

Implementation of Human Resource Management for Educators in Strengthening the Kuttab Education System in West Java

Didih Syakir Munandar

Universitas Islam Darussalam Ciamis Jawa Barat, Indonesia

didihsyakirmunandar@uidc.ac.id

Yosep Farhan Dafik Sahal

Universitas Islam Darussalam Ciamis Jawa Barat, Indonesia

yosepfarhan@uidc.ac.id

Corresponding Author: Didih Syakir Munandar

Article history: Received: March 13, 2026 | Revised: April 15, 2026 | Available Online: June 30, 2026

Abstract

Despite growing interest in faith-based educational models, limited research has examined how human resource management (HRM) operates for educators within the Kuttab system, an emerging model of Qur'anic primary education in Indonesia. This qualitative multiple-case study analyzed the implementation of educator HRM at two institutions in West Java, Kuttab Nurussalam Ciamis and Kuttab Bandung Barat, to understand how integrated HRM practices strengthen educational quality and sustainability while aligning contemporary HRM principles with Islamic values. Fifteen purposively selected participants, including principals, educators (*asatidz*), administrative staff, and parents, provided data through semi-structured interviews, participant observation, and document analysis. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, with trustworthiness ensured through triangulation, member checking, researcher reflexivity, and an audit trail. Findings reveal that educator HRM operates as an integrated system encompassing workforce planning, recruitment, professional development, performance evaluation, and welfare management. Cross-case analysis identified two complementary patterns: a reflective–humanistic approach at Kuttab Nurussalam, grounded in participatory deliberation and personal mentoring, and an integrative–structural approach at Kuttab Bandung Barat, characterized by layered evaluation instruments and foundation-supported governance. These practices strengthen educator professionalism, curriculum implementation, and institutional sustainability by embedding Qur'anic competence, *adab*, and moral integrity within HRM functions. However, their effectiveness remains constrained by limited financial capacity, non-standardized documentation, and reliance on key figures. This study contributes a contextual educator HRM model that extends strategic HRM theory by positioning Islamic values as operative dimensions of educator management within faith-based institutions.

Keywords: *asatidz*; Islamic educational management; teacher recruitment; value-based HRM.

Introduction

Islamic education in Indonesia is changing on several fronts at once: curriculum, institutional models, and how schools manage their staff. One model drawing growing attention is the Kuttab system, which builds character around the Qur'an, adab (manners), and faith from early childhood.¹ The kuttab itself is not new; it was one of the earliest forms of elementary Islamic education, teaching Qur'anic literacy and moral formation across the Muslim world, and its return in Indonesia during the Reform Era is a deliberate attempt to reconnect early education with that tradition.² Proponents present it as a response to what they see as moral decline among students today. Studies describe how adab education in Kuttab works in practice: habituation, teacher modeling, and Islamic values folded into every activity, aimed at producing students of good character.³

Curriculum alone does not make Kuttab work. The teachers (*asatidz*) carry Islamic values, shape students' character, and put the curriculum into practice day to day. Recent work argues that managing this workforce well has become urgent for Islamic institutions trying to meet global standards without losing their religious identity.⁴ That means planning: building teachers' pedagogical, professional, social, and spiritual competence deliberately rather than leaving it to chance.⁵ The research on this points to an integrated approach that includes training, competency-building, and ongoing performance evaluation to keep pace with modern demands while staying grounded in Islamic values.⁶

A few studies examine educator management in Kuttab schools. Karina found that HR management, built around the faith and Qur'an curriculum at Kuttab Al-Fatih

¹ Ari Rahmatullah Fauzi, Istikhori Istikhori, and Muhamad Rafli, "Transformasi Pendidikan Islam Di Era Digital: Isu, Tantangan, Dan Peluang," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 6 (2025): 1–6, <https://doi.org/10.61132/jmpai.v3i6.1466>.

² Avner Giladi, "Individualism and Conformity in Medieval Islamic Educational Thought: Some Notes with Special Reference to Elementary Education," *Al-Qantara* 26, no. 1 (2005): 99–121, <https://doi.org/10.3989/alqantara.2005.v26.i1.118>; D Widiani et al., "Kuttab in Indonesia: Its Existence and Development during the Reform Era," *Journal of Al-Tamaddun* 18, no. 1 (2023): 115–28, <https://doi.org/10.22452/JAT.vol18no1.10>

³ Fatimah Uri and Nasrun Harahap, "Strengthening Character Education (Adab) Through Islamic Religious Education (PAI) in Islamic Elementary Schools," *Widyagogik* 13, no. 1 (2025): 51–67.

⁴ Hary Nurdi, Husnul Yaqin, and Hamdan, "Transformation of Human Resource Management in Islamic Education : Problems , Global Challenges , and Future Prospects," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 6 (2026): 1370–89.

⁵ Michael Armstrong and Stephen Taylor, *Armstrong's Handbook of Human Resource Management Practice*, 16th ed. (London: Kogan Page, 2023); Gary Dessler, *Human Resource Management*, 17th ed. (New York: Pearson, 2024)

⁶ Didih Syakir Munandar et al., "Human Resource Well-Being Management in Islamic Education: A Study at Kuttab Fatih Indonesia," *International Journal of Islamic Educational Research* 2, no. 3 (2025): 117–25, <https://doi.org/10.61132/ijier.v2i3.406>.

Sidoarjo, improved teachers' pedagogical competence through a standard planning-organizing-actuating-controlling cycle; planning and control mattered most for learning quality.⁷ Radin showed that Kuttab's adab-centered approach shapes students' character primarily through teacher example and habituation, placing the teacher at the center of the process.⁸ Aslinda argued that developing educational HR needs more than one lever: pedagogical and digital competence, together with stronger performance evaluation.⁹

Research on other Islamic institutions adds useful comparisons. Uhbiyati built a competency-based model for developing ustadz in Salaf boarding schools, covering needs analysis, planning, implementation, and evaluation around four competencies: personal-religious, professional-religious, social-religious, and life skills.¹⁰ Other work links strategic HR cadre development to pesantren resilience,¹¹ and treats learning-organization principles as a workable path for developing pesantren teaching staff.¹² Work on Kuttab's institutional growth shows that these schools operate in the shadow of and must negotiate with the dominant pesantren tradition.¹³ Baharuddin found that folding Islamic values into HR management improves the work environment, motivation, and staff commitment.¹⁴

⁷ Choirunisa Karina and Imam Fauji, "Implementation of Human Resource Management Based on the Faith and Al-Qur'an Curriculum to Improve Teacher Competence in Kuttab Al-Fatih Sidoarjo," *Academia Open* 10, no. 1 (2025): 1–16, <https://doi.org/10.21070/acopen.10.2025.12780>.

⁸ M. Irfan Radin and Azam Syukur Rahmatullah, "Management of Faith and Qur'an Curriculum Development at Kuttab Al-Fatih Yogyakarta in Developing the Qur'anic Character of Students," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 2 (2025): 1077–88, <https://doi.org/10.37680/qalamuna.v17i2.7598>.

⁹ Aslinda Aslinda, Dasrizal D, and Shofwan Karim Elhusen, "Human Resource Management Based on Islamic Values: Strengthening Employee Welfare in Educational Institutions," *Ruhamah: Islamic Education Journal* 7, no. 1 (2024): 11–22, <https://doi.org/10.31869/ruhamah.v7i1.5259>.

¹⁰ Nur Uhbiyati, "A Competency-Based Model of the Human Resource Development Management of Ustadz at Salaf Boarding School," *International Journal of Educational Management* 29, no. 5 (2015): 695–708, <https://doi.org/10.1108/IJEM-08-2014-0118>.

¹¹ Muhammad Anggung Manumanoso Prasetyo et al., "Strategic Human Resource Cadre Development in Pesantren: A Roadmap to Organizational Resilience," *Pertanika Journal of Social Sciences and Humanities* 33, no. 2 (2025): 913–30, <https://doi.org/10.47836/pjssh.33.2.19>.

¹² Muhammad Anas Ma'arif et al., "Developing Pesantren Educator Resources through Optimizing the Learning Organization," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 475–91, <https://doi.org/10.31538/nzh.v6i3.4415>.

