



Implementation of Human Resource Management Based on Islamic Values in Improving Educator Professionalism

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Abstract

The management of Islamic educational institutions must be in line with the management of their human resources. RA Raden Fatah Podorejo Sumbergempol implements Human Resource Management (HRM) based on Islamic values to build the professionalism of educators who are both integrous and sincere. This study aims to analyze: (1) the planning and recruitment of educators that integrates prophetic values (siddiq, amanah, tabligh, fathonah) and An-Nahdliyah principles (tasamuh, tawazun, i'tidal, tawassuth); (2) the mechanism for assessing educator performance based on indicators of professionalism and Islamic values; and (3) the impact of implementing Islamic value-based HRM on enhancing educator professionalism. This study employs a qualitative approach with a case study design. Data were collected through field observations, in-depth interviews with the school principal and educators, and documentation. Data analysis was carried out through the stages of data reduction, data display, and conclusion drawing. Data validity was tested using source and technique triangulation. The results of the study indicate: first, recruitment combines professional qualifications with an assessment of Islamic commitment and understanding of An-Nahdliyah principles; second, performance assessment applies a dual evaluation system that combines pedagogical and administrative achievements with spiritual indicators; third, the implementation of Islamic value-based HRM significantly improves the pedagogical, personality, social, and professional competencies of educators. The implementation of Islamic values and An-Nahdliyah values throughout the entire HRM cycle effectively transforms educators into not only professional teachers but also spiritual role models (uswah hasanah). The implication of this study emphasizes the importance of Islamic educational institutions formulating HRM regulations that balance national standards with the strengthening of religious character.

Keywords: Human Resource Management, Islamic Values, Educator Recruitment, Performance Assessment, Educator Professionalism.

Abstrak

Pengelolaan lembaga pendidikan Islam harus sejalan dengan pengelolaan sumber daya manusia. RA Raden Fatah Podorejo Sumbergempol menerapkan Manajemen Sumber Daya Manusia (MSDM) berbasis nilai Islam untuk membangun profesionalisme pendidik yang berintegritas dan ikhlas. Penelitian ini bertujuan menganalisis: (1) perencanaan dan rekrutmen pendidik yang mengintegrasikan



nilai kenabian (siddiq, amanah, tabligh, fathonah) dan prinsip An-Nahdliyah (tasamuh, tawazun, i'tidal, tawassuth); (2) mekanisme penilaian kinerja pendidik berbasis indikator profesionalisme dan keislaman; serta (3) dampak implementasi MSDM berbasis nilai Islam terhadap peningkatan profesionalisme pendidik. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi lapangan, wawancara mendalam dengan kepala sekolah dan pendidik, serta dokumentasi. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Keabsahan data diuji menggunakan triangulasi sumber dan teknik. Hasil penelitian menunjukkan: pertama, rekrutmen memadukan kualifikasi profesional dengan uji komitmen keislaman dan pemahaman prinsip An-Nahdliyah; kedua, penilaian kinerja menerapkan evaluasi ganda yang mengombinasikan capaian pedagogik-administratif dengan indikator spiritual; ketiga, penerapan MSDM berbasis nilai Islam meningkatkan kompetensi pedagogik, kepribadian, sosial, dan profesional pendidik secara signifikan. Implementasi nilai Islam dan An-Nahdliyah dalam seluruh siklus MSDM efektif mentransformasi pendidik menjadi pengajar profesional sekaligus teladan spiritual (uswah hasanah). Implikasinya, lembaga pendidikan Islam perlu menyusun regulasi MSDM yang seimbang antara standar nasional dan penguatan karakter keagamaan.

Kata kunci: Manajemen Sumber Daya Manusia, Nilai-Nilai Islam, Rekrutmen Pendidik, Penilaian Kinerja, Profesionalisme Pendidik.

INTRODUCTION

Early Childhood Education (RA) or Raudhatul Athfal (RA) is the main foundation in the formation of a child's character, intelligence, and personality (Zainuddin & Suriati, 2018). The child's growth period at this level is in the golden age. The golden age is a time when physical, emotional, social, and spiritual stimulation and child development occur rapidly (Bonita, et al., 2022). The success of education at the RA level is largely determined by the quality of educators. RA educators act not only as teachers (mu'allim), but also as mentors (Murabbi), coaches (mudarris), and primary role models (uswatun hasanah) for their students.

