

Value-Oriented Model of Human Capital Development in Islamic Schools: Integrating Islamic Ethics and Total Quality Management

Nurfuadi^{1*}, Nurkholis², Muhamad Slamet Yahya¹, Asdlori¹, Rahman Afandi¹, Sofia Nur¹, Asnee Doloh³

¹ Universitas Islam Negeri Kiai Haji Saifuddin Zubri, Purwokerto, Indonesia

² Universitas Muhammadiyah Cirebon, Indonesia

³ Kolej Islam Sybikh Daud Al-Fatoni, Thailand

*Corresponding Author: *nurfuadi@uinsaizu.ac.id

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ABSTRACT. Strategic human capital development (HCD) in Islamic schools must align with national education policies and Islamic ethical principles, yet this integration remains underexplored in the literature. This study employs a qualitative case study design at SMA IT Nurul Ihsan Boarding School, Cilacap, Indonesia, to examine how Islamic ethics are systematically integrated with Total Quality Management (TQM) in human capital development practices. Data were collected through in-depth interviews, observation, and institutional documentation, and analyzed using triangulation techniques to ensure credibility and validity. The findings reveal a value-oriented HCD model grounded in three interrelated dimensions: ethical-spiritual foundation (*amanah*, *ihsan*, and *hisbah*), participatory-transformative leadership, and systematic quality control mechanisms. The integration of Islamic ethical values with TQM principles is operationalized through structured evaluation systems, technology-assisted supervision (including geolocation-based attendance), incentive policies, and spiritual mentoring programs. This model differs from conventional HCD frameworks by explicitly embedding Islamic moral accountability within strategic quality management processes. Despite challenges such as limited qualified staff, time constraints, and policy alignment issues, the model enhances institutional effectiveness, competitiveness, and sustainability. The study contributes a conceptual framework for value-oriented human capital development in Islamic education and offers practical insights for leadership reform and future research in faith-based educational management.

Keywords: *Islamic educational management, Strategic human capital, Value-based leadership, Total quality management, SMA IT Nurul Ihsan*



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INTRODUCTION

Educational institutions play a pivotal role not only as centers for teaching and learning but also as environments for character formation and strategic human capital development. They shape students and educators to respond to technological, managerial, and value-based transformations in education (Karim et al., 2023a; Purnomo et al., 2020; Singh, 2019). Institutional success is strongly influenced by leadership quality, particularly that of school principals, who are responsible for developing professional, competent, and value-driven human resources aligned with institutional goals. Leadership, defined as the ability to influence a group toward achieving goals (Yukl, 2020), requires adaptive, transformative, and value-oriented approaches that emphasize innovation, evaluation, and continuous improvement (Karim, 2023a).

In this study, human resource management (HRM) refers to structured organizational processes of managing personnel, while human capital development (HCD) emphasizes long-term enhancement of competencies, values, and institutional capacity through continuous professional and ethical

development (Ali, 2020). Within Islamic education, leadership extends beyond administrative functions to include spiritual and moral dimensions (Gumus et al., 2023). Education is not only concerned with intellectual growth but also aims to cultivate *iman* (faith), *akblaq* (moral character), and awareness of divine purpose (Syukur et al., 2024; Beekun, 2021). Consequently, Islamic educational institutions must integrate managerial practices with ethical values such as *amanah* (trust), *ihsan* (excellence), and *itqan* (professional mastery) to ensure alignment between organizational performance and spiritual integrity (Sufiyandi, 2020).

From an organizational perspective, these values function as ethical governance principles. *Amanah* reflects accountability and responsible stewardship, *ihsan* emphasizes performance beyond minimum standards (Al Halbusi et al., 2022), and *itqan* represents quality assurance and professionalism. When operationalized in educational leadership, these values shape organizational culture, leadership behavior, and sustainable human capital development. However, empirical evidence shows that many school leaders remain focused on administrative compliance rather than strategic human resource development, limiting systematic efforts such as training, motivation, and value-based professional development. Weak leadership in HR development often leads to declining teacher performance (Hallinger, 2020), low professionalism, and limited pedagogical innovation (Mugwaze & Smith, 2024; Karim et al., 2023b).

Human resources are central to organizational sustainability, functioning as both drivers and managers of institutional processes (Wojtczuk-Turek, 2024). Effective HRM involves attracting, developing, and retaining qualified personnel to achieve organizational goals (Dessler, 2020; Karim et al., 2025). In Islamic contexts, HRM must incorporate ethical and spiritual dimensions aligned with *amanah*, *adl* (justice), and *ihsan*. In the era of Education 5.0—characterized by digital transformation, personalized learning, and technological integration—the role of human resources becomes increasingly critical (Naufalin et al., 2026). Teachers and staff must continuously develop competencies to adapt to innovations such as artificial intelligence and virtual learning environments (Noe et al., 2017; OECD, 2025; Karim et al., 2025b), requiring educational leaders to demonstrate digital literacy and adaptive leadership (Ahmad et al., 2023; Karim, 2020b).