¹³ Nolis Nursapaah, "The Development of Kuttab Institutions within the Cultural Dominance of Traditional Pesantren (Islamic Boarding Schools)," *Indonesian Journal of Research in Islamic Studies* 3, no. 1 (2026): 13–22.

¹⁴ Lukman Sholeh and Baharuddin Baharuddin, "The Challenges of the World of Education Against the Development of Human Resources in Islamic Education," *Managere: Indonesian Journal of Educational Management* 4, no. 2 (2022): 155–64, <https://doi.org/10.52627/managere.v4i2.143>.

On the theoretical side, Islamic HRM (IHRM) research links values-based practice to organizational commitment and trust. Hashim studied Islamic organizations in Malaysia and found that Islamic approaches to recruitment, selection, training, and appraisal were tied closely to employee commitment,¹⁵ and later work confirmed a similar link to organizational trust.¹⁶ Hassi went further, arguing that Islamic teaching provides training and professional development with a normative basis, treating learning as a lifelong religious duty rather than just a career requirement.¹⁷ Taken together, this work suggests that Islamic education HRM blends professional standards with spiritual obligation in ways that secular HRM frameworks do not capture.

Despite this, HR management in West Java's Kuttab schools faces real problems: too few teachers with the specific competencies required by Kuttab education, training systems that fall short, and no shared HR standards across institutions.¹⁸ Existing studies on Kuttab HR recruitment, professional development, and competency-building tend to focus on single functions within individual schools, making it hard to compare across institutions or to see the whole system.¹⁹ What's missing is a picture of how workforce planning, recruitment, professional development, performance evaluation, and teacher welfare and retention work together to strengthen Kuttab education, and which institutional factors help or block that, especially in West Java.

This study addresses that gap by examining how HR management for educators strengthens the Kuttab system in West Java, using an integrated HR framework grounded in Islamic educational values. Three questions guide the work: How are the core HR functions, workforce planning, recruitment and selection, professional development, performance evaluation, and welfare and retention, implemented in West Java's Kuttab institutions? How do these practices affect the quality and sustainability of Kuttab

¹⁵ Junaidah Hashim, "Islamic Revival in Human Resource Management Practices among Selected Islamic Organisations in Malaysia," *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 3 (2009): 251–67, <https://doi.org/10.1108/17538390910986362>.

¹⁶ Abderrahman Hassi, "Islamic Perspectives on Training and Professional Development," *Journal of Management Development* 31, no. 10 (2012): 1035–45, <https://doi.org/10.1108/02621711211281816>.

¹⁷ Nik Mutasim Nik Ab. Rahman et al., "Relationship between Islamic Human Resource Management (IHRM) Practices and Trust: An Empirical Study," *Journal of Industrial Engineering and Management* 6, no. 4 (2013): 1105–23, <https://doi.org/10.3926/jiem.794>.

¹⁸ Abas Hidayat, Siti Fatimah, and Didin Nurul Rosidin, "Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (2022): 351–66, <https://doi.org/10.31538/nzh.v5i2.2106>.

¹⁹ Yan Ferdianza, R Deni Muhammad Danial, and Erry Sunarya, "Human Resource Development Strategy in Optimizing the Quality of Education At Kuttab Al Fatih Depok," *Sibatik Journal* 3, no. 3 (2024): 375–86.

education, and what helps or hinders that effect? And how can contemporary HR principles be integrated with Islamic educational values to develop a practical model for managing Kuttab educators?

The analysis draws on four frameworks. Armstrong's strategic HRM and Dessler's HRM model anchor the examination of how HR functions connect across the educator management cycle. Schein's organizational culture theory explains how institutional culture shapes teacher behavior and organizational effectiveness. Al-Attas' philosophy of Islamic education supplies the normative lens for reading educator management against the values, goals, and worldview of Islamic education itself.

The findings should add to our understanding of integrated educator management in faith-based schools and provide Kuttab administrators with concrete, evidence-based options for building HR strategies that endure over time and remain true to Islamic values.

Research Methodology

This study used a qualitative multiple-case design to examine how educator human resource management strengthens the Kuttab education system, drawing on two Kuttab institutions in West Java, Indonesia. Multiple cases allow us to compare HR practices across institutional settings in depth, supporting analytical rather than statistical generalization.²⁰

Fieldwork ran from January to April 2026 at Kuttab Nurussalam Ciamis and Kuttab Bandung Barat. Kuttab Nurussalam Ciamis, founded in 2017, is an elementary-level unit within Pondok Pesantren Nurussalam (established 1988) and employs 31 teachers and staff, with qualifications ranging from master's degrees to Ma'had Aly and KMI/KMA graduates. Kuttab Bandung Barat, founded in 2019 under Yayasan Wakaf Cendekia Indonesia, serves 125 students aged 5–12 across the Kuttab Awal and Kuttab Lanjutan levels. We chose these two purposively: both run a Qur'an- and adab-based curriculum and have structured practices for workforce planning, recruitment, professional development, supervision, and performance evaluation. Comparing them lets us see how educator HR management plays out in two different organizational contexts, one

²⁰ Robert K Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Los Angeles: SAGE, 2018).

embedded in a pesantren community, one run in partnership with a waqf foundation, while surfacing patterns common to both.²¹

The findings, then, are analytical insights from these two cases, not a statistical picture of every Kuttab institution in West Java. The aim of selecting these cases was to build a deeper theoretical understanding of educator HR management in the Kuttab context, one that other Islamic schools facing similar challenges might draw on.²²

Fifteen purposively selected participants were directly involved in managing and running educational activities at the two institutions: two Kuttab principals, eight educators (*asatidz*), three administrative and HR staff (including institutional treasurers and the Kuttab manager), and two parents. We selected them for their direct involvement in HR processes, workforce planning, recruitment, professional development, supervision, and performance evaluation. Parents were included to add a complementary perspective and support triangulation, not to represent parental opinion or public trust in Kuttab education more broadly.²³

Data collection and analysis ran iteratively, as is standard in multiple-case research. We coded and compared across cases throughout fieldwork to see which categories were emerging and whether new interviews still added conceptual ground. We treated saturation as reached once interviews within each participant category across both institutions began to yield the same patterns, and no new themes emerged relevant to our research questions. Past that point, subsequent interviews largely confirmed existing categories rather than expanding them, indicating we had sufficient depth and breadth for this study.²⁴

We collected data through participant observation, semi-structured interviews, and document analysis. Observation covered classroom activities, teacher meetings, professional development sessions, and institutional evaluation meetings, each lasting

²¹ Sharan B Merriam and Elizabeth J Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed. (Jossey-Bass, 2016), <https://doi.org/10.1002/9781119003618>.

²² John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles: Sage Publications, 2013).

²³ Michael Quinn Patton, *Qualitative Research & Evaluation Methods*, 4th ed. (SAGE Publications, 2015), <https://doi.org/10.1177/1609406915624573>.

²⁴ John W. Creswell, *John W. Creswell - Educational Research_ Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 2012.

three to five hours and recorded in detailed field notes covering organizational practices, interactions, and context.²⁵

Interviews were semi-structured, face-to-face, and conducted in Bahasa Indonesia, the participants' native language, so that people could speak in their own words. Each lasted 45–90 minutes and covered workforce planning, recruitment and selection, professional development, performance evaluation, educator welfare, factors that facilitate or hinder HR management, and strategies to strengthen the Kuttab system. All interviews were audio-recorded with consent and transcribed verbatim in Bahasa Indonesia. Quotations in this article were translated into English using a meaning-based approach, then checked against the original transcripts for accuracy before being used in the analysis.

Document analysis added institutional records to the picture: recruitment guidelines, annual work plans, professional development reports, organizational charts, curriculum documents, compensation records, and performance evaluation records. Combining these sources with interviews and observations provided methodological triangulation, strengthening credibility and trustworthiness per Lincoln and Guba's criteria.²⁶

We analyzed the data using Miles, Huberman, and Saldaña's interactive model: data condensation, data display, and conclusion drawing.²⁷ Interview transcripts, field notes, and institutional documents were treated as one integrated dataset. The analysis was done manually rather than with CAQDAS software; the data volume was manageable enough for systematic, in-depth manual coding. Throughout, the researcher maintained an audit trail of coding decisions, category development, theme refinement, and analytical memos to ensure transparency in the process.

