

Developing a *Ma'iyah*-Based Teacher Cadre Management Model: A Case Study of Pesantren Ar-Raudlatul Hasanah

Zuhair Mubarrak Hazaa

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
zuhair0334243011@uinsu.ac.id

Amiruddin Siahaan

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
amiruddinsiahaan@uinsu.ac.id

Abdurrahman

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
abdurrahman@uinsu.ac.id

Corresponding Author: Amiruddin Siahaan

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Abstract

Indonesia's more than 42,000 pesantren develop teachers through value-based, relationship-centered formation, a model now in tension with national teacher-certification policy. Cadre development secures organizational continuity, yet how institutional identity, communal relationships, and spiritual ideals shape it remains poorly understood. This study addresses that gap through a qualitative single-case study of teacher cadre management at Pesantren Ar-Raudlatul Hasanah, Medan. Data from fourteen informants across the cadre system's stakeholder groups were gathered through interviews, observation, and document analysis, and analyzed using the interactive model of Miles, Huberman, and Saldana with source and method triangulation. Four findings emerged: (1) cadre planning is driven by the pesantren's da'wah mission rather than workforce projection, and reinforced through collegial deliberation; (2) cadre organizing blends formal and organic pathways within a shared ideological framework, sustained through the weekly *Kamisan* forum; (3) limited finances produce an investment-before-compensation pattern, in which formation support precedes comparable compensation and leaves certification and welfare concerns only partially addressed; and (4) evaluation spans four teacher competencies, with spiritual competence functioning as the foundation of the others rather than as a coequal dimension. From these findings, the study develops *Ma'iyah* (togetherness) as a descriptive, empirically grounded interpretive account of how human-resource practice and Islamic educational values fuse within this institution, articulated through four dimensions - physical, intellectual, psychological, and spiritual. Because the account is generated from a single case, it is offered as a framework to be tested rather than a validated model; establishing whether it holds for other pesantren requires comparative, multi-site research.

Keywords: teacher cadre management; *Ma'iyah*-based management model; Islamic boarding school; teacher development

Introduction

Indonesia hosts roughly 42,000 pesantren as of 2025.¹ Alongside this institutional expansion, pesantren face a persistent tension: modern governance and quality-assurance regimes press educational institutions to make performance and accountability measurable, whereas pesantren governance has historically been relational, spiritual, and community-based. Reconciling regulatory compliance with these inherited commitments is now a defining management problem for the sector, not merely a challenge at individual sites.² Two recent policy currents sharpen it. The state's redistribution of civil servant (ASN) teachers into community-run education units under Permendikdasmen No. 1/2025 draws pesantren more tightly into national staffing frameworks. At the same time, the broader teacher professionalization and certification agenda pressures institutions to align with formal credentialing.³

These pressures align with two teacher-development logics with deep historical roots, though the extent of their divergence varies across pesantren. National certification foregrounds formal qualifications, competency standards, professional registration, and documented performance.⁴ Pesantren cadre formation has instead prioritized depth of scholarship, sincerity of devotion, and moral exemplarship - qualities that administrative instruments capture poorly and that are transmitted through a collegial leadership culture.⁵ Many modern, cadre-based Mu'allimin institutions have met bureaucratic requirements without abandoning value-based pedagogy: recent multi-case evidence from Gontor, Al-Amien Prenduan, Syeikh Abdul Wahid, and Darunnajah shows curricular hybridization, cultural filtering, and symbolic compliance used to satisfy the state while preserving religious logic and pedagogical distinctiveness.⁶ This selective accommodation is not

¹KEMENAG, "Statistik Pondok Pesantren," EMIS Pontren, 2025, <https://emis.kemenag.go.id/pontren/statistik/pontren>.

²S. Halimah, A. Yusuf, and K. Safiudin, "Pesantren Education Management: The Transformation of Religious Learning Culture in the Age of Disruption," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 3 (2024): 648-66.

³Kemendikdasmen, "Peraturan Menteri Pendidikan Dasar dan Menengah Republik Indonesia Nomor 1 Tahun 2025 tentang Redistribusi Guru Aparatur Sipil Negara pada Satuan Pendidikan yang Diselenggarakan oleh Masyarakat" (Jakarta: Kemendikdasmen, 2025).

⁴R. I. Mahfudhoh, M. Y. A. Bakar, and A. Z. Fuad, "Modern Pesantren Leadership Based on Internalisation of Pancasila," *Nidhomul Haq* 8, no. 1 (2023): 108-24, <https://doi.org/10.31538/ndh.v8i1.3304>.

⁵F. Wajdi et al., "The Pattern of Leadership of Kiai in Managing Learning Pesantren," *Nidhomul Haq* 7, no. 1 (2022).

⁶Saifudin Asrori, Muhammad Isma'il, and Ahmad Shabbir, "Navigating Bureaucratic Pressures and Preserving Islamic Pedagogy: Institutional Strategies of Mu'allimin Pesantren," *EDUKASI: Jurnal*

incidental to leadership; studies of Gontor's Pancajiwa model show exemplary conduct and discipline treated as interdependent formative aims that shape successive generations, consistent with the wider literature on leadership succession and organizational continuity.⁷

Cadre formation is the mechanism through which such institutions reproduce themselves. Contemporary scholarship reframes it not as staffing but as a strategic instrument for leadership transition, organizational continuity, and institutional sustainability,⁸ and the educational-leadership literature holds that effective teacher development is inseparable from organizational culture and context.⁹ Yet the specifically pesantren-based version of this process - how spiritual ideals, communal bonds, and institutional identity are marshaled into a coherent management system - remains under-theorized.

The evidence base is thin and uneven, and it can now be shown as such rather than merely asserted. A recent systematic literature-network analysis of the Kyais' role, built on the Scopus database, maps a field concentrated on leadership and social change while leaving the institutional machinery of teacher reproduction comparatively unexamined.¹⁰ Within that field, existing work is fragmented along three lines. Program-level studies show how targeted cadre schemes raise educational quality but do not treat cadre management as an integrated system spanning planning, organizing, implementation, evaluation, and sustainability.¹¹ Leadership studies link transformational, participatory, and spiritually grounded leadership to institutional performance and teacher dedication, but do not show how such practices coalesce into a durable cadre-management model.¹²

Penelitian Pendidikan Agama dan Keagamaan 23, no. 2 (2025): 416-29, <https://doi.org/10.32729/edukasi.v23i2.2294>.

⁷P. Hallinger, "Bringing Context Out of the Shadows of Leadership," *Educational Management Administration & Leadership* 46, no. 1 (2018): 5-24.

