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PERSPECTIVES ON TEACHER SPIRITUALITY: AN INTEGRATIVE REVIEW

PERSPECTIVAS SOBRE A ESPIRITUALIDADE DO PROFESSOR: UMA REVISÃO INTEGRATIVA

PERSPECTIVAS SOBRE LA ESPIRITUALIDAD DEL DOCENTE: UNA REVISIÓN INTEGRATIVA

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ABSTRACT: Studying the influence of teachers' spirituality within the educational context has gained increasing importance in both Christian and non-Christian settings. The aim of this study was to conduct an integrative literature review in order to analyze national and international studies addressing teacher spirituality in the educational context, with an emphasis on Basic Education. For this purpose, searches were carried out in the scientific databases CAPES PERIÓDICOS, ERIC, and SCIELO over a five-year period, using the descriptors: "Spirituality" AND "Education" AND "Teacher." After applying filtering criteria, 10 articles were selected for qualitative analysis. The studies reviewed emphasize that spirituality is not a secondary element, but rather a highly significant pillar of teaching practice, fostering resilience, professional ethics, and the quality of pedagogical practices, thus contributing to a more humanized and transformative education.

KEYWORDS: Teacher. Basic Education. Spirituality.

RESUMO: *Estudar a influência da espiritualidade do professor no contexto educacional tem ganhado cada vez mais importância tanto em contextos cristãos como não cristãos. O objetivo deste estudo foi realizar uma revisão integrativa da literatura, com o propósito de analisar estudos encontrados na literatura nacional e internacional sobre a espiritualidade docente no contexto educacional, com ênfase na Educação Básica. Para isso, foram realizadas pesquisas nas bases científicas CAPES PERIÓDICOS, ERIC e SCIELO, abrangendo um período de cinco anos, com a utilização dos descritores: "Spirituality" AND "Education" AND "Teacher". Após a aplicação de critérios de filtragem, foram selecionados 10 artigos para análise qualitativa. Os estudos analisados reforçam que a espiritualidade não é um elemento secundário, mas sim um pilar bastante importante da atuação docente, promovendo a resiliência, a ética profissional e a qualidade das práticas pedagógicas. para uma educação mais humanizada e transformadora.*

PALAVRAS-CHAVE: *Professor. Educação Básica. Espiritualidade.*

RESUMEN: *Estudiar la influencia de la espiritualidad del profesor en el contexto educativo ha adquirido cada vez más relevancia tanto en contextos cristianos como no cristianos. El objetivo de este estudio fue realizar una revisión integrativa de la literatura, con el propósito de analizar estudios encontrados en la literatura nacional e internacional sobre la espiritualidad docente en el contexto educativo, con énfasis en la Educación Básica. Para ello, se realizaron búsquedas en las bases científicas CAPES PERIÓDICOS, ERIC y SCIELO, abarcando un período de cinco años, utilizando los descriptores: "Spirituality" AND "Education" AND "Teacher". Tras la aplicación de criterios de filtrado, se seleccionaron 10 artículos para el análisis cualitativo. Los estudios analizados destacan que la espiritualidad no es un elemento secundario, sino un pilar muy importante en la actuación docente, promoviendo la resiliencia, la ética profesional y la calidad de las prácticas pedagógicas, contribuyendo así a una educación más humanizada y transformadora.*

PALABRAS CLAVE: *Profesor. Educación Básica. Espiritualidad.*

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Introduction

Spirituality has gained increasing prominence in discussions concerning teacher education and pedagogical practice. Although widely explored in international contexts, the topic remains incipient in Brazil. Spirituality transcends the religious sphere, encompassing dimensions that affect the educator's relationship with themselves, with their students, and with the school community. For teachers, it can serve as a source of purpose and resilience in the face of the challenges inherent to teaching, contributing to the student's holistic development (Noddings, 2003; Palmer, 2009).

In recent decades, the discussion on spirituality has expanded within the educational field, particularly in connection with teacher training. This movement reflects the need to understand teachers not merely as transmitters of knowledge but as integral human beings whose educational practice is shaped by cognitive, emotional, ethical, and spiritual dimensions (Nasrollahi et al., 2020). Incorporating spirituality into education implies recognizing that teaching extends beyond pedagogical techniques or content mastery; it involves the construction of meaning, the establishment of bonds, and the cultivation of authentic presence in relationships with others.

Spirituality—distinct from institutional religiosity—may be understood as a constitutive dimension of human existence, related to the search for meaning, transcendence, and connection with something greater than oneself (Evans-Amalu et al., 2021). It is an innate and universal capacity that manifests in experiences of wonder, belonging, and communion—sentiments that can be cultivated in educational settings (Robinson, 2023). In teacher education, spirituality emerges as a fundamental axis for the development of self-awareness and for strengthening pedagogical practices that are ethical, sensitive, and human-centered.

