

Between Spiritual Authority and Modern Pedagogy: Enhancing Teacher Resilience in Traditional Salaf Islamic Schools

Siti Aimah^{1*}, Nihayatul Wafiroh², Nur Hidayati³, Fathiyah Mohd Fakhruddin⁴

^{1,2,3}Universitas KH. Mukhtar Syafaat, Indonesia

⁴Universiti Putra Malaysia, Selangor Malaysia

*Corresponding Author: sitiaimah1@iaida.ac.id

<http://doi.org/10.33650/ijess.v5i2.14126>

Received: 13 January 2026, Revised: 22 August 2026, Accepted: 10 September 2026

Abstract:

This study examines the role of Kiai's personal guidance (coaching) and structured competency-based training in strengthening the professional resilience of ustadz/ustadzah in Salaf Islamic boarding schools. This study used a qualitative approach with a case study design in Salaf Islamic boarding schools in East Java, Indonesia. Data were collected through participant observation, in-depth interviews with Kiai, Islamic boarding school administrators, and senior educators, and document analysis of human resource development programs and curricula. The data were analyzed using thematic analysis to identify patterns of educator development and their contribution to professional resilience. The findings show that educator resilience develops through a synergistic hybrid model. Kiai coaching provides a spiritual, cultural, and value-based foundation, while competency-based training strengthens technical, pedagogical, and professional skills required to manage dual and multi-role responsibilities. Integrating Kiai's authority with structured competency development enables educators to sustain educational quality while preserving traditional values. The study implies that integrating local wisdom with modern human resource management can provide a sustainable professional development framework for Salaf Islamic boarding schools facing educational transformation.

Key Words: Professional Resilience, Kiai Coaching, Competency Training

Please cite this article in APA style as:

Aimah, S., Wafiroh, N., Hidayati, N., & Fakhruddin, F. M. F. (2026). Between Spiritual Authority and Modern Pedagogy: Enhancing Teacher Resilience in Traditional Salaf Islamic Schools. *Indonesian Journal of Education and Social Studies*, 5(2), 234-251.

INTRODUCTION

Islamic boarding schools (*pesantren*) are among Indonesia's oldest educational institutions and play a major role in preserving Islamic knowledge, shaping character, and upholding social values (Attarwiyah et al., 2025; Hidayatullah et al., 2025; Syadidunniam et al., 2026). The sustainability of Salaf Islamic boarding schools matters to society because these institutions maintain traditional religious education by teaching classical Islamic texts (yellow

books/*kitab kuning*) while producing graduates with strong moral foundations. Educators (*ustadz/ustadzah*) play a crucial role in sustaining this educational mission because their professional resilience shapes the continuity and quality of learning. Previous studies indicate that educator resilience in Salaf Islamic Boarding Schools is strongly influenced by direct guidance and coaching from the *Kiai*, whose authority integrates managerial, spiritual, and scientific dimensions (*sanad*) (Syarifuddin et al., 2023; Badrun, 2023; Rohman et al., 2025; Shafa, 2024). Therefore, strengthening educator capacity is essential for sustaining traditional Islamic education.

Educator resilience becomes increasingly important as Islamic Boarding Schools face pressures from modernization, technological development, and changing educational expectations. Although Salaf Islamic Boarding Schools are recognized for preserving tradition, their educational systems show adaptability by integrating contemporary competencies without abandoning their religious identity (Manshuruddin et al., 2025; Safitri et al., 2025; Ilhamsyah & Ramli, 2024). This adaptation is evident in the informal inclusion of general subjects, such as mathematics and English, as well as short training programs (*daurah*) on leadership, digital literacy, and entrepreneurship. This reflects a “renewal within tradition” approach, where innovation is incorporated into existing religious frameworks (Mustain & Bakar, 2025; Wahono et al., 2023; Roqib, 2021). Thus, developing educators’ professional capacity is a strategic issue to ensure *pesantren* remain relevant while preserving their distinctive educational identity.

Despite their important role, Salaf Islamic Boarding Schools continue to experience challenges in developing sustainable human resource management systems for educators. The educator role in *pesantren* is often multidimensional, including teaching, student mentoring, dormitory supervision, and administrative responsibilities (Al Auliya, 2023; Ihsan et al., 2025; Retnoningsih et al., 2026). This condition occurs because the value of devotion (*khidmah*) remains a fundamental element of *pesantren* culture, where educators frequently dedicate extensive time to institutional responsibilities despite limited financial compensation compared with formal educational institutions (Taisir et al., 2025; Najah, 2021). Furthermore, professional development systems are generally based on informal learning mechanisms rather than structured competency development programs (Nasution et al., 2025). Consequently, the challenge is how Salaf Islamic Boarding Schools can maintain traditional values while strengthening educator professionalism through effective human resource development strategies.

Previous studies have highlighted that educator development in Islamic Boarding Schools relies heavily on internal mechanisms, particularly *Kiai* leadership, peer learning, and religious learning forums. *Kiai* authority serves as a central mechanism for transferring knowledge, values, and professional guidance through daily interaction, scientific assemblies, and exemplary behavior (Achmadin et al., 2024; Wajdi et al., 2022). Internal forums such as

ustadz meetings and halaqah tahqiq also serve as competency-development spaces by discussing teaching difficulties and interpreting classical texts (Halim, 2022). However, existing research has largely examined Kiai leadership, *pesantren* culture, or educational quality separately, while paying limited attention to how Kiai coaching interacts with structured competency-based training in developing educator professional resilience. This gap indicates the need for a more integrated framework that explains educator resilience within the unique organizational context of Salaf Islamic Boarding Schools.