Coding began open, identifying meaningful units in transcripts, observation notes, and documents, and assigning initial codes to segments related to educator HR management. Axial coding then grouped related codes into broader categories: workforce planning, recruitment and selection, professional development, performance evaluation, educator welfare, organizational culture, and HR management challenges. Selective

²⁵ Merriam and Tisdell, *Qualitative Research: A Guide to Design and Implementation*.

²⁶ Yvonna Lincoln and Egon G Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage publications, 1985).

²⁷ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Washington: SAGE Publications, 2014).

coding integrated these categories into overarching themes explaining how educator HR management strengthens the Kuttab system.²⁸

Themes were developed through a combined deductive-inductive approach. Deductively, we used Armstrong and Dessler's HR frameworks, Schein's organizational culture theory, and Al-Attas' philosophy of Islamic education as the main analytical lenses. Inductively, we kept new themes that emerged from the data itself when they extended or complemented that framework, most notably a three-part construct of educator welfare (material, non-material, and spiritual) and the factors that support or hinder educator management. This let us test how well the established theories fit while also picking up on what was specific to the Kuttab context.

To strengthen credibility, coding used constant comparison across interviews, observations, documents, and the two institutions.²⁹ We kept refining categories and themes until they held together conceptually and no longer needed substantial revision. The findings are organized into thematic matrices and descriptive narratives, backed by cross-case analysis that traces recurring patterns, contextual differences, and the relationship between educator HR practices and the strengthening of Kuttab education.

We addressed trustworthiness using Lincoln and Guba's criteria: credibility, dependability, confirmability, and transferability.³⁰ Before data collection, management at both Kuttab institutions granted permission for the research. All participants received a clear explanation of the study's aims, data collection procedures, the voluntary nature of participation, confidentiality safeguards, and their right to withdraw at any point without consequence. We obtained written informed consent before every interview and observation, and anonymized participants using role-based descriptors.³¹

Credibility rested on source triangulation, method triangulation, and member checking. We compared what principals said against data from educators, administrative and HR staff, parents, field observations, and institutional documents, checking findings for consistency across participant groups and data sources.

²⁸ Burke Johnson and Larry B Christensen, *Educational Research: Quantitative, Qualitative, and Mixed Approaches* (Thousand Oaks: Sage Publications, 2018).

²⁹ Norman K. Denzin, *The Research Act: A Theoretical Introduction to Sociological Methods*, 3rd Ed (New York: McGraw-Hill, 1989).

³⁰ Lincoln and Guba, *Naturalistic Inquiry*.

³¹ Uma Sekaran and Roger Bougie, *Research Methods for Business: A Skill-Building Approach* (United Kingdom: Wiley, 2020).

The principal researcher's academic background in HR management for educators and prior research on Kuttab institutions posed a real risk of insider bias, so reflexivity mattered here. The researcher kept reflexive field notes throughout, questioning personal assumptions, prior knowledge, and how these might shape interpretation. Emerging codes and themes were continually checked against interview, observation, and document evidence to keep the findings anchored in what participants actually said rather than what the researcher expected to find.

After the preliminary analysis, we conducted member checking: interview summaries and initial thematic interpretations were returned to several key participants across stakeholder groups.³² They reviewed whether the interpretations matched their experience and offered corrections, clarifications, or additional context. Most of what came back was clarification of institutional terms and extra context on educator development and management practices, useful for refining the wording and interpretation of specific findings. Still, it didn't change the main categories, themes, or overall conclusions. This step strengthened the study's credibility and confirmability and helped keep the final interpretations faithful to what participants actually said.

Results

Implementation of Core Functions of Human Resource Management for Educators in Kuttab Institutions (RQ1)

In both institutions, educator HRM covers workforce planning, recruitment and selection, professional development, performance evaluation, and staff welfare and retention. Operational procedures differ, but both manage educators in accordance with a vision grounded in the Qur'an and adab. HRM is the means by which each institution protects the quality of its Islamic education.

Both institutions plan their workforce ahead of need, through different governance structures. Kuttab Nurussalam Ciamis plans annually between April and June, before the new academic year, through musyawarah (institutional deliberation) involving the principal, the teaching division, and the council of senior teachers. Kuttab Bandung Barat embeds planning into an annual evaluation forum and rapat kerja (work meeting) facilitated by the Yayasan Wakaf Cendekia Indonesia, which involves the Kuttab head,

³² Linda Finlay, "Negotiating the Swamp: The Opportunity and Challenge of Reflexivity in Research Practice," *Qualitative Research* 2, no. 2 (2002): 209–30.

the education coordinator, the foundation's HR division, and senior teacher representatives; it also holds ad hoc meetings when new classes open or educators resign. Both use the same core method: a needs analysis that maps projected enrollment, teacher–student ratios, teaching loads, and existing staff availability. Planning also applies qualitative criteria, Qur'anic competence, pedagogical skill, adab, and commitment to the Kuttab philosophy that tie staffing to each institution's goals and sustainability. Planning outcomes feed directly into the next recruitment cycle.

"Planning for teacher needs at Kuttab Nurussalam is not simply calculated based on the number of classes or students. At the beginning of each school year and in regular evaluation meetings, we discuss student enrollment projections, curriculum needs, and the direction of the institution's development. From there, we calculate how many educators are needed and what qualifications they must meet. What we look for is not only teaching ability, but also quality Quran recitation, manners that align with Kuttab values, educational ability, and commitment to the institution's vision. So our emphasis is more on quality, not just meeting numbers." (Principal of Kuttab Nurussalam)

Recruitment and selection follow the same three stages at both institutions: administrative screening of CVs and application letters, an interview focused on values, character, and commitment, and microteaching. In microteaching, candidates demonstrate tahsin, tahfidz, and adab-based thematic instruction alongside classroom management, communication, and their ability to weave Islamic values into a lesson. Each institution adds its own layer on top of this shared core. Kuttab Nurussalam Ciamis observes candidates' personal worship and character, then reaches a final decision through syura (collective deliberation) among the principal and senior teachers. Kuttab Bandung Barat runs a rubric-based assessment through the foundation's HR team and requires successful candidates to complete a structured orientation and induction program before they take a classroom. Both institutions weigh professional competence against Islamic values, favoring candidates with strong pedagogical skills, Qur'anic mastery, moral integrity, and a stated willingness to keep growing spiritually.

"At Kuttab Nurussalam, diplomas and teaching experience are not the main determining factors in selection. The administrative stage is indeed the first step. Still, the core of the assessment is the subsequent series of tests, followed by microteaching to see how prospective teachers deliver material, including their Qur'an recitation and memorization, build interactions, and manage the class. In the final stage, interviews are focused on exploring character, manners, and commitment to Islamic values. Academic competence is certainly important, but we believe it will be much more meaningful if accompanied by good morals and a

willingness to improve oneself continuously." (Human Resources Staff of Kuttab Nurussalam)

Both institutions run professional development continuously, on different schedules. Kuttab Nurussalam Ciamis holds weekly pembinaan (coaching sessions) after teaching hours covering tausiyah, adab reflection, and pedagogical discussion; thematic in-house training on methods like tahsin and tahfidz; the ustadz pendamping program, pairing new teachers with senior mentors; and a semester cycle of class supervision, collective reflection, and an Individual Development Plan (IDP) for each teacher. Kuttab Bandung Barat combines a quarterly Mabit Guru (spiritual retreat), internal pedagogical and academic training, peer mentoring, and institutional support for teachers pursuing formal degrees, and reviews outcomes every three months. At both institutions, senior teachers guide new hires closely as they adapt to the Kuttab culture. Development works as an ongoing investment in staff, not a one-off training event.