Recent studies indicate that the presence of spirituality in teaching contributes to teachers' well-being, the strengthening of interpersonal connections, and the development of a sense of purpose in educational work (Aslam et al., 2022). The concept of workplace spiritualit[3] encompasses values such as compassion, mindfulness, a sense of community, and meaningful work—elements that enhance engagement and professional satisfaction while fostering a culture of respect and collaboration within educational institutions. When applied to teaching, this perspective broadens the understanding of education as a space for transcendence and existential fulfillment.

From a theoretical standpoint, Christian spirituality provides relevant insights for understanding teaching practice as dialogical and relational. According to Braga (2023), Christian spirituality entails a movement of care and hospitality, guided by an ethic of encounter and compassion, aligning with the intersubjective and communal dimensions of teaching. This understanding converges with Freire's conception of education as an act of love and liberation,

3 Spirituality in the workplace.

insofar as spirituality translates into social commitment and openness to the other. Spiritual experience, therefore, extends beyond the private sphere and becomes embedded in educational praxis as an exercise in dialogue, empathy, and solidarity.

In teacher education, reflecting on spirituality also requires rethinking formative practices in a way that fosters self-knowledge, attentive listening, and the integration of knowledge, values, and emotions. Evans-Amalu et al. (2021) show that mindfulness-based and spiritual practices in teacher preparation programs strengthen students' self-reflection and self-transcendence, reducing stress and enhancing ethical and relational awareness. This perspective aligns with Robinson's (2023) view of spirituality as a starting point for holistic formation and for developing a pedagogy that recognizes the child—and, by extension, the adult learner—as a spiritual being endowed with curiosity, imagination, and a desire for connection.

Additionally, spirituality in education, as highlighted by Nasrollahi et al. (2020), involves both personal factors—such as worldview, ethical virtues, and beliefs—and contextual aspects, such as the learning environment, interpersonal relationships, and institutional culture. Teacher education that integrates this dimension strengthens pedagogical competence while reaffirming the human and vocational meaning of teaching. As Bradfield (2014) emphasizes, Christian education, by prioritizing spiritual development, seeks to form individuals committed to personal and social transformation, integrating faith, values, and educational practice.

Thus, spirituality emerges as a structuring element of contemporary teacher education, capable of articulating technical knowledge with sensitivity, thought with emotion, and teaching with care. Teaching, when imbued with a spiritual dimension, becomes a space of mutual growth, meaning-making, and ethical commitment to others. More than an additional competency, spirituality represents a formative horizon that guides educators toward wholeness and hope—values essential to education in times of fragmentation and uncertainty.

Within the Adventist Education Network, whose philosophy is grounded in Christian values, spirituality occupies a central role in educational practice (Goicochea, 2024). However, the understanding of how these values manifest in teachers' daily work still lacks systematic scientific analysis.

Spirituality may be understood as the human search for meaning and connection with something greater than oneself (Pargament, 2007). It involves the capacity to make sense of life and act with purpose, guided by ethical principles. It is not confined to institutionalized religion but manifests through empathy, solidarity, and the pursuit of personal transcendence (Zohar & Marshall, 2000).

Contemporary education, in its humanizing dimension, recognizes spirituality as an essential component of holistic development (Nasrollahi et al., 2020). Palmer (2009) emphasizes that teaching is an act of identity and integrity, in which the teacher's inner life directly influences pedagogical practice. Thus, spirituality and education intertwine in the commitment to forming ethical, conscious, and empathetic individuals.

Teacher spirituality is expressed through attitudes that promote well-being, a sense of vocation, and moral commitment to teaching (Wartenweiler, 2022). This spiritual dimension is not restricted to the transmission of religious content but involves the integration of faith, life, and learning, with Christ as the model Teacher. Such an approach fosters the holistic formation of both educators and learners (Goicochea, 2024).

Methodology

This study is an integrative literature review conducted in accordance with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol (Moher et al., 2009). Searches were performed in the CAPES Journals Portal, ERIC, and SciELO databases, covering the years 2019 to 2024. The descriptors used were: “Spirituality” AND “Education” AND “Teacher”.

Foram utilizados os seguintes critérios de inclusão: artigos completos, revisados por pares, que abordassem a espiritualidade de professores em contextos educacionais, preferencialmente da Educação Básica. Foram excluídos estudos duplicados ou que não tratavam do tema central. Após o processo de seleção, dez estudos foram incluídos na síntese qualitativa.

