



Beyond Academic Competence: Managing Teacher Professional Development in Islamic Educational Institutions

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ABSTRACT

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This study aims to examine the management of teacher professional development in Islamic educational institutions to enhance teacher competence, pedagogical effectiveness, and institutional quality. Teacher professionalism is crucial for shaping learners' knowledge, moral character, and ethical awareness, yet many development programs remain fragmented and misaligned with teachers' actual needs. This research employs a qualitative, literature-based approach, synthesizing books, peer-reviewed articles, policy documents, and empirical studies to explore managerial strategies, implementation practices, and conceptual foundations of professional development. Findings indicate that structured professional development, characterized by needs-based planning, active learning, collaboration, coaching, and reflective practice, significantly enhances teachers' pedagogical and technological competence. Integration of Islamic values strengthens teachers' moral character, spiritual awareness, and role modeling, bridging ethical and instructional responsibilities. Moreover, effective development improves student outcomes and institutional competitiveness, positioning professional development as both a human resource and strategic investment. This study contributes a holistic management framework linking planning, supervision, evaluation, pedagogical improvement, and Islamic ethics, and recommends that policymakers and school leaders implement systematic, context-sensitive, and value-oriented professional development programs.

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INTRODUCTION

Teacher professionalism has become a central issue in contemporary educational development because the quality of teachers directly shapes the quality of learners, institutions, and society (Tatto, 2021). In the context of Islamic education, teachers do not only transmit knowledge but also cultivate religious values, ethical awareness, and students' moral character (Mahfud & Zahriyah, 2025). This makes teacher professionalism a strategic concern for broader social development, particularly in preparing young generations to participate responsibly in a rapidly changing digital society. International studies show that teachers' continuous professional learning is closely associated with improved

instructional quality, classroom innovation, and student engagement. Professional development remains one of the key mechanisms through which teachers update their pedagogical knowledge, professional identity, and classroom practices (Sims et al., 2025; Zhao, 2022). Therefore, research on the management of teacher professional development in Islamic educational institutions is socially significant because it addresses the need to produce competent, adaptive, and ethically grounded educators who can contribute to the improvement of educational quality and human resource development.

Despite its importance, teacher professional development in many educational institutions is still frequently implemented in a fragmented, incidental, and administratively oriented manner. In practice, professional development programs are often limited to short-term workshops, seminars, or formal training activities that are not always connected to teachers' real classroom needs. This condition creates a gap between policy expectations and the actual professional capacity of teachers. The problem becomes more complex in Islamic educational institutions, where teachers are expected to master pedagogical competence, digital competence, professional knowledge, and Islamic moral values simultaneously. Recent studies in Indonesia indicate that teachers' readiness to integrate digital literacy and technology into learning remains uneven, suggesting that professional development programs need to be more systematic and context-sensitive (Bachtiar, 2025). Without proper management, professional development risks becoming a ceremonial activity rather than a transformative process (Imperiale & Vanclay, 2021; Simmie, 2023). Thus, the general problem underlying this study is the weak institutional management of teacher professional development, particularly in aligning planning, implementation, supervision, and evaluation with teachers' actual professional needs.

Previous studies have made important contributions to understanding the characteristics of effective teacher professional development. Calleja (2022) argues that teacher professional development should be understood as a long-term learning process through which teachers reconstruct their knowledge, beliefs, and practices. Meanwhile, Gore & Rosser (2022) emphasize that effective professional development requires content focus, active learning, coherence, sustained duration, and collective participation. These findings indicate that professional development cannot be reduced to technical training; instead, it must be embedded in an institutional system that supports reflection, collaboration, and continuous improvement (Kim, 2024; Smith & Gillespie, 2023). In the Indonesian context, several studies have also examined digital competence, teacher readiness, and instructional innovation as important components of professional development (Anggraini et al., 2025; Marnoko, 2025).