⁸C. Day, *Teachers' Worlds and Work: Understanding Complexity* (London: Routledge, 2017).

⁹Hallinger, "Bringing Context Out of the Shadows."

¹⁰Edi Suresman and Achmad Faqihuddin, "From Traditional Religious Leader to Actor of Social Change: A Comprehensive Systematic Literature Network Analysis of the Role of a Kyai in Indonesia Based on Scopus Database," *Cogent Arts and Humanities* 13, no. 1 (2026): art. 2625597, <https://doi.org/10.1080/23311983.2026.2625597>.

¹¹M. Zahiq, "Manajemen Kaderisasi Guru Al-Qur'an untuk Meningkatkan Mutu Pendidikan di Pondok Pesantren Al-Urwatul Wutsqo Bulurejo Diwrek Jombang," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 2, no. 1 (2019): 52-78.

¹²Sunardi, Ubaidillah, and Muhammad Fadhlana Refa, "Tarekat-Based Female Leadership in Enhancing Teaching Staff Loyalty at Islamic Boarding Schools," *Nidhomul Haq* 11, no. 1 (2026): 138-51, <https://doi.org/10.31538/ndhq.v11i1.317>.

And exemplarship studies document the teacher-as-role-model primarily for its effect on students' moral formation, rather than as an institutional mechanism for cadre-building and succession.¹³ The nearest precedent for an institutional reading - an account of cadre education in Persatuan Islam's boarding schools - establishes that relationally grounded, ideology-driven cadre formation is neither isolated nor yet systematically theorized.¹⁴

The closest competitor narrows the remaining gap. Prasetyo, Rahman, Haekal, and Salabi advance a strategic HR roadmap for pesantren cadre development, arguing that resilience rests on collective cadre capacity rather than a single Kyai, with cadre status set by loyalty, competence, and values.¹⁵ The present study shares that institutional premise but departs in what it explains: where their contribution frames cadre development as a generic resilience roadmap, this study asks how a pesantren's own management philosophy structures formation, and reconstructs that philosophy - *Ma'iyah* (togetherness)-into four analytically distinct dimensions (physical, intellectual, psychological, spiritual). The contribution is thus not another maturity or resilience model but an account of how spiritual formation can act as an organizing structure across the management cycle, rather than as a background value.

Pesantren Ar-Raudlatul Hasanah in Medan offers a revelatory case. Since 1986, it has run systematic teacher regeneration through the Kuliyatul Mu'allimin al-Islamiyah (KMI). This nearly four-decade history has allowed its cadre system and teacher-institution bonds to mature. As contextual motivation only - before, and independent of, the single-case design reported in the Methods - brief informal visits to two younger institutions (Mawaridussalam, founded 2009; Darul Mukhlisin, founded 1995) suggested that teacher dedication at Ar-Raudlatul Hasanah appears more firmly established, consistent with its longer maturation; these exploratory impressions motivate the problem and are not reintroduced as findings. Prior work on this site has examined teacher

¹³Rifki et al., "Pengembangan Karakter Relegius Peserta Didik Berbasis Keteladanan Guru dalam Pembelajaran PAI," *EDUKASI: Jurnal Pendidikan Islam* (2022); Umar et al., "Exploration of Moral Integrity Education and Superior Cadre Leadership at Madrasah Boarding School Indonesia," *International Journal of Instruction* 14, no. 4 (2021): 753-74, <https://doi.org/10.29333/iji.2021.14443a>.

¹⁴Ridwan, Pepen Irgan Fauzan, and Ahmad Khoirul Fata, "K.H.E. Abdurrahman and Formulation of Cadre Education in Persatuan Islam's Boarding Schools," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 45, no. 2 (2021): 207-25, <https://doi.org/10.30821/miqot.v45i2.848>.

¹⁵Muhammad Anggun 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>.

management chiefly through the lens of professional competence, leaving unexamined how cadre formation is planned, organized, shaped by internal and external contexts, and evaluated as a system.¹⁶

This study, therefore, uses an in-depth qualitative case study to develop a structured, potentially transferable *Ma'iyah*-based teacher cadre management model, organized around four management functions: (1) How does Ar-Raudlatul Hasanah plan cadre development, and on what basis are staffing needs and priorities set? (2) How is cadre development organized and implemented, including the formal and organic pathways through which cadres are formed and managed? (3) Which internal and external factors - particularly financial constraints and national certification requirements - affect the sustainability of cadre development? (4) How are cadres evaluated, and which competencies are assessed?

Research Method

This study employs a single-case, descriptive-analytic qualitative design in the interpretivist tradition of case-study research associated with Yin and Stake,¹⁷ treating meaning as constituted through the situated experiences of institutional actors rather than as an objectively measurable process.¹⁸ The design choice is deliberate and follows from the research questions. Where prior pesantren human-resource studies have pursued model-building across multiple sites - for example, a soft-system-methodology design across three pesantren-based schools combining interviews, focus groups, and questionnaires¹⁹ - the present questions are "how" and "on what basis" questions about a locally articulated management philosophy, which reward interpretive depth at a single revelatory site over breadth across many. Qualitative case designs of this kind, using interviews, observation, and document analysis, are well established for Islamic schools in the same urban setting; a recent multiple-case study of elite Islamic schools in Medan

¹⁶Radinal Mukhtar Harahap and Abdullah Sani Ritonga, "Manajemen Profesi Guru Berbasis Kaderisasi: Konsepsi dan Aplikasi di Pesantren Ar-Raudlatul Hasanah Medan," *Bidayah: Studi Ilmu-Ilmu Keislaman* 14, no. 2 (2023): 221-29, <https://doi.org/10.47498/bidayah.v14i2.1948>.

¹⁷Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Thousand Oaks, CA: Sage, 2018); Robert E. Stake, *The Art of Case Study Research* (Thousand Oaks, CA: Sage, 1995).

¹⁸Thomas A. Schwandt, "Constructivist, Interpretivist Approaches to Human Inquiry," in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, CA: Sage, 1994).

¹⁹Imam Gunawan, Desi Eri Kusumaningrum, and Raden Bambang Sumarsono, "Designs of Human Resource Empowerment Models in Pesantren-Based Schools Using Soft System Methodology Approach: The Indonesian Case," *Educational Sciences: Theory and Practice* 21, no. 2 (2021): 44-66, <https://doi.org/10.12738/jestp.2021.2.004>.

is one example, against which this study's single-case depth is the complementary rather than the competing choice.²⁰ Pesantren Ar-Raudlatul Hasanah was selected as a bounded system for its uniqueness and high revelatory value for research on pesantren teacher cadre formation.

