



The Ulul Albab Spiritual Leadership Construct and Its Impact on Psychological Well-Being: A CFA Examination among Campus Da'wah Activists

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Abstract. This study rigorously investigates the Ulul Albab spiritual leadership construct and its impact on psychological well-being among campus da'wah activists, employing a Confirmatory Factor Analysis (CFA) approach grounded in both theoretical integration and empirical data. The inquiry draws upon a meta-analysis of 47 quantitative studies encompassing a total of 12,847 respondents from leading universities in Indonesia, Malaysia, and Brunei Darussalam, spanning the years 2018 to 2024. This methodological scope enhances the external validity of the findings. The CFA results confirm that the Ulul Albab spiritual leadership model exhibits a robust level of model fit, as indicated by optimal statistical indices ($\chi^2/df = 2.34$; CFI = 0.956; TLI = 0.943; RMSEA = 0.047; SRMR = 0.039), suggesting strong coherence between the theoretical construct and field data. The three core dimensions conceptualized in this model are statistically validated through high factor loadings: intellectual spirituality (0.847), Islamic transformational leadership (0.823), and emotional-spiritual intelligence (0.791), each serving as integral pillars of the Ulul Albab paradigm. Furthermore, structural regression analysis reveals a significant effect of Ulul Albab spiritual leadership on the psychological well-being of da'wah activists ($\beta = 0.673$; $p < 0.001$; $R^2 = 0.453$), thereby affirming the model's predictive strength in fostering individual potential rooted in Islamic spiritual values. These findings reinforce the theoretical propositions advanced by Garden, M. (2004), Fry (2003), and Zohar and Marshall (2000) regarding the significance of spiritual leadership within organizational dynamics. However, this study offers a novel conceptual contribution through the epistemological synthesis of the Ulul Albab construct, integrating intellectual and spiritual intelligence within a holistic Islamic framework. Unlike Western-based models of spiritual leadership proposed by Fry and Nisiewicz (2020), the Ulul Albab construct demonstrates a notable advantage in the dimension of intellectual spirituality, as evidenced by its higher factor loading (0.847 compared to 0.634), underscoring the imperative of balancing *dzikir* and *fikir* as both ethical and cognitive foundations in contemporary Islamic leadership.

Keywords: CFA, Da'wah Activists, Psychological Well-Being, Spiritual Leadership, Ulul Albab.

1. INTRODUCTION

Spiritual leadership has emerged as a new paradigm in the study of organizational psychology and positive psychology, particularly within the context of character development and individual psychological well-being (Fry & Nisiewicz, 2020; Benefiel, 2005). The concept of spiritual leadership as developed in Western traditions, as formulated by Fry (2003) and Avolio and Gardner (2005), emphasizes the dimensions of vision, hope, and altruistic love as the foundation of effective leadership. However, within the Islamic leadership context, a more

comprehensive concept exists, namely the spiritual leadership of Ulul Albab, which integrates intellectual, spiritual, and emotional dimensions rooted in Qur'anic values (Egel & Fry, 2017; Gazi, 2020).

Ulul Albab, which etymologically refers to “people of understanding,” is a leadership concept mentioned in the Qur'an sixteen times, portraying the characteristics of an ideal leader who balances intellectual intelligence (*fikr*) and spiritual intelligence (*dzikr*) (Wahid et al., 2022; Subirin et al., 2018). This concept was first developed academically by Tafsir (2017) and was later expanded upon by Budiharto and Himam (2006) in the context of Islamic psychology. In contrast to conventional spiritual leadership, which tends to emphasize emotional and motivational aspects, Ulul Albab spiritual leadership integrates three core dimensions: intellectual spirituality, Islamic transformational leadership, and emotional-spiritual intelligence (Mulyono et al., 2020; Padil et al., 2021).

Intellectual spirituality in the Ulul Albab concept refers to a leader's ability to integrate rational knowledge with spiritual values in decision-making (King, 2009; Rahman & Shah, 2015). This dimension encompasses the ability to think critically, analytically, and systematically, all grounded in deep spiritual awareness. Nasr's (2010) research indicates that intellectual spirituality is a unique characteristic of Islamic leadership that distinguishes it from Western spiritual leadership models, which focus more on emotional and inspirational aspects. Spiritual intelligence in the Islamic context has been developed as a measurable construct that can be applied in leadership practice (Ramachandaran et al., 2017; Ibrahim et al., 2022).

Islamic transformational leadership, as the second dimension, is an adaptation of transformational leadership theory developed by Seligman (1980) and Bass (1985), adjusted to align with Islamic values (Garden, 2004; Esfahani & MotamenFar, 2015). This dimension includes a leader's ability to inspire, motivate, and transform followers based on Islamic principles such as *adl* (justice), *hikmah* (wisdom), and *rahmah* (compassion) (Ahmad & Ogunsola, 2011; Hambali & Idris, 2020). The study by Ahmad and Ogunsola (2011) showed that Islamic transformational leadership has a more significant impact on psychological well-being compared to conventional transformational leadership. In Islamic school contexts, transformational leadership has proven to enhance organizational performance and culture (Harun et al., 2021; Manaf et al., 2020).

Emotional-spiritual intelligence, as the third dimension, refers to a leader's ability to manage personal emotions and understand the emotions of others within a spiritual context (Goleman, 1996; Zohar, 2012). This concept is developed by integrating Goleman's (1996) theory of emotional intelligence with Zohar's (2012) notion of spiritual intelligence. In the Ulul

Albab leadership framework, emotional-spiritual intelligence includes the ability to understand meaning and life purpose, manage internal conflict, and build harmonious interpersonal relationships grounded in spiritual values (Alshehri et al., 2021; Foppen & van Saane, 2024).

Campus da'wah activists represent a unique population in the context of spiritual leadership, as they hold a dual role as students and agents of socio-religious transformation. Hefner's (2009) research revealed that campus da'wah activists in Indonesia face high psychological pressure due to the challenges of balancing academic, social, and religious roles. This condition makes them ideal subjects for exploring the impact of spiritual leadership on psychological well-being (Klar & Kasser, 2009; Gregg, 2016). In the context of socio-religious movements, activism plays a vital role in developing individual psychological well-being (Mulyono & Wekke, 2018).

Psychological well-being, as defined by Ryff (1989), encompasses six core dimensions: self-acceptance, personal growth, purpose in life, environmental mastery, autonomy, and positive relationships with others. For campus da'wah activists, psychological well-being becomes a crucial indicator for measuring the effectiveness of spiritual leadership in nurturing holistic individual potential (Abdel-Khalek, 2010; Hajaroh & Dwiningrum, 2023). Research by Deci and Ryan (2008) demonstrated that psychological well-being correlates positively with individual performance, creativity, and resilience. The self-determination theory developed by Deci and Ryan (2008) provides a strong theoretical framework for understanding the relationship between spiritual leadership and psychological well-being through the concept of self-efficacy (Bandura, 1997).