However, many studies still tend to focus on individual teacher competence rather than on how school or madrasah management systematically designs, organizes, monitors, and evaluates professional development programs. This limitation shows the need for research that places management as the analytical core of teacher professional development.

In Islamic education, the literature has also discussed teacher professionalism from moral, pedagogical, and institutional perspectives. Studies on Islamic education quality emphasize that teacher morality and professionalism are essential for improving the credibility and effectiveness of Islamic educational institutions (Muzakki, 2022). Other recent research on madrasah teacher professional development explores heutagogical approaches, learning autonomy, and the use of social media to foster innovation among teachers (Suparman et al., 2025). These studies are valuable because they show that Islamic teachers need professional development models that are adaptive to technological change while remaining grounded in Islamic educational values. Nevertheless, the existing literature still leaves an important research gap. Most studies discuss professional development as a pedagogical or technological issue, but fewer examine it as an integrated management process involving needs analysis, leadership support, organizational culture, program implementation, and evaluation. This gap is important because professional development will not produce sustainable improvement if it is not supported by a coherent institutional management system.

The novelty of this study lies in its attempt to develop a more integrated understanding of teacher professional development management in Islamic educational institutions. Unlike previous studies that mainly examine training participation, digital skills, or teacher competence separately, this study positions professional development as a systematic managerial process. It integrates five key dimensions: needs-based planning, institutional organization, program implementation, academic supervision, and evaluative feedback. In addition, this study emphasizes that professional development in Islamic education should not only strengthen pedagogical and digital competence but also reinforce spiritual integrity, professional ethics, and Islamic character. This perspective represents a state-of-the-art contribution because it connects contemporary teacher development theory with the distinctive mission of Islamic education. The study is therefore expected to provide both theoretical and practical contributions: theoretically, by enriching the discourse on teacher professional development management; and practically, by offering a framework for principals, madrasah leaders, and policymakers to design sustainable professional development programs.

Based on the above discussion, the central research problem of this study is: how is teacher professional development managed in Islamic educational institutions to improve teacher professionalism and educational quality? This study argues that teacher professionalism will improve when professional development is managed systematically through evidence-based planning, collaborative implementation, leadership support, continuous supervision, and measurable evaluation. The temporary argument is that the effectiveness of professional development does not depend merely on the number of training programs attended by teachers, but on the quality of management behind those programs. In Islamic educational institutions, this management must also be aligned with the moral and spiritual objectives of Islamic education. Therefore, the contribution of this study is to offer a holistic management perspective that bridges professional competence, digital transformation, organizational culture, and Islamic values. By addressing this issue, the study is expected to provide a relevant framework for strengthening teacher professionalism and improving the quality of Islamic education in Indonesia.

RESEARCH METHOD

This study employs a qualitative research design with a library research (documentary/study of literature) approach. The choice of a literature-based qualitative method is grounded in the study's objective to explore and elaborate on the conceptual foundations, managerial strategies, and implementation practices of teacher professional development within Islamic educational institutions through systematic engagement with existing scholarly work. According to (Matos et al., 2023), a well-executed literature study enables researchers to synthesize, evaluate, and integrate knowledge across multiple sources to construct theoretical insights. Similarly, (Luft et al., 2022) emphasizes that literature review research is appropriate when the aim is not to generate new empirical data but to comprehensively interpret extant concepts, frameworks, and theoretical propositions from credible literature. Thus, this design allows the researcher to compile, compare, and interpret relevant findings related to educational management, professional development models, and institutional practices in the context of Islamic education. Through this approach, the study situates itself within a robust conceptual landscape and bridges theoretical perspectives that inform managerial practices in teacher professional development.

The primary sources of data in this study comprise books and seminal texts related to educational management, human resource management in education, and professional development of teachers. These primary texts include foundational works that articulate theoretical constructs of management

and professional learning. Secondary data sources include peer-reviewed journal articles, conference proceedings, government regulations and policy documents, and relevant research reports that inform the subject matter. Sources were selected based on their relevance to the focus of the study, academic credibility, and contribution to understanding managerial dimensions of professional development in Islamic educational settings (Arar et al., 2022; Succarie, 2024).