Despite growing attention to value-based leadership, existing studies remain fragmented and largely descriptive. Research shows that HR practices in Islamic educational institutions, particularly boarding schools, are often unsystematic and lack strategic integration (Hantoro et al., 2024; Ghafar, 2023). Although factors such as fairness, transparency, and professionalism are known to improve institutional performance (Amzat et al., 2023; Kultsum et al., 2022; Suryana, 2023), limited research examines how principals operationalize Islamic values within structured HR development systems, especially in the Indonesian context. This gap is both theoretical and practical, as many studies discuss Islamic values normatively without translating them into operational management frameworks.

The case of SMA IT Nurul Ihsan Boarding School in Jeruklegi, Cilacap Regency illustrates these challenges. Preliminary observations indicate that administrative compliance is often prioritized over strategic human capital development, resulting in limited professional development, inconsistent evaluation systems, and underutilization of value-based leadership. Therefore, this study aims to: (1) analyze the principal's strategies for strategic human capital development; (2) identify internal and external challenges in HR management; and (3) examine evaluation and follow-up mechanisms to sustain HR development. The study contributes theoretically by advancing a value-based HR development framework and practically by providing insights for leadership and policy, while proposing an integrative approach that aligns Islamic ethical principles with contemporary quality management to enhance institutional effectiveness and sustainability.

METHOD

This study employed a qualitative descriptive approach with a case study design to obtain a comprehensive and systematic understanding of strategic human capital development management at SMA IT Nurul Ihsan Boarding School, Jeruklegi, Cilacap Regency. A qualitative approach was selected as it enables a holistic exploration of processes, practices, and challenges in human resource management (HRM), particularly within Islamic educational contexts (Creswell, 2014; Casta et al.,

2022). In line with Tilman et al. (2023), this study also constitutes field research, as data were collected directly from the natural setting where the phenomenon occurs.

The research site was purposively selected. SMA IT Nurul Ihsan Boarding School is located in a socio-cultural environment characterized by strong religious and agrarian values (Cilacap Regency Statistics Office, 2023; Karim et al., 2022). This context significantly influences leadership styles and HRM practices within the institution (Lochmiller et al., 2024; Muhajir et al., 2025). The school was chosen as a critical case due to its rapid institutional development, integrated boarding school system, and ongoing efforts to align Islamic values with structured human capital development. Additionally, the presence of managerial tensions between administrative compliance and strategic HR development makes it a relevant setting for examining value-oriented leadership in Islamic education.

A total of twelve informants were purposively selected based on their direct involvement in HRM processes. These included one principal, two vice-principals, five senior teachers, and four administrative staff. This selection ensured a comprehensive representation of organizational perspectives, including strategic decision-making, policy implementation, instructional practices, and administrative support.

Data were collected using three primary techniques: in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore participants' experiences, perceptions, and strategies related to HR development (Papaloi et al., 2023). Each interview lasted between 45 and 90 minutes and was conducted during March–May 2025. Participant observation was carried out in six cycles during HR-related activities such as training sessions, supervision, and coordination meetings to capture real practices, communication patterns, and organizational culture (DeVito, 2016). Each observation session lasted approximately two to three hours. Document analysis included reviewing institutional materials such as HR policies, standard operating procedures (SOPs), training materials, performance reports, and attendance records to support and triangulate the findings.

Table 1. Matrix of Instruments and Focus of Data Collection

Data Collection Instruments	Data Collected	Objective/Focus Data
1. In-depth Interviews	a. HR development strategies by school principals	a. Exploring experiences, perceptions, and strategies in HRM.
	b. Perceptions and experiences of school principals, teachers, and staff	b. Understanding perspectives on the effectiveness of HRM.
	c. Internal and external barriers to HRM.	c. Identifying obstacles faced in HR development.
	d. Evaluation and follow-up processes for HR development programs.	d. Understanding program evaluation and improvement mechanisms.
	e. The role of school principals in the context of local Islamic culture and values.	e. Understanding leadership based on local values and culture.
2. Participatory Observation	a. Direct HRM activities (training, supervision, and meetings).	a. Understanding the real-world practices and dynamics of HRM in schools.
	b. Interaction between the principal and teachers and staff.	b. Observing leadership and communication styles in HRM.
	c. Use of supporting facilities for HR development.	

3. Documentation Study	d.	Work environment and organizational culture.	c.	Assessing the availability and utilization of supporting facilities and infrastructure.
	e.	Innovation and renewal practices in HR development.	d.	Assessing motivation, collaboration, and the work climate within the institution.
			e.	Identifying innovative efforts undertaken by the principal.
	a.	HR development policies and SOPs.	a.	Obtaining written data regarding official guidelines and procedures.
	b.	Training programs and professional development materials.	b.	Reviewing the content and implementation of training programs.
	c.	Teacher and Staff Performance Evaluation Reports.	c.	Evaluating the results of monitoring and HR development.
	d.	Training attendance records and evaluation follow-ups.	d.	Ensuring participation and responsiveness to evaluations.
	e.	Documentation of Islamic values and local culture applied in HRM.	e.	Understanding the integration of local and religious values in HRM.
	f.	HR development strategies by the principal.	f.	Exploring HRM experiences, perceptions, and strategies.

The primary research instrument was the researcher, supported by semi-structured interview guidelines that were validated through expert judgment and pilot testing to ensure clarity and relevance. Observations were recorded using structured observation sheets, while document analysis followed a systematic checklist to ensure data completeness and consistency.

