

## **Qur'anic and GROW-Shura Based Coaching Leadership Model for Enhancing *Pesantren* Teacher Performance**

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### **Abstract**

Educational leadership within Islamic institutions is continuously challenged to be managerially effective while maintaining a profound spiritual anchor in facing modern disruptions. This study aims to analyze in depth the implementation of a coaching-based leadership model rooted in Qur'anic values to enhance teacher performance at PPTQ Nuzhatul Muttaqien, Citra Raya, Tangerang, Banten. Utilizing a qualitative approach with a case study design, field data were gathered through participant observation, in-depth interviews with the *pesantren* leadership and the teaching staff (*asatidz*), and institutional documentation. The data were analyzed interactively, encompassing data condensation, data display, and conclusion drawing. The results indicate that coaching leadership is effectively executed by harmonizing modern mentoring frameworks (the GROW model) with the internalization of prophetic virtues: *shiddiq*, *amanah*, *tabligh*, and *fathanah*. This model positions the principal as a learning leader who prioritizes humanistic personal approaches, moral exemplification, and the reinforcement of intrinsic motivation. The shura-based (deliberative) intervention successfully transforms the institutional cultivation from a rigid-directive pattern into an empowering dialogue, thereby reducing teacher resistance, strengthening pedagogical accountability, and elevating the professional performance of the faculty. In conclusion, the integration of Qur'anic theological aspects and modern management tactics creates a holistic, blessed, and sustainable human resource management paradigm within the *pesantren* environment.

**Keywords:** *Coaching, Islamic Leadership, Pesantren, Qur'anic Values, Teacher Performance.*

### **Abstrak**

Kepemimpinan di lembaga pendidikan Islam dituntut untuk tidak hanya efektif secara manajerial tetapi juga memiliki jangkar spiritual yang kuat dalam menghadapi disrupsi zaman. Penelitian ini bertujuan untuk menganalisis secara mendalam implementasi model kepemimpinan berbasis *coaching* dengan landasan nilai-nilai Qur'ani dalam meningkatkan kinerja guru di PPTQ Nuzhatul Muttaqien, Citra Raya, Tangerang, Banten. Menggunakan pendekatan kualitatif dengan desain studi kasus, data dalam kajian ini dihimpun melalui teknik observasi partisipatif, wawancara mendalam bersama pimpinan *pesantren* dan dewan *asatidz*, serta studi dokumentasi kelembagaan. Analisis data dilakukan secara interaktif meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan *coaching* diterapkan secara efektif melalui harmonisasi model pendampingan modern (GROW) dengan internalisasi sifat-sifat kenabian, yaitu *shiddiq*, *amanah*, *tabligh*, dan *fathanah*. Model ini menempatkan pimpinan sebagai *learning leader* yang mengutamakan pendekatan personal yang humanis, keteladanan moral (*moral exemplification*), serta penguatan motivasi intrinsik. Intervensi berbasis *syura* (musyawarah) terbukti mampu mentransformasi pola pembinaan dari yang awalnya direktif-kaku menjadi dialogis-pemberdayaan, sehingga

berhasil mereduksi resistensi guru, menguatkan akuntabilitas pedagogik, dan mendongkrak kinerja profesionalitas dewan asatidz. Kesimpulannya, integrasi aspek teologis Qur'ani dan taktik manajemen modern terbukti menciptakan paradigma pengelolaan SDM yang holistik, berkah, dan berkelanjutan di lingkungan *pesantren*

**Kata Kunci:** *Coaching, Kinerja Guru, Kepemimpinan Islami, Nilai Qur'ani, Pesantren.*

## INTRODUCTION

Education is the main pillar in building a quality and globally competitive civil society. In this modern era of information disruption, Islamic educational institutions are faced with increasingly complex governance challenges, thereby demanding a leadership model that is not only managerially effective but also adaptive to changing times. One of the crucial points that determines the success of an institution's quality is the performance quality of teachers or educational staff. Low or stagnant teacher performance will directly degrade the learning climate, reduce student motivation, and hinder the achievement of institutional curriculum targets. In the context of Islamic boarding schools (*pondok pesantren*), teachers or *asatidz* carry a double burden; they do not merely act as conveyers of academic material, but also serve as the primary role models in shaping the students' (*santri*) morals, discipline, and spiritual character.<sup>1</sup>