Data collection was conducted through documentation and systematic literature review techniques. This involved identifying, retrieving, and organizing relevant texts from academic databases such as Scopus, Web of Science, ERIC, and Google Scholar, Sinta, as well as institutional repositories. The researcher applied inclusion criteria such as subject relevance, publication quality (peer-reviewed or widely cited works), and contextual alignment to ensure that sources are suitable for conceptual synthesis. Data were then classified into thematic clusters related to management functions, teacher competencies, institutional characteristics of Islamic education, and professional development paradigms. This organizational strategy facilitated rigorous interpretation and interpretation of the literature corpus.

Data were analyzed using content analysis, an established qualitative method for systematically examining text to identify themes, patterns, and conceptual linkages (Mbanaso et al., 2023; Riazi et al., 2023). This process involved three iterative stages: data reduction, data display, and conclusion drawing, following the framework proposed by Miles, Huberman, and Saldaña (Asipi et al., 2022). During data reduction, the researcher abstracted and categorized significant insights into manageable thematic units. In the data display phase, thematic findings were presented in narrative form with conceptual connections and comparative interpretations. The final stage involved drawing conclusions by synthesizing the literature to articulate a structured understanding of how professional development is conceptualized and managed in Islamic educational institutions.

To ensure rigor and trustworthiness, source triangulation was applied by cross-verifying concepts and findings across multiple literature sources. This approach mitigates bias and enhances the consistency of interpretations (Siddique et al., 2024; Tejani et al., 2024). The study also paid attention to methodological transparency and reflexivity throughout the analysis process to maintain analytical depth and validity. Through these procedures, the study provides a systematic and comprehensive understanding of management practices in teacher professional development, offering a solid theoretical basis for further research and practical application in Islamic education contexts.

RESULTS AND DISCUSSION

Result

Structured Professional Development Enhances Teacher Competence and Pedagogical Effectiveness

Structured professional development refers to a planned, systematic, and continuous process through which teachers improve their pedagogical knowledge, subject-matter expertise, instructional skills, reflective capacity, and professional attitudes. In educational management literature, professional development is no longer understood merely as participation in occasional training, workshops, or seminars, but as a sustained form of professional learning that is intentionally designed to improve teaching practice and student learning outcomes. Sims & Fletcher-Wood (2021) argues that effective professional development contains several core features, namely content focus, active learning, coherence, sustained duration, and collective participation. Similarly, Juškevičienė et al. (2024) emphasize that professional development becomes effective when it is intensive, collaborative, classroom-oriented, and supported by coaching, feedback, and reflection. In the context of Islamic educational institutions, structured professional development also includes the strengthening of teachers' moral, spiritual, and religious responsibilities. Therefore, this finding conceptualizes structured professional development as an integrated managerial process that enhances teacher competence, pedagogical effectiveness, technological adaptability, and Islamic professional ethics.

Sims & Fletcher-Wood (2021) framework provides a significant theoretical basis for understanding why structured professional development enhances teacher competence. According to Sims & Fletcher-Wood (2021), professional development is more likely to influence teachers' knowledge and classroom practice when it is focused on subject content, engages teachers in active learning, is coherent with school goals and curriculum standards, occurs over a sustained period, and involves collective participation among teachers. This argument is important because it challenges the assumption that any form of teacher training automatically produces professional improvement. From the perspective of this study, Sims & Fletcher-Wood's framework indicates that professional development in Islamic educational institutions must be carefully planned based on teachers' real needs, curriculum requirements, and institutional vision. Training that is disconnected from classroom problems, student characteristics, or the religious mission of the institution is unlikely to produce meaningful change. Thus, structured professional development should be understood as a strategic management process rather than a set of isolated activities.