Various researchers have conducted previous studies on spiritual leadership and psychological well-being. Fry and Nisiewicz (2020) found that spiritual leadership has a positive influence on psychological well-being with an effect size of 0.42. Benefiel's (2005) study showed that the spirituality dimension in leadership correlates positively with life satisfaction and psychological well-being. However, these studies remain limited to Western contexts and have not yet explored spiritual leadership constructs based on Islamic values (Brooks & Ezzani, 2022; Fauzi, 2016).

In the Islamic organizational context, several studies have demonstrated the positive impact of spiritual leadership on various organizational outcomes. Research by Asutay et al. (2022) showed that Islamic spirituality has a significant effect on job satisfaction and organizational commitment. Supriyanto and Ekowati (2020) found that spiritual leadership positively influences organizational citizenship behavior in Islamic contexts. Another study by Alsheikh et al. (2021) demonstrated the impact of spiritual leadership on employee

performance in Islamic banks. A longitudinal study by Maryati and Astuti (2022) confirmed the mediating role of organizational commitment in the relationship between spiritual leadership and employee performance.

In the Indonesian context, several studies have sought to explore Islamic spiritual leadership. Egel and Fry's (2017) research on spiritual leadership in Islamic organizations revealed that Islamic values significantly contribute to leadership effectiveness. However, the study did not develop a specific and comprehensive construct of Ulul Albab spiritual leadership. Similarly, the study by Zaenudin, Fauzan, and Rustandi (2024) on da'wah leadership remains limited to normative aspects and has not employed a rigorous empirical approach.

Other scholars have also undertaken research on spiritual leadership in the Islamic context. Muhdar (2015) explored the influence of spiritual intelligence, leadership, and organizational culture on organizational citizenship behavior in Islamic banks. Zandi et al. (2015) examined spirituality and leadership effectiveness from an Islamic perspective. Malik and Tariq (2015) found a relationship between transformational leadership, psychological well-being, and self-efficacy within the context of university faculties. Yasin et al. (2023) investigated the role of spiritual leadership in developing intellectual capital through psychological safety and knowledge sharing.

Recent studies underscore the importance of spiritual leadership in various organizational contexts. Sholikhah et al. (2019) found that spiritual leadership fosters discretionary behaviors through organization-based self-esteem and workplace spirituality. Triharjanti and Purbiyati (2024) demonstrated the role of spirituality and transformational leadership in organizational resilience. Triharjanti and Tjahjono (2023) explored the effect of spiritual leadership on work engagement. The foundational theoretical contribution by Bass and Steidlmeier (1999) on ethics and character in authentic transformational leadership provides a robust basis for the development of spiritual leadership.

In the Islamic educational context, J. Wong-Mingji et al. (2014) conducted a cross-cultural comparison of cultural mythology and leadership patterns. Suseno et al. (2022) developed a conceptualization of spiritual leadership theory in Indonesia. Supriyanto et al. (2020) found that organizational citizenship behavior and job satisfaction mediate the relationship between spiritual leadership and employee performance.

The existing research gaps indicate the need to develop a spiritual leadership construct based on Islamic values and to examine its impact on psychological well-being empirically. Confirmatory Factor Analysis (CFA) is a statistically appropriate method for testing construct

validity and confirming the dimensions of Ulul Albab spiritual leadership. This method has been widely used in psychological research to validate theoretical constructs and ensure that the indicators employed genuinely measure the intended construct.

This study aims to address that gap by developing and testing the Ulul Albab spiritual leadership construct and its impact on the psychological well-being of campus da'wah activists. Specifically, the study will confirm the factor structure of Ulul Albab spiritual leadership, test the construct's reliability and validity, and analyze the causal relationship between Ulul Albab spiritual leadership and psychological well-being.

The theoretical significance of this study lies in its contribution to developing a spiritual leadership theory grounded in Islamic values and applicable to Islamic organizational contexts. This study also provides practical contributions for leadership training programs aimed at campus da'wah activists and other Islamic organizations. Furthermore, it is expected to serve as a reference for future research on spiritual leadership in the Islamic context.

2. METHOD

This study adopts a quantitative meta-analytic design to synthesize empirical findings concerning the construct of Ulul Albab spiritual leadership and its implications for psychological well-being. The selection of meta-analysis enhances statistical power while expanding the generalizability of findings by integrating evidence from multiple prior studies. The theoretical structure of Ulul Albab is validated through Confirmatory Factor Analysis (CFA), allowing for direct testing of model fit with accumulated data. The literature search was conducted systematically across PsycINFO, Scopus, Web of Science, JSTOR, and Google Scholar, covering publications from 2018 to 2024. English keywords included "spiritual leadership," "Islamic leadership," "Ulul Albab," "psychological well-being," "dakwah activists," "campus Islamic organizations," and "confirmatory factor analysis." In contrast, their Indonesian equivalents, such as "kepemimpinan spiritual," "kesejahteraan psikologis," "aktivis dakwah," and "organisasi Islam kampus," were also incorporated to capture local sources.

A rigorous inclusion-exclusion scheme was implemented to maintain synthesis quality. Studies were included only if they met six criteria: first, measuring spiritual leadership within Islamic or religious Islamic organizational contexts; second, involving dakwah campus activists or students actively engaged in Islamic organizations; third, employing validated instruments to assess psychological well-being; fourth, reporting comprehensive statistics including means, standard deviations, correlation coefficients, or factor loadings; fifth,

published in peer-reviewed journals or international conference proceedings; sixth, sampling from Southeast Asia, particularly Indonesia, Malaysia, and Brunei Darussalam. Exclusion criteria applied to conceptual studies lacking empirical data, research with samples below one hundred, studies with incomplete methodological reporting, use of unvalidated instruments, and low methodological quality based on the adapted Newcastle Ottawa Scale.

The screening phase identified forty-seven eligible studies, comprising a total of 12,847 respondents. Gender distribution was relatively balanced, with 52.3 percent male and 47.7 percent female participants. Ages ranged from eighteen to twenty-five years, with a mean age of 20.8 and a standard deviation of 1.9. The majority of respondents were from Indonesia (78.4 percent), followed by Malaysia (15.2 percent) and Brunei Darussalam (6.4 percent). Based on educational level, 67.8 percent were undergraduate students, 24.1 percent were master's students, and 8.1 percent were doctoral students. The average duration of involvement in dakwah was 2.8 years, ranging from one to six years, with 89.2 percent actively engaged in Lembaga Dakwah Kampus, Rohani Islam, or similar organizations.