Table 1
Descriptors Used in the Consulted Databases

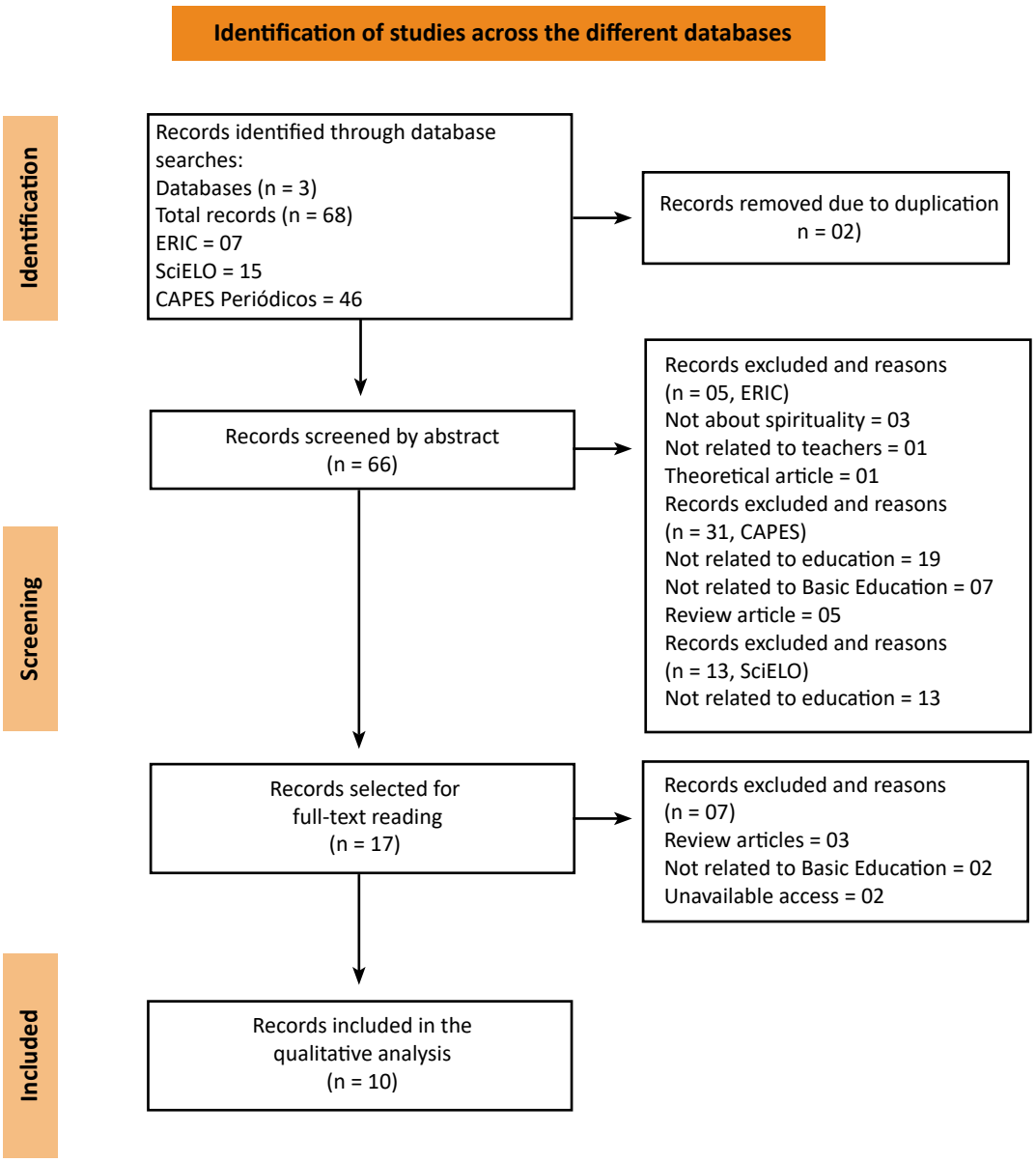
Database	Number of Articles Found	Descriptors Used in the Search	
		Descriptor	Field
CAPES	46	“Spirituality” AND “Education” AND “Teacher”	Subject
ERIC	07	“Spirituality” AND “Education” AND “Teacher”	Subject
SCIELO	15	“Spirituality” AND “Education” OR “Teacher”	Abstract
Total	68		

Note. Prepared by the author.

A data-extraction table was subsequently used to compile the following information: surname of the first author, article title, year of publication, sample size, study design, and country (Table 2).

Across the three databases used for study selection, 68 articles were initially identified. Mendeley Desktop version 1.19.8 was used to store and manage the records, and two duplicate articles were removed. The remaining exclusion steps are shown in Figure 1 and followed the PRISMA methodology for reporting the results of an integrative systematic review (Moher et al., 2009).

Figure 1
PRISMA Flow Diagram for Study Selection



Note. Prepared by the author.