To boost this performance, conventional directive-instructive leadership models are considered less relevant and tend to trigger psychological resistance from educational staff. Effective leadership in the modern era must have the capacity to move, motivate, and inspire subordinates persuasively.<sup>2</sup> In the landscape of contemporary human resource management, a coaching-based leadership approach emerges as an alternative solution that positions leaders as dialogic partners who focus on exploring potential, enhancing competence, and independently fostering work commitment.<sup>3</sup> The success of the coaching model in educational institutions is proven to be able to precisely identify the actual needs of teachers, encourage reflective evaluation, and build healthy collaborative communication.<sup>4</sup>

In the ecosystem of Islamic educational institutions, this Western managerial

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<sup>1</sup> Yuliana Fitri et al., "Strategi Kepemimpinan Dalam Meningkatkan Kinerja Dan Kedisiplinan Guru Pondok *Pesantren* Tahfidzul Quran Salman Al Farisi Putri Kecamatan Tomoni Kabupaten Luwu Timur," *UNISAN JURNAL* 4, no. 9 (2025): 282–91.

<sup>2</sup> Daniel Goleman, "Leadership That Gets Results," in *Leadership Perspectives* (Routledge, 2017), <https://api.taylorfrancis.com/content/chapters/edit/download?identifierName=doi&identifierValue=10.4324/9781315250601-9&type=chapterpdf>; Al Khafidah Arifah Ya Nur Rohmah et al., "Kepemimpinan Kepemimpinan Transformasional Islami: Menguatkan Dasar-Dasar Pendidikan Islam Dalam Manajemen Sekolah Di Ra Ma'arif NU 002 SAMARINDA," *Didaktik : Jurnal Ilmiah PGSD STKIP Subang* 11, no. 04 (2026): 228–36, <https://doi.org/10.36989/didaktik.v11i04.9204>.

<sup>3</sup> Nur Endah Sariningsih et al., "Implementasi Learning Leadership Kepala Sekolah Berbasis Coaching Untuk Pengembangan Kinerja Guru Sekolah Dasar Study Kualitatif Deskriptif Pada Sdn Pameungpeuk 3," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 11, no. 04 (2025): 245–57; John Whitmore, *Coaching for Performance*, vol. 108 (Nicholas brealey publishing London, 2002), [https://www.academia.edu/download/31945035/Coaching\\_para\\_performance.pdf](https://www.academia.edu/download/31945035/Coaching_para_performance.pdf).

<sup>4</sup> Yanti Yuni Astuti et al., "The Effectiveness of Coaching-Based Academic Supervision in Improving Teacher Performance: A Case Study at SD Negeri 1 Sedan," *Journal of Educational Sciences* 10, no. 1 (2026): 983–97; Isra Misra et al., "The Influence of Competence and Leadership on Employee Performance with Commitment as an Intervening Variable," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 10, no. 3 (2025): 781–95, <https://doi.org/10.31538/ndhq.v10i3.261>.

efficiency will become far more meaningful and blessed if it is harmonized with the dimension of religious spirituality.<sup>5</sup> Theological values derived from the Qur'an and prophetic qualities—namely *shiddiq* (truthfulness), *amanah* (trustworthiness/integrity), *tabligh* (advocacy/communicative), and *fathanah* (wisdom/intelligence)—must be used as an ethical compass as well as an operational foundation for school leaders.<sup>6</sup> Integrating Qur'anic values into supervisory and mentoring functions transforms the coaching paradigm from being purely technical-professional into an activism of piety that holds spiritual merit (*ibadah*).<sup>7</sup> When leaders are able to translate the values of *shiddiq* and *amanah* into the mentoring process, teachers will feel supported and protected, which in turn will foster a moral responsibility to hone their intellectuality (*fathanah*) to optimize the quality of learning in the classroom.<sup>8</sup>

