



Developing a Qur'anic Competency Framework for Pesantren Educators through Tafsir Tarbawi

^{*1}Ade Nurhayat, ²Elis Tuti Winaningsih

STKIP Sinar Cendekia, Indonesia

e-mail: ade.nurhayat@gmail.com

Abstract

Research on pesantren educators has primarily focused on teaching practices, kyai leadership, and character education, while studies developing a competency framework grounded in Qur'anic educational values remain limited. This study aims to develop a Qur'anic competency framework for pesantren educators through the synthesis of thematic Qur'anic interpretation and educational competency theory. The study employed a qualitative conceptual research approach using a library research design. The primary data consisted of six groups of Qur'anic educational verses, purposively selected based on their relevance to the core educational roles of pesantren educators, including religious instruction, character formation, leadership, communication, spiritual development, and lifelong learning. Secondary data were obtained from classical and contemporary Qur'anic exegesis, Islamic education literature, and scholarly publications on teacher competency and pesantren education. Data were analyzed through the stages of identifying Qur'anic educational values, conceptual synthesis, and competency framework development. The findings propose six competency domains for pesantren educators: spiritual, academic, pedagogical, leadership, communication, and professional development competencies. The study proposes the Qur'anic Competency Framework for Pesantren Educators (QCF-PE) as a conceptual framework, positioning spiritual competency as the core competency integrating all other domains. The proposed framework contributes theoretically to the development of tafsir tarbawi studies while providing a conceptual foundation for future competency development and empirical validation in Islamic boarding schools.

Keywords: Competency framework; Islamic education; pesantren educators; Qur'anic education; tafsir tarbawi

Abstrak

Penelitian tentang pengasuh (pendidik) pesantren umumnya berfokus pada praktik pembelajaran, kepemimpinan kiai, dan pendidikan karakter, sementara kajian yang mengembangkan kerangka kompetensi berdasarkan nilai-nilai pendidikan Al-Qur'an masih terbatas. Penelitian ini bertujuan mengembangkan Kerangka Kompetensi Qur'ani bagi Pengasuh Pesantren (Qur'anic Competency Framework for Pesantren Educators/QCF-PE) melalui sintesis tafsir tematik Al-Qur'an dan teori kompetensi pendidikan. Penelitian ini menggunakan pendekatan penelitian konseptual kualitatif dengan desain studi kepustakaan. Data primer berupa enam kelompok ayat pendidikan dalam Al-Qur'an yang dipilih secara purposif berdasarkan relevansinya dengan peran utama pengasuh pesantren, meliputi pengajaran, pembentukan karakter, kepemimpinan, komunikasi, pengembangan spiritual, dan pembelajaran sepanjang hayat. Data sekunder diperoleh dari kitab-kitab tafsir klasik dan kontemporer, literatur pendidikan Islam, serta publikasi ilmiah mengenai kompetensi pendidik dan pendidikan pesantren. Analisis data dilakukan melalui tahapan identifikasi nilai-nilai pendidikan Al-Qur'an, sintesis konseptual, dan pengembangan kerangka kompetensi. Hasil penelitian mengusulkan enam domain kompetensi bagi pengasuh pesantren, yaitu kompetensi spiritual, akademik, pedagogik, kepemimpinan, komunikasi, dan pengembangan profesional.

Penelitian ini mengusulkan Kerangka Kompetensi Qur'ani bagi Pengasuh Pesantren (QCF-PE) sebagai suatu kerangka konseptual, dengan kompetensi spiritual sebagai kompetensi inti yang mengintegrasikan seluruh domain kompetensi lainnya. Kerangka konseptual yang diusulkan ini memberikan kontribusi teoretis bagi pengembangan kajian tafsir tarbawi sekaligus menjadi landasan konseptual bagi pengembangan kompetensi dan validasi empiris pada penelitian selanjutnya di lingkungan pesantren.