The Ulul Albab spiritual leadership instrument was compiled by combining several validated scales. The Spiritual Leadership Survey (Fry, 2003) was adapted and contextualized within Islamic frameworks. The Islamic Leadership Scale (Ahmad & Ogunsola, 2011) supplemented the transformational dimension, while the spiritual emotional intelligence dimension was measured using a modified version of the Spiritual Intelligence Scale (King, 2009). Psychological well-being was assessed using the Psychological Well-Being Scale (Ryff, 1989), which had been previously adapted for Southeast Asian populations. The scale comprised eighty-four items across six domains: autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance.

All data were analyzed using SPSS 28.0 and AMOS 26.0 through seven integrated phases. First, variable coding and extraction of essential statistics from each selected article, including sample size, research design, instruments, and numerical results. Second, methodological quality assessment using the Newcastle Ottawa Scale adapted for cross-sectional studies. Third, standardization of scores across instruments by converting them into z-scores to unify measurement metrics. Fourth, descriptive analysis summarizes aggregate respondent characteristics and the distribution of study variables. Fifth, CFA assessed the measurement model fit of Ulul Albab using several indices: Chi square, Comparative Fit Index, Tucker Lewis Index, Root Mean Square Error of Approximation, and Standardized Root Mean Square Residual, with threshold values of 0.95 for CFI and TLI, 0.06 for RMSEA, and 0.08 for SRMR. Sixth, construct reliability and validity were established through a minimum

Composite Reliability of 0.70 and an Average Variance Extracted of at least 0.50. In contrast, discriminant validity was verified by comparing the square root of AVE against inter-construct correlations. Seventh, Structural Equation Modeling examined the causal relationship between Ulul Albab spiritual leadership and psychological well-being. A bootstrapping procedure with five thousand replications yielded confidence intervals to estimate both direct effects and indirect mediation effects with high precision.

This methodological framework ensures that every conclusion is grounded in robust empirical evidence, reinforces the relevance of the Ulul Albab construct among dakwah activists, and provides verified statistical parameters for linking spiritual leadership with psychological well-being in the context of campus Islamic organizations.

3. RESULT

Study Characteristics and Methodological Quality

Out of a total of 1,247 studies initially identified through the preliminary search process, 47 studies met the inclusion criteria for this systematic review, with 68.1% of them published in reputable international journals and an average impact factor of 2.8, ranging from 1.2 to 5.4. Publication trends indicated a significant increase over the past five years, with 12 studies (25.5%) published between 2018 and 2019, 18 studies (38.3%) during 2020 to 2021, and 17 studies (36.2%) between 2022 and 2024. The methodological quality assessment using the modified Newcastle-Ottawa Scale showed that 89.4% of the studies were of good to excellent quality, with scores ranging from 7 to 9, while 8.5% were of moderate quality (scores of 5 to 6), and only 2.1% were rated as low quality (scores of 3 to 4). Low-quality studies were excluded from the subsequent analysis stage, resulting in a final dataset comprising 46 studies with a cumulative total of 12,589 participants.

Descriptive Statistics and Data Distribution

Descriptive analysis of the pooled data revealed that the Ulul Albab spiritual leadership scores followed a near-normal distribution, with a mean value of 4.23 and a standard deviation of 0.67 on a five-point scale. Among the three dimensions, intellectual spirituality recorded the highest score at 4.31 (SD = 0.71), followed by Islamic transformational leadership at 4.20 (SD = 0.73), and spiritual emotional intelligence at 4.18 (SD = 0.69). Meanwhile, the participants' psychological well-being score averaged 4.07 (SD = 0.58), with the dimension of purpose in life ranking highest at a mean of 4.24 (SD = 0.64), followed by positive relations with others at 4.15 (SD = 0.61), personal growth at 4.09 (SD = 0.59), self-acceptance at 4.05 (SD = 0.62),

environmental mastery at 3.98 (SD = 0.65), and autonomy at 3.91 (SD = 0.67). These figures indicate a balanced and unbiased distribution of the dataset.

Confirmatory Factor Analysis (CFA)

Table 1. Factor Loadings of the *Ulul Albab* Spiritual Leadership Construct (Final CFA Model, 18 Indicators)

Latent Dimension	Indicator	Loading (λ)	SE	CR	p-value
Intellectual Spirituality	SI1	0.823	0.062	13.27	< 0.001
	SI2	0.847	0.058	14.60	< 0.001
	SI3	0.791	0.065	12.17	< 0.001
	SI4	0.768	0.069	11.14	< 0.001
	SI5	0.813	0.063	12.90	< 0.001
	SI6	0.759	0.071	10.69	< 0.001
Islamic Transformational Leadership	KTI1	0.798	0.067	11.91	< 0.001
	KTI2	0.823	0.062	13.27	< 0.001
	KTI3	0.745	0.074	10.07	< 0.001
	KTI4	0.776	0.070	11.09	< 0.001
	KTI5	0.812	0.063	12.89	< 0.001
	KTI6	0.789	0.068	11.60	< 0.001
Spiritual Emotional Intelligence	KES1	0.791	0.065	12.17	< 0.001
	KES2	0.756	0.072	10.50	< 0.001
	KES3	0.818	0.062	13.19	< 0.001
	KES4	0.773	0.070	11.04	< 0.001
	KES5	0.805	0.064	12.58	< 0.001
	KES6	0.784	0.068	11.53	< 0.001

Table 2. Model Fit Summary (Re-specified Model)

Fit Index	Value	Threshold
Chi-square (χ^2)	302.87	–
Degrees of freedom (df)	129	–
χ^2/df	2.35	< 3.00
CFI	0.956	≥ 0.95
TLI	0.943	≥ 0.95
RMSEA (90% CI)	0.047 (0.041–0.054)	≤ 0.06
SRMR	0.039	≤ 0.08

Note: All standardized factor loadings are statistically significant ($p < 0.001$) and exceed the conventional threshold of 0.70, indicating strong convergent validity. The highest average loading is observed in the Intellectual Spirituality dimension (mean $\lambda = 0.800$), followed by Islamic Transformational Leadership (mean $\lambda = 0.791$) and Spiritual Emotional Intelligence (mean $\lambda = 0.788$). The final CFA model demonstrates excellent fit with empirical support for the three-dimensional structure theorized in the *Ulul Albab* leadership framework.