Juškevičienė et al. (2024) further strengthen this finding by arguing that effective teacher professional development is professional learning that produces changes in teachers' instructional practices and contributes to improved student

outcomes. Their review of rigorous empirical studies identifies seven major features of effective professional development: content focus, active learning, collaboration, use of models of effective practice, coaching and expert support, feedback and reflection, and sustained duration. This perspective is highly relevant to the present study because it shows that professional development must be connected to actual pedagogical practice. In Islamic educational institutions, activities such as academic supervision, MGMP, classroom action research, workshops, mentoring, and professional learning communities become effective only when they provide teachers with opportunities to reflect on their teaching, test new strategies, receive feedback, and improve classroom instruction (Lestari & Bedi, 2025; Rijaluddin et al., 2025). Therefore, the researcher interprets Juškevičienė et al.'s argument as evidence that structured professional development improves pedagogical effectiveness when it moves beyond administrative compliance and becomes embedded in teachers' daily professional learning.

Supporting documents and secondary literature also reinforce the finding that structured professional development is essential for improving teacher competence. Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers states that teachers are professional educators whose main duties include educating, teaching, guiding, directing, training, assessing, and evaluating learners. The same law emphasizes that teachers must possess pedagogical, professional, social, and personality competencies as the foundation of professional practice. This normative framework is consistent with Faizuddin et al. (2022), which positions teachers and school leaders as lifelong learners who require continuous opportunities to update their knowledge and skills in response to changing educational demands. In the context of Islamic education, this regulatory and international perspective must be read together with the distinctive mission of Islamic institutions, namely the integration of knowledge, character formation, and religious values. Therefore, teacher professional development is not merely a technical obligation but an institutional responsibility to ensure that teachers remain professionally competent, pedagogically effective, and morally grounded.

Based on the reviewed literature, the first finding confirms that structured professional development enhances teacher competence and pedagogical effectiveness when it is managed as a coherent, continuous, and evidence-based process. Sims & Fletcher-Wood (2021) emphasizes the structural quality of professional development through coherence, active learning, and collective participation, while Juškevičienė et al. (2024) highlight its impact on instructional practice and student learning. Faizuddin et al. (2022) further strengthens this view by framing teachers as lifelong learners who must continuously adapt to

changing educational contexts. Meanwhile, Law No. 14 of 2005 provides the national regulatory basis for teacher competence in Indonesia. Synthesizing these perspectives, this study argues that professional development in Islamic educational institutions must integrate pedagogical improvement, professional competence, collaborative learning, reflective practice, technological adaptability, and Islamic moral values. Thus, the theoretical position of this finding is that teacher competence improves not because teachers simply attend training, but because professional development is institutionally managed, pedagogically relevant, and value-oriented.

Table 1. Mapping of Theory and Literature

Author/Year	Core Argument / Textual Emphasis	Indicators / Dimensions of the Finding
Sims & Fletcher-Wood (2021)	Effective professional development is characterized by content focus, active learning, coherence, sustained duration, and collective participation.	Needs-based planning, coherence, active learning, collaboration, continuity
Juškevičienė et al. (2024)	Effective professional development changes teachers' instructional practices and improves student learning outcomes through collaboration, modeling, coaching, feedback, and reflection.	Practice-based learning, instructional improvement, mentoring, coaching, reflective practice
Faizuddin et al. (2022)	Teachers and school leaders are lifelong learners who need continuous opportunities to update their professional knowledge and skills.	Lifelong learning, adaptability, continuous competence development, institutional support
Law No. 14 of 2005	Teachers are professional educators who must possess pedagogical, professional, social, and personality competencies.	Pedagogical competence, professional competence, social competence, personality competence
Rochim & Khayati (2022)	Teachers in Islamic educational institutions function not only as instructors but also as moral guides, role models, and transmitters of Islamic values.	Islamic values, moral responsibility, spiritual competence, exemplary conduct

The mapping above shows a clear consensus that teacher professional development must be structured, continuous, and directly connected to instructional improvement. Sims & Fletcher-Wood (2021) focuses on the internal quality of professional development programs, especially coherence, active learning, and collective participation. Juškevičienė et al. (2024) extend this view by emphasizing that professional development should produce visible changes in classroom practice, not merely increase teachers' theoretical knowledge. Faizuddin et al. (2022) adds a broader institutional perspective by describing teachers as lifelong learners who must continuously update their skills. These

perspectives collectively indicate that professional development becomes effective when it is planned, organized, implemented, supervised, and evaluated as part of a broader school improvement strategy.