Despite the high urgency of this integration, mapping current literature trends (state of the art) reveals theoretical and practical gaps. Most studies on modern Islamic leadership are still trapped within conceptual-narrative scopes or focus on the transformational and charismatic leadership style of *kiai* (Islamic scholars) in general on a macro scale within higher education.<sup>9</sup> Field research that empirically constructs madrasah principals' supervisory tactics using specific coaching instruments (such as the GROW model) directly wedded to the *SATF* prophetic qualities to intervene in the daily performance of *asatidz* at the formal secondary school level remains very limited. Most primary and secondary Islamic educational institutions in urban areas actually still implement rigid administrative supervision that is prone to creating burnout and reducing teachers' intrinsic motivation.<sup>10</sup> This study is present to fill this academic gap (research gap) through an in-depth case study at Pondok *Pesantren* Tahfidzul Qur'an (PPTQ)

<sup>5</sup> Haviz Husaini et al., "Implementasi Fungsi Manajemen Dalam Pendidikan: Analisis Integrasi Planning, Organizing, Leading, Actuating, Dan Controlling Berbasis Nilai Islam," *Jurnal Manajemen Dan Pemasaran Digital* 4, no. 1 (2026): 24–30, <https://doi.org/10.38035/jmpd.v4i1.573>.

<sup>6</sup> Sulisniati Sulisniati and Zainal Efendi Hasibuan, "Dasar Kepemimpinan Pendidikan Dalam Al-Qur'an Dan Hadist," *AMI: Jurnal Pendidikan Dan Riset* 3, no. 1 (2025): 09–13.

<sup>7</sup> Khoirul Huda, "Model Supervisi Akademik Berbasis Nilai Qur'ani Dalam Pengembangan Profesionalisme Guru PAI," *MODELING: Jurnal Program Studi PGMI* 11, no. 1 (2024): 1411–32, <https://doi.org/10.69896/modeling.v11i1.2985>; Zufriyatun et al., "Managerial Supervision from a Qur'anic Perspective: Insights for Madrasah Leadership in Islamic Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (2025): 171–87, <https://doi.org/10.31538/tijie.v6i1.1721>.

<sup>8</sup> Hendra Hendra and Ali Akbar, "Analisis Penafsiran M. Quraish Shihab Tentang Karakter Seorang Pemimpin Dalam Tafsir Al-Misbah," *El-Umdah* 7, no. 2 (2024): 197–211; Nurafnayanti Hidayat, *Model Pendidikan Agama Islam Berbasis Pendekatan Coaching: Dalam Pembinaan Karakter Kepemimpinan Dan Tanggung Jawab (Studi Analisis Santri Al-Bayan Nurrahman Daarut Tahfidz Qur'an Jakarta)*, 2022, <http://repository.iiq.ac.id/handle/123456789/1862>.

<sup>9</sup> Sri Andayani, "Tren Kepemimpinan Transformasional Berbasis Nilai Islam Di Perguruan Tinggi Keagamaan," *Quantum Edukatif: Jurnal Pendidikan Multidisiplin* 2, no. 3 (2025): 104–11; Uswatun Hasanah et al., "Strategi Pengembangan Kepemimpinan Profetik-Transformasional Di Lembaga Pendidikan Islam: Narrative Review Menuju Model Kepemimpinan Islam Adaptif," *Al Irfan : Jurnal Ilmu Pendidikan Dan Penelitian* 2, no. 1 (2026): 103–19, <https://doi.org/10.64877/alirfan.v2i1.92>; Sulthon Sulaiman et al., "Kiai Charismatic Leadership in Developing The Mamba'ul Ma'arif Denanyar Islamic Boarding School," *International Journal of Science, Technology & Management* 5, no. 1 (2024): 50–59, <https://doi.org/10.46729/ijstm.v5i1.1056>.

<sup>10</sup> Mustofa Fahmi, "Kepemimpinan Transformasional Di Madrasah Berbasis Al-Qur'an" (PhD Thesis, Institut PTIQ Jakarta, 2022), <https://repository.ptiq.ac.id/id/eprint/830/>; Neni Putri et al., "Implementasi Gaya Kepemimpinan Transformasional Dalam Pelaksanaan Kurikulum Merdeka Belajar Di Madrasah Tsanawiyah Kepahiang" (PhD Thesis, Institut Agama Islam Negeri Curup, 2025), <http://e-theses.iaincurup.ac.id/id/eprint/9181>.