Table 2. Data Collection Methods and Analytical Focus

Method	Type of Data	Analytical Focus
In-depth Interviews	Experiences, perceptions, HR strategies, institutional challenges	Understanding leadership strategies and HR development practices
Participant Observation	Training activities, supervision, meetings, organizational interaction	Examining real HRM practices and leadership behavior
Documentation Study	HR policies, SOPs, training reports, evaluation records	Verifying institutional procedures and evaluation mechanisms

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of three main stages: data reduction, data display, and conclusion drawing and verification. The process was conducted iteratively to ensure that emerging patterns accurately reflected field realities. In addition, the analysis involved three coding stages: open coding to identify meaningful units, axial coding to categorize related codes into broader themes, and selective coding to integrate these categories into overarching themes. This process facilitated the

development of a value-oriented human capital development model.

To ensure trustworthiness, several validation techniques were applied. Data triangulation was conducted by cross-checking findings from interviews, observations, and documents (Creswell, 2014). Member checking was performed by confirming interpretations with participants to ensure accuracy. Peer debriefing was also conducted with fellow researchers to obtain critical feedback during data analysis. Furthermore, a portion of the coded data was independently reviewed by a peer researcher to enhance inter-coder reliability and minimize subjective bias.

Data collection continued until thematic saturation was achieved, indicated by the recurrence of similar patterns without the emergence of new categories. An audit trail was maintained through systematic documentation of field notes, coding processes, and analytical decisions to ensure transparency and dependability. Researcher reflexivity was also emphasized, acknowledging the researcher's prior academic engagement in Islamic educational leadership. To minimize potential bias, reflective memos, member checking, and peer debriefing were continuously employed to ensure that interpretations remained grounded in participants' perspectives.

RESULT AND DISCUSSION

Result

HR development management for educational institutions at SMA IT Nurul Ihsan Boarding School

Interviews, observations, and documentation revealed that human resource (HR) development management at SMA IT Nurul Ihsan Boarding School was implemented through three complementary approaches—professional, spiritual, and managerial. Through thematic coding and triangulation of interview transcripts, observation notes, and institutional documents, these three approaches emerged as dominant analytical themes. This finding directly addresses Research Question 1 concerning how HR development management is structured within an Islamic boarding-based educational institution. Teacher M explicitly stated, “*STA is mandatory every semester, and IHT is conducted routinely at the beginning and end of the academic year*” (Interview, August 1, 2025).

Analytically, this indicates that professional development is institutionalized rather than incidental, reflecting a formalized HR governance structure embedded in school regulation rather than voluntary initiative. Interview data with M (a mathematics and geography teacher) indicated that all teachers participated in the Subject Teacher Association (STA) each semester, along with workshops on deep learning organized by the school supervisor. Additionally, In-House Training (IHT) was conducted at the beginning and end of every academic year, while the school principal facilitated Professional Teacher Education (PTE) for qualified teachers.

Meanwhile, R (Islamic personal development coordinator) stated that weekly spiritual coaching and mentoring sessions, as well as informal coordination forums, served as means to strengthen human resources. R explained, “*Weekly mentoring strengthens our sense of responsibility and sincerity in teaching*” (Interview, August 3, 2025).

This suggests that HR quality in this context is conceptualized not only in terms of competence but also moral integrity, representing a dual-capital model of professional and spiritual reinforcement. The principal regularly motivated and evaluated these ongoing activities. Furthermore, Mr (the principal) emphasized that HR development was structured through three key aspects: (1) professional (STA, IHT, PTE), (2) spiritual (mentoring, coaching), and (3) managerial (evaluation and technological innovation such as web-based attendance).

Observation results confirmed that teachers were actively involved in STA and IHT activities; the schedule for spiritual mentoring and religious programs was displayed on the teacher information board; and the principal consistently sent motivational messages through the WhatsApp group to encourage punctuality and discipline. Supporting documents also showed that: (1) STA documents contained attendance lists and semester activity reports. (2) IHT and workshop schedules included invitation letters from the Regional Office Branch X. (3) Mentoring and coaching (*Taujih*) programs

had detailed schedules and meeting minutes. The convergence of interview statements, field observations, and documentary evidence demonstrates methodological triangulation. Rather than isolated activities, these practices form a structured and multi-layered HR development system. This pattern reflects what can be categorized as value-oriented institutional HR governance.

The school's web attendance system was supported by user manuals and screenshots of the geolocation-based interface, which summarized in Table 3.

Table 3. Analytical Summary of HR Development Dimensions

HRD Dimension	Core Practices	Empirical Evidence	Analytical Interpretation
Professional	STA, IHT, PTE, Deep Learning Workshops	Attendance lists, activity reports, supervisor invitation letters	Institutionalized and regulation-based professional upgrading
Spiritual	Weekly mentoring, Qur'an recitation, <i>Taujib</i> sessions	Posted schedules, meeting minutes, direct observation	Moral-capital reinforcement integrated into HR governance
Managerial	Geo-location attendance system, WhatsApp monitoring	System screenshots, supervision logs	Technology-mediated disciplinary control aligned with Islamic values

Table 3 synthesizes empirical findings into analytical categories derived from thematic coding, thereby clarifying the structural distinction between professional, spiritual, and managerial dimensions.