Research on *pesantren* quality management has also emphasized that educational success depends not only on academic achievement but also on students' character development, morality, and spiritual maturity (Ataman et al., 2024; Kirom, 2024; Haya & Syihab, 2025; Harianto et al., 2026). Previous findings demonstrate that *pesantren* education prioritizes holistic outcomes through discipline, religious practice, and ethical formation (Islamic et al., 2024; Huda, 2024; Muslichuddin et al., 2025; Sartika et al., 2025). Furthermore, studies on Kiai leadership show that improving educator quality depends on intellectual, moral, and ethical selection processes, as well as continuous guidance from institutional leaders (Badrun, 2023; Dian et al., 2024). Nevertheless, previous studies have not sufficiently explored the relationship between culturally embedded coaching practices and competency-based training as complementary approaches for strengthening educator resilience. Therefore, further investigation is required to develop an empirical understanding of human resource development models that combine traditional authority with modern professional development approaches.

This research is novel in proposing an integrated analysis of two human resource development dimensions in Salaf Islamic Boarding Schools: Kiai coaching based on spiritual and cultural authority, and competency-based training based on structured professional development. This study addresses the research problem of how these two mechanisms strengthen educators' professional resilience while maintaining the quality of traditional Islamic education. The proposed argument is that Kiai coaching provides value-based internalization, motivation, and identity formation, whereas competency-based training provides systematic improvement of pedagogical and professional capabilities. Their integration is expected to create a contextual resilience model for Salaf Islamic Boarding School educators. This research supports implementing quality assurance principles under the Indonesian *Pesantren* Law (UU No. 18/2019) and helps ensure the sustainability of traditional Islamic education amid contemporary challenges.

RESEARCH METHODS

This study employed a qualitative research approach with a case study design to explore the professional resilience of educators in Salaf Islamic Boarding Schools. A qualitative approach was selected because the research

focuses on understanding processes, experiences, meanings, and social interactions underlying educator resilience, particularly related to Kiai coaching and competency-based training practices. The case study design was considered appropriate because it enables an in-depth investigation of a bounded social system within its natural context, allowing researchers to examine how traditional and modern educational practices interact in developing educator professionalism. Through this approach, the study seeks to understand not only the outcomes of human resource development practices but also the mechanisms, values, and contextual factors that shape educator resilience in maintaining the quality of traditional Islamic education.

The research was conducted at Darussalam Islamic Boarding School, Blokagung, Banyuwangi, Indonesia. This location was selected purposively because it represents a unique example of a Salaf-Modern Islamic Boarding School model that integrates traditional Islamic education with contemporary competency development. The institution provides an appropriate context for examining how educators manage dual competency demands, namely maintaining traditional expertise in classical Islamic studies while developing professional competencies required in modern education. Darussalam Blokagung was considered relevant because it maintains authentic learning methods such as halaqah and sorogan while implementing structured educational development programs. Furthermore, the central role of Kiai leadership and coaching within the institution provides an important context for analyzing how spiritual, cultural, and professional dimensions contribute to educator resilience.

Data were collected through three qualitative techniques: in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted with key informants, including Kiai, senior administrators, and educators, to explore their experiences, perceptions, and interpretations regarding Kiai coaching, competency development, and professional resilience. Participant observation was conducted to understand the actual implementation of coaching practices, traditional teaching methods such as halaqah and sorogan, and competency-based training activities within the *pesantren* environment. Documentation analysis was used to complement interview and observation data through the examination of relevant institutional documents, including training programs, curriculum documents, *Kitab Kuning* learning materials, and educator administrative records. The combination of these techniques enabled comprehensive understanding through multiple sources of evidence.

Data analysis was conducted using Braun and Clarke's thematic analysis framework combined with Miles and Huberman's iterative qualitative analysis process. The analysis involved several stages: data transcription and familiarization, initial coding, identification of potential themes, review and refinement of themes, and development of final thematic categories. The coding process focused on emerging concepts related to Kiai coaching, competency-

based training, educator resilience, spiritual commitment, professional development, and institutional adaptation. Data validity was ensured through triangulation based on Denzin’s framework by comparing information obtained from interviews, 45 hours of field observations, and 18 institutional documents. Additionally, member-checking was conducted with Kiai and senior administrators to confirm the accuracy of interpretations and ensure that the findings represented participants’ experiences accurately.

RESULTS AND DISCUSSION

Institutionalized Kiai Coaching Model

Coaching by the Kiai (Guardians) at the Darussalam Blokagung Islamic Boarding School is not only personal and spiritual, but also institutionalized through regular forums (such as *Mauqufah* or Guidance Meetings) involving leaders of formal and non-formal education units. Because Blokagung implements multi-level education and has many units (PAUD to University), the Kiai must channel guidance through a complex managerial structure. The Kiai sets the grand vision, while unit managers implement it and serve as peer coaches for the staff below them. This demonstrates how charismatic leadership adapts within a large organization. As stated by Ustadz Anas Saeroji, Deputy Head of Education and Teaching, as follows: "The guidance of the Kiai can no longer be solely personal, given the complexity of our units, from PAUD to universities. We have a regular *Mauqufah*' (Coordination/Direction Meeting) mechanism. There, the Kiai directly delivers major *Taujih* (direction) regarding spiritual vision and educational quality. Unit managers must record and process these directions.