Kata kunci: kerangka kompetensi; pendidikan Islam; pengasuh pesantren; pendidikan Al-Qur'an; tafsir tarbawi

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Introduction

Pesantren are distinctive Islamic educational institutions that integrate religious learning, character formation, and student nurturing within a twenty-four-hour educational ecosystem. Pesantren are formally recognized as Islamic educational institutions under Law of the Republic of Indonesia Number 18 of 2019 Concerning Pesantren, which affirms their educational, religious, and community development functions. Unlike conventional formal schools, the effectiveness of education in pesantren is not determined solely by classroom instruction but also by the quality of daily interactions between pesantren educators and students (santri). In this study, the term pesantren educators refers to educational personnel responsible for the holistic development of santri within the pesantren environment, including kyai, nyai, ustaz/ustazah, musyrif/musyrifah, dormitory supervisors, and other educators who provide religious instruction, character formation, spiritual guidance, and daily mentoring. Within this system, pesantren educators perform multiple roles as teachers, mentors, role models, counselors, and educational leaders who facilitate the spiritual, intellectual, moral, and social development of students (Dhofier, 2015, Azra, 2019).

The rapid development of pesantren in Indonesia has been accompanied by increasingly complex challenges, including institutional expansion, changing characteristics of younger generations, technological advancement, and growing public expectations regarding educational quality. These developments require continuous improvement in the quality of human resources, particularly pesantren educators, who serve as the primary actors in students' daily educational and character development. Consequently, strengthening educator competency has become a strategic issue for enhancing the quality and sustainability of pesantren education. This need is consistent with global educational trends that emphasize leadership and educator capacity as key determinants of educational quality and institutional improvement (UNESCO, 2024).

Despite the strategic role of pesantren educators, the development of competency frameworks within the pesantren context remains limited. Competency frameworks generally integrate knowledge, skills, values, and professional attributes required for effective professional practice (Caena, 2011). However, existing studies have primarily focused on teacher competency, human resource development, leadership, and institutional management rather than developing an integrated Qur'an-based competency framework for pesantren educators (Hantoro et al., 2024, Hazaa et al., 2025, Ma'arif et al., 2023).

Previous studies on pesantren education can generally be classified into three major streams: leadership in pesantren, teacher competency, and tafsir tarbawi as the philosophical foundation of Islamic education. Although these studies have significantly contributed to the development of Islamic education, none has specifically developed a competency framework for pesantren educators (Arief, 2004).

Studies on pesantren leadership emphasize the strategic role of kiai in strengthening organizational culture, preserving Islamic scholarly traditions, promoting educational innovation, and responding to social change, while paying limited attention to the competencies of educators who directly supervise and mentor students in their daily lives (Arief, 2004). The first stream emphasizes the role of kiai leadership in strengthening organizational culture, preserving Islamic scholarly traditions, promoting educational innovation, and responding to social change while maintaining the identity of pesantren (Arief, 2004). However, these studies primarily focus on institutional leaders rather than educators who directly supervise and mentor students.

The second stream examines teacher competency as a determinant of educational quality. Existing literature highlights the integration of pedagogical, professional, social, and personal competencies supported by continuous professional development (Darling-Hammond et al., 2017; Triansyah et al., 2023; OECD, 2025). In Islamic educational philosophy, these roles are further conceptualized through the notions of murabbi, mu'allim, and mu'addib, emphasizing intellectual instruction, moral cultivation, spiritual guidance, and character formation (Al-Attas, 1991; Al-Nahlawi, 1995; Muhaimin, 2009). Meanwhile, tafsir tarbawi studies have identified Qur'anic educational values related to educational objectives, teacher characteristics, moral formation, and instructional methods (Shihab, 2002; Al-Baz, 2010; Rijaludin et al., 2025) and recent studies have extended these values to teachers' professional ethics (Mirza & Siti Nur Saadah, 2025). Nevertheless, these studies remain largely interpretative and

have not systematically transformed Qur'anic educational values into a comprehensive competency framework for pesantren educators.