Educator professionalism is generally measured through four basic competencies: pedagogical, personality, social, and professional (Fitrah et al., 2025). However, in the context of Islamic educational institutions, the demands of professionalism extend beyond achieving formal and administrative standards. Professional standards must be grounded in Islamic spiritual and moral values. Discussing professionalism inevitably involves the discussion of Human Resource Management (HRM).

Conventional Human Resource Management (HRM) focuses on efficiency, productivity, and material gain. Meanwhile, HRM based on Islamic values incorporates the dimensions of monotheism, ethics, and prophetic values (siddiq, amanah, tabligh, fathonah) into the entire HR management cycle. These dimensions



are applied from planning and recruitment to performance appraisals, to the development and maintenance of welfare. Furthermore, for educational institutions under the auspices of the Nahdlatul Ulama organization, the integration of An-Nahdliyah principles (such as tawassuth, tawazun, I'tidal, and tasamuh) is essential. These four elements are integral to developing educator professionalism.

RA Raden Fatah Podorejo Sumbergempol, as one of the Islamic-based educational institutions in the Sumbergempol area, Tulungagung, faces strategic challenges in managing and improving the quality of its educators. Managing educators at this institution requires alignment between formal academic qualifications and religious commitment and the An-Nahdliyah culture. The implementation of Islamic values-based human resources (HRM) is crucial to ensuring that recruited and trained educators possess not only technical teaching skills but also moral integrity, spiritual discipline, and a strong sense of service.

Human Resource Management (HRM) in a conventional perspective is defined as the process of planning, organizing, directing, and supervising (Riniwati, 2016). Furthermore, HRM also only discusses the procurement, development, compensation, integration, and maintenance of human resources to achieve organizational goals (Hariandja & Hardiwati, 2002). From an Islamic perspective, HRM is not merely an operational asset or a mere production element but a trust that must be maintained and served by a leader or principal. HRM based on Islamic values can be defined as human resource management inspired by Islamic law and Islamic ethical principles. Its main goal is not only oriented towards increasing worldly productivity, but also towards achieving true well-being and happiness in the afterlife.

Human resource management from an Islamic perspective is built on a foundation of religious values. Principals also combine professionalism and spirituality from the moment educators enter their institutions. The planning and recruitment process focuses on meeting two primary criteria: competence and integrity. Regarding educator quality, principals possess the best criteria for adaptability and trustworthiness. The quality of recruited personnel is then fostered through ongoing development and training programs to foster a passion for learning and teaching, thereby strengthening the intellectual capacity, technical expertise, and spiritual depth of educators. To ensure the organization remains on track, performance assessment and evaluation functions are implemented fairly, transparently, and equitably. These assessments are not solely oriented toward fulfilling administrative obligations among educators but are viewed as a form of moral and spiritual accountability to Allah SWT.

As a form of appreciation for this dedication, compensation and welfare are provided based on the principles of justice and fairness. These awards are given in a timely manner and without delay. All management functions are imbued with prophetic values that reflect the four main characteristics of the Prophet



Muhammad SAW: Siddiq, Amanah, Tabligh, and Fathonah as the foundation of organizational work ethics (Aprianto, et al., 2020). The Siddiq (honesty) trait demands honesty and harmony between intentions, words, and actions. Second, it naturally leads to the Amanah (trustworthiness) trait as a form of full accountability for the role carried out. Third, the Tabligh (communicative/message delivery) trait encourages organizational communication and transparent and persuasive learning delivery. Fourth, the Fathonah (intelligent) trait through the competent application of intellectual, emotional, and spiritual intelligence to overcome various challenges of educational institutions.