However, the literature also reveals a specific gap when applied to Islamic educational institutions. Most international frameworks emphasize pedagogical effectiveness, collaboration, coaching, and student outcomes, but they do not fully address the spiritual and moral dimensions of teacher professionalism in Islamic education. This is where the present study contributes a more contextual interpretation. In Islamic educational institutions, structured professional development should not only improve teachers' instructional competence but also strengthen their role as moral educators and transmitters of Islamic values. Therefore, this finding suggests that an effective professional development model for Islamic education must combine managerial structure, pedagogical relevance, professional learning, technological adaptability, and spiritual-ethical formation.

Integration of Islamic Values Strengthens Teacher Character and Spiritual Competence

The integration of Islamic values in teacher professional development refers to a systematic effort to strengthen teachers' moral character, spiritual awareness, ethical conduct, and religious commitment as integral dimensions of professional competence. In Islamic educational thought, teacher professionalism is not limited to pedagogical expertise or subject-matter mastery; it also includes the ability to embody Islamic virtues such as honesty, responsibility, sincerity, discipline, compassion, justice, and exemplary behavior. Idris et al. (2025) argues that Islamic education aims at the formation of *adab*, namely the proper recognition and realization of one's responsibilities before God, oneself, society, and knowledge. This implies that teachers in Islamic educational institutions are expected to function not merely as instructors, but also as moral educators and spiritual guides. Similarly, Sholichah et al. (2025) explains that Islamic education is deeply concerned with moral formation because knowledge is inseparable from ethical responsibility. Therefore, this finding conceptualizes Islamic value integration as a professional development process that cultivates teachers as pedagogically competent, morally consistent, and spiritually grounded educators.

Al-Attas' theory of Islamic education provides a foundational basis for understanding why teacher professional development must include spiritual and moral formation. According to Idris et al. (2025), the central purpose of Islamic education is not merely the transfer of information but the inculcation of *adab*, which refers to disciplined ethical conduct rooted in proper knowledge and spiritual consciousness. This argument is highly relevant to the present study

because it challenges the modern tendency to define teacher professionalism only through technical competence, measurable performance, or instructional efficiency. From the perspective of Islamic educational institutions, a teacher who masters teaching strategies but fails to demonstrate integrity, humility, justice, and religious commitment cannot be considered fully professional. The researcher interprets Al-Attas' view as a theoretical justification that teacher professional development in Islamic institutions should be designed to develop the whole person of the teacher. Thus, supervision, mentoring, and professional learning communities must not only improve instructional skills but also cultivate teachers' ethical consistency and spiritual maturity.

Sholichah et al. (2025) strengthens this argument by emphasizing that Islamic education places moral and spiritual development at the heart of educational practice. He argues that the aims of Muslim education are closely connected to the formation of character, moral responsibility, and obedience to divine guidance. This perspective complements Al-Attas' concept of *adab* because both scholars reject the separation between knowledge and morality. In the context of this study, Sholichah's et al. argument suggests that teacher professional development should not be reduced to pedagogical training alone. Instead, it should include reflective activities that encourage teachers to examine their intentions, professional ethics, classroom behavior, and role-modeling practices. Recent empirical literature also supports this position. Zaini (2024) found that the integration of Islamic values and teacher role modeling contributes to students' character internalization in contextual learning environments. This confirms that teachers' spiritual and moral competence has practical implications for student development, especially when Islamic values are consistently demonstrated through daily pedagogical interaction.