Overall, the findings reveal a patterned configuration of HR development characterized by institutionalized professionalism, spiritual internalization, and technology-mediated managerial discipline. These dimensions operate interdependently rather than separately, forming a coherent value-oriented HR management system.

Obstacles in Strengthening the Quality of School Principal HR

The results of observations and interviews indicate that efforts to strengthen the quality of human resources (HR) at SMA IT Nurul Ihsan Boarding School, Jeruklegi, encountered complex internal challenges. Through thematic coding of interview transcripts and observation notes, five recurring obstacle patterns emerged: (1) Discipline–Motivation Gap, (2) Digital Individualism in Professional Learning, (3) Top-Down Governance Constraint, (4) Structural-Resource Limitation, and (5) Underutilized Evaluation Feedback. These patterns directly address Research Question 2 concerning barriers in value-oriented HR development. These barriers are not limited to technical issues but also involve spiritual, psychological, and structural dimensions, which are distinctive features of Islamic boarding-based educational management.

Several teachers showed irregular participation in professional coaching, lateness without legitimate reasons, and declining enthusiasm in attending institutional development programs. This pattern was associated with spiritual fluctuations (*iman*) and emotional fatigue, influencing teachers' *amanah* (sense of responsibility) and *ikhlas* (sincerity)—core values in Islamic professional ethics but difficult to measure quantitatively. One teacher admitted,

“Sometimes I feel emotionally exhausted, and it affects my commitment to institutional programs”
(Interview, August 7, 2025).

Analytically, this reflects a Discipline–Motivation Gap, where institutional expectations of *amanah* and *ikhlas* encounter fluctuating psychological and spiritual conditions.

In addition, there was resistance to formal coaching, as some teachers in the digital era preferred independent learning via online platforms such as YouTube, TikTok, or digital Islamic study classes. This shift indicates a weakening of the collective learning culture and collegial accountability

among teachers. A cross-case comparison between senior and younger teachers revealed differences in learning preferences, with younger teachers more inclined toward self-paced digital platforms. This pattern indicates a shift from collectivist professional culture toward individualized algorithm-driven learning, which may weaken collegial accountability mechanisms.

At the managerial level, HR coaching remained top-down and normative, emphasizing mandatory attendance rather than differentiated or participatory learning. Consequently, there appeared a misalignment between program design and teachers' contextual needs, reflecting limited participatory policy formulation within the institution. This reflects what can be categorized as normative managerialism, where compliance is prioritized over participatory capacity-building. The limited involvement of teachers in policy formulation suggests a structural governance constraint in HR planning.

In response, the principal implemented evaluative leadership strategies through daily and weekly performance monitoring, attendance tracking, and participation evaluation. However, these were conducted through dialogical and persuasive approaches, prioritizing awareness (*tadzkirah*) rather than punishment—illustrating Islamic transformative leadership based on *shura* (consultation) and *uswah hasanah* (exemplary conduct). These responses illustrate an adaptive leadership attempt to mediate structural and motivational tensions rather than eliminate them entirely.

Institutional efforts also involved collaboration with the foundation, supervisors, and local education authorities to create context-sensitive policies suitable for Islamic boarding contexts. A distinctive initiative was the development of a multi-dimensional report card system, encompassing not only academic results but also *tahfidz Qur'an* (Qur'an memorization), Islamic Personal Development (*Bina Pribadi Islami, BPI*), Integrated Islamic School Network (IISN) assessments, and boarding evaluations.

Nevertheless, this evaluation system has not been fully optimized as feedback for teacher HR development planning, which summarized in Table 4.

Table 4. Thematic Patterns of HR Development Obstacles

Thematic Pattern	Empirical Evidence	Underlying Cause	Structural Implication
Discipline–Motivation Gap	Irregular attendance, declining enthusiasm	Emotional fatigue, spiritual fluctuation	Institutional expectations exceed individual psychological capacity
Digital Individualism	Preference for YouTube, TikTok, self-paced learning	Perceived irrelevance of formal training	Weakening of collective professional culture
Top-Down Governance Constraint	Limited teacher participation in program design	Normative compliance orientation	Reduced ownership and contextual adaptation
Structural-Resource Limitation	Uneven access to digital tools, budget constraints	Financial and infrastructure limitations	Unequal competency distribution
Underutilized Evaluation Feedback	Multi-dimensional report card not maximally used	Limited data analysis capacity	Incomplete feedback-loop institutionalization

Table 4 presents obstacles not merely as descriptive problems but as patterned structural tensions derived from thematic coding. This analytical categorization clarifies the interaction between psychological, cultural, and institutional constraints in HR development.

Although external partnerships expanded professional exposure, unequal participation due to budget constraints further reinforced structural disparity. This indicates that institutional commitment alone is insufficient without equitable resource allocation mechanisms.

Principal Follow-up Mechanism in HR Development Program

The follow-up mechanism conducted by the principal of SMA IT Nurul Ihsan Boarding School, Jeruklegi demonstrates a strategic, systematic, and value-based model of human resource development (HRD) management within an Islamic education context. The principal stated, *"I always make sure that evaluation and monitoring are done systematically. This helps us identify areas for improvement and ensures accountability across the school"*.

Regarding technology, he explained,

"We integrate digital tools into our HR processes to streamline work and enhance communication. Innovation is key for continuous improvement".