Nuzhatul Muttaqien, Citra Raya, Tangerang, Banten. As an institution focusing on the acceleration of Qur'an memorization as well as formal education, leaders at this locus are required to display an Adaptive Islamic Leadership Model (AILM) that balances strict student memorization targets and professional teacher mentoring.<sup>11</sup> This research has three primary urgencies: (1) offering a teacher development framework that integrates modern management tactics with the noble values of Qur'an-based deliberation (*musyawarah*) and justice; (2) providing an alternative solution for madrasah principals to reduce teacher resistance through humanistic assistance; and (3) contributing to the enrichment of an independent Islamic education management theory that is free from the dominance of Western perspectives. Based on this background, this study aims to comprehensively analyze the implementation of a coaching-based leadership model in improving Qur'an-based teacher performance at PPTQ Nuzhatul Muttaqien Tangerang.

## METHOD

This research employs a qualitative approach with a descriptive case study design to investigate in depth the implementation of the Qur'an-based coaching leadership model. This single case study design was chosen because it is highly effective for exploring spiritual mentoring processes, social interactions, and complex managerial phenomena within the real-life context of Islamic educational institutions.<sup>12</sup> The research site was established at PPTQ Nuzhatul Muttaqien, Citra Raya, Tangerang, Banten. The researcher acts as the key instrument, present directly in the field to maintain data authenticity. Informant selection was carried out using a purposive sampling technique, choosing subjects who possess rich information and are directly involved in the mentoring circle. Informants in this study include the boarding school leadership (*pengasuh/kyai*) as the primary supervisor, as well as the board of *asatidz (ustadz)* as both the objects and partners of coaching in pedagogical capacity building.

Data collection techniques were carried out comprehensively through three main instruments: in-depth interviews, observation, and documentation studies. In-depth interviews were conducted using a semi-structured guide to delve into the leader's vision, the implementation of the Qur'an-based GROW model, and the teachers' perceptions regarding the impact of the mentoring. Observations were carried out through an active-participatory manner to directly observe the progression of coaching sessions, the daily role modeling of the leadership, and the teaching performance of teachers in the classroom. Meanwhile, the documentation study targeted internal documents such as supervision plans, draft teacher performance appraisal instruments, and periodic evaluation notes. To guarantee the quality, validity, and credibility of the data, this study applies a source triangulation strategy (bringing together data from leadership and teachers) as well as technical triangulation (confirming interview results with

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<sup>11</sup> Badarwan Badarwan and Supriadin Supriadin, "Prophetic Values in the Principal's Leadership Style at SDN 1 Ranomeeto, Konawe Selatan," *Shautut Tarbiyah-IAIN Kendari* 27, no. 2 (2021): 236–59, <https://doi.org/10.31332/str.v27i2.3146>; Hasanah et al., "Strategi Pengembangan Kepemimpinan Profetik-Transformasional Di Lembaga Pendidikan Islam."

<sup>12</sup> Sulaiman et al., "Kiai Charismatic Leadership in Developing The Mamba'ul Ma'arif Denanyar Islamic Boarding School."

observational evidence and field documents).<sup>13</sup> The researcher also conducted member checking with informants to avoid interpretative bias.

The data analysis process was run interactively and continuously before, during, and after field data collection, referencing the qualitative analysis model by Miles, Huberman, and Saldaña.<sup>14</sup> This analysis phase includes three systematic steps: data reduction/condensation (sorting, focusing, and discarding raw data irrelevant to the coaching and performance variables), data display in the form of logical narratives and descriptive matrices, and inductive conclusion drawing or verification. Lastly, the entire operational series of this research complies with strict research ethics principles, including obtaining official institutional permits, guaranteeing the confidentiality of informant identities through anonymous coding, and signing informed consent forms before the data gathering process began.