The excerpt illustrates the transformation of the Kiai's leadership at *pesantren* from a personal, informal style into an "Institutionalized Kiai Coaching Model." Through the routine (*Mauqufah*) mechanism, the delivery of *Taujih* (policy guidance) regarding spiritual vision and educational quality is now formally structured to encompass the full complexity of educational units, ranging from early childhood education (PAUD) to higher education. The documentation and follow-up processes carried out by unit managers show that the Kiai's educational values are no longer merely verbal directives; instead, they are integrated into an accountable, measurable, and sustainable governance system designed to ensure overall educational quality at the *pesantren*. The components of educational management at the Darussalam Blokagung Islamic Boarding School are shown in the following Table 1.

Table 1. Educational Management Mechanisms at Darussalam Blokagung

Management Components	Mechanism	Kiai Coaching Function	Impact on Educator Resilience
Vision Distribution	<i>Mauqufah</i> (Coordination Meeting/	Kiai's mandatory forum conveys <i>Taujih</i> (big directions)	Providing a strong ideological foundation, making work a form of

	<i>Routine Briefing)</i>	regarding spiritual vision and quality of education.	service (<i>khidmah</i>), which is essential for resilience.
Assignment Submission	Multi-Level Managerial Structure (Head of PAUD Unit, Elementary School, Junior High School, Senior High School, University)	The Kiai delegates the implementation of the vision to the Unit Manager to be translated into an operational work program.	Preventing managerial burnout among Kiai; ensuring clear objectives for educators at all levels of education.
Field Action	Internal Unit Meeting & Peer-Coaching	The Unit Manager transformed the Kiai's <i>Taujih</i> into technical guidance and peer-coaching between <i>ustadz/ustadzah</i> .	Ensuring pedagogical consistency across all classes. Educators feel collectively supported in achieving Kiai quality targets.
Leadership Traits	Hybrid (Charismatic-Structured)	Maintaining the spiritual authority of the Kiai (the main source of resilience) while adopting modern organizational efficiency.	Enables educators in large organizations to stay emotionally and spiritually engaged, addressing administrative and multi-role challenges.

Table 1 reflects the concrete implementation of the Institutionalized Kiai Coaching Model. Every management element—from curriculum, student affairs, and human resources to finance and facilities—is structured and integrated, with the Kiai's mentorship values serving as the primary guiding principle. The formalization of these management components demonstrates that the Kiai's oversight and spiritual and academic policy direction are not merely abstract concepts; rather, they are translated into technical, operational indicators executed across all educational units, thereby creating a *pesantren* governance system that is professional and systematic while remaining firmly rooted in the institution's vision.

Resilience Support Through Integrated Sharia and Welfare Systems

Educators' professional resilience is enhanced through integrated financial management efforts (integrated sharia). This system, while primarily aimed at students, also impacts the certainty of educators' salaries/incentives and the management of Islamic boarding school assets. Blokagung is known for its modern financial management (collaborating with banks and implementing an integrated sharia system). This financial certainty is a fundamental factor supporting the resilience of multi-level educators, reducing financial stress, and enabling them to focus on their teaching and caregiving duties. Komarudin, the initiator of this integrated sharia system, conveyed this. "In Blokagung, we operate a fairly modern Integrated Sharia System in collaboration with Bank

Muamalat, Bank Syariah Mandiri, and BRI. This system ensures stable cash flow at the Islamic boarding school. This means that teachers' salaries and incentives, which we call "tabarukan" or honorariums, are paid very regularly and on time.

This indicates that implementing an Integrated Sharia System—in collaboration with banking institutions such as Bank Muamalat, Bank Syariah Mandiri, and BRI—provides a robust financial foundation that supports the resilience and well-being of teaching staff at *pesantren*. Guaranteed, stable cash flow ensures timely, regular payment of salaries and incentives (tabarukan), providing financial security for teachers. In the context of resilience support through integrated Sharia and welfare systems, these findings show that systemic support—integrating modern Sharia finance and *pesantren*-based welfare schemes—can create a resilient work ecosystem, strengthen educators' commitment to their service, and sustain institutional operations amid economic challenges. For more details, please see the following image.

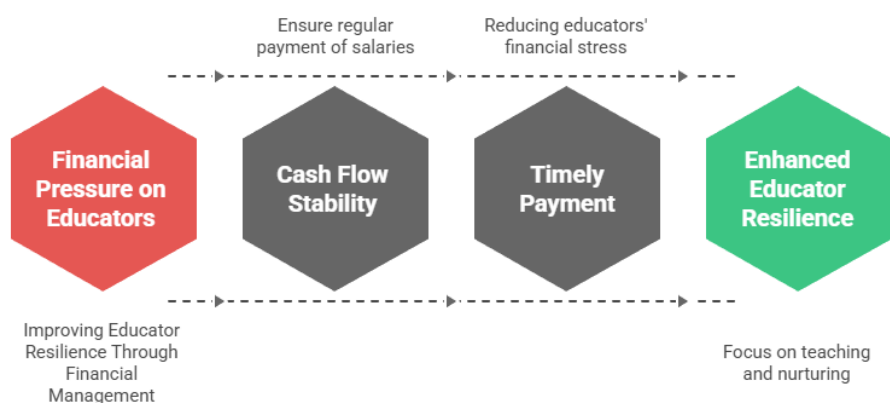


Figure 1. Improving Educator Resilience through Financial Management

Figure 1 visualizes how effective financial management can enhance educators' resilience—a concept highly relevant to findings regarding resilience support through integrated welfare and Sharia-based systems. The process begins by addressing the financial pressures educators face; stabilizing cash flow and ensuring timely salary payments can significantly ease these burdens. Integrating Sharia principles into the welfare system not only ensures financial fairness and compliance but also strengthens moral and mental resilience. Consequently, educators' resilience improves, enabling them to recover from economic challenges and focus more effectively on their primary roles of teaching and nurturing students, thereby fostering a stronger and more stable educational environment.