On reward and sanction policies, he emphasized,

"Our approach is value-based and transparent. Rewards motivate performance, while sanctions are a guide for correction, not punishment" (Interview, March 30, 2026).

Concerning spiritual and cultural development, he reflected,

"I believe that coaching in spiritual and cultural values connects professional duties with personal ethics. It strengthens our teachers' commitment to education and character building".

About leadership style, he added,

"Collaboration is central to how we lead. Teachers and staff participate in decision-making, which fosters ownership and collective responsibility" (Interview, August 29, 2025).

The process integrates managerial discipline with spiritual values, emphasizing continuous improvement, transparency, and collective participation. The mechanisms align directly with Research Question 3, examining how leadership operationalizes value-oriented HR development. Analytical coding of observations and interview data revealed five interrelated leadership strategies: Evaluation & Monitoring, Digital Innovation, Reward & Sanction Policy, Spiritual & Cultural Coaching, and Collaborative Leadership. These strategies illustrate patterned practices rather than ad-hoc actions.

Continuous evaluation became the core component of HRD quality assurance, in line with Total Quality Management (TQM) principles (Tilman et al., 2023; Fernandes, 2020). Evaluation was carried out through administrative reviews, daily supervision, digital attendance monitoring, and reflective meetings. Attendance, participation, and behavioral data were analyzed weekly during coordination meetings involving vice principals and management teams. This cycle of reflection embodies the Islamic concept of *ta'dib* and *mubasabah* — discipline rooted in continuous ethical self-assessment. The coding analysis confirmed that evaluation occurs at three levels: individual (teacher reflection), group (team coordination), and institutional (reporting to foundation), forming a reflective feedback loop that operationalizes *ta'dib* and *mubasabah*. Cross-case comparison shows that teachers who engaged regularly in these reflective cycles demonstrated higher adherence to institutional values.

A key innovation was the geo-location-based attendance system, allowing check-ins only within a 50-meter radius of the school. This not only strengthened accountability but also reflected technological adaptation within the boarding school's Islamic ethos. The system operationalized the values of *amanah* (trustworthiness) and *ihsan* (professional excellence) in daily supervision. Observations and system logs confirm consistent use of geo-location check-ins, while interview data show teachers perceive this as fair and motivating. This demonstrates the integration of technology with Islamic principles such as *amanah* and *ihsan*, providing both accountability and ethical reinforcement.

The principal also implemented a performance-based incentive policy, grounded in the Islamic principles of *al-thawab wa al-'uqubah* (reward and punishment). Teachers with consistent discipline and commitment were given recognition or training recommendations, while disciplinary violations resulted in proportionate sanctions (e.g., reduced allowances). Crucially, these policies were

collectively deliberated (*musyawarah*), ensuring justice (*‘adl*) and shared accountability (*mas’uliyah*). The participatory deliberation (*musyawarah*) ensures that reward and sanction mechanisms are perceived as just and collectively endorsed, linking institutional HR goals to teachers’ moral commitment. This coding pattern was evident across interviews with multiple staff members.

Follow-up mechanisms extended beyond managerial supervision to encompass spiritual and cultural development. Evaluations were reinforced through *taushiyah*, morning assemblies, and *PAI Terpadu* (Integrated Islamic Education) sessions — promoting *akhlak* (moral integrity) alongside professional competence. At the institutional level, periodic evaluation reports were presented to the school foundation and supervisors as a basis for further HRD decisions, such as mentoring programs, external training, and collaboration proposals. Thematic analysis reveals that these spiritual interventions (*Taushiyah*, morning assemblies, *PAI Terpadu*) function as soft leadership tools, reinforcing *akhlak* while maintaining professional competence. Teachers’ reflections and observations indicate improved internalization of moral values alongside skill development.

This participatory model, referred to as *qiyadah musyarakah* (collaborative leadership), emphasizes inclusive decision-making and shared strategic responsibility across the management structure.

The school also adopted a multi-dimensional teacher report card system, assessing academic performance, *tahfidz* Qur’an, *Bina Pribadi Islami* (BPI), IISN indicators, and boarding achievements. These report cards served as instruments of reflective supervision (*hisbah*), encouraging teachers’ continuous self-evaluation aligned with moral and professional goals, which is summarized in Table 5.

Table 5. Principal’s Strategic Follow-Up Mechanism in HR Development

Aspect	Implementation Practice	Islamic Integration	Value	Observed/Analytical Outcome
Evaluation & Monitoring	Daily supervision, digital monitoring, weekly coordination meetings	<i>Ta’dib, Mubasabah</i>		Teachers show reflective behavior; data-driven improvement observed
Digital Innovation	Geo-location attendance system (≤50m)	Amanah, Ihsan		Enhanced accountability, transparency, and ethical alignment
Reward & Sanction Policy	Incentives & sanctions via <i>musyawarah</i>	<i>Al-thawab wa al-‘uqubah, ‘Adl, Mas’uliyah</i>		Fairness and collective ownership strengthened
Spiritual & Cultural Coaching	Morning assembly, <i>Taushiyah</i> , <i>PAI Terpadu</i>	<i>Akhlak, Tazkiyah al-nafs</i>		Integration of moral and professional growth; teacher self-reflection reinforced
Collaborative Leadership	Reports to foundation & supervisors for joint decision-making	<i>Syura, Qiyadah musyarakah</i>		Inclusive governance; shared strategic responsibility
Reflective Evaluation System	Multi-dimensional report card (academics, <i>tahfidz</i> , IPD, IISN)	<i>Hisbah, Islah mustamir</i>		Teachers internalize continuous self-assessment; quality culture strengthened
Capacity Building & Networking	IHT, benchmarking, partnerships with Ruangguru & UIN	<i>Istiqamah, Ilm, Amanah</i>		Sustained teacher competence, innovation, and network-oriented HRD