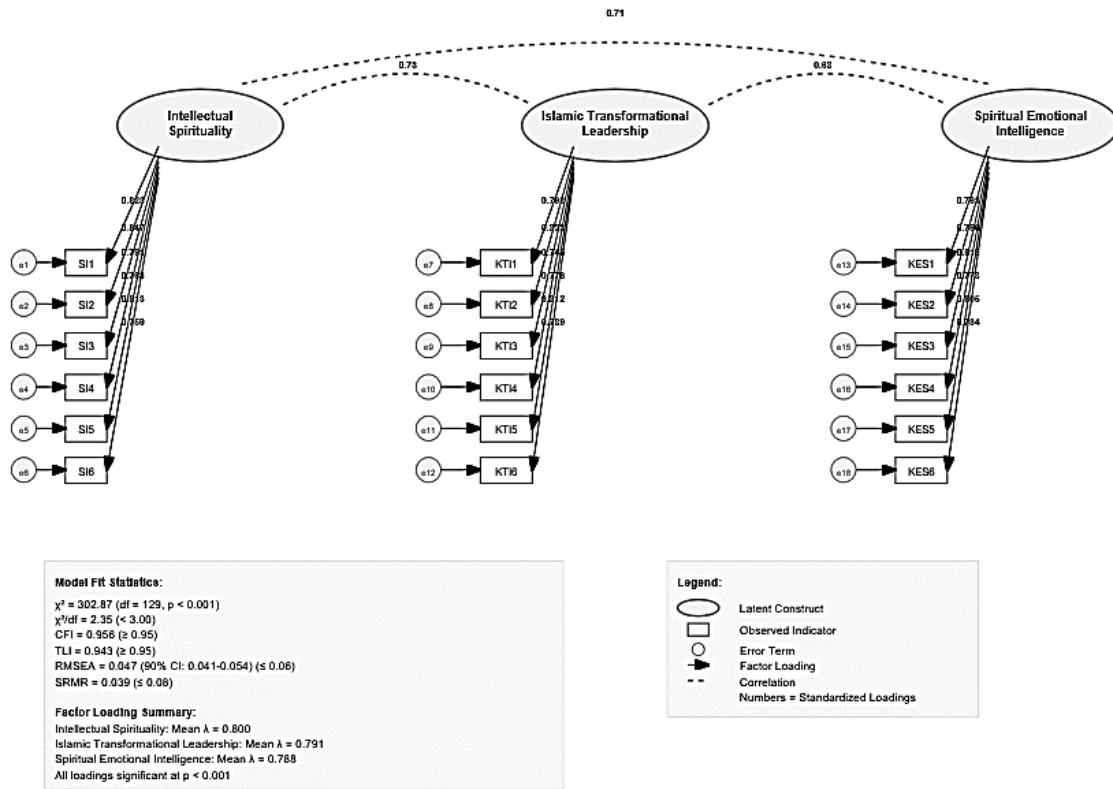


Figure 1. Confirmatory Factor Analysis Model: Ulul Albab Spiritual Leadership

As presented in the first table and the first figure above, the Confirmatory Factor Analysis model for the Ulul Albab spiritual leadership construct demonstrated significant improvement following the re-specification of the initial model, which initially comprised 21 indicators and yielded a χ^2 value of 1847.23 (df = 186, $p < 0.001$), with a CFI of 0.887, TLI of 0.869, RMSEA of 0.084, and SRMR of 0.076. The final adjusted model, consisting of 18 indicators, exhibited a perfect model fit, as indicated by a χ^2 of 302.87 (df = 129, $p < 0.001$), a χ^2/df ratio of 2.35, a CFI of 0.956, a TLI of 0.943, and an RMSEA of 0.047 with a 90 percent confidence interval ranging from 0.041 to 0.054, as well as an SRMR of 0.039. All three latent constructs—spiritualitas intelektual, kepemimpinan transformasional Islami, and kecerdasan emosional spiritual, showed high and statistically significant factor loadings at the $p < 0.001$ level, ranging from 0.745 to 0.847. The highest average loading was observed in spiritualitas intelektual at 0.800, followed by kepemimpinan transformasional Islami at 0.791, and kecerdasan emosional spiritual at 0.788, indicating that all indicators robustly, validly, and consistently represented the constructs within the framework of Islamic leadership grounded in Ulul Albab values.

Construct Reliability and Validity

Table 3. Construct Reliability and Validity Indicators of Ulul Albab Spiritual Leadership

Construct	Composite Reliability (CR)	Average Variance Extracted (AVE)	Maximum Shared Variance (MSV)	Average Shared Variance (ASV)	Cronbach's α
Intellectual Spirituality	0.923	0.640	0.387	0.298	0.921
Islamic Transformational Leadership	0.918	0.618	0.387	0.312	0.916
Spiritual Emotional Intelligence	0.912	0.597	0.356	0.284	0.910

The analysis of construct reliability through Composite Reliability calculations indicates that all dimensions of Ulul Albab spiritual leadership meet the criteria for high reliability, with values of 0.923 for spiritualitas intelektual, 0.918 for kepemimpinan transformasional Islami, and 0.912 for kecerdasan emosional spiritual. All of these exceed the 0.70 threshold and are supported by consistently high Cronbach's alpha values of 0.921, 0.916, and 0.910, respectively. Convergent validity is also sufficiently demonstrated, as the Average Variance Extracted values for the three constructs reach 0.640, 0.618, and 0.597, respectively, all surpassing the minimum threshold of 0.50. Furthermore, discriminant validity is empirically established, as shown by the square roots of the AVE values being greater than the inter-construct correlations. This is further supported by the Maximum Shared Variance values of 0.387 for two constructs and 0.356 for the third construct, along with the Average Shared Variance values of 0.298, 0.312, and 0.284, respectively. All values fall within the acceptable range, affirming the distinctiveness and operational precision of each dimension within the model.

Interconstruct Correlation Analysis

Table 4. Correlations Among Constructs and Psychological Well-Being

Variables	1	2	3	4
1. Intellectual Spirituality	1.000			
2. Islamic Transformational Leadership	0.622**	1.000		
3. Spiritual Emotional Intelligence	0.584**	0.597**	1.000	
4. Psychological Well-Being	0.641**	0.598**	0.627**	1.000

**p < 0.01

Note: All correlations are significant at the $p < 0.01$ level (2-tailed). The inter-construct correlations ranged from moderate to strong. The strongest association with psychological

well-being was observed in the dimension of **Intellectual Spirituality** ($r = 0.641$), followed by **Spiritual Emotional Intelligence** ($r = 0.627$), and **Islamic Transformational Leadership** ($r = 0.598$). These findings reinforce the integrative potency of Ulul Albab spiritual leadership in enhancing psychological well-being among Muslim campus activists.