Development of Dualism Curriculum Competencies

Competency-based training for educators in Blokagung is dualistic, encompassing intensive *Kitab Kuning* methodology training (*sorogan/bandongan/musyawarah*) for Ma'had Diniyah units and modern curriculum/pedagogy training (such as implementing the Merdeka Curriculum

or Civic Education) for formal school units. Because Blokagung is a Salaf-Modern model that combines Madrasah Diniyyah Al-Amiriyyah and public schools (SMP, SMA, SMK), educators are required to have dual competencies. Internal training is specifically designed to ensure consistency between the values of Ahlussunnah wal Jama'ah An-Nahdliyyah (the vision of the Islamic boarding school) and the demands of the national curriculum. As stated by Masyrofi, Quality Control Team: "We must recognize that our educators face dual competency requirements. Therefore, our training is dualistic. For ustadz at the Al-Amiriyyah Islamic Boarding School, our training focuses on intensifying and innovating traditional methodologies, such as managing effective deliberations or using Bandongan in the digital age. This internal training is specific to the *kitab kuning*.

The interview excerpts, when cross-analyzed with field observations, reveal that the complexity of multiple roles directly translates into severe time poverty, which educators manage through spiritual compartmentalization. The institution implements the "Dualism Curriculum Competencies" model (integrating salaf and modern approaches) through a balanced educator training program. The institution recognizes that ustadz (religious teachers) must possess dual competencies to bridge classical scholarly traditions (Salaf) with the demands of the modern era. This is achieved by transforming traditional teaching methods—such as bandongan and bahtsul masail to ensure their continued relevance in the digital age, without compromising the essential mastery of *Kitab Kuning*. Consequently, strengthening these dual competencies not only preserves the authenticity of Salaf Islamic values but also equips educators with adaptive, modern methodologies to enhance learning effectiveness within the *pesantren* environment. The dynamic interaction between traditional (salaf) pedagogical competencies and modern educational demands shows how their integration yields dual-competency outputs at the institutional level. Look at the following image.

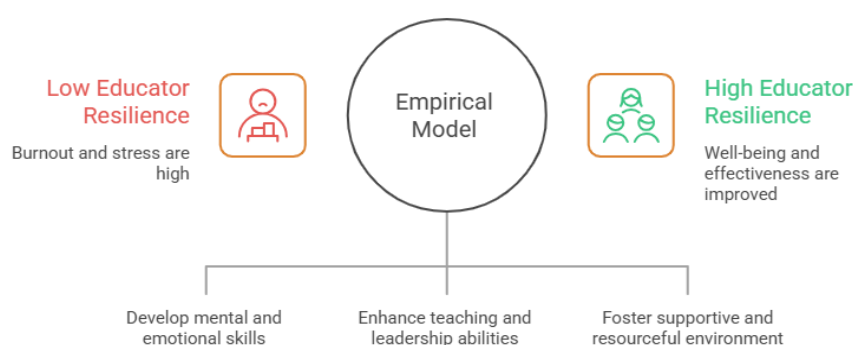


Figure 2. Building Educators Resilience

Figure 2 illustrates how educators move from low to high resilience through three key intervention strategies. On the left, low resilience is characterized by high levels of burnout and stress, shown by an icon depicting a

dejected expression. To address this, the model proposes three interconnected pillars of support: developing mental and emotional skills, enhancing teaching and leadership capabilities, and creating a supportive, resource-rich work environment. Implementing these strategies aims to achieve the outcome shown on the right—high educator resilience—which in turn boosts well-being and teaching effectiveness, symbolized by an icon of cheerful team collaboration.

Multi-Role Resilience of Educators

Educators' resilience is tested by the complexity of the multiple roles they must undertake, from religious text teachers and general subject teachers to dormitory caretakers and administrative staff at various levels. The breadth of education (from elementary to higher) in Blokagung creates a highly diverse staffing structure. Senior educators who manage formal units are required to demonstrate high resilience in balancing traditional devotion (teaching Diniyah) with modern professional duties (accreditation, administration, and reporting), which require rapid adaptation. According to Muzaki, a member of the quality control team: "Our biggest challenge is time and energy management—or what you might call resilience." We have to juggle multiple roles: teaching the Quran in the morning at the Islamic boarding school, teaching [name a subject, e.g., Biology or History] in the afternoon at the formal school, working as dormitory caretakers in the afternoon, and completing modern professional tasks at night.

The interview excerpts show that the complexity of the multiple roles senior educators must fulfill at the Darussalam Blokagung Islamic Boarding School creates significant professional resilience challenges, particularly in time and energy management. Senior educators must undergo an extreme and continuous role shift: from traditional spiritual roles (teacher of Islamic texts and caregiver) to modern professional roles (general subject teachers and administrators handling modern bureaucratic tasks at night).

Competency-Based Quality Measurement of Local Excellence

The quality of education is measured not only by formal grades but by specific achievements (competencies of excellence) that are the main focus of the Islamic boarding school, such as the ability to study *Bathsu al-Masail* (Islamic legal studies) and memorize *Nadzoman*, which are strong indicators of the success of Diniyah management. One of the goals of Blokagung quality management is "the achievement of students' achievements in the field of salaf books" and "the ability to follow *Bathsu al-Masail*." Educators' success is measured by these specific outputs, encouraging their resilience in maintaining traditional methods (halaqah, sorogan) as the heart of education. This is reflected in the statement by Ahmad Saiful, the quality control team. "Our measure of quality, particularly in Diniyah, goes far beyond test scores on report cards. The main indicator is specific achievements that reflect the depth of Salaf knowledge. We place great emphasis on the students' ability to engage in *Bathsu al-Masail* (in-depth Islamic

legal study forums) and a thorough mastery of *Nadzoman* (scholarly poetic texts)."