As a lecturer at a pesantren-affiliated institution, the researcher served as the principal instrument of data collection and analysis, consistent with the study's interpretivist orientation. This insider position afforded access and contextual understanding but also placed the researcher in pre-existing relationships with several informants, some of whom were institutional colleagues, and a few held more junior positions within the pesantren's education network. Two sets of safeguards addressed this. At the collection stage, institutional leaders neither scheduled nor attended interviews; participation was framed as voluntary and disconnected from any job evaluation or reporting line; and informants were assured that individual responses would not be attributed to them in reporting to leadership. Because these measures addressed collection but not interpretation, two further disciplines were applied at the analysis stage. The dissertation supervisory committee (*tim promotor*) conducted peer debriefing alongside an audit trail of the coded matrices and raw data - most consequentially to test the negative-case finding of a cadre teacher who did not continue in cadre status after taking a better economic opportunity outside the pesantren, checking that interpretation against the underlying transcripts rather than the researcher's own reading. Negative-case analysis was used deliberately: instances that did not fit the emerging pattern were sought out to revise interpretations rather than set aside. Member checking across eight confirmation sessions allowed informants to contest interpretations before they were finalized.

Fourteen informants were selected through purposive sampling across the cadre system's six stakeholder groups: pesantren leadership (1), Head of Education (1), cadre teachers (4), MGMP activity coordinators (2), MGMP supervising teachers (2), and dedicated, non-cadre, long-serving teachers (4). These fourteen constitute the entire bounded stakeholder population of the cadre system, so the sample size was set by this intact population rather than by statistical calculation, consistent with purposive sampling in single-case qualitative research.

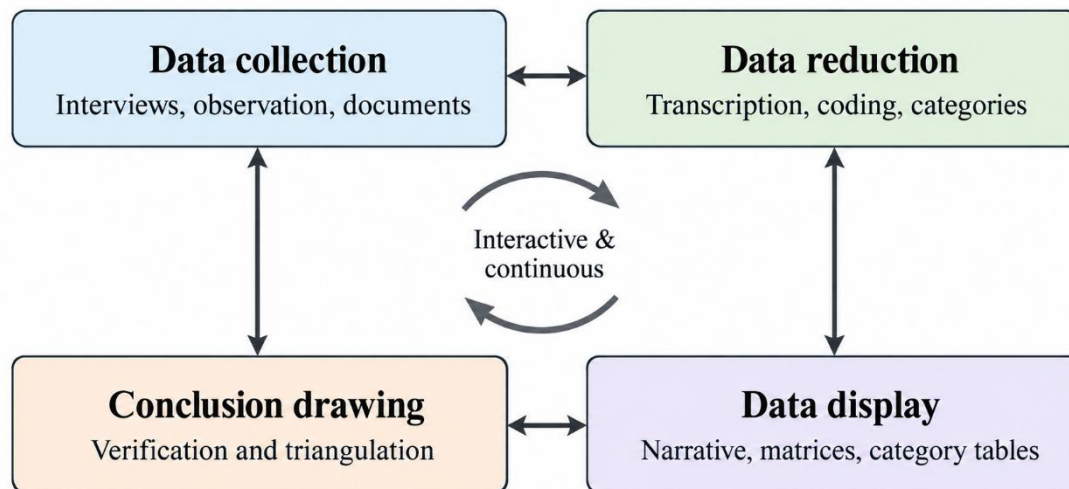
²⁰Muhammad Irsan Barus et al., "Textual Formation, Islamic Excellence, and the Limits of Civic Plurality in Elite Islamic Schools: A Multiple-Case Study in Medan, Indonesia," *Jurnal Lektur Keagamaan* 24, no. 1 (2026): 486-526, <https://doi.org/10.31291/jlka.v24.i1.1420>.

Three instruments guided fieldwork: an interview protocol covering planning, implementation, influencing factors, and evaluation/development; an observation guide addressing structural, process, and behavioral dimensions; and a documentation checklist covering policy documents, cadre statistics, program curricula, and evaluation reports. Data were gathered through three complementary methods: scheduled open-ended interviews with probing, recorded through note-taking and, with consent, audio; participatory and non-participatory observation as field conditions allowed; and documentary analysis to corroborate interview and observation data. Primary data were collected through interviews and observations across the six stakeholder groups; secondary data were drawn from institutional documents, including vision and mission statements, organizational structure, work plans, curricula, statistics, evaluation reports, policies, and activity archives.

Analysis followed the interactive model of Miles, Huberman, and Saldana, running continuously from collection through conclusion drawing (Figure 1).²¹ Full transcription, initial coding, and sorting reduced the data into the four management-function domains that frame the study - planning, organizing and implementation, internal and external factors, and evaluation - while filtering irrelevant material. Reduced data were displayed through descriptive narration, thematic matrices, category tables, and relational diagrams. Within this process, the four dimensions of *Ma'iyah* (*Jasadiyah*, *'Aqliyah*, *Nafsiyah*, *Ruhiah*) were treated as emic categories - the pesantren's own vocabulary, articulated principally by the Director in forums such as *Kamisan* and *Khutbatul Arsy* - rather than as constructs imposed by the researcher. Their systematization into four analytically distinct dimensions is the study's interpretive contribution and was reached inductively: initial readings were revised in light of informant feedback, and the Director's clarifications refined what counted as a "teacher cadre" and how each dimension was expressed in practice. Conclusion drawing and verification were iterative, involving tentative interpretation, refinement as further data accrued, and repeated cross-source comparison.

²¹Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: Sage, 2020).

Figure 1.
Interactive data analysis model of Miles, Huberman, and Saldana.²²



Two triangulation strategies strengthened the analysis. Source triangulation compared accounts across the stakeholder groups - leadership, Head of Education, MGMP coordinators and supervising teachers, cadre teachers, and dedicated non-cadre teachers - with convergence read as empirical reinforcement and divergence as a prompt for further inquiry. Method triangulation involved checking interview data against observational and documentary evidence, including cadre policy documents, human resource planning records, teacher assignment data, and observations of planning and decision-making forums.