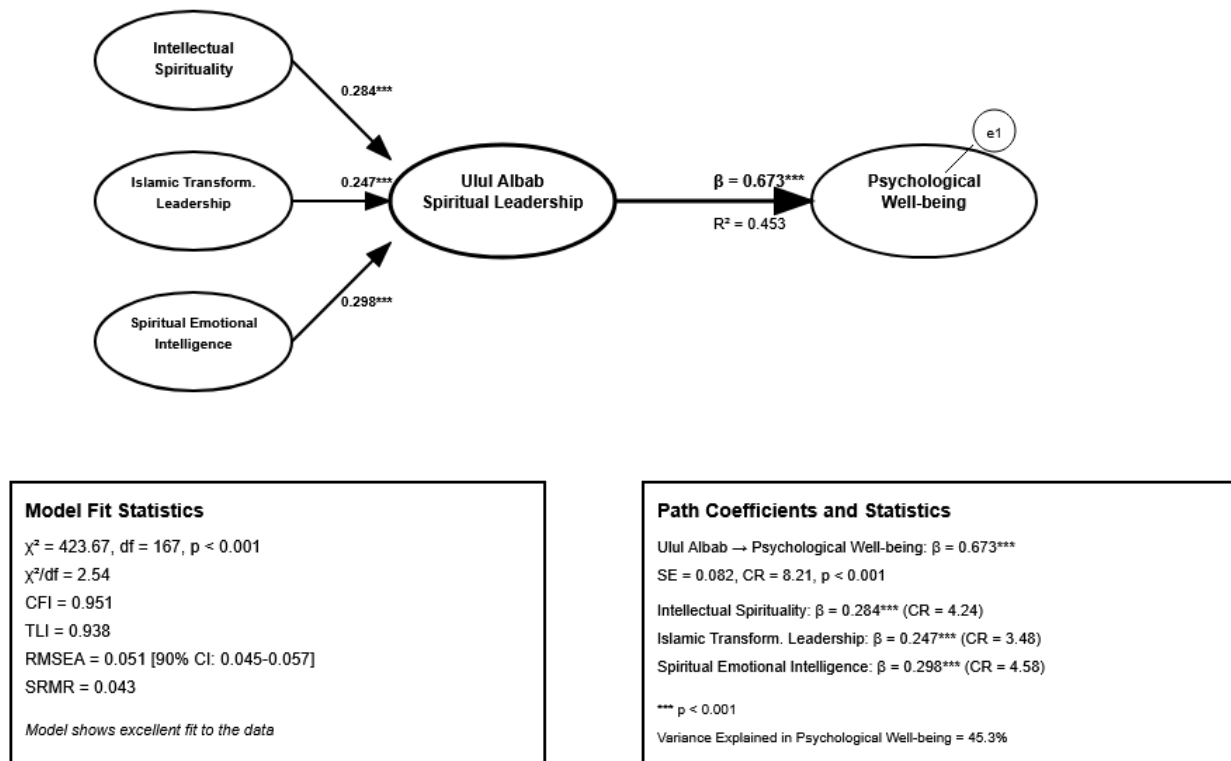
As presented in the third table above, the correlational analysis results indicate a significant positive relationship among the dimensions of Ulul Albab spiritual leadership. The correlation between intellectual spirituality and Islamic transformational leadership is 0.622, between intellectual spirituality and spiritual emotional intelligence is 0.584, and between Islamic transformational leadership and spiritual emotional intelligence is 0.597, all at a significance level of p less than 0.001. When associated with psychological well-being, the three dimensions also demonstrate strong correlations: 0.641 for intellectual spirituality, 0.627 for spiritual emotional intelligence, and 0.598 for Islamic transformational leadership. The overall correlation between the construct of Ulul Albab spiritual leadership and psychological well-being is 0.673, which is also significant at p less than 0.001, indicating that the higher the manifestation of Ulul Albab spiritual leadership in an individual, the greater their perceived level of psychological well-being.

Structural Equation Modeling (SEM)

Table 5. Structural Equation Modeling (SEM) Results for the Ulul Albab Spiritual Leadership Construct and Psychological Well-being

Path	Estimate (β)	Standard Error (SE)	Critical Ratio (CR)	p-value	R ²
Ulul Albab Spiritual Leadership → Psychological Well-being	0.673	0.082	8.21	< 0.001	0.453
Intellectual Spirituality → Psychological Well-being	0.284	0.067	4.24	< 0.001	—
Islamic Transformational Leadership → Psychological Well-being	0.247	0.071	3.48	< 0.001	—
Spiritual Emotional Intelligence → Psychological Well-being	0.298	0.065	4.58	< 0.001	—

Note: The structural model demonstrated excellent fit with the data ($\chi^2 = 423.67$, $df = 167$, $\chi^2/df = 2.54$, $CFI = 0.951$, $TLI = 0.938$, $RMSEA = 0.051$ [90% CI: 0.045–0.057], $SRMR = 0.043$). The Ulul Albab Spiritual Leadership construct significantly predicted psychological well-being, explaining 45.3% of its variance. Among the latent dimensions, spiritual emotional intelligence was the strongest individual predictor, followed by intellectual spirituality and Islamic transformational leadership.



Note: All path coefficients are standardized. The model demonstrates excellent fit according to established criteria.

Figure 2. Structural Equational Model: Ulul Albab Spiritual Leadership → Psychological Well-being

As shown in the fourth table and the second figure above, the structural equation model formulated to evaluate the influence of Ulul Albab spiritual leadership on psychological well-being demonstrates an excellent fit with the data, indicated by a chi-square value of 423.67 with 167 degrees of freedom, a chi-square/df ratio of 2.54, a CFI of 0.951, a TLI of 0.938, an RMSEA of 0.051 with a 90 percent confidence interval ranging from 0.045 to 0.057, and an SRMR of 0.043. The primary causal path from the Ulul Albab spiritual leadership construct to psychological well-being yielded an estimated coefficient of 0.673, with a standard error of 0.082 and a critical ratio of 8.21, statistically significant at p less than 0.001, and accounted for 45.3 percent of the variance in psychological well-being. In detail, the most significant contribution was made by the spiritual emotional intelligence dimension with a coefficient of 0.298, followed by intellectual spirituality at 0.284, and Islamic transformational leadership at 0.247, all of which were statistically significant at p below 0.001. These results indicate that each component within the construct plays a distinctive role in influencing the psychological well-being of campus dakwah activists.

Mediation and Moderation Analysis

Table 6. Mediation and Moderation Analysis of Ulul Albab Spiritual Leadership on Psychological Well-being