This interview excerpt suggests that educational quality management at the Darussalam Blokagung Islamic Boarding School uses holistic indicators rooted in traditional scholarly competencies as the primary measure of success, going beyond formal academic assessments. The emphasis on specific achievements such as the ability to perform *Bathsu al-Masail* and mastery of *Nadzoman* demonstrates that the fundamental goal of Diniyah management is to attain the depth of Salaf knowledge. The following table explains the quality focus at Darussalam Blokagung Islamic Boarding School.

Table 2. Quality Focus at Darussalam Blokagung Islamic Boarding School

Aspects	Main Focus	Success Indicators	Impact on Educator Resilience
Fundamental Goals	Achieving the Depth of Salaf Knowledge (Diniyah Knowledge)	Mastery of Traditional Scientific Competencies	Professional legitimacy is guaranteed if students achieve the unique scientific standards of the Islamic boarding school.
Local Excellence Output	Specific Achievements of Islamic Boarding Schools	The ability to analyze and solve religious problems (<i>Bathsu al-Masail</i>)	Encourage educators to focus on measurable outcomes and have high value in the Islamic boarding school environment.
Indicators	Material Mastery	<i>Nadzoman</i> Mastery (memorization and understanding of the <i>Matan/Kitab Kuning</i> text)	Educators have clear standards to guide the students' memorization and understanding process.
Correlation of Quality & Resilience	Professional Priorities of Educators	Success of Students in Traditional Knowledge Indicators	Educators are encouraged to build resilience because they know their success depends on their abilities. Implement authentic methods to achieve unique local quality standards.

Educational quality management at the Darussalam Blokagung Islamic Boarding School focuses on achieving in-depth Salaf knowledge through holistic indicators that go beyond formal assessments, placing Traditional Scientific Competence as the primary benchmark. Success is measured by outputs of local excellence such as students' ability to perform *Bathsu al-Masail* (religious problem-solving) and mastery of *Nadzoman* (memorization of classical texts), which directly define the *pesantren*'s quality standards.

Discussion

The findings indicate that Kiai leadership at Darussalam Blokagung Islamic Boarding School has evolved from individual charismatic authority into an institutionalized coaching system operating within a complex organizational structure. This finding aligns with previous studies showing that Kiai leadership remains central to maintaining educational quality and organizational resilience in Islamic Boarding Schools (Wahab & Umar, 2024; Bahri & Najiburrahman, 2024; Arifin et al., 2025). However, this study extends previous perspectives by showing that Kiai authority is maintained not only through personal influence but also through structured mechanisms such as *Mauqufah*. These findings indicate a transition from traditional charismatic leadership toward adaptive institutional leadership, where strategic values are translated into operational practices by organizational units (Faizin, 2024; Dian et al., 2024).

Mauqufah's role as a formal coaching mechanism shows that spiritual guidance functions as an organizational resource that strengthens educator commitment and resilience. This finding supports previous research emphasizing that internal cultural mechanisms and Kiai mentoring contribute significantly to educator development in Islamic Boarding Schools (Achmadin et al., 2024; Mukarromah et al., 2024). Nevertheless, this study provides a theoretical contribution by extending Hobfoll's Conservation of Resources (COR) theory through the introduction of spiritual capital as a contextual resource in traditional educational institutions. Unlike conventional organizations, where resilience is often linked to material resources, this study shows that spiritual authority, shared values, and religious commitment can become psychological resources that protect educators from burnout caused by intensive workloads and multiple professional roles (Safitri et al., 2025; Arifin et al., 2025).

The findings further reveal that financial management represents an important dimension in strengthening educator resilience because financial stability reduces psychological pressure and allows educators to focus more effectively on educational responsibilities. This finding is aligned with previous studies highlighting the relationship between financial management, educator welfare, and institutional sustainability in Islamic Boarding Schools (Hamdana & Donna, 2024; Jaenullah et al., 2022). This research shows that educator resilience is built not only through spiritual commitment but also through institutional support and effective resource management. The implementation of an Integrated Sharia System at Darussalam Blokagung provides evidence that stable cash flow, regular salary payments, and incentive systems (*tabarukan*) can reduce financial stress and strengthen educators' psychological readiness in performing their teaching and caregiving responsibilities (Darwanto et al., 2024; Ismail et al., 2024).

The relationship between financial security and professional resilience is further strengthened by the finding that modern managerial practices can coexist with traditional *pesantren* values. Implementing stable financial systems enables

educators to maintain their dedication without being overwhelmed by economic uncertainty. This finding supports Badrun (2024) and Faizin (2024), who emphasized adapting institutional management to improve *pesantren* sustainability. Furthermore, the results are consistent with Islamic et al. (2024), who highlighted that educational quality in Islamic Boarding Schools depends on holistic management involving spiritual, social, and organizational dimensions. Theoretically, this finding expands the understanding of resilience by emphasizing that organizational resources, including financial stability and cultural support, interact with individual commitment. Practically, this suggests that *pesantren* administrators should include financial governance in educator development strategies.