"I wasn't immediately thrown into teaching myself when I first joined. There was an adaptation period during which senior teachers accompanied me and provided extensive input on class management, material delivery, and building closeness with students in accordance with the Kuttab culture. In addition, outside of teaching hours, we regularly attended halaqah and coaching to improve our Quran reading while deepening the values that underpin the education here. Interestingly, this learning process didn't stop after the initial period; every week these activities continued as part of our routine as teachers." (*Asatidz* Kuttab Nurussalam)

Performance evaluation mixes formal instruments with informal attention to discipline, relationships, Islamic character, and commitment to institutional values, though the two institutions differ in how far they've formalized the system. Kuttab Nurussalam Ciamis runs four instruments: direct classroom observation by the academic coordinator, teacher self-assessment through reflection sheets, peer review conducted in the spirit of ta'awun (mutual counsel), and a quarterly collective reflection forum, backed by weekly evaluation meetings and a monthly attendance and discipline recap that feeds into open recognition for strong performers. At the time of this research, the institution had not yet established a formal annual evaluation, though it planned to compile monthly evaluations as a basis for career assessment. Kuttab Bandung Barat runs a more layered, documented system: quarterly, semester, and annual cycles; mixed-method rubrics that combine formal indicators with peer observation; active involvement by the Yayasan Wakaf Cendekia Indonesia in annual evaluation reporting; and indicators that extend to teachers' social conduct and public morality, including digital ethics. Both institutions treat evaluation as developmental: they identify areas for improvement and provide

feedback rather than exercise administrative control, thereby sustaining a culture of continuous learning.

"Classroom supervision and review of learning materials are part of our regular evaluations of each teacher. Afterward, there is an open discussion where we acknowledge what went well and identify any weaknesses to find solutions. In principle, this evaluation is not a tool for finding fault, but rather a means for teachers to continue developing. The aspects assessed are not limited to teaching ability; discipline, relationships with colleagues and students, and the extent to which Islamic values are reflected in daily life are also considered. From there, we formulate follow-up actions, which can take the form of mentoring or coaching tailored to the needs of each teacher." (Principal of Kuttab Nurussalam)

The well-being and retention of educators depend on a combination of material, non-material, and spiritual support. In material terms, both institutions provide regular monthly stipends, performance-based incentives tied to discipline and contributions, and operational support, all tailored to each institution's financial capacity and the principle of distributive justice. Non-material support is provided through open recognition during monthly reflection forums, ongoing professional development opportunities, flexible work hours (particularly helpful for female educators), and two-way communication between teachers and leadership. Spiritually, Kuttab Nurussalam Ciamis organizes weekly Islamic study circles, group dhikr and Quran recitation, and tazkiyatun nafs guidance; Kuttab Bandung Barat organizes quarterly Teacher Retreats (Mabit Guru), spiritual circles (halaqah ruhiyah), and faith-strengthening programs centered on the concept of barakah in managing one's sustenance. Salary is certainly important, but teachers remain committed primarily because of this supportive culture, participatory leadership, opportunities for professional development, and a shared belief that teaching is a form of worship. Collectively, these practices support educator motivation, organizational stability, and low staff turnover.

"The reason I stay at Kuttab isn't just about the income. The work environment here is supportive, with fellow teachers who support each other and leadership that is open to feedback, creating a sense of comfort that's hard to find elsewhere. The opportunity to continue learning and improving is also constantly provided. But if you ask me what binds me most, the answer is simple: I see teaching here as an act of worship. The sense of having a shared purpose in educating children is what keeps me dedicated." (*Asatidz* Kuttab Nurussalam)

Contribution of Human Resource Management (HRM) Practices to the Quality and Sustainability of the Kuttab System, and Its Supporting and Inhibiting Factors (RQ2)

Cross-case analysis shows that integrated educator HRM contributes to institutional quality and sustainability. Still, its effectiveness depends on consistency across the recruitment-development-evaluation cycle and on several supporting and inhibiting conditions described below.

Structured recruitment and ongoing professional development build the pedagogical, spiritual, and personal competencies educators need to implement the Kuttab curriculum. Regular coaching and halaqah support continuous self-improvement. Integrated HRM also builds a culture of shared values, trust, discipline, collaboration, and collective responsibility. Regular spiritual activities, collaborative learning, and participatory leadership help educators internalize Islamic values in daily practice.

Aligning recruitment, development, and evaluation leads to more consistent curriculum implementation because educators come to share a common understanding of the institution's goals and pedagogy. This consistency supports sustainability in three ways: turnover stays low, mentoring prepares future leaders, and meaningful engagement and spiritual development sustain commitment.

"Our trust in Kuttab grew not only from the children's learning outcomes, but also from what we saw in the teachers. The teachers seemed united, shared the same goals, and were easy to communicate with, which is not common in all schools. What was more convincing was that the quality of service remained consistent from year to year. For us, this was a sign that there was serious teacher management behind it. So, that sense of calm arose because we saw firsthand that the children were being guided by professional teachers who truly upheld Islamic values."
(Parent of a Kuttab Nurussalam Student)

Parent interviews served as triangulation rather than representation. However, they still point to a pattern: consistent educator management builds parent trust, and leaders reported growing community interest in how professional educators are managed. At Kuttab Bandung Barat, enrollment has grown to 125 students since the institution opened in 2019, a change leaders attribute to this trust. Integrated HRM appears to strengthen both internal performance and external credibility.

The analysis also identifies the conditions on which this contribution depends. Four supporting factors recur across both cases: (1) visionary, value-based leadership from the Kuttab head, who builds tauhid, adab, and moral responsibility into daily management

and encourages participatory decision-making; (2) a religious, collegial culture built on exemplarity, which strengthens team cohesion and limits internal conflict; (3) structured, needs-based planning and value-based recruitment, which keep educator qualifications matched to institutional needs; and (4) professional development that combines pedagogical and spiritual formation. At Kuttab Bandung Barat, a fifth factor stands out: a structural link with the Yayasan Wakaf Cendekia Indonesia, whose HR division provides managerial support without diluting the institution's tarbiyah character. High educator loyalty, sustained even on modest pay, acts as the social capital that holds these factors together.

Four inhibiting factors constrain effectiveness and long-term sustainability in both institutions. Limited financial capacity constrains educators' material well-being and threatens workforce stability as their families' economic needs grow. Evaluation documentation is not fully formalized or standardized; Kuttab Nurussalam Ciamis, in particular, has no formal annual evaluation instrument, which limits the use of evaluation data for career planning and strategic decision-making. A shortage of educators with specialized skills, particularly in tahfidz, tahsin, and adab-based classroom management, forces existing staff to take on multiple roles and heavier teaching loads as enrollment grows. And heavy dependence on key figures, especially Kuttab heads and senior teachers, leaves management vulnerable wherever leadership cadres and policy documentation are underdeveloped.

The main challenge for educator HRM in Kuttab institutions is not a lack of values or commitment. It is structural: building the systems and succession planning needed to make that commitment durable.

Towards a Contextual HRM Model for Kuttab Institutions (RQ3)

These findings extend standard HRM. Both cases show how contemporary HRM converges with the philosophical foundations of Islamic education, yet each institution follows a distinct pattern. Kuttab Nurussalam Ciamis follows a reflective–humanistic pattern, grounded in participatory deliberation, personal mentoring, and spiritual formation. Kuttab Bandung Barat follows an integrative–structural pattern, built on layered evaluation instruments, documented procedures, and foundation-supported governance.

Each HRM function in this study operates through Islamic educational values. Workforce planners set educator criteria around institutional needs and Qur'anic values. Recruiters assess professional qualifications alongside Islamic character, Qur'anic competency, and commitment to institutional vision. Professional development combines spiritual formation, Qur'anic learning, mentoring, and leadership training. Performance evaluations cover teaching competency, organizational contribution, Islamic ethics, and role modeling. Institutions support welfare and retention through proportional compensation, supportive culture, participatory leadership, and growth opportunities.

This study proposes an Integrated Islamic Educator Human Resource Management Model that links workforce planning, recruitment, professional development, performance evaluation, and welfare into a single cycle guided by Islamic educational values. Merging contemporary HRM with *adab*, Qur'anic competencies, Islamic organizational culture, and spiritual leadership produces a framework suited to Kuttab institutions. Other Islamic educational institutions with similar characteristics may adapt this model, provided they treat the structural weaknesses identified above, financial capacity, evaluation standardization, specialist supply, and leadership succession, as components within the model rather than external constraints.