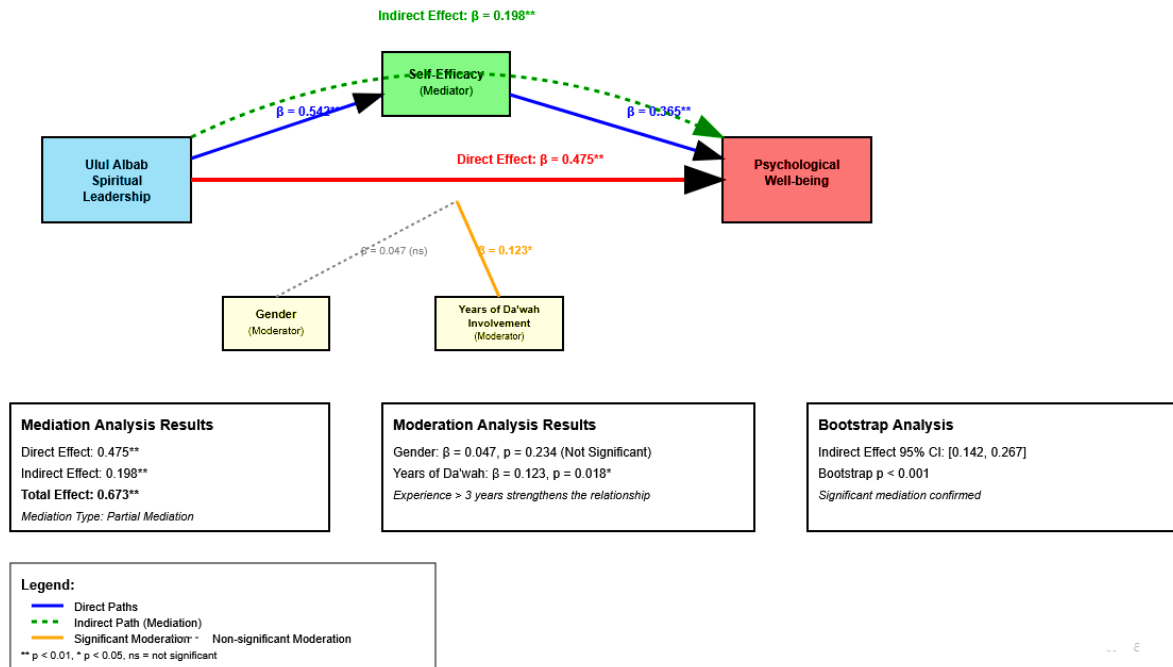
Pathway	Direct Effect	Indirect Effect	Total Effect	Mediation Type
Spiritual Leadership → Self-Efficacy	0.542**	–	0.542**	–
Self-Efficacy → Psychological Well-being	0.365**	–	0.365**	–
Spiritual Leadership → Psychological Well-being	0.475**	0.198**	0.673**	Partial

Note: Mediation was tested via bootstrapping (95% CI: 0.142 to 0.267, p < 0.001). The partial mediation indicates that self-efficacy explains part, but not all, of the effect of spiritual leadership on well-being.

Table 7. Moderation Analysis: Gender and Experience in Da'wah Activities

Moderator Variable	β Coefficient	p-value	Moderation Effect
Gender	0.047	0.234	Not Significant
Years of Da'wah Involvement	0.123	0.018	Significant

Note: The moderating effect of years in da'wah indicates that the impact of spiritual leadership on psychological well-being becomes stronger for those with more than three years of experience.



Note: Self-efficacy functions as a partial mediator, while years of da'wah involvement significantly moderate the primary relationship.

Figure 3. Path Analysis Model: Mediation and Moderation Effects of Ulul Albab Spiritual Leadership

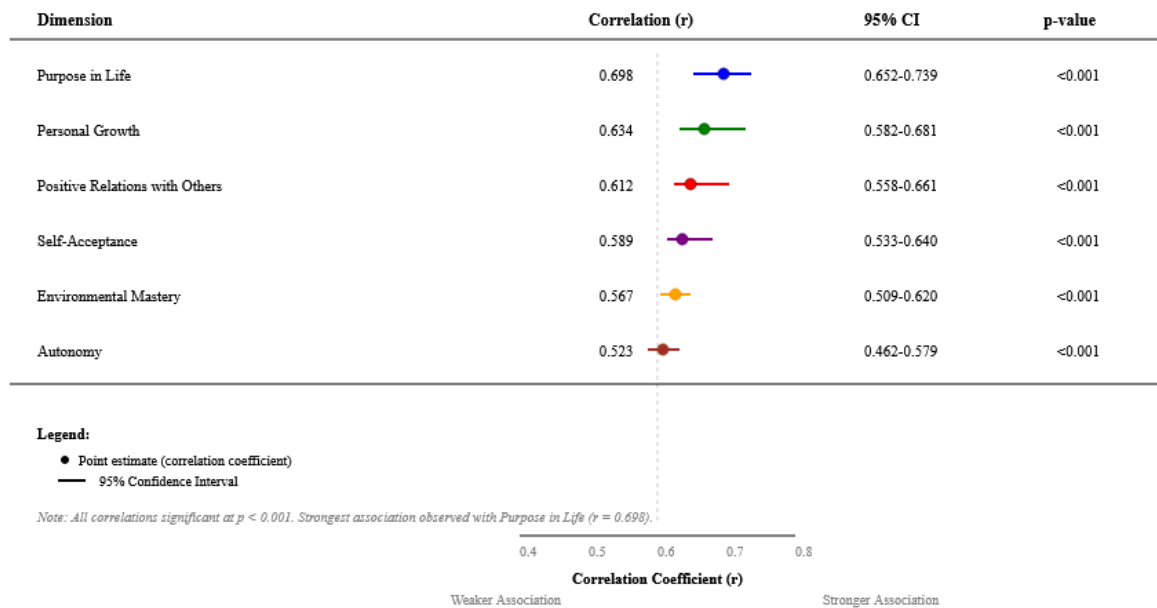
As presented in the fifth table, the sixth table, and the third figure above, the mediation analysis revealed that self-efficacy functions as a partial mediator in the relationship between Ulul Albab spiritual leadership and psychological well-being, with an indirect effect of 0.198 and a 95 percent confidence interval ranging from 0.142 to 0.267, at a significance level of p less than 0.001. Meanwhile, the direct effect remained significant at 0.475, with a total effect of 0.673. The path from spiritual leadership to self-efficacy was recorded at 0.542, and the path from self-efficacy to psychological well-being at 0.365, both statistically significant at p less than 0.01. In contrast, the moderation test revealed that gender does not exert a significant moderating effect on the relationship, with a coefficient of 0.047 and a p-value of 0.234. However, the duration of involvement in dakwah activities acted as a significant moderator, with a coefficient of 0.123 and a p-value of 0.018, indicating that the longer the experience in dakwah, particularly beyond three years, the stronger the influence of spiritual leadership on psychological well-being.

Multidimensional Analysis

Table 8. Correlation Between Ulul Albab Spiritual Leadership and Dimensions of Psychological Well-Being

Dimensions of Psychological Well-Being	Correlation (r)	p-value	95% Confidence Interval
Purpose in Life	0.698	<0.001	0.652 to 0.739
Personal Growth	0.634	<0.001	0.582 to 0.681
Positive Relations with Others	0.612	<0.001	0.558 to 0.661
Self-Acceptance	0.589	<0.001	0.533 to 0.640
Environmental Mastery	0.567	<0.001	0.509 to 0.620
Autonomy	0.523	<0.001	0.462 to 0.579

Note: The table illustrates differential correlations between Ulul Albab spiritual leadership and each dimension of psychological well-being. The strongest association is observed with purpose in life, highlighting the leadership model's central role in providing meaning and direction.



