
Strongly disagree	1
Disagree	2
Slightly agree	3
Agree	4
Strongly agree	5

The Likert scale has four or more questions combined to build a score that can represent a person's personality [57]. The statements made in the questionnaire are in the form of positive questions. Based on [56], descriptive statistics are obtained from data processing and presented their in the form of diagrams, graphs, tables or illustrations of the information.

The study analyzed data through descriptive statistical techniques. The purpose of using descriptive statistical techniques is to determine the frequency, percentage, mean and standard deviation of the level of the headmasters' transformational leadership on teachers' commitment to instillation values among students. In the study, the interpretation of mean scores shows that the average of the headmasters' transformational leadership practices and teachers' commitments is at the level of means such as 1.0-2.00 (low level), 2.01-3.00 (medium-low level), 3.01-4.00 (medium-high level), or 4.01-5.00 (high level). The mean score interpretation for this study used sources from [58] as in Table 2:

3. RESULTS AND DISCUSSION

The results showed that there were four aspects that influenced the headmasters' transformational leadership on teachers' commitment to instillation values among students: (1) the headmasters' transformational leadership style practice level; (2) the level of teacher commitment to instillation values; (3) the relationship between the headmaster's transformational leadership style and the teacher's commitment; and (4) the influence of the headmaster's transformational leadership on the teacher's commitment to instillation values.

3.1 The Headmasters' Transformation Leadership Practice Level

The overall average of the headmasters' transformational leadership style practice was moderately high, with a mean of 3.99 and each dimension of the transformational leadership style practice was moderately high, with a mean from 3.95 to 4.08. These findings illustrate that, on average, teachers have agreed with, prepared for, and accepted the practice of the headmasters' leadership style. This proves that the idealized influence dimension of the headmaster obtained the highest agreed mean score of 4.08 with a standard deviation of 0.712, followed by inspirational motivation with an agreed mean of 4.00 and a standard deviation of 0.803. Subsequently, intellectual stimulation and individual consideration had an agreed mean of 3.95 with standard deviations of 0.788 and 0.790, respectively (see Table 3)

Table 3: The Headmasters' Transformation Leadership Style Practice Level

Leadership Style Practice	N	Mean	Standard Deviation	Level
Idealized Influence		4.08	0.712	High

Intellectual Stimulation	3.95	0.788	Moderate High
Inspirational Motivation	4.00	0.803	Moderate High
Individual Consideration	3.95	0.790	Moderate High
Average	N=234	3.99	0.749
			Moderate High

The results of the analysis show that the headmaster of SERI ABIM has a clear vision and mission to implement Al-Hikmah education. The headmaster is confident that every goal can be achieved and prioritizes a clear direction in every plan. The principal prioritizes the interests of the organization over personal interests. Overall, the construct of ideal influence shows that headmaster exhibit a high level of ideal influence practices.

Having a clear vision to implement Al-Hikmah education can influence teachers' commitment and facilitate the application of Al-Hikmah values in teaching and learning. Teachers are more confident in implementing al-Hikmah education to shape student character (perfecting noble character) based on Quranic values through example ([59])

However, the low level of the individual consideration construct is attributed to the attitude of a few principals who delegate academic duties entirely to Senior Assistant Teachers. This occurs because principals prioritize funding, physical needs, and school infrastructure, which in turn leads teachers to feel that their responsibilities have increased. Nevertheless, teachers continue to carry out the task of implementing Al-Hikmah education out of respect for the headmaster and the vision of the school. The attitude of the headmaster who prioritizes the interests of the organization over personal interests because of the aspirations of the Islamic struggle impresses the teacher.

In comparison to studies by [60], the high level of transformational leadership practices suggests that administrators can enhance the citizenship behavior within teachers' organizations. A sample of 1162 teachers in a Chinese high school showed that the transformational leadership style of the administrator could foster high work motivation among group members, clarify the vision and mission, internalise the collective group objectives into personal goals, promote the priority of collective interests over personal interests, and give the high performance of the school a homogeneous influence on each individual and group.