The school’s HRD follow-up activities, including IHT, benchmarking visits, and partnerships with Ruangguru and UIN Prof. K.H. Saifuddin Zuhri Purwokerto, demonstrate a network-oriented and proactive HR development strategy. Analytical synthesis of interview, observation, and

document data shows that professional programs (STA, IHT, PTE) enhance teachers' pedagogical competence, spiritual mentoring and *taujib* sessions strengthen ethical commitment and sincerity (*ikhlās, amanah*), while managerial innovations such as geolocation attendance and WhatsApp monitoring improve discipline, accountability, and transparency. These integrated patterns directly link to the study's objectives on value-oriented HRD, highlighting a cohesive, multi-dimensional strategy rather than isolated practices.

Overall, the findings show that SMA IT Nurul Ihsan Boarding School's HR development is distinguished by an integrated approach that blends managerial discipline, spiritual support, and professional training. The results also highlight conflicts between teachers' contextual realities and institutional expectations, especially with relation to active involvement and digital learning choices. Most significantly, the data shows that the school's leadership practices operationalize Islamic ideals within contemporary HR management frameworks, embodying a transformative and value-oriented approach. The integration of managerial, spiritual, and professional strategies demonstrates a transformative leadership model grounded in Islamic educational values, operationalized through participatory, reflective, and technology-enabled mechanisms. This addresses the study's research questions on both HRD processes and leadership effectiveness.

Table 6. Dimensions of Value-Oriented Human Resource Development at SMA IT Nurul Ihsan

Dimension	Key Activities	Field Evidence Sources	Observed/Analytical Outcomes	Research Objective Link
Professional	STA, IHT, PTE, Deep Learning Workshops	Attendance records, activity reports, official invitations	Institutionalized academic culture; teachers' professional competence strengthened	Builds teacher professional capacity (RQ1)
Spiritual	Weekly mentoring, Quran recitation, <i>Taujib</i> , PAI assemblies	Program schedules, meeting minutes, direct observation	Strengthened moral commitment, sincerity, ethical awareness	Enhances teachers' ethical/spiritual development (RQ1)
Managerial	Geo-location attendance system, WhatsApp-based evaluation	System screenshots, user manuals, supervision logs	Improved discipline, accountability, transparency; tech-integrated management	Supports managerial efficiency & HRD monitoring (RQ1)

Table 6 summarizes the multi-dimensional HRD strategies at SMA IT Nurul Ihsan, showing how professional, spiritual, and managerial dimensions are operationalized in practice. Analytical coding demonstrates patterned interactions among these dimensions, linking implementation to teacher competence, ethical development, and institutional accountability. This aligns directly with the study's research objectives on value-oriented HRD.

Discussion

Human Capital Development at SMA IT Nurul Ihsan

The findings indicate that SMA IT Nurul Ihsan has implemented a systematic, integrated, and value-oriented human resource development (HRD) strategy that aligns Islamic educational leadership with contemporary human capital theory. This study extends classical motivational frameworks by demonstrating that spiritual and moral values—such as *iman*, *akhlak*, and *ihسان*—function as higher-order motivators that complement professional development needs. In this sense, Maslow's hierarchy of needs is enriched, as self-actualization in Islamic educational settings is inseparable from spiritual fulfillment. Likewise, the Theory of Planned Behavior (Ajzen & Fishbein) is extended, as teachers' intentions are shaped not only by attitudes and social norms but also by internalized moral-spiritual commitments fostered through mentoring and *taujih* programs.

Professional development initiatives—including School Training Activities (STA), In-House Training (IHT), PTE programs, and supervisory workshops—reflect structured efforts to enhance pedagogical competence. These programs are flexibly designed to accommodate teachers' workloads, illustrating adaptive Islamic educational management (Nurochim et al., 2020). Such flexibility not only reduces resistance but also reinforces ownership and engagement, demonstrating how managerial practices can operationalize ethical and value-based leadership (Karim et al., 2023a; Dessler, 2020).

Equally important is the integration of spiritual mentoring into HRD practices. Programs such as weekly reflections, Qur'anic studies, and *taujih* sessions operationalize concepts like *wasathiyah* governance and *qiyadah musyarakah* (collaborative leadership). These activities foster sincerity (*ikhlas*) and responsibility (*amanah*), strengthening teachers' intrinsic motivation. The findings suggest that when professional training is combined with moral formation, HRD becomes a holistic process that integrates technical competence with ethical development (Hafizi & Wiyono, 2023).

From a managerial perspective, the school adopts innovative practices such as geolocation-based attendance systems and WhatsApp monitoring. These tools integrate Islamic values—particularly *amanah* and *ihسان*—with Total Quality Management (TQM) principles. Unlike conventional TQM, which often emphasizes efficiency and control, this model incorporates reflective supervision (*mubasabah*) and ethical discipline (*ta'dib*), thereby extending TQM theory into a moral-spiritual domain (Deesaeh, 2023; Deming, 1986; Fernandes, 2020).