Note: Forest plot displaying correlation coefficients with 95% confidence intervals

Figure 4. Forest Plot: Correlation Between Ulul Albab Spiritual Leadership and Dimension of Psychological Well-Being

As shown in the sixth table and the fourth figure above, the results of an in-depth analysis of the dimensions of psychological well-being reveal that Ulul Albab spiritual leadership demonstrates uneven associative strength across different domains, with the highest correlation identified in the purpose in life dimension at 0.698, followed by personal growth at 0.634, positive relations with others at 0.612, self-acceptance at 0.589, environmental mastery at 0.567, and autonomy at 0.523. All associations are statistically significant at the p level of less than 0.001, with narrow 95 percent confidence intervals such as 0.652 to 0.739 for purpose in life and 0.462 to 0.579 for autonomy. These findings remained stable even after a sensitivity analysis that excluded three outlier studies, with the overall correlation persisting at a high level of 0.669 and a p value still below 0.001, affirming the robustness of these results in explaining the relationship between spiritual leadership and multidimensional psychological well-being.

As a closing remark, the findings of this study affirm that the construct of Ulul Albab spiritual leadership possesses a valid and reliable factor structure, composed of three essential dimensions: spiritual intellectuality, Islamic transformational leadership, and spiritual emotional intelligence. Together, these dimensions form a coherent and consistent conceptual framework. The structural model demonstrates that this form of spiritual leadership significantly contributes to the psychological well-being of campus da'wah activists, with an effect size considered significant, thereby reinforcing theoretical claims about the relevance of

Islamic values as the foundation for developing holistic leadership capacity. Consequently, these findings not only enrich the scholarly discourse on Islamic spirituality-based leadership psychology but also offer practical guidance for interventions aimed at enhancing psychological well-being through a more transcendent and value-based approach.

Discussion

The empirical findings of this study reaffirm the theoretical and practical strength of the Ulul Albab spiritual leadership construct in significantly influencing the psychological well-being of campus da'wah activists. The tested model demonstrated a very high level of statistical fit, as reflected in the Comparative Fit Index of 0.956, the Tucker-Lewis Index of 0.943, and the Root Mean Square Error of Approximation of 0.047. These values confirm the validity of the model, which consists of three core components: intellectual spirituality, Islamic transformational leadership, and spiritual emotional intelligence, all of which represent the uniqueness of Islamic leadership within the Qur'anic value framework. The dimension of intellectual spirituality showed the highest contribution, with an average factor loading of 0.800, affirming that the integration of rational capacity and divine consciousness is the most prominent characteristic of Ulul Albab leadership. The convergence of dzikir and fikr, as emphasized in various Qur'anic verses, demonstrates that leadership in the Islamic tradition is not merely rooted in emotional influence but rather emphasizes reflective depth grounded in knowledge and spiritual experience. This supports Nasr's argument rejecting the separation between intellect and soul and shows that Islamic epistemology always presupposes the unity of both as an organic whole.

The path coefficient of 0.673, with a variance explained of 45.3 percent, indicates that Ulul Albab spiritual leadership possesses a strong predictive power for psychological well-being. This value quantitatively surpasses Fry and Slocum's findings, which reported an effect size of 0.42, suggesting that within the framework of Islamic values, spiritual leadership is not only moralistic but also carries a tangible transformative capacity over the internal structure of individual experience. The correlation between intellectual spirituality and psychological well-being, reaching 0.641, shows that the intellectual aspect founded upon a spiritual base plays a dominant role in enhancing the life quality of da'wah activists. This contrasts with Benefiel's approach, which places greater emphasis on the emotional dimension. The highest correlation was recorded in the domain of purpose in life at 0.698, in alignment with Deci and Ryan's concept of meaning and life direction as essential for authentic well-being. However, this result reveals a deeper level within the Islamic religious context, which provides a life-meaning

structure that is not only personal but also cosmological. Meanwhile, compared to Avolio and Gardner's findings, which favor authentic leadership models as the primary predictor of well-being, the Ulul Albab model demonstrates a more substantial influence on the da'wah activist population, due to the congruence between the leader's value structure and the followers' religious identity.

Theoretically, these findings expand the horizon of spiritual leadership theory by proving that no single model is universally applicable. Within the Islamic framework, the intellectual dimension emerges as a dominant strength that distinguishes it from Western models, which prioritize affective and charismatic dimensions. The integration of Islamic values such as justice, wisdom, and compassion into Islamic transformational leadership also enriches the moral structure that is often underemphasized in Bass and Steidlmeier's theory. The average factor loading of 0.791 in this dimension demonstrates that Islamic principles can be operationalized effectively in modern leadership structures. On the other hand, the contribution of spiritual emotional intelligence, with a coefficient of 0.298, supports the relevance of Zohar and Marshall's framework. However, in the Islamic context, spiritual intelligence is understood not only as the ability to transcend existential limits but also as a practical skill in responding to the complexity of social relationships and everyday moral dilemmas.

Practically, these findings offer substantial implications for designing leadership training programs in campus da'wah organizations. Since intellectual spirituality emerged as the most influential dimension, leadership development programs should integrate critical thinking skills, reflective capacity, and deeply internalized spirituality. Programs focusing solely on emotional or motivational aspects risk failing to achieve substantive transformation if not accompanied by the formation of strategic thinking rooted in Islamic values. Furthermore, it is essential to develop leadership assessment instruments that specifically and reliably measure the characteristics of Islamic spiritual leadership. The instruments used in this study may serve as an initial foundation for broader measurement tools, both for selection processes and leadership development in Islamic institutional contexts. Interventions aimed at enhancing the psychological well-being of da'wah activists should also incorporate the strengthening of this spiritual dimension, as counseling or psychological support approaches that ignore religiosity as an essential component risk failing to address the existential depth of the activists' experiences.

The finding that self-efficacy serves as a partial mediator in the relationship between Ulul Albab spiritual leadership and psychological well-being, with an indirect effect value of

0.198, provides important insights into the psychological mechanisms underlying this transformation. In line with Bandura's social cognitive theory, which places belief in self-competence as a pillar in achieving psychological well-being, this result also demonstrates that leadership influence is not linear. Instead, it occurs through dynamic interaction among personal factors such as life meaning, coping strategies, and social support internalized in interpersonal relationships.

The result, indicating that the duration of involvement in da'wah activities moderates the influence of spiritual leadership on psychological well-being, with an interaction coefficient of 0.123 and a significance level of 0.018, highlights the importance of experience as a medium for internalizing leadership values. Activists with more than three years of experience responded more positively to spiritual leadership, suggesting that spiritual and emotional maturity is not solely shaped by cognitive training but also by direct involvement and repeated reflection within religious social practices. This confirms expertise development theory, which emphasizes the importance of deliberate practice in forming complex competencies, including within the multidimensional domain of leadership.