Characteristics of the studies

Of the ten studies selected for qualitative analysis—after the initial exclusions based on title screening, abstract review, and full-text examination, following the criteria presented in Figure 1—the following characteristics were identified: two studies were conducted in Italy (Chirico et al., 2020; Silhol, 2024), two in Pakistan (Aslam et al., 2022; Aslam & Chaudhary, 2021), two in Indonesia (Husamah et al., 2023; Rahardjanto et al., 2024), one in Iran (Nasrollahi et al., 2020), one in Switzerland (Wartenweiler, 2022), and one in Malaysia (Mydin & Saffardin, 2022).

Regarding study design, seven were quantitative (Aslam et al., 2022; Chirico et al., 2020; Evans-Amalu, Lucey, & Lin, 2021; Husamah et al., 2023; Aslam & Chaudhary, 2021; Mydin & Saffardin, 2022; Rahardjanto et al., 2024) and three were qualitative (Nasrollahi et al., 2020; Silhol, 2024; Wartenweiler, 2022). Additional characteristics of the studies are presented in Table 2.

Table 2
Characteristics of the Studies

Author/Year	Title	Country	Sample / n	Instrument Used
(Chirico et al., 2020)	*Spirituality and prayer on teacher stress and burnout in an italian cohort: A pilot, before-after controlled study*	Italy	50 teachers	*Maslach Burnout Inventory (MBI)* General Health Questionnaire (GHQ) Warr, Cook, and Wall's Job Satisfaction Scale
(Nasrollahi et al., 2020)	*Spirituality and effective factors in education: A qualitative study.*	Iran	66 participants	Semi-structured interview; demographic questionnaire
(Evans-Amalu; Lucey; Lin, 2021)	*Spirituality and mindfulness practices of early childhood and elementary preservice teachers: A snapshot*	United States	61 students from a teacher training course	Daily Spiritual Experience Scale (DSES); Mindful Attention Awareness Scale (MAAS)
(Muhammad Aslam; Chaudhary, 2021)	*Evaluating the psychometric properties of workplace spirituality scale in pakistani context school teachers*	Pakistan	400 teachers	*Workplace Spirituality Scale (WPS)*
(Wartenweiler, 2022)	*Teachers' experiences of spirituality in swiss secular high schools–an interpretative phenomenological analysis*	Switzerland	6 teachers	*LeBe (Sources of Meaning and Meaning in Life Questionnaire)*
(Mydin; Saffardin, 2022)	*The relationship between leadership style and teacher's spirituality: The context of early childhood education*	Malaysia	200 teachers	*Spirituality Assessment Inventory (SAI)* Multifactor Leadership Questionnaire (MLQ) Form 5X-short
(Aslam et al., 2022)	*Effects of teachers' demographic factors towards workplace spirituality at secondary school level*	Pakistan	3050 teachers	*Workplace Spirituality Scale (WPS)*
(Husamah et al., 2023)	*Spirituality-based environmental literacy among prospective biology teacher in Indonesia: Analysis based on gender, accreditation, and semester-level aspects*	Indonésia	632 estudantes	*Environmental Literacy based on Spirituality (ELIS)*

(Husamah et al., 2023)	*Spirituality-based environmental literacy among prospective biology teacher in Indonesia: Analysis based on gender, accreditation, and semester-level aspects*	Indonesia	632 students	Environmental Literacy based on Spirituality (ELIS)
(Silhol, 2024)	*Contested professionalism and spiritual legitimization: Catholic religious education teachers and the theme of spirituality in contemporary italian schools*	Italy	24 teachers	*Semi-structured interviews; classroom observations; field notes*
(Rahardjanto et al., 2024)	*Spirituality-based action competence for sustainability among prospective biology teacher in Indonesia*	Indonesia	620 students	*ACSIS (Action Competence for Sustainability Instrument based on Spirituality)*

Note. Prepared by the author.

The qualitative analysis of the ten studies selected through the PRISMA methodology, as shown in Figure 1, is presented below.

The study by Chirico et al. (2020) examined the influence of spirituality—specifically through prayer—on reducing stress and burnout among teachers in a religious educational institution in Italy. The authors began by acknowledging that teaching is a highly stressful profession, exposing educators to substantial risks of emotional exhaustion and burnout, a condition characterized by exhaustion, depersonalization, and reduced professional efficacy (World Health Organization, 2019). In this context, the study aimed to explore the effectiveness of spiritual interventions, such as prayer, in preventing these phenomena.

The primary objective was to assess whether a protocol based on individual Christian prayer, combined with group reflection sessions, could reduce symptoms of burnout and enhance psychological well-being and job satisfaction among teachers. Fifty educators from a Catholic school managed by a religious congregation were randomly assigned to two groups: one receiving the prayer intervention (n = 25) and a control group (n = 25). The study adopted a controlled before-and-after experimental design, with interventions conducted over two months. Participants in the intervention group attended weekly 30-minute sessions centered on prayer and reflection.