## RESULTS AND DISCUSSION

### Qur'an-Based Value Implementation in Coaching Practices

Based on field data analysis at PPTQ Nuzhatul Muttaqien, Citra Raya, Tangerang, the implementation of coaching-based leadership is not merely positioned as a secular managerial instrument to boost labor productivity. This approach is substantively integrated as a mentoring model that focuses on developing the totality of individual potential through structured, dialogic, and reflective guidance, rooted in the sacred values of the Qur'an and prophetic qualities. The madrasah principal, acting as a learning leader, does not only emphasize technical-instructional aspects, but also touches upon the spiritual-religious dimension as the primary foundation in shaping the character, integrity, and professionalism of the board of *asatidz*. This formulation births a new supervision paradigm that balances practical efficiency with the preservation of theological values, creating a meaningful, blessed, and empowering work environment. This integrative model confirms contemporary governance theories regarding the importance of harmonizing classical management functions with Islamic values to create a human-divine-based educational management ecosystem.<sup>15</sup>

In its operationalization, the primary apostolic traits encompassing *shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (advocacy/communicative), and *fathanah* (wisdom/intelligence) are transformed into daily ethical and competency indicators for leaders when executing coaching sessions.<sup>16</sup> The trait of *shiddiq* manifests in the leader's honesty in providing objective feedback without personal bias. The value of *amanah* drives the leader to treat their supervisory position as a sacred responsibility from Allah SWT to maintain educational quality, while *tabligh* gives rise to open, empathetic, and persuasive communication patterns. Lastly, *fathanah* demands that leaders be intelligent and adaptive in diagnosing learning problems and offering tactical solutions together with teachers. This theological manifestation was emphasized by one

<sup>13</sup> Badarwan and Supriadin, "Prophetic Values in the Principal's Leadership Style at SDN 1 Ranomeeto, Konawe Selatan."

<sup>14</sup> Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014).

<sup>15</sup> Husaini et al., "Implementasi Fungsi Manajemen Dalam Pendidikan."

<sup>16</sup> Sulisniati and Hasibuan, "Dasar Kepemimpinan Pendidikan Dalam Al-Qur'an Dan Hadist."

of the senior board of *asatidz* (Informant 1) through the following interview excerpt:

“The mentoring sessions (coaching) conducted by the leadership here are far from dictatorial or judgmental. He starts with a very open dialogue (*tabligh*), asking about the real obstacles we face in the *tahfidz* class, and together we think of the best solutions (*fathanah*). This exemplary and honest (*shiddiq*) approach makes us feel like we bear a shared responsibility (*amanah*) to improve teaching quality, not out of fear of sanctions, but because of a moral consciousness as bearers of the Qur’anic mandate.”

This empirical data excerpt demonstrates how the internalization of Qur’an-based values is able to reduce psychological tension between supervisors and subordinates. The application of these divine values shifts the course of supervision from what was originally purely cold administrative control into a process of nurturing *aqliyah* (intellectual), *ruhani* (spiritual), and *jasmani* (physical) aspects that demand full individual awareness of one’s roles and responsibilities.<sup>17</sup> This phenomenon strongly correlates with the concept of Adaptive Islamic Leadership Management (AILM), which asserts that the main pillar of leadership effectiveness in Islamic educational institutions rests upon the synergy between the SATF prophetic values (*Siddiq, Amanah, Tabligh, Fatanah*), the *syura* (deliberation) forum, and contextual responsiveness toward the dynamics of modernity.<sup>18</sup>

The direct impact of this Qur’an-based coaching leadership is evident in the performance improvement of teachers’ professionalism in the classroom. When the board of *asatidz* internalizes these theological values through the moral exemplification of their leader, a leap in quality occurs in work responsibility, transparency in delivering knowledge, smooth communication with students (*santri*), and creativity in solving classroom learning problems. The value of *amanah* becomes the anchor for teachers’ internal motivation to thoroughly prepare learning tools, *shiddiq* builds solid trust relationships in the evaluation process, *tabligh* makes classroom interactions more interactive, and *fathanah* triggers *asatidz* to continuously hone pedagogical capacity and formulate learning innovations to face the challenges of disruption.<sup>19</sup> This prophetic leadership character must not be left to grow merely organically, but must be consciously orchestrated by the madrasah principal through creating a conducive work climate, openness to receiving criticism, and providing humanistic guidance and counseling spaces for the teacher council.<sup>20</sup>

<sup>17</sup> Hidayat, *Model Pendidikan Agama Islam Berbasis Pendekatan Coaching*.