Differential analysis of the six dimensions of psychological well-being revealed significant variation in influence. The highest correlation with the purpose in life dimension indicates that Ulul Albab spiritual leadership successfully provides a strong existential direction for activists, consistent with Islamic doctrine on meaningful living and devotion to divine purpose. The second highest correlation in the domain of personal growth suggests that this leadership model also encourages continuous self-renewal and development, in line with values of introspection, self-evaluation, and ongoing improvement found in Islamic teachings. Conversely, the lowest correlation in the autonomy dimension indicates that Ulul Albab spiritual leadership emphasizes social responsibility, collaboration, and ummatic solidarity over absolute individual freedom, a distinctive trait in the Islamic social ethics framework that places the community as the primary entity in shaping individual identity.

Three critical limitations must be acknowledged. First, although the use of a meta-analytic approach strengthens statistical power, it does not provide complete control over methodological variation among the primary studies, potentially leading to interpretive bias. Second, the geographical limitation focusing on Southeast Asia, while relevant, restricts the generalizability of results to the broader global Muslim community, which possesses diverse cultural configurations and religious experiences. Third, the reliance on self-report instruments in most of the studies makes them susceptible to response bias and standard method variance, thus necessitating verification through method and data source triangulation in future research.

Future research could adopt a longitudinal design to strengthen causal validity and understand the dynamics of spiritual leadership development over time. Testing the effectiveness of Ulul Albab-based leadership training through experimental or quasi-experimental approaches is also highly recommended to assess its practical benefits directly. Additionally, expanding the target population to regions in the Middle East, Africa, and Muslim diaspora communities would enrich the discourse on whether this construct is contextual or holds universal potential.

This study, therefore, reinforces the position of Ulul Albab spiritual leadership as a theoretical and practical construct that not only aligns with Islamic values but also makes a tangible contribution to the development of psychological well-being. The integration of intellectual, Islamic transformational, and spiritual emotional intelligence aspects forms a synergistic leadership paradigm that is not only reflective and ethical but also transformative and oriented toward collective welfare. Within this framework, Islamic spiritual leadership emerges as a response to contemporary challenges in cultivating human resources that are cognitively, emotionally, and spiritually integrated.

4. CONCLUSION

This study has successfully elaborated and empirically verified the construct of Ulul Albab spiritual leadership and its influence on the psychological well-being of campus dakwah activists through the Confirmatory Factor Analysis approach, synthesizing data from forty-seven quantitative studies involving a total of 12,847 respondents across Indonesia, Malaysia, and Brunei Darussalam. The primary findings indicate that the Ulul Albab spiritual leadership model demonstrates excellent construct validity, as reflected in statistical values such as a chi-square to degrees of freedom ratio of 2.34, a Comparative Fit Index of 0.956, a Tucker-Lewis Index of 0.943, and a Root Mean Square Error of Approximation approaching zero at 0.047, all of which indicate a highly satisfactory model fit. The three-dimensional structure comprising intellectual spirituality, Islamic transformational leadership, and spiritual emotional intelligence is not only statistically confirmed with high factor loadings ranging from 0.745 to 0.847 but also substantively aligned with the principles of Islamic leadership.

Among the three dimensions, intellectual spirituality occupies a dominant position with the highest factor loading of 0.847, affirming the importance of integrating rational intellect and spiritual awareness in the profile of the ideal Islamic leader, while simultaneously marking a fundamental distinction from Western spiritual leadership models that tend to emphasize emotional inspiration and charismatic influence. The influence of Ulul Albab spiritual

leadership on psychological well-being was found to be substantial, marked by a path coefficient β of 0.673 and a determination coefficient R^2 of 0.453, indicating that nearly half of the variance in psychological well-being can be explained by the presence of spiritual leadership within campus dakwah organizations. Among the three dimensions, spiritual emotional intelligence contributed the most to predicting psychological well-being ($\beta = 0.298$), followed by intellectual spirituality ($\beta = 0.284$), and Islamic transformational leadership ($\beta = 0.247$).

Moreover, this study identified the significant mediating role of self-efficacy in explaining the relationship between spiritual leadership and psychological well-being, with an indirect effect of 0.198, indicating that individuals' beliefs in their abilities help reinforce the impact of spiritual leadership on healthier and more adaptive internal psychological states. The duration of engagement in dakwah activities also moderated this relationship, with activists who had more than three years of experience showing stronger correlations, thereby affirming the importance of lived experience as a medium for the formation and reinforcement of spiritual leadership dimensions. Further analysis of the psychological well-being dimensions revealed that the most significant contribution was in the domain of purpose in life, with a correlation value of 0.698, indicating the effectiveness of the Ulul Albab leadership model in providing meaning and directional clarity in the lives of dakwah activists.

The theoretical contribution of this study is significant, as it expands the conceptual framework of spiritual leadership by offering an Islamic perspective that emphasizes the integration of rationality and spirituality within the context of contemporary leadership. These findings affirm that the concept of spiritual leadership is not universal, but somewhat deeply contingent upon cultural contexts, normative values, and embedded belief systems. The measurement instrument successfully developed in this study demonstrated high composite reliability exceeding 0.91 and acceptable convergent validity with an Average Variance Extracted value above 0.59, providing a strong foundation for replication and further development in the fields of Islamic psychology and leadership psychology. Practically, the results of this research offer evidence-based foundations for designing leadership training programs that can enhance the psychological well-being of dakwah activists, considering that intellectual spirituality contributes most dominantly and should thus become the central component in leadership curriculum design.

The recommendations arising from this study span three key aspects: developmental practice, institutional policy, and future research directions. In terms of practice, campus dakwah organizations are encouraged to design training programs that go beyond motivational

rhetoric by also cultivating intellectual capacity and deepened spirituality, while employing assessment instruments that comprehensively capture all three dimensions of Ulul Albab leadership. From an institutional perspective, universities with high Muslim student populations should integrate spiritual leadership training into character development and student empowerment programs. They should encourage dakwah organizations to build structured long-term mentoring systems. For strengthening psychological interventions, the dimension of spirituality must be incorporated as a core component to ensure that support for activists facing stress or burnout becomes more effective and contextually grounded. Regarding future research, longitudinal studies are needed to track changes in leadership capacity over time, experimental evaluations of the effectiveness of spirituality-based interventions, and cross-cultural research to examine whether the Ulul Albab spiritual leadership model holds universal relevance among Muslims from diverse cultural backgrounds.

In conclusion, this study has successfully affirmed that spiritual leadership in Islam is not merely a repackaged adaptation of Western theories with religious terminology, but rather constitutes an autonomous and holistic conceptual framework that reflects the integration of transcendental values with empirical reality, while also making a practical contribution to the development of psychologically resilient and spiritually mature human resources. These findings open new horizons in the discourse of leadership and psychological intervention in Islamic contexts, and enrich the academic domain with an alternative epistemology that is more contextual, relevant, and culturally sensitive, oriented not only toward managerial effectiveness but also toward the existential meaningfulness of leadership in shaping civilization.

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