The values of An-Nahdliyah are essentially the crystallization of the teachings of Ahlussunnah wal Jama'ah (Aswaja) Islam promoted by Nahdlatul Ulama, namely Tawassuth, Tawazun, I'tidal, and Tasamuh (Syahroni & Rofiq, 2025). These values serve both as guidelines for life and organizational ethics. In the realm of educational institution management, especially in Ma'arif NU schools and madrasas, these values go beyond mere religious doctrine. These values are transformed into the foundation for educational institution governance and work culture. These values serve as the main reference for managers and educators in determining the direction of educational institution policies. NU and its values create a healthy organizational climate and strengthen the identity of educational institutions. The integration of these values is realized through the four main pillars of Aswaja An-Nahdliyah that underlie human resource management. First, Tawassuth (moderate) encourages a moderate mindset and attitude, which protects educational institutions from triggers of extreme conflict. Second, Tawazun (balance) maintains proportional harmony between professional-worldly responsibilities and spiritual-hereafter dimensions, as well as a balance between rights and obligations. Third, I'tidal (fairness/uprightness) guides leaders to act fairly and objectively in decision-making, performance evaluation, and the application of sanctions and rewards. Fourth, Tasamuh (tolerance) complements these pillars by fostering a culture of mutual respect and tolerance for differences and limitations among educators and stakeholders.

However, in practice, the integration of Islamic values into HR operational management functions often encounters its own challenges, such as the preparation of objective spiritual performance indicators, the limitations of Islamic competency-based training programs, and the challenge of balancing educator welfare. Based on these realities, the researcher considers it important and interesting to conduct an in-depth study on "The Implementation of Islamic Values-Based Human Resource Management in Improving Educator Professionalism at RA Raden Fatah Podorejo Sumbergempol".



METHOD

Researchers have a strong tendency to use qualitative research to answer this question because the results are descriptive (Rukin, 2019). By using a case study approach, researchers want to explore in depth the application of Human Resource Management (HRM) based on Islamic values in improving the professionalism of educators at RA Raden Fatah Podorejo Sumbergempol, Tulungagung Regency, East Java. The research location was chosen based on the institution's consistency in integrating Islamic values and open access to information. Researchers acted as the main instrument to collect data naturally and directly in the field (Setiyani, et al., 2026). Data were collected through observation and in-depth interviews with key informants, such as the principal and educators.

Data collection in this study was conducted comprehensively using structured in-depth interviews to explore recruitment mechanisms based on Islamic values, accompanied by direct observation of educational and spiritual cultural interactions at the research site. Subsequently, the data were analyzed through an interactive and iterative process based on the Miles, Huberman, & Saldana (2014) model, which included data condensation (through theme selection and coding), data presentation (through descriptive analysis), and conclusion drawing accompanied by repeated verification. To ensure the validity and credibility of the data, the researchers applied triangulation of sources and methods, conducted extensive fieldwork, and consulted with colleagues to maintain the objectivity of the analysis (Hariyono et al., 2025).

RESULT AND DISCUSSION

Educator planning and recruitment process

The recruitment and planning process for teaching staff at RA Raden Fatah Podorejo Sumbergempol begins with a careful and balanced staffing needs analysis. The institution focuses not only on meeting formal educational qualifications in Early Childhood Education (PAUD) or Raudhatul Athfal Teacher Education (PGRA), but also establishes a strong religious commitment standard for prospective teachers. This approach ensures that each educator who joins not only possesses a basic understanding of early childhood teaching but also possesses a depth of character and Islamic values that align with the institution's vision. The selection process is comprehensive, encompassing a series of technical and spiritual competency assessments. Prospective teachers are required to take a microteaching test to evaluate their pedagogical skills in the classroom, combined with an assessment of their ability to read and understand the Quran. Furthermore, the institution's leadership and administrators explore candidates' religious insights to ensure their teaching readiness is accompanied by an adequate understanding of Islam. The integration of prophetic values and organizational values is a key



determinant in the final selection of prospective educators. The prophetic qualities of siddiq (honesty), amanah (trustworthiness), tabligh (delivering messages), and fathonah (wisdom/intelligence) serve as benchmarks for candidates' moral integrity and professionalism. At the same time, an ideological commitment to the principles of Aswaja An-Nahdliyah, which encompass moderation (tawassuth), balance (tawazun), justice (i'tidal), and tolerance (tasamuh), is strongly instilled. This is done to ensure that selected educators are able to adapt and strengthen the religious culture developed in schools.

Educator performance assessment mechanism based on professionalism and Islamic indicators.

The teacher performance assessment mechanism at RA Raden Fatah Podorejo Sumbergempol is comprehensively designed to align technical professionalism indicators with spiritual devotion. Regarding the technical-pedagogical aspect, the evaluation focuses on teaching discipline, the preparation of learning tools (such as daily and weekly lesson plans), creativity in developing teaching aids, and the ability to effectively manage classroom dynamics. Spiritual and Islamic indicators serve as the primary assessment instruments that distinguish and reflect the distinctive identity of an Islamic educational institution based on An-Nahdliyah culture. A crucial aspect in this regard is discipline related to worship and daily religious practices.