Validated instruments in Italian were used to measure outcomes, including the Maslach Burnout Inventory (emotional exhaustion and depersonalization subscales), the General Health Questionnaire, and the Warr, Cook, and Wall's Job Satisfaction Scale. Measurements were collected at baseline and four months after the intervention.

The results demonstrated statistically significant improvements across all evaluated variables in the prayer intervention group. There was a substantial reduction in emotional exhaustion (from 16.80 to 4.92; $p < 0.001$) and depersonalization (from 3.72 to 0.60; $p < 0.001$), as well as a decrease in psychological distress (from 10.08 to 2.04; $p < 0.001$). In addition, job satisfaction increased significantly (from 45.96 to 77.00; $p < 0.001$). The effect sizes ranged from moderate to large, indicating the clinical relevance of the improvements.

The authors concluded that prayer, as a spiritual practice, can be as effective as other mind–body techniques, such as transcendental meditation, in mitigating occupational stress and preventing burnout among teachers. They further highlighted the importance of incorporating spiritual approaches into mental health promotion programs within educational environments, particularly in contexts strongly influenced by religious traditions.

Nasrollahi et al. (2020) investigated the factors that influence the transmission of spirituality within the educational process, emphasizing its importance for improving teaching and learning quality. The study acknowledged that spirituality—shaped by personal, social, religious, and cultural factors—is essential for strengthening students' holistic development. To understand the elements that affect the transmission of spirituality in education, the authors adopted a qualitative approach grounded in content analysis, conducting semi-structured interviews with 66 participants, including university medical professors, seminary members, and students. The sample was selected by convenience from institutions affiliated with the Iranian Ministry of Science and Health. Data were organized and analyzed using MAXQDA software. The findings indicated that the factors facilitating the transfer of spiritual concepts in teaching are divided into two major groups: teacher-related factors—such as worldview, commitment to religious principles, ethical virtues, positive interaction with students, and mastery of pedagogical skills—and peripheral factors, which involve the institutional environment and student characteristics, such as talent and concentration. The study concluded that promoting spirituality in teaching fundamentally depends on the teacher's personal spirituality, which should integrate religious and ethical perspectives with effective pedagogical practices and constructive student relationships. Additionally, the authors highlighted the need to foster supportive institutional environments and receptive learners to enhance this transmission. Future research was recommended to deepen the understanding of these factors and their applicability in diverse educational contexts.

Evans-Amalu et al. (2021) aimed to examine the spirituality and mindfulness practices of preservice teachers enrolled in Early Childhood and Elementary Education programs in the United States, seeking to understand how these dimensions influence the personal and professional development of future educators. The authors emphasized the importance of preparing teachers who demonstrate greater self-awareness, reflective capacity, and strategies to manage the stress inherent in the teaching profession. To achieve this objective, the study employed a quantitative design based on a convenience sample of students from a higher education insti-

tution in the Midwestern United States. Data collection involved administering a questionnaire, part of a semester-long project, that assessed participants' levels and patterns of spirituality and mindfulness practices. The sample consisted of preservice teachers from Early Childhood and Elementary Education programs, enabling comparative analysis between the two groups. The results indicated that participants demonstrated a sense of mindfulness and spirituality, emphasizing self-care and awareness of the external environment, although they exhibited a weaker connection with a higher spiritual entity. Moreover, significant differences between Early Childhood and Elementary Education preservice teachers reflected variations in the levels and forms of expression of these practices. The study underscored the relevance of integrating mindfulness and spirituality into teacher education programs to foster greater emotional balance, resilience, and pedagogical effectiveness. The authors concluded that attending to spiritual and mindful dimensions in teacher preparation may contribute to a more holistic education model, one that values the educator's integral well-being and consequently enhances the quality of the educational process. They also recommended further research to deepen the understanding of these dimensions and their application across diverse educational contexts.

Aslam and Chaudhary (2021) conducted a study with the primary objective of assessing the psychometric properties of the Workplace Spirituality Scale (WPS), originally developed by Petchsawang and Duchon (2009), adapting it to the context of public school teachers in Pakistan. The research sought to confirm the validity and reliability of the instrument for measuring spirituality within the Pakistani school setting. To this end, a quantitative, cross-sectional design was adopted, and the WPS was administered to a sample of 400 public school teachers in the Punjab province. The instrument, which comprises four dimensions—transcendence, mindfulness, compassion, and meaningful work—was translated into Urdu following a rigorous translation and back-translation protocol. Data were analyzed using exploratory and confirmatory factor analyses to examine the instrument's structure, as well as tests of convergent and discriminant validity and reliability. The results confirmed the four-factor structure of the WPS, with statistical indices demonstrating good model fit and adequate validity and reliability across the assessed dimensions. Minor modifications to some items were required after the exploratory factor analysis, but the final model retained the four originally proposed dimensions. The authors concluded that the WPS is a valid and reliable instrument for assessing workplace spirituality among school teachers in the Pakistani context, recommending future studies to validate the instrument in other contexts and samples.