While the principal's transformational leadership practice at SMK Lundu Sarawak is also at a high level, the ideal influence construct is at the highest level because the principal acts as a role model for the teacher. The principal adheres to the principles of the main values and always states the mission and vision, works hard, is brave and willing to take risks, and always takes the initiative to do an intervention plan to improve the progress and excellence of the school [42]. This observation is further supported by a study conducted by [32] in Chinese private high schools in Johor State, where administrators exhibit exemplary characteristics of transformational leadership, ensuring the success of the school's mission and vision. Teachers acknowledge the principal's ability to foster strong relationships with faculty and staff, and

collectively address obstacles and challenges. Furthermore, the principal demonstrates exceptional competence and prioritizes the school's interests over personal interests.

Furthermore, it was found that the headmaster possess high transformational leadership qualities. Their ideal influence as change agents builds confidence, solves problems, is visionary and charismatic, motivates, delegates, provides intellectual stimulation, and enhances teachers' commitment to the school [61]. Additionally, transformational leadership utilizes effective strategies to boost staff motivation and improve overall organizational performance[61]. The ideal influence of administrators can inspire and serve as role models, offering intellectual encouragement and personal cultural values [62].

Likewise the discovery by [63], the level of transformational leadership practices is high. A literature study using meta-aggregation data analysis and meta-ethnography in primary schools in Bandung, Indonesia in facing the learning challenges of the 21st century is carried out strategically, which is to utilize technology, communicate effectively, be creative, strengthen literacy, think critically, be innovative and produce people who love knowledge This is due to the ideal influence of transformational leadership of administrators who can provide inspiring motivation, encourage innovation, build collaboration and create an inclusive environment that supports collaboration between teachers, students and parents. Transformational leadership helps strengthen the quality of education and encourages teachers to adopt best practices, integrate technology in learning and develop relevant curricula. The practice of transformational leadership style can effectively achieve educational goals, leadership skills and innovation through the practice of continuous education, participation in various trainings, seminars, workshops and other support activities.

Saifulazry Mokhtar et al., (2021) also found that the level of implementation of transformational leadership among administrators (180 respondents) consisting of school administrators in the Sandakan district is high, with an average value of 4.16. School administrators in the Sandakan district apply elements of transformational leadership implementation in school organisation administration, and it can be well received by the school community. Administrators implement appropriate strategies to motivate teachers to give recognition through courses, short-term training, and a culture of sharing experiences among them. Administrators explain the school's vision and mission to teachers and other stakeholders so they can perform tasks efficiently. Headmasters also build relationships and work together to develop self-confidence in teachers, build a strong team, and create positive relationships that can increase teacher commitment.

However, the level of transformational leadership practices of administrators in formal educational institutions affiliated with the Ministry of Education in the city centre of Erzincan, Turkey, is at a moderate level. [65] Even so, the administrator is described as an inspiring person who encourages innovation and creativity and, together, achieves the school's vision and shared values. Administrators also indirectly act as important moderators of the effect of transformational leadership on teachers' innovative practices through teacher commitment [66].

3.2 The Level of Teacher Commitment Work

The overall average of the level of teacher's commitment work was high with an agreed mean of 4.24, whereby the normative teachers' commitment was at the highest level of the agreed mean, which is mean = 4.36 with a standard deviation of 0.490. Then it was followed by high dimensions, which are affective with an agreed mean score of 4.26 with a standard deviation of 0.553 and continuous commitment with an agreed mean score of 4.10 with a standard deviation of 0.553 (see Table 4). As a whole, the results showed that the commitment of teachers' work was high.

Table 4: The Level of Teachers' Commitment

Teachers' Commitment	N	Mean	Standard Deviation	Level
Affective		4.26	0.553	High
Continuous		4.10	0.533	High
Normative		4.36	0.490	High
Average	N=234	4.24	0.487	High

The level of work commitment practice of SERI ABIM Peninsular Malaysia teachers as a whole is at a high level, with a mean value of 4.24 and a standard deviation (SD) of 0.487. The dominant normative work commitment construct is evident. This is because ABIM school teachers are passionate about teaching. They recognize that teaching and educating are responsibilities. Teachers love their students and consider their tasks acts of worship. They have a deep affection for the school due to its privileges and uniqueness, which motivates them to willingly work overtime for the success of the students, improve the school's performance, and contribute to the development of religion and the country.