Despite these strengths, several challenges persist. Budget constraints, unequal access to digital resources, and fluctuations in teachers' spiritual motivation interact with professional fatigue and discipline gaps (Fahmi, 2025). These findings highlight that value-oriented HRD is not immune to structural and psychological limitations. However, the principal's adaptive leadership—characterized by participatory decision-making (*musyawarah*), performance incentives, and reflective evaluation—helps mitigate these constraints. This suggests that leadership plays a critical mediating role in sustaining HRD effectiveness.

Overall, the study contributes to educational management literature by presenting a context-sensitive model of HRD that integrates professional, managerial, and spiritual dimensions (Cholid et al., 2026). Compared to international studies on TQM and Islamic leadership, SMA IT Nurul Ihsan demonstrates how Islamic values can enhance conventional HRD frameworks, making them more holistic and sustainable (Musaddad, 2024; Amzat et al., 2023).

Challenges in Principal HR Development

The findings reveal that challenges in HR development at SMA IT Nurul Ihsan arise from the interaction of individual, institutional, and spiritual factors. Teacher discipline and motivation issues reflect unmet needs across both professional and spiritual domains. From a motivational perspective, teachers who experience limited recognition or growth opportunities may exhibit reduced engagement, consistent with Maslow's framework. However, the study shows that spiritual dimensions also play a crucial role: weak internalization of moral values and lack of exemplary leadership (*uswah*) can weaken adherence to institutional norms (Sahrodi & Karim, 2024).

The Theory of Planned Behavior is further nuanced in this context. Low subjective norms,

limited perceived behavioral control, and insufficient role modeling contribute to inconsistent professional behavior. In Islamic educational environments, moral guidance is essential in reinforcing these behavioral determinants, suggesting that HRD strategies must integrate ethical and spiritual reinforcement alongside technical training.

Another emerging challenge is the rise of autonomous digital learning. Teachers increasingly rely on platforms such as YouTube, TikTok, and online Islamic learning resources, reflecting a shift toward individualized learning preferences. While this trend offers flexibility, it also reduces collective accountability and institutional control. Consequently, HRD strategies must adapt by combining digital flexibility with structured supervision and collaborative learning mechanisms (Bhuiyan et al., 2021).

From a managerial standpoint, the principal applies TQM principles through continuous supervision, performance monitoring, and feedback loops. However, the integration of Islamic values—such as *ta'dib*, *muhasabah*, *amanah*, and *ihsan*—enhances these practices by fostering intrinsic motivation and ethical accountability. This demonstrates that value-oriented HRD can address limitations of purely administrative approaches (Deesaeh, 2023).

Institutional innovations, including multi-dimensional teacher report cards and collaboration with external stakeholders, further illustrate context-sensitive governance. These mechanisms reflect *wasathiyah*-oriented leadership, balancing structure and flexibility. However, their partial implementation indicates ongoing structural challenges, including limited resources and inconsistent follow-up. This underscores the importance of sustained evaluation and participatory decision-making in maintaining HR quality.

Principal Follow-up in HR Development

The study finds that the principal's follow-up mechanisms represent a hybrid model of HRD that integrates modern quality management with Islamic ethical governance. Evaluation and supervision are continuous (*islah mustamir*) and developmental rather than punitive, aligning with TQM principles while emphasizing moral accountability.

This approach extends Deming's (1986) TQM philosophy by embedding ethical values such as *amanah*, *'adl*, *syura*, and *qiyadah musyarakah* into evaluation processes. Accountability is therefore not only performance-based but also morally grounded. This integration highlights how quality management can be contextualized within faith-based educational settings.

Technological tools, such as geo-attendance systems and WhatsApp monitoring, illustrate how efficiency and ethical accountability can be harmonized. These systems promote discipline, transparency, and responsibility while reinforcing moral values. Similarly, the *al-thawab wa al-'uqubah* system provides a balanced motivational framework, linking rewards and sanctions to both professional performance and ethical conduct.

Spiritual development programs, including *taushiyah*, integrated Islamic education sessions, and morning reflections, further reinforce this holistic approach. These activities emphasize *tazkiyah al-nafs* (self-purification), ensuring that professional performance is aligned with character development (Fahmi, 2025; Musaddad, 2024).

Collaborative governance is also a key feature of the model. Through *qiyadah musyarakah*, stakeholders are actively involved in decision-making processes, fostering shared responsibility and institutional ownership (Sahrodi & Karim, 2024). Additionally, *hisbah*-based evaluation tools encourage self-assessment, transforming teachers into reflective practitioners rather than passive recipients of supervision.