Trustworthiness was established against Lincoln and Guba's four criteria.²³ Credibility was strengthened through member checking, source and method triangulation, prolonged engagement, persistent observation, and negative-case analysis. Transferability was supported by thick description of the setting, participants, institutional context, and cadre-management practices; consistent with the single-case design, this supports reasoned transfer to comparable institutions rather than statistical generalization. Dependability rested on a systematic audit trail from instrument development to conclusion drawing, allowing supervisors and academic auditors to trace the path from raw data through analysis to findings. Confirmability was reinforced by anchoring

²²Umi Kalsum, Mesiono, and Achyar Zein, "Implementation of Prophetic Communication of the Principal of MAN Medan City (Multi-Site Study at MAN Medan)," *Nidhomul Haq* 10, no. 2 (2025): 333-53, <https://doi.org/10.31538/ndhq.v10i2.183>.

²³Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage, 1985).

categories, themes, interpretations, and conclusions to multiple empirical sources. The researcher sustained engagement from the preliminary observation phase (December 2025-March 2026) through the interview and document-study phase (April-June 2026), building rapport and reducing the likelihood of reactive or superficial responses.

All stages followed the core principles of qualitative research ethics. However, the study was not submitted to an Institutional Review Board or equivalent committee - a limitation acknowledged rather than left implicit. In its absence, safeguards were procedural. Pesantren Ar-Raudlatul Hasanah's institutional consent authorized site access, but is explicitly not a substitute for independent ethical review. Each informant gave informed consent separately after being briefed on the study's purpose and procedures, and on their right to decline questions or withdraw without penalty. Audio recording was conducted only with explicit agreement; otherwise, field notes were used. Confidentiality was protected through anonymized reporting and restricted access to raw data.

Research Results

The analysis produced four thematic domains - planning, organizing and implementation, internal and external factors, and evaluation - and three categories that cut across them: commitment to service and institutional loyalty; policy negotiation and tension in critical decision-making; and continuity and discontinuity of cadre service. These categories were not confined to a single research question: commitment to service, for instance, surfaced in planning, implementation, responses to policy, and evaluation alike. The section presents each domain with its supporting primary data and triangulation, then reports the negative findings - cases that qualified or partially contradicted the dominant patterns and were used to refine, rather than confirm, the emerging interpretation.

Development of the Teacher Cadre Planning

Interviews, observation, and document analysis show that cadre planning at Pesantren Ar-Raudlatul Hasanah is rooted in Islamic da'wah. The Director stated that the pesantren's origin is da'wah and that all its activities, including teacher education, are part of that mission, with cadre needs assessed through collegial deliberation rather than formal job analysis or quantitative workforce projections (Interview 01, Director, Teacher Evaluation Meeting, April 30, 2026). The terms *da'wah orientation*, *ideological cadre*,

and *embryonic cadre* - and *Ma'iyah* itself, introduced below - are the pesantren's own vocabulary, articulated principally by the Director. They are treated throughout as emic, institution-specific concepts; the analytic contribution lies not in the terms but in their systematization into four dimensions.

Document analysis corroborates the da'wah orientation. The pesantren's waqf foundation, established by a family of converts (*mualaf*) from Tanah Karo, has sustained a regional commitment to Islamic outreach; teachers are regularly sent to the Ulama Cadre Development Program (PKU) at UNIDA Gontor, Ponorogo, and da'wah activities are documented in the institution's annual magazine, *MITRA*. Da'wah is thus a living institutional practice, evident in both programming and reporting.

Demand analysis proceeds through subject-matter mapping to anticipate future needs and avoid instructional shortfalls (Interview 01, Director, May 20, 2026). A cadre teacher reported that the Leadership, Director, Deputy Director, and Council of Mentors continuously deliberate cadre policy (Interview 02, Cadre Teacher, May 20, 2026). Internal and external tracks are integrated: cadres sent abroad to study at major universities undergo the same internal formation as all other teachers on return, keeping external learning pesantren-inspired (Interview 04, Cadre Teacher, May 20, 2026). Documentary data record three recruitment phases: four teachers sent to Malaysia and Egypt in 1995; expansion in 2003 through direct recruitment of Al-Azhar students and Ministry of Religious Affairs scholarship graduates; and diversification after 2008 toward domestic postgraduate study.

Academic degrees and overseas study do not, by themselves, confer cadre status. Informants emphasized that cadre teachers must demonstrate morality, integrity, discipline, and sustained commitment to service. Academic development thus complements internal formation, with cadre status set more by demonstrated devotion and daily embodiment of pesantren values than by credentials.

Observation and interview data identified *Ma'iyah* (togetherness) as the pesantren's locally articulated management philosophy, comprising four dimensions: *Jasadiyah* (continuous physical presence with students), *'Aqliyah* (participation in students' intellectual life), *Nafsiyah* (vision, resilience, motivation, competitiveness, creativity), and *Ruhiyah* (spiritual practice, prayer, and the cultivation of spiritual unity)

(Observation 03, Director, *Kamisan* Forum, April 23, 2026). These dimensions constitute the pesantren's planning concept and are summarized in Table 1.

Table 1.
Dimensions of the Cadre Planning Concept (Ma'iyah)

Dimension	Description
<i>Ma'iyah Jasadiyah</i> (physical)	Leadership and teaching staff live with students twenty-four hours a day
<i>Ma'iyah 'Aqliyah</i> (intellectual)	Staff join students' intellectual life: book discussions, classical Arabic texts, and academic competitions.
<i>Ma'iyah Nafsiyah</i> (psychological)	Operationalized through five capacities: vision, resilience, drive, competitiveness, creativity
<i>Ma'iyah Ruhiah</i> (spiritual)	Deepened study of tasawwuf; fasting and prayer on behalf of students

Triangulation supports this domain: the Director's deliberative, non-formalized needs analysis (Interview 01) was independently confirmed by a second informant describing the same body and process (Interview 02), and the requirement that internationally trained cadres undergo the same internal formation as domestically formed cadres (Interview 04) was corroborated by institutional recruitment records across all three phases (1995, 2003, post-2008).

Organizing and Implementing Cadre Formation

Cadre organizing rests on collegial governance rather than hierarchical authority, and cadres are formed through two pathways that share a single commitment. Every teacher has provided round-the-clock mentorship since 1986. Still, cadre status is conferred by the Director, Deputy Director, and Council of Mentors, with Leadership approval, based on academic competence, personal integrity, and ideological loyalty.

Cadre formation is the second of the five programs in the *Panca Jangka* (Five-Term Strategy), after education and mentorship; the remaining programs are physical infrastructure, finance, and teacher welfare. The first pathway, formal cadre formation, involves direct appointment by collegial decision with fully funded study at Al-Azhar University, the International Islamic University Malaysia, and domestic postgraduate programs; one cadre recalled being summoned by the Director immediately after graduation and directed to sit the scholarship selection. The second, organic cadre formation, describes *Kulliyatul Mu'allimin al-Islamiyah* graduates who serve for years without study funding and are recognized for their dedication by improvements to facilities. The late Director's formulation, cited by the current Director, classifies every devoted teacher as an ideological cadre, students as cadres in formation, and teachers'

children as embryonic cadres; teachers are reaffirmed as ideological cadres at the weekly Thursday *Kamisan* forum.