The awareness of the duty of a religious teacher is a manifestation of the ongoing service in a private religious school that may not offer high salary remuneration but motivates one to maintain a continuous commitment to work. Teachers serve because they love the students and the school, aiming to develop the potential of pious children in an Islamic atmosphere. Despite the various challenges they face, teachers' commitment persists. The longer they work at an ABIM school, the more experience they gain, leading to an increased commitment to work. Teachers love the school and consider it a second home. Consequently, they derive happiness from being able to serve, foster good relationships, and display a high initiative to assist the school

Research [42] conducted in the secondary schools of Lundu district, Sarawak, involving 144 teachers, found that teacher commitment was also at a high level. This is attributed to the positive relationship between teachers and the school, their loyalty, and their alignment with the objectives, mission, and vision of the school. Similarly, [67] found that the level of teacher commitment is high. Teachers recognize that shaping the character and personality of students

is a crucial role, not limited to imparting knowledge and completing the syllabus. Affective commitment from teachers towards molding students' personalities and emotions is evident, indicating their commitment to the school. Simultaneously, teachers demonstrate and appreciate good values, serving as examples to students, and receive support from parents in shaping students' characters.

Continuous commitment is demonstrated through teachers' continuous efforts in creating effective and conducive classroom management, maintaining discipline, fostering two-way communication, and shaping students' personalities. Professional teachers exhibit a responsive and innovative attitude towards the development of science and technology. Apart from maintaining conducive classroom environments, teachers' dedication enables them to implement structured teaching and learning processes effectively, contributing to shaping students' personalities.

While normative commitment involves teachers taking on the responsibility to continue serving the school and initiating various initiatives to instill students' character in an orderly and effective manner, ultimately producing academically excellent and morally upright students. The educator's duty is to exemplify good manners (mu'adib), which students can emulate, thereby making a significant contribution to shaping a civilized society within the school. In line with the aspirations of the Prime Minister of Malaysia, Dato' Seri Anwar Ibrahim, 'the struggle to uphold a civil society cannot succeed without an inner struggle,' as articulated by Malek Bennabi's concept of 'the inner struggle of conscience.' This involves efforts to establish a stable political order, ensure social justice, alleviate the people's suffering, uphold constitutional principles, and foster moral and cultural development—a moral struggle indeed [68]. The sincerity of teachers in educating and guiding students cultivates respect and civility among the students, echoing the wisdom of Pro. Dr. Hamka's proverb: 'The vein of goodness is sincerity, and its branches yield victory, success, and guidance, along with love and affection for fellow human beings.' It is evident that demonstrating sincerity in task performance leads to the best outcomes.

3.3 The Level of Instillation Al-Hikmah Values

The overall average level of teacher commitment to instilling values was high, with an agreed mean of 4.40. Among these, the advice teachers' methods ranked highest, with a mean of 4.54 and a standard deviation of 0.518. This was followed by other significant dimensions: role modeling (mean = 4.50, SD = 0.502), habituation (mean = 4.49, SD = 0.522), reward (mean = 4.31, SD = 0.561), and punishment (mean = 4.17, SD = 0.651) (see Table 5). Overall, the results indicate a high level of teacher commitment to instilling values

Table 5: The Level of Teachers' Commitment in Instillation Values of al-Hikmah

Instillation Values	N	Mean	Standard Deviation	Level
Habituation		4.49	0.522	High
Advice		4.54	0.518	High
Role Model		4.50	0.502	High

Reward	4.31	0.561	High
Punishment	4.17	0.651	High
Average	N=234 4.40	0.482	High

The application of al-Hikmah values in SERI ABIM Peninsular Malaysia as a whole is at a high level. The construct of advice received the highest score, followed by the constructs of example, habituation, and reward, while the punishment construct scored the lowest. Within the advice construct, teachers consistently advise students to honor their parents. Such advice holds significant importance in educating children to respect, love, and foster harmony within their families. A harmonious family environment fosters emotional stability in children and promotes positive behavior. It is crucial for parents to instill discipline in their children from an early age, encouraging respect, politeness, humility, helpfulness, and friendliness towards their parents.

Educators utilize al-Hikmah principles in their teachings to instill values through five different structures: tauhid (which embodies the values of inabah and muraqabah), guidance on following Shariah (emphasizing values of ibadah, knowledge, wisdom, and Amal maaruf), role models (who exemplify moral values such as gratitude, love, justice, al-birr, patience, and aesthetic art), and the implementation of reward and punishment systems.