<sup>18</sup> Hasanah et al., “Strategi Pengembangan Kepemimpinan Profetik-Transformasional Di Lembaga Pendidikan Islam.”

<sup>19</sup> Hendra and Akbar, “Analisis Penafsiran M. Quraish Shihab Tentang Karakter Seorang Pemimpin Dalam Tafsir Al-Misbah”; Zufriyatun et al., “Managerial Supervision from a Qur’anic Perspective.”

<sup>20</sup> Badarwan and Supriadin, “Prophetic Values in the Principal’s Leadership Style at SDN 1 Ranomeeto, Konawe Selatan”; Akhmad Fauzi Hamzah, “Academic Leadership in Organizational Cultural Transformation: Building a Biah Lugawiyah Ecosystem in the *Pesantren* Environment,” *Literaturia: Journal of Linguistics, Literature, and Language Teaching* 1, no. 1 (2026): 27–36, <https://doi.org/10.38073/literaturia.v1i1.4661>; Akhmad Fauzi Hamzah, “Santripreneur: A Model of Islamic Economic Management Through *Pesantren*-Based Entrepreneurship Education,” *Al-Jadwa: Jurnal Studi Islam* 5, no. 2 (2026): 235–50, <https://doi.org/10.38073/aljadwa.4592>.

## Motivation Theory and Human Resource Development within the Frame of Qur'an-Based Coaching

The second crucial pillar strengthening the success of the Qur'an-based coaching leadership model at PPTQ Nuzhatul Muttaqien Tangerang is the tactical integration between modern motivation theory and a structured Human Resource (HR) development system. In the landscape of operational management, improving teacher performance cannot be achieved solely by relying on structural commands, but must touch upon the optimization of internal (intrinsic) and external (extrinsic) motivational factors. The Qur'an-based coaching mentoring pattern is able to accommodate these needs by making Islamic values a source of transcendental moral drive. This aligns with the synthesis of teacher work motivation measurement tools from Tabak et al. (2019),<sup>21</sup> which combines Herzberg's Two-Factor Theory, McClelland's Theory of Needs, and Vroom's Expectancy Theory, concluding that the dimensions of belief, encouragement, and achievement hold a dominant percentage in driving educator performance. Through coaching interventions, the madrasah principal does not merely provide clinical supervision, but nurtures work commitment and teacher competence, which empirically has proven to act as strong intervening variables that boost the daily productivity and loyalty of the teacher council.<sup>22</sup>

The leadership of PPTQ Nuzhatul Muttaqien transforms this motivation theoretical framework through a warm personal approach and a fair reward system. The leader actively provides recognition for even the smallest achievements, gradually delegates challenging responsibilities, and designs a supportive, family-like work climate. To see how this motivational stimulation works realistically in the field, the following account from a young *ustadz* (Informant 2) during an interview session is presented:

*“Previously, I often felt burned out and lacked confidence in teaching due to the administrative burden and the very high targets for students’ memorization. However, since the madrasah principal routinely holds personal coaching sessions, my perspective has changed. He doesn’t pressure me; instead, he provides motivation through a religious approach, listens to my grievances, and appreciates my teaching progress. This humanistic and empathetic approach has fostered a commitment within me to keep delivering my best performance.”*

The psychological symptoms reflected in the interview excerpt prove that providing motivation through personal closeness and the leader's active involvement in teachers' daily dynamics is highly effective for birthing a professional culture.<sup>23</sup> This participative and humanistic leadership strategy directly eliminates psychological barriers, thereby increasing teachers' sense of belonging and dedication toward the institution.

In order for this intrinsic motivational drive to generate a consistent impact, this

<sup>21</sup> Burcu Yavuz Tabak et al., “Teachers’ Job Motivation Resources: Scale Development Study,” *Sakarya University Journal of Education* 9, no. 3 (2019): 408–33, <https://doi.org/10.19126/suje.461444>.

<sup>22</sup> Misra et al., “The Influence of Competence and Leadership on Employee Performance with Commitment as an Intervening Variable.”