Within the pesantren context, educators perform integrated roles as teachers, mentors, spiritual guides, and role models through both formal instruction and daily residential life. Recent studies emphasize that these multidimensional responsibilities require spiritual competence, mentoring capacity, and character formation in addition to pedagogical and professional competencies (Nata, 2016; Hantoro et al., 2024; Hazaa et al., 2025).

To position the proposed framework within the existing body of knowledge, previous competency models were comparatively reviewed across national teacher competency standards, Islamic educational philosophy, contemporary educational competency theory, and recent studies on human resource development in pesantren. This comparison highlights the conceptual contributions of previous studies while clarifying the distinctive characteristics and novelty of the proposed Qur'anic Competency Framework for Pesantren Educators (QCF-PE).

Table 1. Comparison of Existing Competency Models and the Proposed Qur'anic Competency Framework for Pesantren Educators (QCF-PE)

Framework/ Study	Primary Focus	Main Competency Dimensions	Context	Limitations	Contribution of the Proposed QCF-PE
Law of the Republic of Indonesia Number 14 of 2005 Concerning Teachers and Lecturers, 2005	National teacher competency standards	Pedagogical, professional, social, and personality competencies	Formal education	Does not explicitly accommodate the distinctive educational roles within pesantren, such as continuous mentoring, spiritual guidance, and residential education	Extends teacher competency by incorporating spiritual competency as the core domain and adapting competencies to the pesantren educational context.
Murabbi-Mu'allim-Mu'addib (Al-Attas, 1991); (Al-Nahlawi, 1995)	Islamic philosophy of education	Moral cultivation, knowledge transmission, spiritual nurturing, character formation	Islamic education	Provides philosophical concepts but does not formulate conceptual competency domains	Translates classical Islamic educational concepts into a structured competency framework with clearly defined domains.
Darling-Hammond et al., (2017)	Teacher professionalism	Pedagogical knowledge, instructional	General education	Primarily designed for modern	Integrates contemporary competency theory

Framework/ Study	Primary Focus	Main Competency Dimensions	Context	Limitations	Contribution of the Proposed QCF-PE
		practice, assessment, collaboration, continuous learning		formal schooling and less attentive to spiritual and residential educational contexts	with Qur'anic educational values to reflect the holistic responsibilities of pesantren educators.
(OECD, 2020, 2025)	Professional competency and lifelong learning	Knowledge, skills, attitudes, collaboration, continuous professional development	International education	Generic competency framework that is not grounded in Islamic educational philosophy	Complements international competency perspectives with Qur'an-based educational values and pesantren- specific competencies.
(Hantoro et al., 2024); (Hazaa et al., 2025)	Human resource development in pesantren	Teacher development, professional competence, leadership, HR management	Pesantren	Focuses on human resource management and teacher development rather than developing a comprehensive competency framework	Develops an integrated competency framework that synthesizes Qur'anic educational values with educational competency theory.
Proposed QCF-PE (This Study)	Qur'an-based competency framework for pesantren educators	Spiritual, academic, pedagogical, leadership, communication, and professional development competencies	Pesantren	Conceptual framework requiring expert validation and empirical testing	Provides an integrated conceptual framework grounded in thematic Qur'anic interpretation and educational competency theory to support future competency standards, professional development, and performance evaluation.

As summarized in Table 1, previous studies have contributed to understanding teacher competency from regulatory, philosophical, managerial, and educational perspectives. However, these perspectives remain fragmented and have not been integrated into a unified competency framework explicitly grounded in Qur'anic educational values for the multidimensional roles of pesantren educators. Accordingly, three major research gaps can be identified: (1) previous studies have focused primarily

on institutional leadership and teacher development rather than an integrated competency framework for pesantren educators; (2) existing competency models have examined national standards, Islamic educational philosophy, and pesantren practices separately without synthesizing them into a unified model; and (3) although tafsir tarbawi studies have identified Qur'anic educational values, they have not systematically transformed these values into a comprehensive competency framework to guide educator recruitment, professional development, training, and evaluation in pesantren.