Table 1
Cross-Case Comparison of Educator HRM Practices and Islamic Value Dimensions in the Two Kuttab Institutions

HRM Stage	Kuttab Nurussalam Ciamis	Kuttab Bandung Barat	Dominant Islamic Value Dimension
Workforce Planning	Bottom-up participatory; annual needs analysis (April–June) through institutional deliberation involving the principal, teaching division, and senior teachers	Top-down collaborative; annual evaluation forum and work meeting facilitated by the Waqf Foundation; evidence-based needs assessment with incidental review.	Syura (deliberation); tauhid-based vision
Recruitment & Selection	Three core stages (administrative screening, values interview, microteaching) complemented by observation of personal worship and <i>adab</i> ; decisions through internal syura	Formal multi-stage selection (administrative screening, values and character interview, microteaching) with rubric-based assessment and structured new-teacher orientation	Adab: Qur'anic competence
Professional	Weekly coaching (<i>pembinaan</i>), in-house training, personal	Quarterly internal training, Mabit, Guru, peer	Tazkiyatun nafs; Islamic

Develop ment	mentoring (ustadz pendamping), and semester-based Individual Development Plans	mentoring, and support for formal degree study, reviewed on a quarterly cycle	organizational culture
Performa nce Evaluation	Developmental and coaching-oriented; weekly meetings and monthly discipline recapitulation; four-instrument method (observation, self-assessment, peer review, quarterly reflection forum); no formal annual instrument yet	Integrative-structural; layered quarterly, semester, and annual cycles with mixed-method rubrics, foundation reporting, and indicators covering social and digital ethics	Ikhlas and akhlaq; ethical accountability
Welfare & Retention	Structured non-material and spiritual welfare: open appreciation, flexible working hours, continuous training, weekly halaqah, and tazkiyatun nafs coaching	Proportional compensation (base salary plus allowances) governed by the barakah principle; spiritual welfare through Mabit Guru and halaqah ruhiyah	Ibadah orientation; spiritual leadership

Discussion

Implementation of Core Functions of Human Resource Management for Educators in Kuttab Institutions (RQ1)

Educator human resource management in the two Kuttab institutions integrates workforce planning, recruitment, selection, professional development, performance evaluation, and welfare into a coherent system aligned with the institutional mission. This pattern is consistent with strategic human resource management (SHRM), in which human resource policies serve long-term organizational objectives rather than administrative convenience. Armstrong defined SHRM as the alignment of human resource practices with institutional vision.³³ The Kuttab institutions operationalized this orientation by embedding Islamic values into each management function, so that organizational strategy and religious philosophy reinforce one another. This aligns with research documenting Islamic approaches across HRM functions in Muslim organizations and their positive association with employee commitment.³⁴

Workforce planning in the two institutions differs from conventional practice. Rather than determining staffing needs by student numbers or vacancy counts, managers at both Kuttab institutions assess pedagogical competence, Qur'anic mastery, moral integrity, and alignment with institutional ideology. Dessler argued that human resource

³³ Armstrong and Taylor, *Armstrong's Handbook of Human Resource Management Practice*.

³⁴ Hashim, "Islamic Revival in Human Resource Management Practices among Selected Islamic Organisations in Malaysia."

planning should identify future competency requirements to ensure organizational competitiveness.³⁵ Competency planning in these institutions extends this principle by incorporating spiritual and ethical qualifications alongside professional ones.³⁶ This orientation reflects Al-Attas' conception of *adab* as the central objective of education³⁷ and Uhbiyati's competency model for *ustadz*, in which personal-religious, professional-religious, and social-religious competencies constitute inseparable dimensions of educator quality.³⁸ In practice, workforce planning serves to preserve institutional identity and maintain continuity of religious educational traditions. The two cases show that this function operates through different governance structures: bottom-up deliberation at Kuttab Nurussalam Ciamis, and top-down foundation-led coordination at Kuttab Bandung Barat.

Both institutions recruit through a three-stage process: administrative screening, values and character interviews, and microteaching that assesses Qur'anic recitation (*tahsin*), memorization (*tahfidz*), and *adab*-based instruction. Ciamis adds worship observation and *syura*-based decision-making; Bandung Barat adds rubric-based assessment and structured orientation. Dessler noted that recruitment effectiveness depends on person–organization fit beyond technical qualifications. In the Kuttab context, organizational compatibility encompasses religious commitment, Qur'anic literacy, and moral character. Recent empirical studies confirm that value-based recruitment strengthens organizational commitment and stability in Islamic schools,³⁹ and Islamic HRM practices grounded in ethical criteria predict organizational trust.⁴⁰ Recruitment thus operates as a culture-sustaining strategy.⁴¹

Continuous professional development at both institutions takes the form of weekly coaching, *halaqah*, mentoring, peer learning, pedagogical workshops, quarterly spiritual retreats (*Mabit Guru*), classroom supervision, and individual development planning.

³⁵ Gary Dessler, *Human Resource Management*, 17th ed. (New York: Pearson, 2024).

³⁶ Ferdianza, Danial, and Sunarya, "Human Resource Development Strategy in Optimizing the Quality of Education At Kuttab Al Fatih Depok."

³⁷ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1978).

³⁸ Uhbiyati, "A Competency-Based Model of the Human Resource Development Management of Ustadz at Salaf Boarding School."

³⁹ Fuad Sahru and Endi Suhendi, "Strategic Management and Digitalization: Elevating Islamic Education Quality in the Global Era," *Jurnal Iman Dan Spiritualitas* 6, no. 2 (2026): 649–62.

⁴⁰ Nik Ab. Rahman et al., "Relationship between Islamic Human Resource Management (IHRM) Practices and Trust: An Empirical Study."

⁴¹ Dwi Nuriyah et al., "Basic Concepts of Human Resource Management and Its Challenges in the Modern Era of Education," *International Journal of Research in Education* 6, no. 1 (2026): 22–31.

Armstrong argued that organizational sustainability depends on continuously building employee capabilities. Because many activities incorporate spiritual guidance and Qur'anic reflection, they strengthen both instructional competence and religious commitment. This pattern is consistent with Hassi's analysis, which frames the pursuit of knowledge as a lifelong religious obligation,⁴² and with the learning-organization approach, which has been shown to be effective in pesantren settings.⁴³

Educator assessment draws on classroom observations, self-assessments, peer reviews, collective reflection forums, disciplinary records, student learning outcomes, and evaluations of Islamic character. Schein argued that organizational culture shapes employee behavior via leadership practices, shared assumptions, and institutional norms.⁴⁴ In the Kuttab context, performance evaluation functions both as an accountability mechanism and as a process for reinforcing institutional values. By combining professional criteria with assessments of *adab*, sincerity, and religious commitment, these institutions cultivate educators whose professional identity unites educational competence with Islamic moral commitment. However, one institution had not yet formalized an annual evaluation instrument, and documentation remained partial in both cases. Standardized instruments and systematic records are needed if evaluation is to inform career development and strategic decisions. This need has also been emphasized in studies of bureaucratic reform in pesantren.⁴⁵

Educator welfare and retention followed a similar pattern. Educators remain committed because of intrinsic motivation. Collegial relationships, participatory leadership, opportunities for learning, institutional trust, flexible work arrangements, and the perception of teaching as worship (*ibadah*) strengthen organizational commitment, even when compensation is modest. The human resource management literature identifies meaningful work, supportive culture, leadership quality, and professional growth as determinants of retention.⁴⁶ The present findings extend this framework. A three-

⁴² Hassi, "Islamic Perspectives on Training and Professional Development."

⁴³ Ma'arif et al., "Developing Pesantren Educator Resources through Optimizing the Learning Organization."

⁴⁴ Edgar H. Schein, *Organizational Culture and Leadership* (United States of America: Jossey-Bass, 2023).