Supporting documents and policy frameworks also reinforce the relevance of Islamic value integration in teacher professional development. Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers defines teachers as professional educators responsible for educating, teaching, guiding, directing, training, assessing, and evaluating learners. Although the law uses general professional categories, its emphasis on personality and social competence provides a legal foundation for character-based teacher professionalism. Furthermore, the Pancasila Student Profile in Indonesia's current curriculum emphasizes faith, devotion to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity as key learner attributes. This policy direction is consistent with Islamic education's concern for moral and spiritual formation. Empirical studies on Islamic Religious Education teachers also show that teacher role modeling significantly influences students' moral and spiritual development, indicating

that teacher character is not an abstract ideal but a concrete factor in educational outcomes (Saifannur, 2025). Therefore, the integration of Islamic values in teacher professional development is supported by both national educational policy and Islamic pedagogical literature.

In synthesis, the second finding confirms that the integration of Islamic values strengthens teacher character and spiritual competence by expanding the meaning of professionalism beyond technical and pedagogical performance. Al-Idris et al. (2025) provides the philosophical foundation through the concept of *adab*, which links knowledge with ethical and spiritual responsibility. Sholichah et al. (2025) reinforces this view by showing that Islamic education fundamentally aims at moral and spiritual formation. National policy documents, especially Law No. 14 of 2005 and the Pancasila Student Profile, further support the idea that teachers must possess personality, social, and moral competencies. Empirical studies on Islamic teacher role modeling also demonstrate that teachers' consistency between religious teaching and daily conduct contributes to students' character development. Therefore, this study argues that professional development in Islamic educational institutions should integrate pedagogical competence, ethical conduct, spiritual maturity, and Islamic role modeling. This integration enables teachers to become not only effective instructors but also morally credible and spiritually grounded educators.

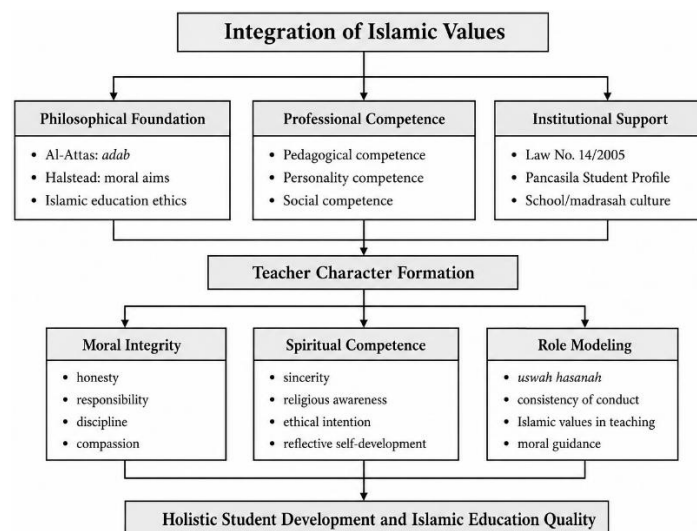


Figure 1. Conceptual Framework of Islamic Values Integration in Teacher Character Formation

The visual framework shows that the literature generally converges on one major consensus: teacher professionalism in Islamic educational institutions cannot be separated from moral and spiritual formation. Philosophical sources such as Idris et al. (2025) and Sholichah et al. (2025) emphasize that Islamic

education is fundamentally value-laden because knowledge must lead to ethical responsibility and spiritual refinement. This pattern is also supported by national policy documents that position teacher competence not only in pedagogical and professional terms but also in personality and social dimensions. The convergence of these sources indicates that Islamic value integration is not an additional component of teacher development; rather, it is a core element that shapes the identity, conduct, and credibility of teachers in Islamic educational institutions.