Wartenweiler (2022) examined the spirituality experiences of teachers working in Swiss public secondary schools, a context characterized by secularism and strong religious neutrality. The central objective of the study was to understand how spirituality influences teachers' professional identity and pedagogical practices, as well as the dilemmas they face when attempting to express this spirituality in school environments considered neutral. To achieve this, the author

employed a qualitative approach grounded in Interpretative Phenomenological Analysis[4], (IPA), conducting two rounds of semi-structured interviews with six Swiss teachers who self-identified as highly spiritual but worked in non-religious schools. Data analysis followed IPA principles to capture the participants' subjective and interpretative experiences, while also incorporating objective measures to select teachers with a high spiritual profile. The findings revealed that spirituality plays a central role in both the personal and professional lives of these teachers, functioning as a source of resilience and a coping mechanism for the stress inherent in the teaching profession. However, spirituality is expressed predominantly in indirect or subliminal ways within the school context, due to fears of causing controversy or being perceived as engaging in religious proselytism. Teachers manifested their spirituality mainly through ethical values, silent prayer, and a sense of being guided by a higher power. The study also highlighted the tensions and self-censorship experienced by teachers as they suppressed this dimension of their identity in the school environment. Wartenweiler (2022) concluded that spirituality constitutes a significant aspect of teacher identity with the potential to positively influence well-being and pedagogical practice; however, the prevailing culture of neutrality and the fear of conflict restrict its open expression. The author suggested the need for a more open debate on spirituality in public education to balance individual freedom with safeguards against indoctrination.

Mydin and Saffardin (2022) investigated the relationship between authentic leadership practices among childcare center leaders and the spirituality of teachers in Early Childhood Education settings. The main objectives were to identify the level of authentic leadership practices among childcare leaders and to analyze the correlation between this leadership style and teacher spirituality. Methodologically, the study employed a quantitative design with a sample of 200 childcare teachers from the Penang region in Malaysia. Data collection was conducted through structured questionnaires covering both the dimensions of the authentic leadership model—self-awareness, relational transparency, internalized moral perspective, and balanced information processing—and indicators of workplace spirituality. Statistical analysis included descriptive and inferential methods, particularly Pearson's correlation, a statistical technique that measures the strength and direction of the linear relationship between two numerical variables. The results showed that authentic leadership practices among childcare leaders were moderately high, with self-awareness emerging as the strongest dimension. Additionally, the study demonstrated a strong and significant positive correlation ($r = 0.758$, $p < 0.001$) between authentic leadership and teacher spirituality, indicating that leadership styles grounded in authenticity positively influence teachers' spiritual experiences in the workplace. The authors recommended expanding research to other contexts and incorporating qualitative methods to

4 Interpretative Phenomenological Analysis (IPA) is a qualitative research method aimed at understanding how individuals experience and interpret their engagement with the world. It integrates a phenomenological approach, which focuses on describing lived experience, with a hermeneutic perspective, which emphasizes the interpretation of these phenomena. IPA is particularly valuable in studies that seek to capture participants' subjectivity and meaning-making processes (Wartenweiler, 2022).

deepen the understanding of the mechanisms underlying this relationship. Overall, the study reinforced the importance of authentic leadership in educational settings for fostering teachers' spiritual development, thereby contributing to a more harmonious and ethical educational environment.

The study by Aslam et al. (2022) examined the effects of teachers' demographic factors—including gender, age, employment type, academic qualifications, marital status, designation, teaching experience, and region—on workplace spirituality in secondary schools in Punjab, Pakistan. The primary goal was to understand how these demographic variables shape teachers' perceptions and practices of organizational spirituality. A descriptive quantitative design was employed, using a cross-sectional survey with a sample of 3,050 secondary school teachers selected through proportional stratified random sampling across nine districts in the Punjab province. Data were collected using the Workplace Spirituality Scale developed by Petchsawang and Duchon (2009), which comprises four dimensions: compassion, mindfulness, meaningful work, and transcendence. Statistical analyses included t-tests, ANOVA, and post hoc tests to determine significant differences between groups. The results indicated that, overall, teachers reported high levels of workplace spirituality, with compassion emerging as the most prominent dimension, followed by meaningful work and transcendence, while mindfulness was the least emphasized. The analyses showed that demographic variables such as gender, employment type, marital status, academic qualifications, designation, teaching experience, and region significantly influenced perceptions of workplace spirituality, demonstrating that different demographic groups experience and practice organizational spirituality in distinct ways. However, age did not exhibit a significant impact. The study concluded by recommending that educational institutions promote a fair and equitable work environment for all teachers in order to foster organizational spirituality consistently and inclusively.