Theoretical, Managerial, and Empirical Implications

Table 7. Summary of Theoretical, Managerial, and Empirical Contributions of Human Resource Development

Focus	Findings	Theoretical Contribution	Managerial and Empirical Implications
Integrated HRD	Professional + Spiritual + Managerial	Extends Maslow & TPB with Islamic values	Flexible, reflective, holistic HRD
Ethical Motivation	Mentoring, <i>Tanjih</i> , PAI	Islamic moral drivers as higher-order motivators	Boosts intrinsic motivation & accountability
Managerial Innovation	Geo-attendance, WhatsApp, Rewards	TQM-I: ethical TQM extension	Discipline, transparency, ethical governance
Challenges	Motivation gaps, digital autonomy, limited resources	Limits of conventional HRM	Adaptive leadership & participatory governance
Follow-up & Evaluation	Report cards, benchmarking, reflective supervision	Embeds <i>islah mustamir</i> & hisbah	Continuous improvement, ethical-professional alignment
Overall Contribution	Value-oriented HRD integration	Novel Islamic HRD framework	Adaptive, sustainable, context-sensitive HRD

As summarized in Table 7, this study shows that Islamic value-based leadership integrates academic, managerial, and spiritual dimensions in HRD. While progress is evident, challenges such as limited infrastructure, inconsistent discipline, and weak evaluation systems highlight the need for structured planning and continuous monitoring. These findings extend prior studies by emphasizing the interaction between ethical motivation, institutional culture, and conventional HRM practices (Bhuiyan et al., 2021; Deesaeh, 2023).

Managerially, HRD in Islamic schools should shift from top-down approaches to participatory and value-driven frameworks, where teachers act as co-developers of institutional quality. The integration of Total Quality Management (TQM) with Islamic ethics (TQM-I) enhances sustainability by embedding accountability within moral and spiritual principles (Ikhwan et al., 2025). Strategically, institutions should: redesign HR programs based on contextual needs, institutionalize multi-dimensional evaluations, strengthen intrinsic motivation through mentoring and role modeling, promote collaborative leadership, and align digital systems with ethical accountability.

Empirically, the findings confirm a value-oriented HRD model that combines continuous improvement (*islah mustamir*), participatory governance, and systematic evaluation with Islamic values such as *amanah*, *ihsan*, and *tazkiyah al-nafs* (Alam, 2020; Karim et al., 2023b; Menteşoğulları, 2023). Professional development programs demonstrate flexible and context-sensitive implementation of TQM principles (Herawati et al., 2023; Tessema et al., 2023), while spiritual mentoring strengthens intrinsic motivation beyond external control (Feszterová, 2024; Nugroho & Kristiawan, 2021). Technological systems further integrate efficiency with ethical accountability (Khasanah et al., 2023; Zou et al., 2024). However, challenges such as digital autonomy and structural limitations require adaptive implementation.

Theoretically, this study advances motivation theory by showing that discipline gaps cannot be explained solely by psychological needs or behavioral intentions. Islamic motivators, including *uswah hasanah* and faith-based values, function as core internal drivers, positioning spiritual accountability as central (Bandhu et al., 2024; Feszterová, 2024; Munirah et al., 2022; Tilman et al., 2023). It also critiques TQM models that neglect ethical depth, arguing that value integration is essential for

sustaining commitment.

Overall, this study proposes a value-oriented HRD framework that integrates managerial efficiency with moral-spiritual development. It contributes by redefining intrinsic motivation, strengthening collaborative leadership, and framing digital accountability as an ethical practice (Ghafar, 2023). While promising, the model's effectiveness depends on contextual readiness, leadership capacity, and institutional support. Thus, it offers an adaptive framework for advancing holistic and sustainable human capital development in Islamic education.

CONCLUSION

This study proposes a Value-Oriented Human Resource Development (HRD) Model grounded in the integration of managerial discipline, spiritual cultivation, and professional capacity building within an Islamic educational context. At SMA IT Nurul Ihsan Boarding School, these three interrelated dimensions are systematically connected through structured training programs, spiritual mentoring, participatory governance (*syura* and *qiyadah musyarakah*), and ethically moderated quality control mechanisms. The model demonstrates how Islamic ethical principles—*amanah*, *'adl*, *ihsan*, and *tazkiyah al-nafs*—can be institutionally embedded within Total Quality Management (TQM) cycles, forming a coherent framework rather than parallel initiatives.

Theoretically, this study contributes to broader Human Capital Development (HCD), TQM, and educational leadership scholarship by extending conventional quality management models beyond efficiency-oriented paradigms. The proposed framework reframes intrinsic motivation through spiritual accountability, operationalizes participatory leadership as a structural governance mechanism, and integrates digital accountability systems within an ethical-moral architecture. Thus, the model refines existing HRD theory by demonstrating that sustainable quality improvement in educational institutions requires not only procedural rigor but also normative value infusion.

Managerially, the findings suggest that Islamic educational institutions can enhance teacher discipline, motivation, and institutional coherence by aligning continuous improvement (*islah mustamir*) with ethical leadership practices. The institutionalization of reflective evaluation systems, distributed leadership structures, and digital-ethical monitoring mechanisms provides a practical pathway for strengthening educational governance. These insights may inform policy development in Islamic educational management, particularly in contexts navigating digital transformation and Education 5.0 challenges.

While the findings are derived from a single rural boarding school case with a qualitative design, the proposed model offers a conceptually transferable framework. Future research should examine its scalability across diverse Islamic school contexts, employ longitudinal and mixed-method approaches to assess long-term impact, and explore contextual moderators such as infrastructure readiness and leadership distribution. Such studies will determine whether the value-oriented HRD model represents a context-bound innovation or a broader paradigm for ethically grounded educational leadership.

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