<sup>23</sup> Fitri et al., “Strategi Kepemimpinan Dalam Meningkatkan Kinerja Dan Kedisiplinan Guru Pondok Pesantren Tahfidzul Quran Salman Al Farisi Putri Kecamatan Tomoni Kabupaten Luwu Timur.”

coaching model is equipped with a planned and sustainable HR capacity development program. At PPTQ Nuzhatul Muttaqien, the aspect of teacher quality development is realized through the orchestration of structured activities, such as pedagogical workshops, periodic individual mentoring, lesson study movements, to the activation of Professional Learning Communities (PLC). This tactical step places the improvement of teacher capacity as a top priority in the institution's work program. This competency development is designed holistically; Western professional-managerial domains are synthesized with Islamic value-based HR management to bring forth a balance between worldly proficiency and otherworldly (*ukhrawi*) maturity.<sup>24</sup> Through periodic mentoring mechanisms, deliberation-based evaluations, and an emphasis on civilized behavior (*adab*), the boarding school leadership successfully designs a solid cognitive and spiritual scaffolding.<sup>25</sup> This strategic integration ensures that *asatidz* are not only managed as administratively productive human capital, but grow into competent educators who possess Qur'anic character and are adaptive to changing times.

### **Islamic Transformational Leadership and the Effectiveness of the Syura-Based GROW Model**

The final theoretical synergy that serves as the crown of the successful performance improvement of *asatidz* at PPTQ Nuzhatul Muttaqien Tangerang is the integration between modern coaching frameworks and Islamic transformational leadership styles. In practice, the leader does not merely act as a bureaucratic overseer, but appears as an agent of change capable of articulating a shared vision, intellectually stimulating the teacher council, and providing profound individual consideration. When these transformational leadership dimensions are attached to prophetic values, a transcendental leadership model is born that is not only sociologically and managerially effective, but also theologically robust. Contemporary research trends assert that Islamic value-based transformational leadership is the most powerful instrument in mobilizing achievement awareness among staff in religious educational institutions.<sup>26</sup>

At PPTQ Nuzhatul Muttaqien, the four pillars of transformational leadership—namely idealized influence, inspirational motivation, intellectual stimulation, and individual consideration—are translated through actions of moral exemplification and structured teacher empowerment.<sup>27</sup> The leader encourages teachers to innovate without fear, builds a cross-sector collaborative culture, and transforms the school atmosphere into an ecosystem with a religious character. To tactically execute this transformative vision in the guidance room, the madrasah principal utilizes a conceptual coaching tool in the form of the GROW (Goal, Reality, Options, Will) model. The leader identifies teachers' real needs through data-based analysis, maps daily competency realities, explores alternative solutions independently, and locks in consistent action commitment

<sup>24</sup> Kholid Abdul Hafiedz et al., "Penguatan Kompetensi Guru Melalui Manajemen Sdm Pendidikan: Analisis Konseptual Dan Strategi Implementasi," *JURNAL MANAJEMEN PENDIDIKAN* 13, no. 2 (2025), <https://journal.unpak.ac.id/index.php/JMP/article/view/13084>; Husaini et al., "Implementasi Fungsi Manajemen Dalam Pendidikan."

<sup>25</sup> Sulaiman et al., "Kiai Charismatic Leadership in Developing The Mamba'ul Ma'arif Denanyar Islamic Boarding School."

<sup>26</sup> Andayani, "Tren Kepemimpinan Transformasional Berbasis Nilai Islam Di Perguruan Tinggi Keagamaan."

<sup>27</sup> Rohmah et al., "Kepemimpinan Kepemimpinan Transformasional Islami."

(*will*).

Interestingly, this secular GROW model undergoes radical modification in the field with the integration of *syura* (deliberation) principles and the collective-collegial spirit typical of *pesantrens*.<sup>28</sup> Coaching sessions do not run one-way or top-down; rather, they are packaged as an equal forum for mutual discussion. This dialogic dynamic was clearly expressed by a head of the curriculum department (Informant 3) through an interview session:

“Every time he conducts teaching performance supervision or student memorization evaluations, the madrasah principal always uses the GROW stages combined with deliberation (*syura*). We are invited to sit together to establish targets (*goal*), then he patiently listens to real field constraints (*reality*). We are not dictated on what to do; instead, we are stimulated to bring forth our own creative ideas (*options*). The final decision is always made through consensus, which gives rise to a moral willingness (*will*) from teachers to take full responsibility for that decision.”