The findings also show that competency-based training at Darussalam Blokagung is differentiated by institutional needs rather than standardized uniformly. Educators in the Ma'had Diniyah unit receive training focused on strengthening traditional pedagogy, including Musyawarah and Bandongan adaptation. In contrast, educators in formal education units receive training related to modern educational competencies. This finding supports previous studies emphasizing that *pesantren* development requires contextual competency management rather than fully replacing traditional systems (Ikhwan & Yuniana, 2022). The study contributes by showing that resilience among *pesantren* educators emerges from their ability to manage dual competency demands through specialization and contextual training. This finding also reinforces the argument that professional resilience requires adaptability in balancing 24-hour devotion, religious responsibilities, and professional teaching obligations (Zaini, 2025; Bashori & Moerdijat, 2023).

Finally, this study reveals that educator professional legitimacy in Salaf-Modern Islamic Boarding Schools is measured through authentic educational outcomes rather than standardized academic indicators alone. The findings show that effectiveness in implementing traditional methods such as Halaqah and Sorogan, and in achieving local scientific standards, becomes an important quality indicator that strengthens educator confidence and resilience (Mau, 2024). This finding differs from conventional educational quality models that emphasize standardized quantitative measurements (Lathifah et al., 2025; Baharun, 2023), while supporting localized quality frameworks proposed by Arifin et al. (2025). The theoretical implication is the need to broaden perspectives on educational quality and professional competency by considering cultural and institutional contexts. Practically, this suggests that policymakers, including the Ministry of Religious Affairs in implementing UU No. 18/2019, should consider developing a Hybrid Competency Framework that recognizes authentic *pesantren* competencies such as *Bathsu al-Masail* moderation rather than relying solely on generic competency assessments.

CONCLUSION

This study concludes that educators' professional resilience in Salaf-Modern Islamic boarding schools is strengthened through a hybrid human resource development model that combines Kiai coaching with competency-based training. The findings extend the Conservation of Resources (COR) framework by highlighting spiritual capital and Kiai leadership as contextual resources that support educators' professional resilience. The research implies that pesantren managers should institutionalize continuous Kiai mentoring alongside competency-based professional development to strengthen educators' adaptability, commitment, and capacity to sustain educational quality amid modernization. However, the study is limited to a single institution, Darussalam Blokagung, which limits the findings' transferability. Future research should employ comparative and longitudinal approaches across diverse pesantren to examine the long-term effects of integrated coaching and professional development on educator retention, professional growth, and student learning outcomes.

ACKNOWLEDGMENT

The authors sincerely thank Universitas KH. Mukhtar Syafaat for the institutional support, guidance, and encouragement provided throughout the research and publication process. The authors greatly appreciate the support of the university leadership and academic community, which helped make this study possible.

CONFLICTS OF INTEREST

No conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors used AI-assisted technology solely to support language refinement, grammar checking, and text clarity. The authors reviewed and verified all AI-generated suggestions and retained full responsibility for the research, analysis, interpretation, and final content. AI did not generate data or conduct data analysis.

REFERENCES

- Achmadin, B. Z., Kawakip, A. N., Nafis, M. M., Barizi, A., Asrori, M., & Amrullah, A. M. K. (2024). The Future of *Pesantren*: Reconciling Tradition with Global Educational Trends. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(2), 197–222. <https://doi.org/10.15642/jpai.2024.12.2.197-222>

- Al Auliya, S. N. (2023). Islamic Boarding School Management in Forming a Culture of Student Discipline (Case Study at the Ulul Albab Manisrenggo Islamic Boarding School Foundation, Kediri City District). *International Journal of Religion and Social Community*, 1(2), 83–102. <https://doi.org/10.30762/ijoresco.v1i2.3419>
- Arifin, Z., Huda, S., Bisyri, M. H., & Budiman, M. (2025). The Strategic Role of Kiai in Embedding Qur'anic Educational Values within Rural Communities. *Edukasia Islamika*, 10(1), 17–34. <https://doi.org/10.28918/jei.v10i1.10759>
- Ataman, A., Sanjani, M. A. F., & Safitri, S. D. (2024). Exploring Complementary Leadership Styles in Madrasahs by Aiming at Their Impact on Integrity and Character Development. *Business and Applied Management Journal*, 1(2), 118–133. <https://doi.org/10.61987/bamj.v1i2.487>
- Attarwiyah, N. M., Wasi'ah, I. R., & Jennah, S. N. (2025). Bridging Tradition and Technology: Gamification in Modern Islamic Boarding Schools. *Journal of Social Studies and Education*, 3(1), 28–41. <https://doi.org/10.61987/jsse.v3i1.668>
- Badrun, B. (2023). The Leadership Role of Tuan Teachers in Developing Islamic Boarding Schools in Lombok. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 6623–6628. <https://doi.org/10.35445/alishlah.v15i4.3431>
- Badrun, B. (2024). Enhancing Islamic Education: The Role of Madrasah-Based Management in Islamic Boarding Schools. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2772–2780. <https://doi.org/10.35445/alishlah.v16i2.5153>
- Baharun, H. (2023). Graduate Quality Assurance as a Strategic Driver of Islamic Boarding School Competitiveness. *Journal of Educational Management Research*, 2(1), 69–83. <https://doi.org/10.61987/jemr.v2i1.437>
- Bahri, S., & Najiburrahman, N. (2024). Digital Transformation in Pesantren: The Kyai's Role in Improving Educational Services. *Indonesian Journal of Education and Social Studies*, 3(2), 61–72. <https://doi.org/10.33650/ijess.v3i2.3417>
- Bashori, K., & Moerdijat, R. L. (2023). Islamic Adaptive Resilience in Post-Conflict Schools and Natural Disasters of Aceh: A Longitudinal Case Study. *International Journal of Islamic Educational Psychology*, 4(2), 291–313. <https://doi.org/10.18196/ijiep.v4i2.20674>
- Darwanto, A., Prahmana, R. C. I., Susanti, A., & Khalil, I. A. (2024). Transformation of Boarding School Management Models in Enhancing Student Accessibility and Educational Quality. *Jurnal Pendidikan Agama Islam*, 21(1), 145–164. <https://doi.org/10.14421/jpai.v21i1.8632>
- Dian, D., Hidayatulloh, R., Riyanti, T., & Aripin, J. (2024). The Role of Kiai Leadership in Developing Students' Character at Islamic Boarding School. *Al-Ishlah: Jurnal Pendidikan*, 16(1), 234–246. <https://doi.org/10.35445/alishlah.v16i1.4378>