Addressing these gaps, this study develops the Qur'anic Competency Framework for Pesantren Educators (QCF-PE) by synthesizing educational values derived from thematic Qur'anic interpretation with contemporary educational competency theory. The proposed framework comprises six interrelated competency domains and is intended as a conceptual model for future competency development within pesantren. By extending tafsir tarbawi from normative interpretation to conceptual framework development, this study contributes to the advancement of Islamic educational theory and human resource development in pesantren.

Method

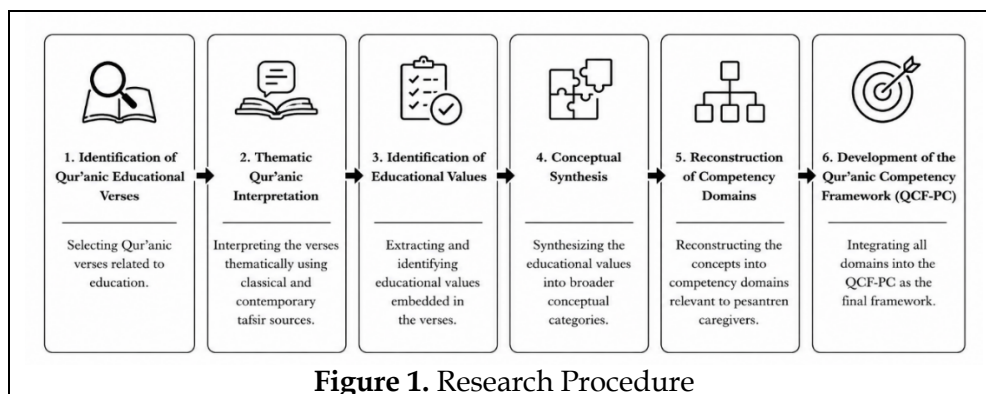
This study employed a qualitative conceptual research design using a library research approach (Zed, 2018) to develop a Qur'anic competency framework for pesantren educators based on tafsir tarbawi. Library research involves the systematic collection, critical review, and synthesis of documentary sources to develop conceptual understanding rather than empirical findings. Accordingly, this study synthesized Qur'anic educational values derived from the Qur'an, classical and contemporary tafsir, Islamic education literature, and educational competency studies to construct a conceptual competency framework (Jabareen, 2009; Snyder, 2019).

Primary sources consisted of selected Qur'anic educational verses (*āyāt tarbawiyyah*) and their interpretations in classical and contemporary tafsir, including *Jāmi' al-Bayān* by Al-Ṭabarī, (2001), *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Katsīr, (1999), *Al-Jāmi' li Aḥkām al-Qur'ān* by Al-Qurṭubī, (2006), *Tafsir Al-Mishbah* by M. Quraish Shihab, (2002), and *Tafsir Al-Azhar* by (HAMKA, 1984). Secondary sources included literature on Islamic education, *tafsir tarbawi*, educational philosophy, teacher competency, and peer-reviewed studies on pesantren education published between 2019 and 2025.

Data were collected through conceptual literature review involving source identification, document selection, critical reading, note-taking, and thematic classification. Sources were selected based on their relevance to Qur'anic educational values, *tafsir tarbawi*, educational competency, Islamic educational philosophy, and pesantren education.

Data analysis followed six iterative stages: (1) identification of educational Qur'anic verses; (2) thematic Qur'anic interpretation (*tafsir mawḍū'ī*); (3) extraction of educational (*tarbawi*) values; (4) conceptual synthesis; (5) development of competency domains by integrating Qur'anic educational values with educational competency theory; and (6) construction of the Qur'anic Competency Framework for Pesantren Educators (QCF-PE).

Conceptual credibility was enhanced through triangulation across classical and contemporary *tafsir*, educational theories, and previous studies on teacher competency and pesantren education, ensuring that the proposed framework was grounded in both Qur'anic educational principles and contemporary educational competency theory. The analytical process is summarized in Figure 1.