Triangulation supports this domain: the Panca Jangka document, which prioritizes cadre formation, matched the collegial multi-body decision structure reported in interviews, and the two pathways were supported by a formally recruited cadre teacher (Interview 07, Cadre Teacher, May 4, 2026) together with observational data on facility allocation following organic cadres' sustained commitment.

Internal and External Factors Influencing Cadre Formation

Cadre sustainability is shaped by recurring internal conditions and external factors, with financial constraint the most consistently reported challenge. Among internal conditions, the Director stated that commitment to cadre formation "is not the commitment of one director but of the whole institution" (Interview 05, Director, May 4, 2026), consistent with observation of MGMP forums and weekly evaluation meetings in which senior teachers mentored juniors without formal programming. Among external factors, leadership identified limited financial resources as the biggest challenge to the program's sustainability (Leadership Statement, May 27, 2026), and historical turnover data showed attrition patterns coinciding with periods of local socio-economic pressure. Further external factors recorded include national teacher-competency standards, certification and accreditation requirements, and the gradual adoption of digital literacy.

The institution frames its stance through the maxim "preserving the good of the old while adopting the better of the new," applied to the selective accommodation of certification requirements via the PBSB scholarship scheme and *muadalah* recognition. Documented external partnerships include Al-Azhar University, the International Islamic University Malaysia, the University of Khartoum, the Ministry of Religious Affairs' PBSB scheme, and the ASFA-UNIDA Gontor alumni partnership; documentary data also record doctoral sponsorship for four STIT lecturers since 2024. The Director summarized the orientation: internal factors are within the institution's control, whereas external factors can only be responded to wisely, with the vision of teachers who are academically competent yet committed to Islamic and pesantren values at the center (Interview 08, Director, May 27, 2026).

Triangulation supports this domain: the financial-constraint statement (May 27, 2026) was corroborated by observational turnover data, and the Director's claim of

distributed institutional commitment (Interview 05) was corroborated by the Panca Jangka document and by observation of MGMP forums operating independently of any single leader's supervision.

Evaluation of Cadre Formation as Institutional Learning

Evaluation is structured around four competency categories, conducted continually rather than annually, and positioned by leadership as an institutional rather than an individual assessment tool. The Director explained that evaluation is "a learning tool for the entire institution, not only for individual cadres" (Interview 09, Director, May 27, 2026). Pedagogic, personal, social, and spiritual competencies are assessed together, with competency, retention, contribution, and satisfaction as indicators of success.

Evaluation operates on multiple timescales. Monthly one-on-one coaching sessions use open questioning, active listening, evidence-based feedback, and collaborative action planning; the annual cycle comprises data preparation, multi-stakeholder focus-group discussions, holistic analysis, lesson identification, and improvement planning; and anonymous biannual surveys, informal discussions, and a year-round suggestion box gather stakeholder satisfaction. Observed coaching followed a pre-conference, direct-observation, post-conference sequence, beginning with the cadre's self-assessment before senior input. The competency dimensions, indicators, and instruments are summarized in Table 2.

Table 2.
Evaluation Framework: Dimensions, Indicators, and Instruments

Component	Elements
Competency dimensions	Pedagogic, personal, social, spiritual
Success indicators	Competency, retention, contribution, satisfaction
Evaluation instruments	Classroom-observation checklist, 360-degree assessment, teaching portfolio, self-assessment

Triangulation supports this domain: the Director's framing of evaluation as institutional rather than individual (Interview 09) was corroborated by direct observation of evaluation forums, where discussion consistently pursued root causes rather than individual blame and closed with concrete improvement commitments rather than sanctions.

Negative Findings

Not all findings were positive; four areas revealed limitations. First, retention was incomplete: of 22 formally recruited cadre teachers, six had resigned or discontinued their cadre commitment due to completing their studies, long-term service pressures, welfare

concerns, or conflicts between personal conduct and the pesantren's *khidmah* requirements. Second, certification mismatch arose because national requirements did not always align with the pesantren's cadre-formation system, particularly under the pre-2015 eligibility regime. Third, welfare limitations persisted despite housing and subsistence allowances, as some cadres needed additional income that could conflict with full-time *khidmah*. Fourth, sustaining long-term motivation remained difficult, as commitment could weaken under financial pressure, prolonged service demands, or disagreement with institutional expectations. Together, these indicate that cadre sustainability depends not only on recruitment and formation but also on retention, regulatory alignment, welfare support, and continuous reinforcement of commitment - a tension taken up in the Discussion.

Discussion

The four themes - planning, organizing and implementation, interacting internal and external factors, and evaluation - answer the research questions on teacher cadre formation at Pesantren Ar-Raudlatul Hasanah. Rather than restate the findings, this section proceeds evidence-first: each subsection opens with a concrete piece of data, interprets it, and situates the interpretation against the relevant literature, marking where the case confirms, complicates, or extends existing accounts.

Planning as an Extension of Da'wah

When a cadre teacher describes himself as "a teacher who preaches," not "a preacher who teaches" (Interview, Cadre Teacher, May 4, 2026), he inverts the usual hierarchy: da'wah is superordinate to the teaching profession, not an add-on to it. This inversion explains why planning never became a formal job analysis or a quantitative workforce projection - a mission cannot be staffed the way a payroll is. The pattern is consistent with accounts of madrasah and pesantren as institutional bases for the reproduction of religious cadres.²⁴ and with Islamic-oriented leadership models in which mission animates management rather than the reverse.²⁵ The case extends these accounts in one respect: the fusion of mission and profession is registered not only at the level of institutional strategy

²⁴M. El Widdah, "Madrasah Management Strategy as the Education Base for Religious Cadre," *International Journal of Learning, Teaching and Educational Research* 21, no. 11 (2022): 227-42, <https://doi.org/10.26803/ijlter.21.11.13>.

²⁵A. Alazmi and T. Bush, "An Islamic-Oriented Educational Leadership Model: Towards a New Theory of School Leadership in Muslim Societies," *Journal of Educational Administration & History* 56, no. 3 (2023): 312-34, <https://doi.org/10.1080/00220620.2023.2292573>.

but at the level of individual professional self-understanding, where a teacher narrates his own role in da'wah terms.