Educators are assessed based on their active involvement and commitment to consistently guiding and leading students in implementing these habits. This includes supervising congregational Dhuha prayers, monitoring memorization of short chapters of the Quran, guiding daily prayers, and reciting the Beautiful Names of Allah (Asmaul Husna) before the start of lessons. Regarding the dimension of worship, exemplary behavior (Uswatun Hasanah) is a vital assessment pillar that reflects the personal character of Early Childhood Education (PAUD) educators. This indicator emphasizes polite behavior, high patience in dealing with the dynamics of early childhood, and polite and soothing speech habits.

In addition, educators are required to maintain a neat and clean appearance and to completely cover their aurat (awrah), in accordance with Islamic law and ethical standards established by the institution. This spiritual assessment is complemented by evaluating the religious and community participation (Jam'iyyah) of teachers, both inside and outside the school environment. Educators are expected to actively participate in various religious activities scheduled by the institution, while also participating in the socio-religious dynamics of the community through traditions such as istighosah, tahlilan, and diba'an. Their active participation and commitment in fostering autonomous Nahdlatul Ulama bodies such as Muslimat, Fatayat, or IPPNU are added values that strengthen the spiritual bond between educators, the institution, and the surrounding community.



Evaluation procedures and implementation follow a systematic, transparent, and sustainable approach. The principal conducts regular academic supervision to directly monitor classroom learning processes and the daily performance of educators. Furthermore, the institution holds monthly and quarterly evaluation meetings, which serve as a forum for joint reflection (*muhasabah bersama*). This forum provides a means for teachers and principals to engage in open dialogue to review work achievements and find solutions to learning challenges faced in the field. As a follow-up to the evaluation results, the institution implements a compensation and professional development system based on Islamic values and a humanistic approach. Educators who demonstrate high achievement and dedication receive awards as a form of appreciation and motivation. Conversely, for educators who need to improve their performance, training is conducted through a family-like approach that upholds the spirit of brotherhood (*ukhuwah*). This ensures that the training process is supportive, guiding, and encourages continuous improvement while maintaining mutual respect.

The follow-up evaluation of educator performance at RA Raden Fatah Podorejo Sumbergempol is carried out wisely, fairly, and humanely, based on the principles of *i'tidal* (moderation/balance) and *tasamuh* (tolerance). Educators who demonstrate superior performance, high dedication, and exemplary character receive appreciation from the educational institution. This takes various forms, ranging from additional financial incentives and dedication bonuses from the foundation to priority access to training programs and workshops. Meanwhile, for educators who face obstacles in meeting pedagogical or administrative standards, the Principal provides ongoing coaching delivered in a wise and courteous manner. This coaching is carried out through internal counseling and mentoring by senior teachers while upholding the educator's dignity. The entire evaluation follow-up process does not focus solely on administrative aspects or incentives, but aims to foster and strengthen a spirit of sincere devotion (*khidmah*). Through an approach that prioritizes a sense of family, educators are constantly motivated to maintain sincerity of intention (*ikhlas*) in guiding early childhood and supporting the development of Islamic education. In this way, every task and responsibility carried out at school is not simply seen as a means of earning a living, but is understood deeply as a form of worship and a field for achieving eternal spiritual rewards.

The Impact of Implementing Islamic Value-Based Human Resources on Improving Educators' Professionalism

The implementation of Islamic-based Human Resource Management (HRM) at RA Raden Fatah Podorejo Sumbergempol has had a significant impact on strengthening the four core competencies of educators. In the pedagogical dimension, teachers have become increasingly skilled at designing and managing early childhood learning that is directly integrated with religious and moral values



through a spiritual pedagogical approach. This strengthening aligns with the formation of solid personality competencies, where the educators' work ethic is imbued with the values of sincerity and the spirit to always be good role models (*uswatun hasanah*) in guiding and accompanying the growth and development of students every day. In the social and professional dimensions, this Islamic-based HR management has succeeded in building a harmonious, mutually respectful (*tasamuh*), and inclusive work climate. Relationships between fellow educators, parents of students, and the surrounding community are communicative and warm, based on Islamic brotherhood.