Husamah et al. (2023) examined the level of Spirituality-based Environmental Literacy (SEL) among undergraduate Biology education students in Indonesia, considering the influence of gender, program accreditation status, and semester level. The study aimed to determine how these demographic variables shape environmental awareness grounded in spiritual values among future Biology teachers. A quantitative cross-sectional survey design was adopted, with a sample of 632 students enrolled in Biology Education programs across multiple Indonesian universities. Data were collected using a specific instrument, ELIS, which encompasses four dimensions: ecological knowledge, environmental expectations, cognitive skills, and environmental behavior. The dataset was analyzed using non-parametric statistical tests (Mann–Whitney U and Kruskal–Wallis), with a significance level of 5%. Results indicated that, overall, students demonstrated high levels of SEL, with women scoring significantly higher than men, particularly in the domains of hope and total SEL indices. Regarding program accreditation status, no statistically significant differences were identified. In terms of semester level, students in later

semesters showed higher scores in ecological knowledge, although no significant differences were found for the remaining dimensions. The study concluded that spirituality-based environmental literacy is high among future Biology teachers in Indonesia, with notable variations associated with gender and academic progression. The authors recommended that gender and course stage be considered in the development of educational programs integrating spirituality and environmental sustainability.

Silhol (2024) conducted a sociological analysis of the professional legitimacy of Catholic Religious Education (CRE) teachers in Italian public schools, focusing on the role of spirituality as a discursive resource used by these educators to justify their professional role and commitment within an institutional context marked by historical tensions and ongoing transformation. The central objective was to understand how spirituality functions both as a means of legitimizing the profession and as a way of articulating criticism of authority and working conditions within a secular state school system.

The methodological approach was qualitative, based on fieldwork conducted between 2013 and 2017 in the Italian regions of Lazio and Piedmont. The study employed semi-structured interviews with 24 CRE teachers, classroom observations, participation in training meetings, and analysis of institutional documents and political archives that provide historical context for religious education in Italy. Qualitative data analysis followed the principles of analytical induction, seeking to capture the discursive practices and tensions embedded in these teachers' professional roles.

Findings revealed that spirituality serves as an ambiguous yet meaningful discursive resource for CRE teachers in legitimizing their profession. It is employed both to demonstrate personal commitment and sincerity in a contested teaching field and to negotiate the tension between embodying an exemplar Catholic identity and functioning as a colleague among secular educators. Spirituality emerged as a form of legitimation that operates beyond the formal curriculum, informing pedagogical practices and shaping teacher–student interactions, particularly amid increasing secularization and religious diversity in schools.

The study also illuminated the complexity of this professional field, characterized by precarious employment conditions, persistent controversy surrounding the place of religious education, and ambivalent relationships with ecclesiastical authorities. In sum, Silhol (2024) demonstrated that spirituality operates as a justificatory framework that can both reinforce institutional control and support critical stances among teachers, highlighting the ambivalence and challenges inherent in teaching religion in a secular public-school context.

The study by Rahardjanto et al. (2024), entitled Spirituality-based action competence for sustainability among prospective biology teachers in Indonesia, aimed to outline the profile of Spirituality-Based Action Competence for Sustainability (ACS) among undergraduate Biology students in Indonesia. The authors emphasized the importance of Education for Sustainable

Development and the need to integrate this approach into teacher education curricula, given the critical role these future educators play in advancing the Sustainable Development Goals.