Source: Developed by the authors (2025)

As illustrated in Figure 1, the framework was developed through an iterative conceptual synthesis rather than a linear interpretation of Qur'anic verses. Each stage informed the subsequent stage, ensuring that the resulting Qur'anic Competency Framework for Pesantren Educators (QCF-PE) was conceptually grounded in both Qur'anic educational values and contemporary educational competency theory. The resulting six competency domains provide the basis for the findings and discussion presented in the following section.

Results and Discussion

Identification of Qur'anic Educational Values as the Foundation of Educator Competencies

The first stage involved identifying Qur'anic verses relevant to the educational roles of pesantren educators using a thematic Qur'anic interpretation (*tafsir mawḍū'ī*) approach. The selected verses were interpreted through classical and contemporary tafsir to identify educational (*tarbawī*) values, which were subsequently coded, categorized, and synthesized into six competency domains.

Table 2 presents the analytical traceability from the selected Qur'anic verses to the proposed competency domains. The framework was systematically developed through thematic interpretation and conceptual synthesis, integrating Qur'anic educational values with contemporary educational competency theory.

Table 2. Analytical Traceability from Qur'anic Verses to Competency Domains

Qur'anic Verse	Tafsir Interpretation	Tarbawī Value	Initial Code	Conceptual Category	Competency Domain
Al-'Alaq [96]:1-5	Seeking knowledge is the foundation of education	Love of learning	Knowledge acquisition	Intellectual development	Academic Competency
Al-Ahzab [33]:21	Prophet as exemplary model	Exemplary behavior	Role model	Character formation	Spiritual Competency
Luqman [31]:13-19	Parental guidance and moral advice	Moral education	Mentoring	Character and mentoring	Pedagogical Competency
Ali 'Imran [3]:159	Consultation and compassion	Communication and consultation	Interpersonal skills	Educational communication	Communication Competency
Al-Baqarah [2]:30	Human responsibility as khalifah	Leadership responsibility	Stewardship	Educational leadership	Leadership Competency
Az-Zumar [39]:9	Continuous pursuit of knowledge	Lifelong learning	Self-development	Professional growth	Professional Development Competency

As shown in Table 2, the proposed competency framework was developed through the systematic synthesis of Qur'anic educational values into six interrelated competency domains. Rather than establishing direct one-to-one relationships between individual verses and competencies, the framework integrates educational values derived from multiple verses through *tafsir tarbawī* and contemporary educational competency theory.

The analysis of classical and contemporary Qur'anic commentaries indicates that the selected verses emphasize different yet complementary educational dimensions that collectively shape the qualities expected of an ideal Islamic educator. Qur'an states:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people (QS At-Taubah [9]:122).

The phrase *liyatafaqquhū fī al-dīn* emphasizes the importance of acquiring a deep understanding of Islamic knowledge together with the responsibility to transmit it to others. Classical and contemporary tafsir consistently interpret this verse as highlighting knowledge acquisition and dissemination as fundamental educational responsibilities. Within the proposed framework, these educational values provide the conceptual foundation for Academic Competency among pesantren educators.

A broader educational orientation appears in Qur'an, particularly through Luqman's advice to his son. The passage begins with the principle of *tawhīd*:

يٰٓبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." (QS Luqman [3]:13).

Taken as an integrated educational sequence, Luqman's advice portrays education as a holistic process encompassing faith, worship, moral formation, and social responsibility. The passage also illustrates key pedagogical principles, including gradual instruction, dialogical advice, exemplary guidance, and value-oriented character formation, which are central to the educational roles of pesantren educators.

Within the proposed framework, these Qur'anic educational values provide the conceptual foundation for Pedagogical Competency. Rather than being derived solely from the text, this competency represents a conceptual synthesis between Qur'anic educational principles and contemporary educational competency theory, encompassing instructional planning, mentoring, learning implementation, and student development.

The importance of sustained intellectual development is reinforced in Qur'an:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah will raise those who have believed among you and those who were given knowledge, by degrees" (QS Al-Mujādalah [58]:11).