Meanwhile, teachers' professional competence has also experienced significant strengthening, marked by a high awareness of responsibility (*amanah*) and a drive to continuously innovate and be creative (*fathonah*) in presenting quality PAUD media and learning methods. This quality and professionalism are strongly supported by the background of the educators and education staff at RA Raden Fatah Podorejo Sumbergempol, most of whom have Bachelor's degrees (S-1) and hold teacher certification. Not only excel academically, the teachers also actively participate in community religious activities and autonomous Nahdlatul Ulama bodies, such as Muslimat NU, Fatayat NU, and IPPNU. This combination of adequate academic qualifications and deep-rooted religious commitment provides a highly potential socio-spiritual capital in creating an early childhood learning climate based on Islamic values.

The application of the prophetic principles of *siddiq* (honesty), *amanah* (trustworthiness), *tabligh* (message delivery), and *fathonah* (wisdom/intelligence) throughout the entire Human Resource Management cycle. This profoundly shapes the internal character of educators, particularly by strengthening personality competencies based on noble morals (*akhlakul karimah*). In the context of developing Early Childhood Education, teachers fully recognize that children learn primarily through role models. This encourages educators to consistently set good examples (*uswatun hasanah*) through disciplined religious observance. Providing examples of polite speech (*akhlakul karimah*), a friendly attitude, and high patience when guiding students are also prioritized. Furthermore, the emphasis on intention and sincerity has shifted teachers' work motivation from merely a profession for financial gain to an ethos of sincere devotion (*khidmah*). This has an impact on educators, who view teaching as a form of preaching and worship that is valuable. In addition to strengthening personal character and internalizing the pillars of *An-Nahdliyah*, including the values of *tawasuth* (moderation), *tawazun* (balance), *i'tidal* (justice/uprightness), and *tasamuh* (tolerance), all of this has created a highly conducive social ecosystem based on Islamic values and brotherhood.

The relationship between educators is harmonious and enthusiastic, prioritizing cooperation. This warm, collaborative atmosphere replaces unhealthy competition. Senior teachers lovingly guide junior teachers, while junior teachers



show respect (ta'dzim) to their seniors. This social reciprocity extends to relationships with parents and the wider community. These relationships also impact the development of honesty (siddiq) and empathy in children. Furthermore, they foster strong public trust in the educational institution. Regarding professional competence, the application of these Islamic values encourages higher work quality standards and fosters a strong sense of dedication among educators. Awareness of responsibility (amanah) fosters self-discipline (al-muhasabah). Teachers also demonstrate a punctual attitude, thoroughly preparing learning materials, and completing administrative tasks without requiring close external supervision. The spirit of intellectual excellence (fathonah) also encourages educators to continuously develop their abilities as educators.

The implementation of Human Resource Management (HRM) at RA Raden Fatah Podorejo Sumbergempol is not only directed at meeting the needs of teaching staff but also considers the quality, character, and suitability of prospective educators' values. Furthermore, the ability to adapt to the institution's organizational culture is also taken into consideration. These findings indicate that the management of educators at the institution has shifted from a purely administrative HRM model to a more integrative approach, namely combining professional competence with Islamic values. In the context of Islamic educational institutions, this approach is crucial. Why is this important? Because teachers not only act as implementers of learning but also as figures and role models or real role models for students (Mahtumah, 2023).

Theoretically, Human Resources Management (HRM) is a series of processes that include planning, procurement or recruitment, development, performance assessment, rewarding, and career development of human resources to achieve organizational goals (Anisyah et al., 2025). In Islamic educational institutions, this process can be expanded to include moral and spiritual dimensions. Teachers are needed not only for teaching skills, but also for teachers who possess integrity, responsibility, and character that aligns with the institution's vision (Agustina et al., 2024). This study shows that integrating values such as trustworthiness, justice, responsibility, honesty, and sincerity throughout the HRM cycle can shape teacher professionalism more holistically, because professionalism is understood not only as technical ability, but also as character and professional ethics (Fradito et al., 2025).

Research findings on the teacher planning and recruitment process at RA Raden Fatah Podorejo Sumbergempol reinforce this view. The institution conducts a needs analysis before recruitment and then uses several selection indicators, such as academic qualifications, micro-teaching skills, the ability to read and understand the Quran, religious insight, and the character of prospective teachers. This pattern demonstrates the principle of "the right person in the right place," but with the addition of a value dimension that is characteristic of Islamic educational



institutions (Utama et al., 2026). Thus, academic competence is not positioned as the sole measure of a person's suitability to become an educator.