⁴⁵ Ahmad Ridwan et al., "Reformasi Birokrasi SDM Untuk Mewujudkan Mutu Pendidikan Di Pondok Pesantren," *Munaddhomah* 4, no. 3 (2023): 787–93, <https://doi.org/10.31538/munaddhomah.v4i3.584>.

⁴⁶ Lilis Sulastri et al., "Transformational Leadership, Organizational Culture, And Employee Performance: The Mediating Role Of Work Motivation In Indonesian Manufacturing Firms," in *Gunung Djati Conference Series, Volume 56 (2025) Seminar Nasional Ekonomi Dan Bisnis Islam Tahun 2025*, vol. 56, 2025, 1693–1704.

dimensional welfare construct emerged from the data: material welfare governed by distributive justice, non-material welfare realized through appreciation and participation, and spiritual welfare cultivated through *halaqah*, *Mabit*, and a *barakah* orientation. This construct parallels recent evidence on transformational–spiritual leadership and its effects on educator competence and commitment in Indonesian Islamic higher education.⁴⁷ Educators in both cases reported that a spiritual attachment to the institutional mission reinforced organizational commitment.

The study's theoretical contribution lies in combining SHRM with Islamic educational philosophy. Armstrong's SHRM framework aligns human resource practices with organizational objectives; Dessler foregrounds competency-based planning, recruitment, and development. The Kuttab evidence shows that these theories gain explanatory power with Al-Attas' concept of *adab* and Schein's culture framework. In the resulting model, Qur'anic competence, moral integrity, spiritual development, and Islamic organizational culture are strategic dimensions of educator management. This aligns with recent proposals for prophetic-values-based human resource development in Islamic institutions.⁴⁸

Educator management in Kuttab institutions cannot be explained solely by conventional HRM. It arises from the interaction of strategic management, continuous development, Islamic educational philosophy, and value-based organizational culture. By documenting this integration across two institutionally distinct cases, the study offers an alternative model for Islamic educational institutions seeking both educational quality and religious authenticity.

Contribution of Human Resource Management (HRM) Practices to the Quality and Sustainability of the Kuttab System, and Its Supporting and Inhibiting Factors (RQ2)

Integrated educator management strengthens the quality and sustainability of the Kuttab education system. Workforce planning, recruitment, professional development, performance evaluation, and welfare operate as a coherent system that reinforces

⁴⁷ Ali Abdul Wakhid, Idrus Ruslan, and Arifeen Yama, “Transformational–Spiritual Leadership in HRM and Lecturer Competence at Indonesian Islamic Universities,” *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 597–618, <https://doi.org/10.26811/peuradeun.v14i1.2015>.

⁴⁸ Afiful Ikhwani et al., “Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development,” *Afkar* 27, no. 1 (2025): 383–426, <https://doi.org/10.22452/afkar.vol27no1.10>.

institutional effectiveness. Armstrong's SHRM framework predicts this outcome: organizational performance improves when human resource functions are aligned with institutional objectives.⁴⁹ In the Kuttah context, that alignment simultaneously advances Islamic educational values.

Structured recruitment and continuous professional development ensure that educators possess pedagogical competence, Qur'anic mastery, moral integrity, and commitment to the institutional mission. Mentoring, *halaqah*, workshops, and classroom supervision strengthen instructional quality and foster lifelong learning. Dessler treated employee development as a strategic investment that builds individual competence and organizational performance. Evidence from madrasah settings supports this view, showing that human resource management fosters teacher innovation by facilitating collaboration and supporting continuous learning.⁵⁰ Al-Attas' philosophy adds a normative layer: educators should model the integration of knowledge, faith, and *adab*.⁵¹

Integrated human resource management also strengthens organizational culture. Routine spiritual activities, collaborative learning, participatory leadership, and shared values create an environment of trust, discipline, and collective responsibility. Schein argued that shared values and leadership practices shape organizational behavior and long-term effectiveness.⁵² In Kuttah institutions, organizational culture sustains Islamic educational values alongside professional standards.

Alignment among recruitment, professional development, and performance evaluation leads to consistent curriculum implementation. Educators share a common understanding of institutional goals and teaching approaches, resulting in coherent instructional practices. The human resource management literature confirms that alignment among practices enhances performance through consistency and commitment.⁵³

Parents participated in this study to triangulate the data, yet their perspectives reveal that consistent educator management increases confidence in the institution's quality.

⁴⁹ Armstrong and Taylor, *Armstrong's Handbook of Human Resource Management Practice*.

⁵⁰ Aida Rosdiana et al., "The Role of Human Resources Management in Improving Teacher Innovation and Creativity in Madrasahs," *Munaddhomah* 5, no. 4 (2024): 409–20, <https://doi.org/10.31538/munaddhomah.v5i4.1391>.

⁵¹ Al-Attas, *The Concept of Education in Islam*.

⁵² Schein, *Organizational Culture and Leadership*.

⁵³ Stephen P Robbins and Timothy A Judge, *Organizational Behavior* (San Diego State University: Pearson Education, 2013).

Institutional leaders reported growing community interest, which they attributed to educator professionalism and management consistency. Recent evidence shows that integrative Islamic education management transforms parents from passive recipients into active educational collaborators, strengthening institutional legitimacy.⁵⁴ The present findings follow this pattern.

The identification of inhibiting factors sharpens the study's theoretical contribution by specifying the boundary conditions under which integrated, value-based HRM produces sustainability. Four constraints emerged from the data. First, limited financial capacity, rooted in parental contributions, foundation support, and social donations, constrains material welfare and exposes institutions to workforce instability. Strengthening financial governance and diversifying funding are preconditions for the model's durability; transparent and accountable financial practices, as documented in comparable Islamic institutions, illustrate one pathway.⁵⁵ Second, incomplete standardization and documentation of performance evaluation prevent developmental feedback from being converted into career pathways and strategic planning. Third, the shortage of educators with specialized *tahfidz* and *tahsin* competencies indicates that value-based recruitment requires deliberate development of a specialist pipeline. Fourth, dependence on key figures underscores the need for leadership succession planning. This finding converges with recent research showing that strategic cadre development is central to organizational resilience in pesantren-type institutions.⁵⁶

The study, therefore, extends SHRM theory by demonstrating that integrating professional management practices with Islamic educational values contributes to educational quality, organizational sustainability, and institutional legitimacy within the Kuttab system, provided that structural and succession-related vulnerabilities are managed explicitly.

⁵⁴ Sriyanto, Suyatno, and Ishafit, "Strengthening Character Education through Integrative Islamic Education Management: Synchronizing Teacher and Parent Roles," *Kharisma* 5, no. 1 (2026): 152–70, <https://doi.org/10.59373/kharisma.v5i1.179>.

⁵⁵ Yunika Murdayanti and Dita Puruwita, "Transparency and Accountability of Financial Management in Pesantren (Islamic Education Institution)," *Advanced Science Letters* 23, no. 11 (2017): 10721–25, <https://doi.org/10.1166/asl.2017.10138>.

⁵⁶ Prasetyo et al., "Strategic Human Resource Cadre Development in Pesantren: A Roadmap to Organizational Resilience."

Towards a Contextual HRM Model for Kuttab Institutions (RQ3)

Educator management in Kuttab institutions integrates contemporary management principles with Islamic educational values and extends beyond conventional HRM functions. This supports Armstrong's view that strategic HRM is a strategic process that aligns human resources with an organization's vision and long-term objectives.⁵⁷ In Kuttab institutions, workforce planning not only meets staffing requirements but ensures that educators possess Qur'anic competence, *adab*, and commitment to the institutional mission. Strategic workforce planning in these institutions thus combines organizational and spiritual priorities.

Value-based recruitment and selection expand the HRM framework proposed by Dessler, who argued that recruitment should ensure compatibility between employee competencies and organizational needs.⁵⁸ While conventional institutions assess academic qualifications and pedagogical competence alone, Kuttab institutions also assess Islamic character, Qur'anic competence, and moral integrity. This approach enacts Al-Attas' argument that education is concerned with cultivating *adab* and producing individuals who recognize their relationship with God, society, and knowledge.⁵⁹ Recruitment, therefore, serves as an instrument for safeguarding the institution's identity.