- Faizin, M. A. (2024). Islamic Boarding Education Management Reform: Transformation Strategies to Improve Competitiveness and Relevance. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2497–2506. <https://doi.org/10.35445/alishlah.v16i2.4462>
- Halim, W. (2022). The Mass Production of Religious Authority: A Study on a Ma'had Aly Program in South Sulawesi, Indonesia. *Islamic Studies Review*, 1(2), 161–180. <https://doi.org/10.56529/isr.v1i2.83>
- Hamdana, A. P., & Donna, S. R. (2024). Financial Management in Islamic Boarding Schools (Pesantren). *Indonesian Journal of Research in Islamic Studies*, 1(2), 58–64. <https://doi.org/10.64420/ijris.v1i2.215>
- Harianto, J., Sholeha, S., & Istiqomah, K. (2026). Beyond Telling Tales: A Cyclical-Integrative Storytelling Model for Internalising Islamic Values in Early Childhood Education. *Indonesian Journal of Progressive Pedagogy*, 2(2), 115–126. <https://doi.org/10.61987/ijpp.v2i2.1803>
- Haya, H., & Syihab, B. H. (2025). TikTok Creators' Strategies for Delivering Islamic Character Education to Generation Z. *Indonesian Journal of Progressive Pedagogy*, 1(2), 87–98. <https://doi.org/10.61987/ijpp.v1i2.1279>
- Hidayatullah, S., & Lubis, R. A. (2025). The Role of Students in Strengthening Digital Literacy in Islamic Boarding School Environments. *Communautaire: Journal of Community Service*, 4(1), 41–54. <https://doi.org/10.61987/communautaire.v4i1.954>
- Huda, M. (2024). Strengthening Religious Moderation through the Core Values of Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education*, 8(1), 59–71. <https://doi.org/10.35723/ajie.v8i1.458>
- Ihsan, M. F., Muflihah, U. N., & Aimah, S. (2025). Implementation of Islamic Boarding School-Based Madrasah Management in Improving Student Services and Development. *Business and Applied Management Journal*, 2(2), 81–90. <https://doi.org/10.61987/bamj.v2i2.506>
- Ikhwan, A., & Yuniana, A. N. (2022). Strategy Management Semi-Islamic Boarding Schools. *Al-Hayat: Journal of Islamic Education*, 6(1), 74–86. <https://doi.org/10.35723/ajie.v6i1.222>
- Ilhamsyah, R., & Ramli, M. (2024). Foundations and Contemporary Relevance of Salafi Islamic Education in Indonesia: Principles, Curriculum, and Moral Development. *HEUTAGOGIA: Journal of Islamic Education*, 4(2), 287–299. <https://doi.org/10.14421/hjie.2024.42-10>
- Islamic, G., Ishaq, M., & Dayati, U. (2024). Character Education through Philosophical Values in Traditional Islamic Boarding Schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42. <https://doi.org/10.34044/j.kjss.2024.45.1.04>
- Ismail, S., Sabri, H., Asari, H., Yamin, M., & Yunus, M. M. (2024). Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Halaqa Traditions. *Jurnal Pendidikan Islam*, 10(1), 13–24. <https://doi.org/10.15575/jpi.v0i0.35124>