This approach also aligns with the meaning of the selection of teaching staff in Islamic educational institutions, which requires attention to professional competence as well as moral integrity, the alignment of prospective teacher values with the institution's vision and mission, and the prospective educator's ability to be a role model (Hidayati et al., 2026). This shows that character-based selection contributes to the emergence of teachers who are more disciplined, responsible, motivated, and trustworthy in carrying out their duties. This has strong relevance to the practice at RA Raden Fatah Podorejo Sumbergempol, especially when the values of *siddiq*, *amanah*, *tabligh*, and *fathonah* are used as the basis for consideration in selecting prospective educators.

Interestingly, the application of these prophetic values doesn't stop at the recruitment stage. The same values are also used in performance assessments and teacher development. This means there is continuity between the process of recruiting educators and the process of maintaining and developing their quality. From a strategic HR perspective, this consistency is crucial because good recruitment will not have maximum impact without a robust development and evaluation system.

In terms of performance assessment, research shows that RA Raden Fatah Podorejo Sumbergempol uses relatively comprehensive indicators. Teachers are assessed not only based on discipline, completeness of learning materials, classroom management skills, and creativity in using learning media, but also based on aspects of worship, morals, exemplary behavior, and involvement in religious and social activities. This model demonstrates that the meaning of teacher performance in this institution is multidimensional. Performance is not only seen from what teachers do administratively, but also from how teachers carry out these duties as part of their moral and religious responsibilities.

The approach to HRD in developing teacher professionalism in Islamic educational institutions must consider aspects of needs analysis, workload allocation, competency development, and evaluation in building teacher professionalism (Farid et al., 2025). Therefore, in this case, the principal, as the policy maker, plans carefully to achieve satisfactory results. In the context of Islamic boarding schools, teacher professionalism encompasses not only pedagogical competence but also moral integrity, academic commitment, and the teacher's role as a spiritual guide and community member (Misnawi & Imanah, 2025).

Thus, the evaluation practice at RA Raden Fatah Podorejo Sumbergempol can be understood as a form of *muhasabah* (reflection), namely the process of evaluating and reflecting on task implementation. Academic supervision by the principal, weekly and monthly evaluation meetings, and dialogue between leaders and teachers demonstrate that evaluation is not positioned as a fault-finding



process. Evaluation is more directed as a means of reflection, improvement, and development (Putri, 2025). This pattern is important because evaluations that are too punishment-oriented have the potential to create work pressure, while evaluations accompanied by mentoring can encourage teachers to consciously improve their performance.

This aspect is increasingly evident in the evaluation follow-up mechanism. Teachers with good performance receive rewards in the form of awards, incentives, dedication bonuses, and opportunities to participate in training. Conversely, teachers who still experience shortcomings receive guidance through a family-oriented approach, counseling, and mentoring from senior teachers. This practice demonstrates a balance between rewards and guidance. From an Islamic perspective, this pattern can be linked to the principles of *i'tidal* and *tasamuh*, namely providing fair and humane treatment without diminishing the demand for professionalism (Fererli & Ramadan, 2025).

The findings also indicate that recruitment, training, and performance assessments that combine professional competency with Islamic ethics can improve the quality of educators while strengthening institutional integrity. This also places continuous professional development and values-based supervision as crucial factors in improving teacher performance (Saripudin, 2025). In other words, professionalism cannot be built solely through initial selection but requires a continuous development process.

The impact of implementing Islamic values-based human resources (HRM) at RA Raden Fatah Podorejo Sumbergempol is evident in the strengthening of educators' pedagogical, personality, social, and professional competencies. Pedagogically, teachers are increasingly able to design learning that is not only oriented towards children's cognitive development but also integrates religious and moral values. This demonstrates that Islamic values are not positioned as additional material but rather become part of the learning process and character development of children (Aisi et al., 2026). In early childhood education, this approach is increasingly relevant because children at this stage of development learn largely through direct experience and role modeling.