The findings showed that professional development and performance evaluation combine pedagogical competence, spiritual growth, mentoring, and ethical conduct. This supports Schein's argument that culture is sustained through shared values, leadership practices, and continuous learning.⁶⁰ Routine *halaqah*, mentoring, classroom supervision, and collaborative reflection strengthen educators' professional competence while reinforcing organizational norms grounded in Islam's emphasis on lifelong learning.⁶¹ Performance evaluation thus functions as a developmental process. Comparative evidence showed that this orientation is institutionalized to varying degrees: the reflective–humanistic pattern at Kuttab Nurussalam Ciamis and the integrative–structural pattern at Kuttab Bandung Barat. This spectrum echoes findings on learning cultures in

⁵⁷ Armstrong and Taylor, *Armstrong's Handbook of Human Resource Management Practice*.

⁵⁸ Dessler, *Human Resource Management*.

⁵⁹ Al-Attas, *The Concept of Education in Islam*.

⁶⁰ Schein, *Organizational Culture and Leadership*.

⁶¹ Hassi, "Islamic Perspectives on Training and Professional Development."

pesantren, where informal, community-embedded practices coexist with pressures toward formalization.⁶²

Educator welfare and retention depend less on salary than on organizational culture. Participatory leadership, professional and spiritual development, and a shared religious mission sustain commitment, a pattern consistent with HRM research linking intrinsic motivation and meaningful work to employee retention. Value-based leadership in Islamic educational institutions also shapes teacher commitment and community preference.⁶³ Kuttab cases articulate welfare as material, non-material, and spiritual, and as governed by distributive justice and barakah, dimensions that conventional retention models do not capture.

This study proposes an Integrated Islamic Educator Management Model. Workforce planning, recruitment, professional development, performance evaluation, and welfare function as an integrated cycle guided by Islamic educational values, anchored in value-based leadership and organizational culture, and safeguarded by attention to financial capacity, evaluation standardization, specialist supply, and leadership succession. The model extends HRM theory by positioning *adab*, Qur'anic competence, spiritual leadership, and Islamic organizational culture as core components of educator management.⁶⁴ The resulting framework may serve other Islamic educational institutions seeking to strengthen organizational effectiveness while preserving their religious identity.

Conclusion

This study concludes that educator HRM in Kuttab institutions in West Java operates through an integrated system of workforce planning, recruitment and selection, professional development, performance evaluation, and welfare and retention. These functions align with each institution's educational vision, ensuring that educators possess pedagogical competence, Qur'anic mastery, moral integrity, and a commitment to Islamic educational values. Cross-case analysis revealed two complementary patterns: a

⁶² Saiful Silahuddin et al., "Looking Inside Traditional Islamic Schools: Concerns and Prospects of Learning Culture," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 1–22, <https://doi.org/10.26811/peuradeun.v13i1.1179>.

⁶³ M A Ma'arif et al., "Kiai's Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools," *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 23–48, <https://doi.org/10.26811/peuradeun.v13i1.1168>.

⁶⁴ Hashim, "Islamic Revival in Human Resource Management Practices among Selected Islamic Organisations in Malaysia."

reflective–humanistic pattern at Kuttab Nurussalam Ciamis and an integrative–structural pattern at Kuttab Bandung Barat. Value-based educator management can therefore be realized across different degrees of formalization, positioning HRM as a mechanism for sustaining institutional identity rather than a set of administrative routines.

The findings also show that integrated HRM practices strengthen the quality and sustainability of Kuttab education. Ongoing professional development, participatory leadership, a collegial organizational culture, developmental performance evaluation, and a welfare system spanning material, non-material, and spiritual dimensions each contribute to instructional quality, curriculum coherence, organizational commitment, and stakeholder confidence. These gains, however, are conditioned by structural constraints: limited financial capacity, incomplete evaluation documentation, shortages of specialist *tahfidz* and *tahsin* educators, and dependence on key institutional figures. Addressing these constraints through stronger financial governance, formalized evaluation instruments, specialist recruitment pipelines, and systematic leadership succession planning is necessary for the model's long-term viability.

The study proposes an educator HRM model for Kuttab institutions that integrates strategic HRM principles with Islamic educational values. The model adopts the standard HRM cycle of planning, recruitment, development, performance management, and retention, while incorporating *adab*, Qur'anic competence, spiritual growth, and Islamic organizational culture as core components. This extends conventional HRM theory by showing that educational quality and institutional sustainability can be strengthened when professional management practices and Islamic educational philosophy operate in concert. The model offers a theoretical contribution to educator HRM in Islamic education and a practical framework for Kuttab and other faith-based schools seeking to improve organizational effectiveness while preserving religious identity.

This study is limited by its two-case design within a single province, which supports analytical rather than statistical generalization; findings may not transfer to Kuttab institutions operating under different organizational or cultural conditions. Future research should test the proposed model across a larger sample of Kuttab and faith-based institutions, quantitatively examine the relationship between the three-dimensional welfare construct and educator retention, and investigate leadership succession and evaluation standardization as mechanisms of institutional resilience.

Bibliography

- Al-Attas, Syed Muhammad Naquib. *The Concept of Education in Islam*. Kuala Lumpur: ISTAC, 1978.
- Armstrong, Michael, and Stephen Taylor. *Armstrong's Handbook of Human Resource Management Practice*. 16th ed. London: Kogan Page, 2023.
- Aslinda, Aslinda, Dasrizal D, and Shofwan Karim Elhusen. "Human Resource Management Based on Islamic Values: Strengthening Employee Welfare in Educational Institutions." *Ruhama : Islamic Education Journal* 7, no. 1 (2024): 11–22. <https://doi.org/10.31869/ruhama.v7i1.5259>.
- Bougie, Uma Sekaran e Roger. *Research Methods for Business: A Skill-Building Approach*. United Kingdom: Wiley, 2020.
- Creswell, John W. *John W. Creswell - Educational Research Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 2012.
- Creswell, John W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Los Angeles: Sage Publications, 2013.
- Denzin, Norman K. *The Research Act: A Theoretical Introduction to Sociological Methods, 3rd Ed*. New York: McGraw-Hill, 1989.
- Dessler, Gary. *Human Resource Management*. 17th ed. New York: Pearson, 2024.
- Fauzi, Ari Rahmatullah, Istikhori Istikhori, and Muhamad Rafli. "Transformasi Pendidikan Islam di Era Digital: Isu, Tantangan, dan Peluang." *Jurnal Manajemen dan Pendidikan Agama Islam* 3, no. 6 (2025): 1–6. <https://doi.org/10.61132/jmpai.v3i6.1466>.
- Ferdianza, Yan, R Deni Muhammad Danial, and Erry Sunarya. "Human Resource Development Strategy in Optimizing the Quality of Education At Kuttab Al Fatih Depok." *Sibatik Journal* 3, no. 3 (2024): 375–86.
- Finlay, Linda. "Negotiating the Swamp: The Opportunity and Challenge of Reflexivity in Research Practice." *Qualitative Research* 2, no. 2 (2002): 209–30.
- Giladi, Avner. "Individualism and Conformity in Medieval Islamic Educational Thought: Some Notes with Special Reference to Elementary Education." *Al-Qantara* 26, no. 1 (2005): 99–121. <https://doi.org/10.3989/alqantara.2005.v26.i1.118>.
- Hashim, Junaidah. "Islamic Revival in Human Resource Management Practices among Selected Islamic Organizations in Malaysia." *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 3 (2009): 251–67. <https://doi.org/10.1108/17538390910986362>.
- Hassi, Abderrahman. "Islamic Perspectives on Training and Professional Development." *Journal of Management Development* 31, no. 10 (2012): 1035–45. <https://doi.org/10.1108/02621711211281816>.
- Hidayat, Abas, Siti Fatimah, and Didin Nurul Rosidin. "Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era." *Nazhruna:*