However, the visual framework also reveals an important research gap. Much of the literature agrees that Islamic values, teacher character, and role modeling are important, but fewer studies explain how these values are systematically managed within professional development programs. In many studies, Islamic values are discussed normatively as ideals, while the managerial mechanisms such as needs analysis, mentoring design, supervision instruments, evaluation indicators, and institutional culture remain underdeveloped. This creates a gap between philosophical expectations and practical implementation. Therefore, the present study contributes by positioning Islamic value integration not only as a moral discourse but as a structured component of teacher professional development management. This perspective is important because Islamic educational institutions need operational models that translate values such as *adab*, sincerity, responsibility, and *uswah hasanah* into measurable professional development practices.

Effective Professional Development Improves Educational Outcomes and Institutional Competitiveness

Effective professional development can be conceptualized as a structured, continuous, and contextually relevant process that not only improves teacher competence but also strengthens the overall performance of educational institutions. In the literature, professional development is seen as a dual-purpose mechanism: it enhances teachers' pedagogical, technological, and moral competencies, while simultaneously contributing to the quality, reputation, and competitiveness of the school or madrasah (Juškevičienė et al., 2024; Sims & Fletcher-Wood, 2021). In Islamic educational contexts, this means that teachers who are professionally competent and spiritually grounded are better equipped to design learning experiences that are engaging, morally coherent, and aligned with the institution's religious mission. Thus, effective professional development is not solely an individual benefit but a strategic organizational investment that strengthens educational outcomes and institutional positioning.

Juškevičienė et al. (2024) emphasize that professional development becomes effective when it produces observable changes in teaching practice and measurable improvements in student learning. According to their synthesis,

programs that are collaborative, reflective, and aligned with curricular standards significantly enhance teacher efficacy. In the context of Islamic education, this suggests that teacher development programs incorporating workshops, classroom action research, supervision, and mentoring can directly influence both the academic performance and moral development of students. The researcher interprets this evidence as indicating a causal link: well-managed professional development supports teacher competence, which in turn improves instructional quality and student outcomes, including ethical and spiritual dimensions.

Popova et al. (2022) extends this argument by highlighting the organizational impact of teacher professional development. His research indicates that schools which systematically invest in professional development are perceived as more credible and competitive, attracting higher-quality teachers and students. The study underscores that professional development should be embedded in institutional strategy rather than being ad hoc or isolated. In Islamic educational institutions, this implies that the integration of pedagogical excellence, moral guidance, and spiritual training for teachers enhances the school's reputation and competitive advantage. Combining Popovas's organizational perspective with Juškevičienė et al.'s pedagogical insights, the study concludes that professional development is both a human resource and an institutional strategy.

Supporting evidence is found in policy and empirical documents. Law Number 14 of 2005 concerning Teachers and Lecturers mandates continuous professional development for teachers and emphasizes competencies that affect both student outcomes and institutional quality. Empirical studies in Indonesian madrasahs (Sunita et al., 2025) show that schools that implement structured teacher development programs achieve higher student performance, more engaging learning environments, and stronger integration of Islamic values. Furthermore, benchmarking reports and accreditation documents indicate that institutions prioritizing comprehensive teacher development receive higher trust from parents and communities, enhancing institutional credibility. These data confirm that professional development functions as both a pedagogical and strategic tool within Islamic educational institutions.

The literature confirms that effective professional development positively influences educational outcomes and institutional competitiveness. Juškevičienė et al. (2024) provide evidence that professional development improves teaching quality and student learning, while (Popova et al., 2022) emphasizes the broader organizational benefits. National policy frameworks (Law No. 14/2005) and empirical studies (Sunita et al., 2025) reinforce the idea that well-managed teacher development enhances academic achievement, ethical and spiritual

student development, and institutional credibility. The integrated interpretation is that professional development should be recognized as a strategic investment that simultaneously improves teacher performance, student outcomes, and school competitiveness, particularly in Islamic educational contexts where academic and moral excellence are inseparable.