To achieve this objective, the research employed a cross-sectional design with a quantitative approach, applying a specific instrument—the Action Competence for Sustainability Instrument based on Spirituality (ACSIS)—to a representative sample of 620 Biology students enrolled in teacher education programs across various regions of Indonesia. Data analysis included descriptive statistics as well as nonparametric tests (Mann–Whitney U and Kruskal–Wallis H) to compare groups according to demographic and regional variables. The findings indicated significant regional variations in ACS. Students from Java scored higher in the disposition and spirituality components, whereas those from the Bali/NTT/NTB region achieved higher averages in knowledge. In contrast, students from the Kalimantan region recorded the lowest means across all assessed dimensions, possibly due to factors such as limited access to education and infrastructure. The study also revealed that variables such as gender and semester level did not significantly influence students' ACS. The authors highlighted the relevance of spirituality as an underlying component of ACS, although this aspect did not emerge as a significant differentiator—possibly due to the homogeneity of religious beliefs in Indonesia. Finally, Rahardjanto et al. emphasized the importance of the study for informing educational policies aimed at promoting sustainable competencies, particularly within biology teacher education. They also suggested the need for future research incorporating variables such as academic performance and learning patterns. The article thus contributes to understanding the role of spirituality in the development of sustainability competencies and reinforces the urgency of integrating this theme into higher education to prepare educators capable of engaging in conscious and transformative practices in society. The analysis of the ten articles revealed the growing importance of spirituality in the educational context, underscoring its relevance as a factor that promotes teacher well-being, strengthens professional identity, and enhances the quality of pedagogical practices. The studies demonstrated that spirituality functions not only as a coping strategy for stress and burnout but also as an integrative dimension that supports the emotional, ethical, and relational development of teachers. The relevance of this line of inquiry lies in showing that spirituality is not a peripheral or merely individual element, but rather a structural component of teaching practice, particularly in educational contexts committed to the holistic formation of the human person. Spirituality fosters more conscious, empathetic pedagogical practices aligned with transcendent values, even in secular environments or those marked by ideological tensions.

Moreover, the studies pointed to the need to institutionalize policies and training practices that recognize and value the educator's spiritual dimension—whether through authentic leadership, the creation of welcoming school environments, or the incorporation of reflective and mindfulness-based practices into teacher education curricula. In this sense, spirituality emerges

as a transversal axis that strengthens teachers' resilience, professional ethics, and intrinsic motivation, while contributing to a more humanized and transformative educational process.

Table 3
Convergences Across the Studies

Convergence Axis	Evidence in the Studies	Examples/Sources
Expanded concept of spirituality	Existential/ethical dimension: purpose, compassion, meaning, mindfulness.	Aslam; Chaudhary, 2021; Wartenweiler, 2022; West; Evans; Jordaan, 2021
Well-being and coping with stress/ burnout	Association with well-being, job satisfaction, and reduced burnout.	Chirico et al., 2020
Spiritual practices in daily life	Spiritual experiences shape professional identity and pedagogical practices.	Silhol, 2024; Wartenweiler, 2022
Institutional mediations	Leadership and organizational culture affect the expression of spirituality.	Mydin; Saffardin, 2022
Levels of analysis	Articulation of individual, relational, and organizational dimensions.	Nasrollahi et al., 2020; Wartenweiler, 2022
Broadened educational outcomes	Integration of spirituality and sustainability in teacher education.	Aslam et al., 2022; Rahardjanto et al., 2024
Demographic factors	Differences by gender, employment status, and experience.	Aslam et al., 2022; Husamah et al., 2023
Recurring instrumentation	Use of validated scales: WPS, SAI, DSES, MAAS, MBI, GHQ, ELIS, ACSIS.	Aslam; Chaudhary, 2021
Predominant methodologies	Prevalence of quantitative surveys; three qualitative studies.	Nasrollahi et al., 2020; Silhol, 2024; Wartenweiler, 2022

Note. Prepared by the author.

Final Considerations

The analysis of the reviewed studies shows that teacher spirituality constitutes a transversal axis of teaching practice, directly affecting both the personal dimension (well-being, meaning, and coping with stress) and the professional dimension (quality of pedagogical relationships, engagement, and performance). Despite the diverse forms of operationalization and the varied cultural and educational contexts, common elements emerge that reinforce the importance of understanding spirituality not merely as a religious expression, but as an existential and ethical dimension connected to purpose and meaning in teaching work.

The results point to the need to move forward on two main fronts: at the individual level, through the development of reflective and contemplative practices that support teachers' resilience and occupational health; and at the institutional level, through the creation of school cultures and leadership models that legitimize the ethical, inclusive, and non-proselytizing expression of spirituality. The articulation between spirituality and contemporary agendas—such as sustainability—is also noteworthy, underscoring its strength as an axiological foundation for the holistic development of educators and students.

From a methodological standpoint, the review reveals limitations that still constrain the robustness of the evidence: the predominance of cross-sectional quantitative studies, the reliance on self-report measures, and the variability in how spirituality is operationalized. These aspects highlight the urgency of longitudinal and mixed-methods designs capable not only of measuring effects but also of capturing the meanings teachers attribute to their spiritual experiences across different contexts.

In sum, teacher spirituality emerges as an essential—yet still underexplored—dimension of teachers' professional and human development. Advancing in this field requires acknowledging the centrality of teachers as whole subjects—who teach, but also feel, seek meaning, and construct values. Incorporating spirituality critically and ethically into teacher education processes and educational policies can thus contribute meaningfully to building a more humanized, sustainable, and transformative educational landscape.

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