- Jurnal Pendidikan Islam* 5, no. 2 (2022): 351–66. <https://doi.org/10.31538/nzh.v5i2.2106>.
- Ikhwan, Afiful, Ali Rohmad, Tobroni, and Fina Kholij Zukhrufin. “Integrating Emotional and Spiritual Quotient (ESQ) with Prophetic Values in Human Resource Development.” *Afkar* 27, no. 1 (2025): 383–426. <https://doi.org/10.22452/afkar.vol27no1.10>.
- Johnson, Burke, and Larry B Christensen. *Educational Research: Quantitative, Qualitative, and Mixed Approaches*. Thousand Oaks: Sage Publications, 2018.
- Karina, Choirunisa, and Imam Fauji. “Implementation of Human Resource Management Based on the Faith and Al-Qur’an Curriculum to Improve Teacher Competence in Kuttab Al Fatih Sidoarjo.” *Academia Open* 10, no. 1 (2025): 1–16. <https://doi.org/10.21070/acopen.10.2025.12780>.
- Lincoln, Yvonna, and Egon G Guba. *Naturalistic Inquiry*. Beverly Hills, CA: Sage Publications, 1985.
- Ma’arif, M A, M Rokhman, M A Fatikh, A Kartiko, Ahmadi, and M S Hasan. “Kiai’s Leadership Strategies in Strengthening Religious Moderation in Islamic Boarding Schools.” *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 23–48. <https://doi.org/10.26811/peuradeun.v13i1.1168>.
- Ma’arif, Muhammad Anas, Lusia Mumtahana, Sunarno, Arif Mansyuri, and Ali Nasith. “Developing Pesantren Educator Resources through Optimizing the Learning Organization.” *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 475–91. <https://doi.org/10.31538/nzh.v6i3.4415>.
- Merriam, Sharan B, and Elizabeth J Tisdell. *Qualitative Research: A Guide to Design and Implementation*. 4th ed. Jossey-Bass, 2016. <https://doi.org/10.1002/9781119003618>.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. Washington: SAGE Publications, 2014.
- Munandar, Didih Syakir, Jaja Jahari, Bambang Samsul Arifin, and Karman Karman. “Human Resource Well-Being Management in Islamic Education: A Study at Kuttab Fatih Indonesia.” *International Journal of Islamic Educational Research* 2, no. 3 (2025): 117–25. <https://doi.org/10.61132/ijier.v2i3.406>.
- Murdayanti, Yunika, and Dita Puruwita. “Transparency and Accountability of Financial Management in Pesantren (Islamic Education Institution).” *Advanced Science Letters* 23, no. 11 (2017): 10721–25. <https://doi.org/10.1166/asl.2017.10138>.
- Nik Ab. Rahman, Nik Mutasim, Mohamad Adnan Alias, Sharmin Shahid, Mohamad Abdul Hamid, and Syed Shah Alam. “Relationship between Islamic Human Resource Management (IHRM) Practices and Trust: An Empirical Study.” *Journal of Industrial Engineering and Management* 6, no. 4 (2013): 1105–23. <https://doi.org/10.3926/jiem.794>.
- Nurdi, Hary, Husnul Yaqin, and Hamdan. “Transformation of Human Resource Management in Islamic Education: Problems, Global Challenges, and Future Prospects.” *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 6 (2026):

1370–89.

- Nuriyah, Dwi, Korinna Al Emira, Muazza, and Aprillitzavivayarti. “Basic Concepts of Human Resource Management and Its Challenges in the Modern Era of Education.” *International Journal of Research in Education* 6, no. 1 (2026): 22–31.
- Nursapaah, Nolis. “The Development of Kuttab Institutions within the Cultural Dominance of Traditional Pesantren (Islamic Boarding Schools).” *Indonesian Journal of Research in Islamic Studies* 3, no. 1 (2026): 13–22.
- Patton, Michael Quinn. *Qualitative Research & Evaluation Methods*. 4th ed. SAGE Publications, 2015. <https://doi.org/10.1177/1609406915624573>.
- Prasetyo, Muhammad Anggung Manumanoso, Fadhlur Rahman, Muhammad Haekal, and Agus Salim Salabi. “Strategic Human Resource Cadre Development in Pesantren: A Roadmap to Organizational Resilience.” *Pertanika Journal of Social Sciences and Humanities* 33, no. 2 (2025): 913–30. <https://doi.org/10.47836/pjssh.33.2.19>.
- Radin, M. Irfan, and Azam Syukur Rahmatullah. “Management of Faith and Qur’an Curriculum Development at Kuttab Al-Fatih Yogyakarta in Developing the Qur’anic Character of Students.” *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 17, no. 2 (2025): 1077–88. <https://doi.org/10.37680/qalamuna.v17i2.7598>.
- Ridwan, Ahmad, Siti Aminah, Siti Khatijah, and Asep Saifuddin Chalim. “Reformasi Birokrasi SDM untuk Mewujudkan Mutu Pendidikan di Pondok Pesantren.” *Munaddhomah* 4, no. 3 (2023): 787–93. <https://doi.org/10.31538/munaddhomah.v4i3.584>.
- Robbins, Stephen P, and Timothy A Judge. *Organizational Behavior*. San Diego State University: Pearson Education, 2013.
- Rosdiana, Aida, Khuzaini, Zaky Zamrudi, M Zainul, and Muhammad Mujtaba Mitra Zuana. “The Role of Human Resources Management in Improving Teacher Innovation and Creativity in Madrasahs.” *Munaddhomah* 5, no. 4 (2024): 409–20. <https://doi.org/10.31538/munaddhomah.v5i4.1391>.
- Sahru, Fuad, and Endi Suhendi. “Strategic Management and Digitalization: Elevating Islamic Education Quality in the Global Era.” *Jurnal Iman dan Spiritualitas* 6, no. 2 (2026): 649–62.
- Schein, Edgar H. *Organizational Culture and Leadership*. United States of America: Jossey-Bass, 2023.
- Sholeh, Lukman, and Baharuddin Baharuddin. “The Challenges of the World of Education Against the Development of Human Resources in Islamic Education.” *Managere: Indonesian Journal of Educational Management* 4, no. 2 (2022): 155–64. <https://doi.org/10.52627/managere.v4i2.143>.
- Silahuddin, Saiful, M Ikhwan, Teuku Zulfikar, and S H Hendra. “Looking Inside Traditional Islamic Schools: Concerns and Prospects of Learning Culture.” *Jurnal Ilmiah Peuradeun* 13, no. 1 (2025): 1–22. <https://doi.org/10.26811/peuradeun.v13i1.1179>.
- Sriyanto, Suyatno, and Ishafit. “Strengthening Character Education through Integrative

- Islamic Education Management: Synchronizing Teacher and Parent Roles.” *Kharisma* 5, no. 1 (2026): 152–70. <https://doi.org/10.59373/kharisma.v5i1.179>.
- Sulastri, Lilis, Iman Supratman, Neli Yuliyani, Kadar Nurjaman, Sunan Gunung, and Djati Bandung. “Transformational Leadership, Organizational Culture, And Employee Performance: The Mediating Role Of Work Motivation In Indonesian Manufacturing Firms.” In *Gunung Djati Conference Series, Volume 56 (2025) Seminar Nasional Ekonomi Dan Bisnis Islam Tahun 2025*, 56:1693–1704, 2025.
- Uhbiyati, Nur. “A Competency-Based Model of the Human Resource Development Management of Ustadz at Salaf Boarding School.” *International Journal of Educational Management* 29, no. 5 (2015): 695–708. <https://doi.org/10.1108/IJEM-08-2014-0118>.
- Uri, Fatimah, and Nasrun Harahap. “Strengthening Character Education (Adab) Through Islamic Religious Education (PAI) in Islamic Elementary Schools.” *Widyagogik* 13, no. 1 (2025): 51–67.
- Wakhid, Ali Abdul, Idrus Ruslan, and Arifeen Yama. “Transformational–Spiritual Leadership in HRM and Lecturer Competence at Indonesian Islamic Universities.” *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 597–618. <https://doi.org/10.26811/peuradeun.v14i1.2015>.
- Yin, Robert K. *Case Study Research and Applications: Design and Methods*. 6th ed. Los Angeles: SAGE, 2018.