That same personal, non-codified quality is the theme's vulnerability. A cadre teacher characterized the collegial decision-making of the Leadership, Director, Deputy Director, and Council of Mentors as "a tradition that has never changed" (Interview, Cadre Teacher, May 20, 2026) - a claim of stability carried entirely by memory and example rather than by any codified succession instrument. This is precisely the exposure that studies of abrupt leadership transition in traditional pesantren identify as a systemic risk:²⁶ Continuity that depends on the tacit transmission of exemplarship can falter when senior figures are suddenly absent. Intellectual connectedness (*Ma'iyah 'Aqliyah*) partly offsets the risk. Following the Director's citation of KH Hasan Sahal - that a teacher must be "a scholar who is intellectual, not merely an intellectual who knows religion" (Interview, Director citing KH Hasan Sahal, May 18, 2026) - staff sustain scholarly engagement with students. This is a more specific formulation than the talent-stewardship vocabulary of the human-resource literature:²⁷ Stewardship here is not generic long-horizon talent care but the deliberate reproduction of a scholarly disposition.

Organizing and Implementation: Collegial Governance as Both Strength and Constraint

Distributed, multi-actor decision structures are reported to sustain program continuity independent of any single leader's tenure in Indonesian madrasah reform,²⁸ and the Director's statement that commitment belongs to the institution rather than to an office-holder fits that reading. Yet the formal cadre pathway complicates a purely distributed account: one cadre recalled being "summoned by the Director immediately after graduation" and directed to sit the scholarship selection - a directive act embedded within an otherwise collegial process. The organic pathway further sharpens the contrast. Where accounts of Islamic educational governance typically derive legitimacy from

²⁶E. Endi et al., "Leading after the Unexpected: Sudden Leadership Transition in an Indonesian Traditional Islamic Boarding School," *Psikis: Jurnal Psikologi Islami* 12, no. 1 (2026): 203-20, <https://doi.org/10.19109/psikis.v12i1.34291>.

²⁷A. S. Koh and A. Z. Abdul Razak, "Teachers' Talent Management and Personal Quality Ensure a Better Tomorrow in Education," *International Journal of Educational Management* 38, no. 5 (2024): 1540-57, <https://doi.org/10.1108/IJEM-10-2023-0523>.

²⁸H. Haddade et al., "Madrasah Management Strategies through Madrasah Reform Program: An Evidence from Indonesia," *International Journal of Educational Management* 38, no. 5 (2024): 1289-304, <https://doi.org/10.1108/IJEM-05-2023-0236>.

documented policy,²⁹ organic cadres accrue recognition only after sustained loyalty is demonstrated; improved facilities follow commitment rather than inducing it. Legitimacy in this setting, therefore, runs through two parallel logics - credentialed appointment and demonstrated devotion - rather than one.

Both pathways are held together by a single formulation, repeated by the current Director, citing his predecessor: every devoted teacher is an ideological cadre, students are cadres in formation, and teachers' children are embryonic cadres. The weekly *Kamisan* forum operationalizes this as a recurring practice rather than a one-time induction. In effect, the pesantren performs the functions a learning organization is designed to deliver - continuous, collective professional development - but achieves them through relational and ideological embedding rather than formal programming. This qualifies the argument that pesantren educator development is best advanced by optimizing formal learning-organization structures.³⁰ Here, comparable outcomes arise from an informal, culturally embedded mechanism that is more resilient in daily operations but, as the succession vulnerability shows, harder to institutionalize to withstand disruption. This is also where the study departs from its nearest competitor. Prasetyo and colleagues frame cadre development as a strategic roadmap to organizational resilience resting on collective cadre capacity; the present account shares that premise but specifies the mechanism - two legitimacy logics fused by an emic ideological formulation and reproduced weekly - rather than a generic resilience prescription.³¹

Internal and External Factors: Fidelity Under Financial Pressure

The Director's claim of distributed commitment (Interview, Director, May 4, 2026) is corroborated by MGMP forums and weekly evaluation meetings in which senior teachers mentor juniors without a documented program, indicating that cadre formation is embedded in institutional culture rather than delivered through a discrete scheme.³²

²⁹V. G. Buanaputra, D. Astuti, and S. Sugiri, "Accountability and Legitimacy Dynamics in an Islamic Boarding School," *Journal of Accounting & Organizational Change* 18, no. 4 (2022): 553-70.

³⁰Muhammad 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>.

³¹Prasetyo et al., "Strategic Human Resource Cadre Development."

³²T. Budiharso and T. Suharto, "A New Paradigm of Pesantren Management in the Perspective of Social Change in the Globalization Era," *Eurasian Journal of Educational Research*, no. 100 (n.d.): 90-103.

This commitment operates under acknowledged financial constraint: leadership named "limited financial resources" as the biggest challenge to sustainability (Leadership Statement, May 27, 2026), even as documentary evidence shows continued investment - doctoral sponsorship for four STIT lecturers since 2024 and continued use of the PBSB pathway. The pattern is best described as investment-before-compensation: the institution funds formation ahead of the material compensation that would ordinarily secure it. In responding to regulation, the pesantren applies the maxim "preserving the good of the old while adopting the better of the new," accommodating national requirements selectively through PBSB and *muadalah* recognition rather than abandoning its formation system.

The retention literature helps locate the limit of this strategy. Non-financial compensation correlates with work loyalty in Indonesian Islamic educational settings,³³ Teacher work engagement, combined with Islamic moderation (*wasatiah*), enhances retention in private Islamic schools.³⁴ The pesantren is unusually well endowed in exactly these non-financial resources - recognition, meaning, and communal engagement. That it nonetheless loses cadres indicates a floor below which non-financial capital cannot substitute for baseline material welfare, a point developed further in the negative findings.

Evaluation as Institutional Learning: Depth Without Full Insulation from External Pressure

The Director frames evaluation against a punitive alternative - "not merely a process of assigning a good-or-bad label to an individual, but a learning tool for the whole institution" (Interview, Director, May 27, 2026) - and direct observation of the evaluation forum confirmed the practice: discussion pursued root causes rather than individual blame and closed with improvement commitments rather than sanctions, consistent with developmental, supervision-based models of teacher evaluation.³⁵ The four assessed competencies - pedagogic, personal, social, and spiritual - align with the national framework, but the leadership treats spiritual competence as foundational rather than

³³Moh. Sulhan et al., "Correlation of Non-Financial Compensation and Work Loyalty of Administrative Employees at Madrasah Aliyah Negeri in Bandung," *Munaddhomah* 5, no. 2 (2024): 195-206, <https://doi.org/10.31538/munaddhomah.v5i2.671>.