- Jaenullah, J., Utama, F., & Setiawan, D. (2022). Resilience Model of the Traditional Islamic Boarding School Education System in Shaping the Morals of Student in the Midst of Modernizing Education. *Jurnal Kependidikan*, 8(4), 931–942. <https://doi.org/10.33394/jk.v8i4.6013>
- Kirom, N. (2024). Producing IT Professionals with Character: The Role of Islamic Values in Applied Education. *Business and Applied Management Journal*, 1(2), 91–103. <https://doi.org/10.61987/bamj.v1i2.387>
- Lathifah, Z. K., Fauziah, R. S. P., Rusli, R. K., Roestamy, M., Martin, A. Y., Indra, S., & Suherman, U. (2025). Quality Assurance in *Pesantren*: Modernization, Adaptability, and Integration into Indonesia's Education System. *Jurnal Pendidikan Islam*, 11(1), 101–114. <https://doi.org/10.15575/jpi.v11i1.43951>
- Manshuruddin, M., Mardianto, M., & Halimah, S. (2025). Design and Implementation of the Mu'adalah Curriculum at Musthafawiyah Islamic Boarding School: Balancing Tradition and Innovation. *Al-Ishlah: Jurnal Pendidikan*, 17(2). <https://doi.org/10.35445/alishlah.v17i2.6732>
- Mau, F. A. (2024). Integrating Character Education in Al-Syifa Islamic Boarding Schools: A Case Study Approach. *Edu Spectrum: Journal of Multidimensional Education*, 1(1), 1–14. <https://doi.org/10.70063/eduspectrum.v1i1.30>
- Mukarromah, L., Prasetya, B., & Masuwd, M. (2024). The Kyai Langgar as an Agent of Islamic Education: A Study on the Transformation of Roles in Ngepoh Village. *Halaqa: Islamic Education Journal*, 8(2), 147–160. <https://doi.org/10.21070/halaqa.v8i2.1696>
- Muslichuddin, M., Khoirun, F., Aminudin, A., & Hasanah, N. (2025). The Influence of Al-Quran Reading Fluency and Self-Confidence on the Reading Mastery of Islamic Boarding School. *Indonesian Journal of Education and Social Studies*, 4(2), 258–269. <https://doi.org/10.33650/ijess.v4i2.13148>
- Mustain, M., & Bakar, M. Y. A. (2025). The Role of Islamic Boarding School Education in Shaping Students' Religious Character Amid the Challenges of Globalization. *Hikmah*, 22(1), 83–100. <https://doi.org/10.53802/hikmah.v22i1.455>
- Najah, A. (2021). Khidmah: Student Devotion to the Teacher (A Brief Review). *Journal Intellectual Sufism Research (JISR)*, 4(1), 31–42. <https://doi.org/10.52032/jisr.v4i1.112>
- Nasution, F. H., Anwar, K., Rosadi, K. I., & Asrulla, A. (2025). Principal Leadership in Improving Educational Performance in Integrated Islamic High School of Riau Islands Province. *Multidisciplinary Indonesian Center Journal (MICJO)*, 2(3), 4104–4117. <https://doi.org/10.62567/micjo.v2i3.1276>
- Retnoningsih, S., Adrianto, T. W., Khoiriyah, K., & Khoirotunnisa, K. (2026). The Influence of Chief Executive Officer Attributes and Board Independence on Earnings Management Practices. *Business and Applied Management Journal*, 4(1), 194–202.

- Rohman, M. A., Sirodjudin, M., & Ridlwan, M. (2025). The Role of Digital Promotion in Increasing Participation in Islamic Boarding School Programs. *Journal of Social Studies and Education*, 2(2), 83–96. <https://doi.org/10.61987/jsse.v2i2.662>
- Roqib, M. (2021). Increasing Social Class through Islamic Boarding Schools in Indonesia. *Journal of Social Studies Education Research*, 12(2), 305–329.
- Safitri, E., Alkhowarizmi, A., Luthfi, R., Putri, N. A., & Fazriani, E. T. (2025). Maintaining Traditions in the Midst of the Current Era: Adaptive Strategies of Islamic Boarding Schools to Modernization. *Jurnal Studi Sosial Keagamaan Syekh Nurjati*, 5(1), 100–121. <https://doi.org/10.24235/sejati.v5i1.101>
- Sartika, D., Ansori, A., Sya'diyah, H., & Surbakti, A. H. (2025). Transformational Leadership as a Catalyst for Professional Work Culture in Islamic Boarding Schools. *Indonesian Journal of Education and Social Studies*, 4(1), 100–113. <https://doi.org/10.33650/ijess.v4i1.3311>
- Shafa, M. F. (2024). Integration of Spiritual Values in the Curriculum of Islamic Boarding Schools: A Case Study of the Effectiveness of the Jami'atul Muballighah Program in Increasing the Spiritual Intelligence of Students. *Communautaire: Journal of Community Service*, 3(1), 64–78. <https://doi.org/10.61987/communautaire.v3i1.362>
- Syadidunniam, A., Royani, A., Ummah, N. I., & Aminah, S. (2026). Integrating Behavioral Economics into Islamic Education Management: Promoting Ethical Decision-Making in School Leadership. *Journal of Psychological Insight*, 2(1), 1–13. <https://doi.org/10.61987/jpi.v2i1.1433>
- Syarifuddin, U. K., Akmal, M. D., Shofiyah, S., Chairunnisa, A., & Daffa, T. M. (2023). Islamic Boarding School and Counseling Teachers: The Challenge of Creating Resilient Santri in the New Paradigm. *Journal of Islamic Communication and Counseling*, 2(2), 119–127. <https://doi.org/10.18196/jicc.v2i2.35>
- Taisir, M., Sanusi, A., & Aprillah, A. (2025). Integrating Khidmah and Tarbiyah: A Service-Learning Model in Indonesia's Islamic Boarding School Education. *Al-Hayat: Journal of Islamic Education*, 9(2), 347–368. <https://doi.org/10.35723/ajie.v9i2.151>
- Wahab, W. A., & Umar, M. H. (2024). The Leadership Vision of Charismatic Kyai in the Implementation of Religious Moderation Values in Al-Baqiyatush Shalihat Islamic Boarding School, Jambi Province. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 6(2), 399–424. <https://doi.org/10.47006/ijierm.v6i2.336>
- Wahono, M., Budimansyah, D., Malihah, E., & Fitriasari, S. (2023). The Role of Social Capital of Islamic Students (Santri) in Facing the Impacts of Globalization: A Case Study at Buntet Islamic Boarding School. *Society*, 11(2), 377–397. <https://doi.org/10.33019/society.v11i2.591>

- Wajdi, F., Sanusi, A., Mulyasana, D., Sauri, S., Khorl, A., & Saepuloh, S. (2022). The Pattern of Leadership of Kiai in Managing Learning *Pesantren*. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 7(1), 15–30. <https://doi.org/10.31538/ndh.v7i1.1832>
- Zaini, M. (2025). Measuring New Learners' Adaptability and Psychological Health: Using School Wellbeing's Intervening Role at Islamic Boarding Schools. *Journal of Education and Religious Studies*, 5(2), 48–59. <https://doi.org/10.57060/jers.kxy7w592>