The teacher consistently reminds students to perform prayers at the beginning of their designated times due to the abundant rewards associated with it. Students who prioritize their prayers tend to develop good morals and a sense of fear towards engaging in negative behaviors. Over time, these daily practices become ingrained habits, leading students to recognize that prayer is not merely a Muslim's responsibility but also an acknowledgment of the presence of God within them. A devout prayer observer demonstrates gratitude towards their Creator and is inclined to avoid immoral deeds, leading to a blessed life and divine contentment. Furthermore, prayers serve as a means to acquire knowledge, such as learning Arabic and the Quran, indirectly contributing to the advancement of civilization. Individuals who grow up with prayer tend to exhibit more brilliance compared to those without prayer [69].

In contrast, a study by [5] highlights the adverse effects of teachers' lack of seriousness in instilling good values during teaching and learning sessions at MIS Istiqomah, Medan Helvetia District. This negligence results in students displaying less discipline, often arriving late to school, entering classes tardily, wearing untidy attire, disregarding rules, and failing to submit assignments on time.

Therefore, a thorough understanding of al-Hikmah education implementation by teachers can significantly enhance their commitment to producing students' character competencies. Additionally, transformational leadership plays a vital role in bolstering teachers' commitment, fostering their self-efficacy and job satisfaction within their profession (Sri Setyaningsih & Widodo Sunaryo (2021).

The paragraph emphasizes the consistent efforts of teachers in advising students to demonstrate filial piety towards their parents. Such guidance is crucial in instilling values of respect, affection, and familial harmony in young individuals. A strong family bond contributes to emotional stability in children, promoting positive behavior. Furthermore, educators stress the importance of regular prayer practice, emphasizing its numerous rewards. Students who prioritize their prayers often develop virtuous principles and display a strong aversion to wrongdoing. The continuous reinforcement of these rituals eventually transforms them into ingrained habits, leading individuals to view prayer not only as a religious duty but also as a means to connect with the divine presence. Commitment to prayer signifies gratitude towards the Creator and serves as a deterrent to immoral behavior.

4. CONCLUSION

This study demonstrates that ABIM primary schools have effectively implemented the practice of instilling al-Hikmah values. Therefore, the headmasters' transformational leadership should be optimally practiced so that schools will be able to be driven more brilliantly and the instillation of al-Hikmah values will be strengthened. Such a high level of commitment can generate more competent teachers with commendable characteristics, enhancing their success in educating students.

The role of teachers is dual: to provide knowledge and awareness, and to ensure that al-Hikmah education is implemented in shaping students' characters to prepare them for the generation of 2050, spanning from primary to secondary school to higher education and career building. The measure of success is living a better, more meaningful, innovative, creative, imaginative, independent, and resilient life in the face of trials and challenges. Teamwork needs to be fostered among teachers to realize the school's vision, mission, and goals.

Headmasters should be more committed to adding value through transformational leadership practices in order to foster ideal influence, build intellectual stimulation and inspirational motivation, and provide more effective individual consideration to teachers and subordinates to ensure satisfaction and increase teachers' work commitment. The three goals of transformational leadership are to develop all teachers, maintain a collaborative culture, create professional work situations, and effectively address challenges to achieve excellence in the vision and mission targeted by the school, the Takmir Education Foundation, ABIM, and the Ministry of Education

The practice of values such as love, patience, justice, respect, gratitude, and wisdom, among others, can be emphasized both at school and at home. Values like muraqabah, tauhid, and charity are integrated into daily life practices to develop students' characters. ABIM school students often receive greater affection after transitioning to another school. Individuals with exemplary character are entrusted with significant roles within the school community. Practices at ABIM serve as pillars of personal identity, encompassing activities like the Dhuha prayer, dhikr mathurat, Quranic recitation, fasting on Mondays and Thursdays, as well as guidelines for dressing, politeness, respectfulness, greetings, and maintaining a consistent smile. The successful application of these values fosters the development of well-rounded

individuals, cultivating Quranic knowledge, steadfastness, good manners, filial piety, benevolence, activism, sustainability, and leadership with ummatic characteristics, all of which contribute to the holistic development of human character.

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CONFLICT OF INTEREST

The authors have no conflict of interest to disclose.

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