³⁴Hendri Eka Jaya Putra et al., "Enhancing Teacher Retention through Teacher Work Engagement and Islamic Moderation (Wasatiah) on Private Islamic School Ahlussunnah Waljama'ah in Indonesia," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 12568-85, <https://doi.org/10.57239/PJLSS-2024-22.2.00897>.

³⁵J. M. Khofifah, D. Nurdin, and E. Herawan, "Enhancing Teacher Professionalism through Academic Supervision: A CIPP Model Evaluation," *IJED* 6, no. 2 (2025), <https://doi.org/10.59672/ijed.v6i2.4727>.

coequal. The Director named pedagogic, personal, and social competence before describing spiritual competence - a strong relationship with God, deep Islamic understanding, and commitment to *Ma'iyah* values - as "the most important for the pesantren" (Interview, Director, April 30, 2026), transmitted through *qudwah hasanah* from kyai and senior teachers to juniors and anchored in mandatory physical presence.

This is where the case makes its most consequential contribution, and it must be stated precisely against the current state of measurement. A validated instrument for madrasah teachers' spiritual competence already exists: Firdaos and colleagues developed and Rasch-validated a three-dimensional scale (*ulul albab, akhlakul mahmudah, tasamuh*) that treats spiritual competence as a discrete, measurable construct alongside others.³⁶ The present findings do not dispute that such measurement is possible; they show a different ontological status for spiritual competence in practice. At Ar-Raudlatul Hasanah, spirituality is not one measurable dimension among four but the organizing ground that structures the other three - the condition under which physical presence, intellectual engagement, and psychological drive acquire their formative meaning. This supports al-Attas's placement of *taqwa* and *adab* as foundational to Islamic education³⁷ and Brooks and Ezzani's call for a "critical spirituality" in which spiritual formation structures practice,³⁸ and it specifies what Arar, Sawalhi, and Yilmaz observe only in general terms - that spirituality in the literature is treated as an informing value rather than an organizing structure.³⁹ The mechanism of transmission, exemplarity, is not idiosyncratic to this site: exemplariness and emulation function as core learning processes in Islamic educational communities well beyond Indonesia,⁴⁰ and the teacher-as-*khalifah* has been shown to drive continuous professional development in Indonesian madrasah

³⁶Rizal Firdaos et al., "An Islamic-Based Spiritual Competence Instrument for Madrasah Teachers: Psychometric Validation Using Rasch Analysis," *Jurnal Pendidikan Agama Islam* 23, no. 1 (2026): 149-66, <https://doi.org/10.14421/jpai.v23i1.13233>.

³⁷Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ABIM, 1980).

³⁸M. C. Brooks and M. D. Ezzani, "Islamic School Leadership: Advancing a Framework for Critical Spirituality," *International Journal of Qualitative Studies in Education* 35, no. 3 (2022): 319-36, <https://doi.org/10.1080/09518398.2021.1930265>.

³⁹K. Arar, R. Sawalhi, and M. Yilmaz, "The Research on Islamic-Based Educational Leadership since 1990: An International Review of Empirical Evidence and a Future Research Agenda," *Religions* 13, no. 1 (2022): 42, <https://doi.org/10.3390/rel13010042>.

⁴⁰Fabio Vicini, "Pedagogies of Affection: The Role of Exemplariness and Emulation in Learning Processes-Extracurricular Islamic Education in the Fethullah Gulen Community in Istanbul," *Anthropology and Education Quarterly* 44, no. 4 (2013): 381-98, <https://doi.org/10.1111/aeq.12038>.

teachers.⁴¹ What existing instruments do not yet capture is spiritual competence in this structuring role, which is the specific gap the case identifies - narrower and more defensible than a claim that no instrument exists.

Negative Findings in Context

The four negative findings - incomplete retention, certification mismatch, welfare limitations, and difficulty sustaining long-term motivation - read differently against the maxim and the financial-constraint statement. Interview data describe the certification mismatch as a "double burden of total devotion and administrative compliance," the practical failure point of selective accommodation: the strategy still leaves cadres absorbing the compliance cost personally. Housing and subsistence allowances are documented commitments, yet interview data indicate they do not close the gap between the demand for total *khidmah* and cadres' economic needs - the investment-before-compensation gap, now visible at the level of individual welfare rather than institutional strategy. Read together, the four negatives are not separate weaknesses but four surface expressions of one constraint: ideological commitment is not, on its own, materially self-sustaining.

This is consistent with the wider evidence that compensation and benefits, rather than mission alignment alone, more reliably predict sustained employment in Islamic educational institutions,⁴² and with talent-management accounts of retention in pesantren.⁴³ It also refines them. Islamic workplace spirituality and grit do predict teachers' career commitment,⁴⁴ and non-financial compensation and engagement do sustain loyalty⁴⁵ - So, spiritual and relational capital are not inert. The case shows, rather, that this capital has a threshold: where baseline material welfare is unmet, abundant non-

⁴¹Syahraini Tambak and Desi Sukenti, "Islamic Professional Madrasa Teachers and Motivation for Continuous Development: A Phenomenological Approach," *Journal of Education and Learning* 19, no. 1 (2025): 81-90, <https://doi.org/10.11591/edulearn.v19i1.21301>.

⁴²M. N. Dwicahyo and M. Yuseran, "Compensation and Teachers' Turnover Intention in Indonesian State Islamic High School: Evidence from Banjarmasin," *Management of Education: Jurnal Manajemen Pendidikan Islam* 11, no. 2 (2025): 187-200, <https://doi.org/10.18592/moe.v11i2.17629>.

⁴³Koh and Abdul Razak, "Teachers' Talent Management"; D. Diloa, E. Jalaluddin, and Samiyono, "The Impact of Talent Management Practices on Teacher Retentions: A Case Study of Darunnajah Islamic Boarding School," *Private Social Sciences Journal* 5, no. 11 (2025): 192-99, <https://doi.org/10.55942/pssj.v5i11.709>.

⁴⁴K. Bashori et al., "The Role of Islamic Workplace Spirituality and Grit in Predicting Teachers' Career Commitment: A Structural Equation Modeling Approach," *Acta Psychologica* 264 (2026), <https://doi.org/10.1016/j.actpsy.2026.106365>.

⁴⁵Sulhan et al., "Correlation of Non-Financial Compensation"; Putra et al., "Enhancing Teacher Retention."

financial capital does not prevent attrition. The corrective for prior readings that treat devotion-based commitment as sufficient in itself is thus not to deny the power of spiritual capital but to bind it.