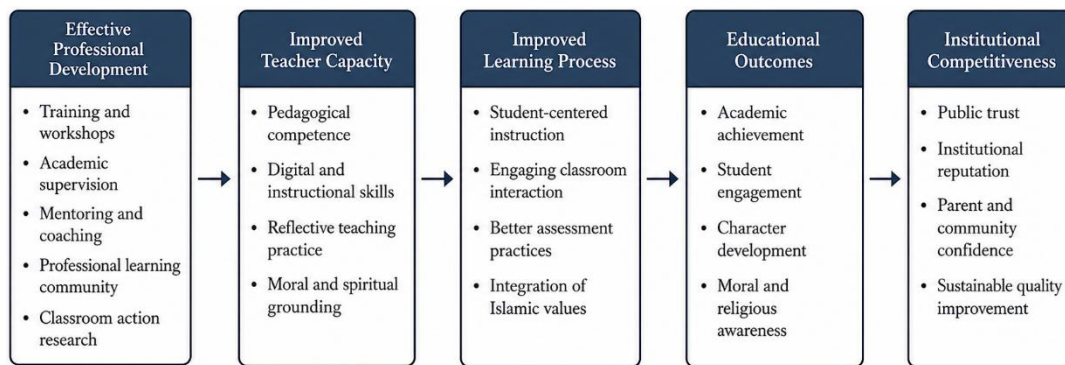


Figure 2. Impact Pathway of Effective Professional Development on Education Outcomes and Institution Competitiveness

The Impact Pathway Model illustrates that well-managed professional development functions as a strategic driver for improving both teacher competence and institutional outcomes in Islamic educational contexts. The model demonstrates a sequential flow: professional development activities such as workshops, mentoring, supervision, and professional learning communities enhance teachers' pedagogical skills, technological capacity, reflective practice, and moral-spiritual grounding. These improvements directly translate into more engaging, student-centered, and ethically coherent learning experiences, which in turn positively affect student achievement, character development, and moral awareness. Consequently, schools that implement comprehensive and structured professional development programs strengthen their credibility, public trust, and competitive position within the educational landscape. This pathway underscores the systemic and cascading impact of teacher professional development, highlighting that its benefits extend beyond individual teacher growth to encompass holistic educational quality and institutional sustainability.

The literature also reveals a gap regarding the operationalization of institutional competitiveness in Islamic educational contexts. While global studies emphasize instructional quality and student performance (Juškevičienė et al., 2024), fewer studies detail how schools systematically leverage teacher development to enhance reputation, strategic positioning, or community trust within religious education. Similarly, while moral and spiritual dimensions are highlighted as important, there is limited research on how these dimensions quantitatively affect institutional competitiveness. This gap suggests that future

research should examine mechanisms that link teacher professional development with both student outcomes and measurable organizational success in Islamic schools.

CONCLUSION

The most important lesson drawn from this study is that teacher professional development in Islamic educational institutions should be understood as a strategic, structured, and value-oriented process rather than as a merely technical or administrative activity. The findings show that effective professional development strengthens teachers' pedagogical competence, instructional effectiveness, digital adaptability, moral character, and spiritual awareness. In this sense, the development of teachers in Islamic education must integrate two inseparable dimensions: professional mastery and Islamic ethical formation. The study also reveals that well-managed professional development has a broader institutional impact, as competent and spiritually grounded teachers are more capable of improving learning quality, fostering students' academic and moral growth, and strengthening the credibility and competitiveness of Islamic educational institutions.

The strength of this study lies in its contribution to the scholarly discourse on teacher professional development by offering an integrated perspective that connects educational management, teacher competence, Islamic values, and institutional quality. Unlike approaches that view professional development only as training participation, this study positions it as a holistic management system involving planning, organization, implementation, supervision, and evaluation. However, this study is limited by its library research design, which relies on secondary sources and does not include direct empirical data from teachers, principals, or Islamic educational institutions. Therefore, future research should conduct field-based qualitative or mixed-method studies to examine how professional development management is implemented in specific madrasahs or Islamic schools, how teachers experience such programs, and how these programs affect measurable student outcomes and institutional competitiveness.

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