The interview excerpt above confirms that the application of Qur'an-based managerial supervision management—which prioritizes the values of *tauhid* (monotheism), *amanah*, and *syura*—is proven capable of skyrocketing managerial efficiency while strengthening leadership ethics.<sup>29</sup> The madrasah principal successfully positions himself as an accomplished learning leader, where collaborative problem-solving processes and the provision of constructive feedback are channeled through cooling channels of religious communication.

The final result of this marriage between Islamic transformational leadership and the *syura*-based GROW coaching model provides massive, real implications for the institution. First, this model successfully breaks down psychological barriers and teacher resistance that usually appear in rigid conventional supervision models. Second, there is a significant increase in teachers' readiness to implement the curriculum and improve learning quality in the classroom. Third, it creates healthy governance and organizational culture, where every component of the board of *asatidz* feels valued, empowered, and holds a spiritual responsibility to continuously improve the quality of Islamic education in a sustainable manner.<sup>30</sup>

## CONCLUSION

The implementation of a coaching-based leadership model grounded in Qur'anic values at PPTQ Nuzhatul Muttaqien, Citra Raya, Tangerang, Banten, is proven effective in improving the professional performance of the board of *asatidz*. This leadership style positions the boarding school management as a learning leader that successfully aligns modern governance instruments with conceptual theological values. This operational transformation rests upon the internalization of four prophetic traits—namely *shiddiq* (honesty in feedback), *amanah* (moral accountability), *tabligh* (persuasive

<sup>28</sup> Hasanah et al., “Strategi Pengembangan Kepemimpinan Profetik-Transformasional Di Lembaga Pendidikan Islam”; Sulaiman et al., “Kiai Charismatic Leadership in Developing The Mamba'ul Ma'arif Denanyar Islamic Boarding School.”

<sup>29</sup> Zufriyatun et al., “Managerial Supervision from a Qur'anic Perspective.”

<sup>30</sup> M. Holili, “Transformasi Budaya Organisasi Islami Dalam Membangun Lingkungan Belajar Berorientasi Mutu Di Madrasah,” *Hijri* 14, no. 2 (2025): 311–19, <https://doi.org/10.30821/hijri.v14i2.26459>.

communication), and *fathanah* (intelligence in solutions)—into daily mentoring practices. Through this measure, the supervisory function of the madrasah principal shifts from a rigid directive-administrative supervision model into a comprehensive mentoring medium with spiritual meaning and value as an activism of piety.

The success of accelerating educator quality at this institution is achieved through a harmonious blend of intrinsic motivation stimulation, structured human resource capacity development programs (such as workshops, lesson study, and Professional Learning Communities), and the reinforcement of an Islamic transformational leadership style. The use of modern coaching tactics via the GROW (Goal, Reality, Options, Will) model undergoes a radical contextualization through the integration of *syura* (deliberation) principles and the collective-collegial spirit typical of *pesantrens*. This humanistic, dialogic-empowerment approach is proven effective in breaking down psychological barriers between leaders and subordinates, reducing teacher resistance, and fostering an independent work commitment to give rise to a well-ordered and quality-oriented modern Islamic educational institution climate.

Despite providing significant theoretical-practical contributions to the treasury of Islamic education management, this research has limitations in its use of a single case study design at one specific *tahfidz* boarding school in an urban area; thus, the findings of this model cannot be instantly generalized to other institutions with different organizational culture characteristics or geographic distributions. In addition, data elicitation is still limited to a qualitative-empirical exploration of internal boarding school stakeholders only. Therefore, future research is recommended to expand the research locus by using multi-*pesantren* comparative studies, adopting a mixed-methods approach to quantitatively measure the extent of the influence of the *syura*-based GROW coaching model on the *asatidz* productivity index, and involving external parties such as students' guardians (*wali santri*) and alumni to test the long-term effectiveness of the resulting learning quality.

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