The Ma'iyah Framework as a Theoretical Contribution

The claim advanced here is descriptive, not normative: it accounts for the fused logic observed within this single institution, not for what other institutions do or should do. Its contribution is to name, from one case, a falsifiable proposition - that spiritual togetherness (*Ma'iyah* Ruhiyah) can function as the foundational dimension structuring physical, intellectual, and psychological togetherness, such that togetherness operates as a structural condition across planning, organizing, evaluation, and sustainability simultaneously, rather than as a background value alongside other competencies. Where prior literature treats spirituality as an informing value and cadre formation as an extension of religious mission, this study locates the fusion at the level of individual self-understanding. It specifies four named mechanisms rather than a single general construct. It departs from the nearest management account not by offering a competing resilience model but by identifying the spiritual-structural condition that a resilience roadmap presupposes but does not articulate.⁴⁶

This proposition is context-generative, not context-free. Its internal coherence within one case establishes it as a framework worth testing, not as a validated model or a set of confirmed mechanisms. Whether each dimension - and the fusion between them - appears outside Ar-Raudlatul Hasanah is an empirical question that requires comparative, multi-site work explicitly designed to examine it, a requirement carried forward in the sections below.

Limitations

This study used a qualitative single-case design centered on one institution's history, founding figures, and leadership succession. The patterns of planning, organizing, and evaluation described here - and the *Ma'iyah* framework derived from them - should therefore be read as an in-depth account of this institution's cadre-formation practice, not as claims generalizable to pesantren education as a whole. Institutions with different founding histories, leadership structures, or organizational scales may exhibit different mechanisms, or none.

⁴⁶Prasetyo et al., "Strategic Human Resource Cadre Development."

The framework's four dimensions were developed inductively from facts specific to one institution's history and leadership and have not been tested independently of that environment. Internal coherence within this case does not determine which dimensions travel to other institutions and which are artifacts of this pesantren's founders and trajectory; external validity is an open empirical question.

Because Ar-Raudlatul Hasanah was not compared with a second or third site, the study cannot separate features universal to Indonesian pesantren from those unique to this institution. Any claim about how far the framework extends beyond this pesantren remains hypothetical until tested against comparable multi-site data.

Finally, the principal researcher was an institutional insider, which afforded access and contextual depth but also introduced a risk that interpretations reflect the researcher's position. Peer debriefing, an audit trail, negative-case analysis, and member checking were used to mitigate this, and the absence of formal ethics-committee review - addressed procedurally - remains a limitation to weigh when assessing the findings.

Directions for Future Research

First, comparative multi-site studies across pesantren with differing founding histories, leadership structures, and organizational scale - ideally drawing on the broader Scopus- and Sinta-indexed literature on Indonesian madrasah and pesantren management - should test how far the *Ma'iyah* framework travels beyond Ar-Raudlatul Hasanah and identify which features of cadre formation are institution-specific and which are common across the sector.

Second, the four dimensions (*Jasadiyah*, *'Aqliyah*, *Nafsiyah*, and *Ruhiah*) should be examined separately and, where possible, quantitatively. Validated instruments already exist for related constructs - for example, a Rasch-validated scale of madrasah teachers' spiritual competence.⁴⁷ - and could be adapted to test whether each dimension functions independently and whether spiritual competence occupies the structuring role this case suggests.

Third, longitudinal research should trace leadership succession over time, particularly when founding or senior figures are no longer present, to test the succession vulnerability identified here and to assess whether relational, memory-based continuity can be formalized without eroding its ideological character.

⁴⁷Firdaos et al., "An Islamic-Based Spiritual Competence Instrument."

Fourth, mixed-methods designs should investigate the relationship between compensation and welfare structures and long-term retention, building on the negative findings around certification mismatch and welfare limitations, to clarify whether - and under what conditions - devotion-based commitment can be sustained without corresponding material investment.

Fifth, future studies of this kind would benefit from pairing an insider researcher with an external co-researcher or verification team, so that insider access can be checked against an independent outsider's reading of the same data.

Conclusion

At Pesantren Ar-Raudlatul Hasanah, teacher cadre formation is organized as the reproduction of the institution's mission rather than as staffing. Planning follows the founding logic of da'wah rather than workforce projection; recruitment runs through two convergent pathways — formal funded appointment and organic unfunded service — fused by a shared ideological framing and renewed weekly in the Kamisan forum; sustainability rests on distributed commitment managed under an investment-before-compensation logic and a selective accommodation of national certification; and evaluation is continuous and institutional, with spiritual competence treated as the ground of the other three competencies rather than as a coequal measure. From this single case the study develops Ma'iyyah as its contribution — a framework linking human-capital management to an Islamic epistemology of teacher formation through four mechanisms, physical, intellectual, psychological, and spiritual togetherness, rather than one generic construct. Its central claim, offered as a bounded and testable proposition rather than a validated model, is that spiritual togetherness operates as a structural condition across the management cycle, and that this fusion is registered at the level of individual professional self-understanding.

Three implications follow. Because devotion alone did not secure retention, institutions should match formation with a baseline of material provision established before, not after, extended service, thereby closing the investment-before-compensation gap. Certification requirements are better integrated into cadre-training timelines than treated as competing demands. Finally, a spiritual-competence instrument need not be built from scratch: existing validated instruments¹ can be adapted to capture what they do

not yet measure — spiritual competence in its structuring role relative to the other dimensions.

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Ethical Statemen

This research was conducted in accordance with applicable institutional requirements and ethical principles governing research involving educational institutions and research participants. The research was carried out following the institutional authorization issued by Universitas Islam Negeri Sumatera Utara Medan under Letter No. B-4009/Un.11/ITK.IV.2/PP.00/03/2026. The researchers obtained the necessary permission to conduct the study at Pesantren Ar-Raudlatul Hasanah and respected the rights, privacy, confidentiality, and voluntary participation of the research participants. All information obtained during the research was used solely for academic and research purposes.

Author Contributions

Zuhair Mubarrak Hazaa: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft, and Writing – Review & Editing. Amiruddin Siahaan: Supervision, Methodology, Validation, Writing – Review & Editing, and Project Administration. Abdurrahman: Investigation, Data Curation, Formal Analysis, Writing – Review & Editing, and Visualization. All authors reviewed and approved the final version of the manuscript and agreed to be accountable for all aspects of the work.

Conflict of Interest

The authors declare that they have no known financial or personal relationships that could have appeared to influence the research, analysis, interpretation, or publication of this work.

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