Within personality competencies, the value of *uswatun hasanah* (good character) is crucial. Teachers must demonstrate polite, patient, disciplined, and self-controlled behavior when dealing with children (Nila et al., 2026). This concept demonstrates that RA teachers' professionalism is inseparable from their personality qualities. Teachers who possess teaching skills but lack the ability to demonstrate patience and role models will undoubtedly struggle to fully fulfill their early childhood education function.

Meanwhile, the values of *amanah* and *fathonah* encourage the strengthening of professional competence (Mizuardi et al., 2026). *Amanah* encourages teachers to be responsible for their tasks, disciplined in carrying out their obligations, and



conscious of the importance of preparing lessons well. Fathonah, on the other hand, encourages teachers to continue learning, develop creativity, and seek new ways to make learning more engaging for students. This is evident in teachers' involvement in seminars, training, and other professional development activities.

From a social perspective, the values of tawassuth (religious tolerance), tawazun (compassion), i'tidal (religious tolerance), and tasamuh (compassionate tolerance) contribute to the formation of more harmonious working relationships. Relationships between senior and junior teachers, fellow teachers, the principal, parents, and the community are built through communication and a spirit of brotherhood. Thus, Islamic values not only influence individual teacher behavior but also shape organizational culture. Teachers do not work individually but rather become part of a community that supports and helps each other.

These findings demonstrate that the primary strength of Islamic values-based HRM lies in its integration. Islamic values are not confined to religious activities but are incorporated into the entire HRM cycle, from planning and recruitment, assessment, reward, coaching, and professional development. A recent study on teacher professional development based on Islamic Educational Management also emphasized that teacher professionalism in Islamic educational institutions needs to be developed through a combination of competency development, Islamic leadership, continuous learning, and instructional innovation.

However, the results of this study also need to be interpreted critically. The emphasis on religious values must continue to go hand in hand with professional standards and teacher competencies. Religious values should not replace pedagogical competence, but rather strengthen it. Therefore, the ideal teacher is one who possesses strong academic and pedagogical abilities, as well as moral and spiritual integrity. Competency-based human resource management in Islamic schools also shows that recruitment that combines academic competence with Islamic values, continuous professional development, and comprehensive performance evaluation can strengthen the professionalism and accountability of institutions (Fadil, 2025).

Overall, it can be understood that the implementation of Islamic-based HR at RA Raden Fatah Podorejo Sumbergempol has formed an integrative pattern of educator management. Teacher professionalism is not understood only as the ability to carry out learning, but also as a combination of competence, morality, responsibility, exemplary behavior, and a spirit of service. The values of siddiq, amanah, tabligh, and fathonah provide a personal foundation for teachers. Meanwhile, tawassuth, tawazun, i'tidal, and tasamuh build a harmonious organizational culture. Ultimately, the combination of professionalism and Islamic or spiritual values is a strategic strength for RA Raden Fatah Podorejo Sumbergempol in developing the quality of educators while maintaining its identity as an Islamic educational institution.



CONCLUSION

The implementation of Islamic-based Human Resource Management (HRM) at RA Raden Fatah Podorejo Sumbergempol has proven to be able to integrate formal professional standards with religious ethical values holistically. In the planning and recruitment stages, the institution does not only rely on academic qualifications in the field of Early Childhood Education. The institution also assesses spiritual competence, religious practices, and religious understanding based on the characteristics of prophecy (siddiq, amanah, tabligh, and fathonah) and the pillars of An-Nahdliyah (tawassuth, tawazun, i'tidal, and tasamuh). This structured selection process is followed by a balanced performance assessment mechanism (tawazun), which balances administrative-pedagogical aspects with moral-religious exemplars; this is then followed up with awards (at-takrim) and professional development rooted in the spirit of family (ukhuwah). The implementation of these management functions has had a significant positive impact in strengthening the four main competencies of educators, namely, first, teaching skills integrated with the value of monotheism (pedagogy). Second, the formation of exemplary and sincere character (personality). Third, a harmonious and inclusive work climate (social); and fourth, increased responsibility and a spirit of independent learning (professional). Both theoretically and practically, these findings confirm that human resource management in Islamic institutions is more effective when conventional professional standards are aligned with Islamic values. This approach not only provides a concrete framework for managers to formulate regulations based on Islamic HR Standard Operating Procedures (SOPs), but also fosters a deep awareness among educators that the teaching profession is a form of worship and devotion (khidmah) that demands a balance between technical expertise and moral integrity.

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