Surah Al-Mujādalah [58]:11 portrays knowledge as a continuous process of intellectual growth rather than a completed achievement. Classical and contemporary tafsir emphasize lifelong learning, humility, and continuous self-improvement as essential educational values. Within the proposed framework, these values are synthesized with contemporary perspectives on continuous professional development to form the foundation of Professional Development Competency for pesantren educators (OECD, 2020; Sancar et al., 2021).

The relationship between knowledge and spiritual integrity is particularly evident in Qur'an:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

"Only those fear Allah, from among His servants, who have knowledge." (QS Fāṭir [35]:28).

Surah Fāṭir [35]:28 establishes the inseparable relationship between knowledge (*ilm*) and God-consciousness (*khashyah*), indicating that knowledge should shape moral integrity and spiritual responsibility rather than remain merely intellectual. Within the proposed framework, this educational value provides the conceptual foundation for Spiritual Competency, which functions as the ethical basis guiding the enactment of all other competency domains.

Another important dimension emerges from Qur'an, which introduces the concept of the *Rabbānī* educator:

وَلَكِنْ كُونُوا رَبَّانِيَ ۖ إِنَّمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۖ

"... but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied ..." (QS Āli 'Imrān [3]:79).

Surah Āli 'Imrān [3]:79 introduces the concept of the *Rabbānī* educator, which integrates knowledge, teaching, continuous learning, and moral exemplarity. In the pesantren context, educational leadership is therefore exercised not merely through formal authority but through exemplary conduct, guidance, and the cultivation of an educational environment grounded in Islamic values. These educational values provide the conceptual foundation for Leadership Competency while reinforcing the importance of continuous self-development.

Finally, Qur'an emphasizes the ethical dimension of communication:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O you who have believed, fear Allah and speak words of appropriate justice. (QS Al-Aḥzāb [33]: 70)

Surah Al-Aḥzāb [33]: 70-71 establishes *qawlan sadīdan* as the ethical foundation of educational communication, emphasizing truthful, accurate, and responsible speech. This principle is further enriched by other Qur’anic concepts of communication, including *qawlan layyinān*, *qawlan ma’rūfan*, *qawlan balīghan*, and *qawlan karīman*, which collectively promote communication that is empathetic, respectful, persuasive, and dignified. Within the proposed framework, these educational values provide the conceptual foundation for Communication Competency in the pesantren context.

Collectively, these verses present an integrated conception of educator competency. Tafaquh fi al-dīn, Luqman's educational model, the integration of knowledge and khashyah, the Rabbānī ideal, *qawlan sadīdan*, and the Qur’anic emphasis on lifelong learning collectively provide the conceptual foundation for the six competency domains of the Qur’anic Competency Framework for Pesantren Educators (QCF-PE). The identified Qur’anic educational values are summarized in Table 3

Table 3. Identification of Qur’anic Educational Values

Qur’anic Verse	Educational (Tarbawī) Value
Qur'an 9:122	Tafaquh fi al-dīn and responsibility for da'wah
Qur'an 31:13–19	Tawḥīd, worship, moral education, and social responsibility
Qur'an 58:11	Knowledge culture and lifelong learning
Qur'an 35:28	Integration of knowledge and piety
Qur'an 3:79	Rabbānī character and exemplary leadership
Qur'an 33:70–71	Qawlan sadīdan and educational communication

Source: Developed by the authors (2025)

Table 3 demonstrates that *ayat tarbawīyyah* provide not only normative educational values but also a conceptual foundation for developing educator competency domains. This finding extends the role of *tafsir tarbawī* beyond interpreting Qur’anic educational values toward developing competency-based conceptual frameworks for Islamic education. While previous studies have primarily emphasized the Qur'an as a source of educational objectives, teacher characteristics, instructional methods, and moral development (Shihab, 2002; Muhaimin, 2009), the present study systematically synthesizes these values into a competency framework for pesantren educators.

Development of Educator Competency Domains Through the Synthesis of Qur'anic Educational Values

The next stage synthesized the educational values identified from the selected *ayat tarbawiyah* into competency concepts relevant to the educational roles of pesantren educators. Rather than treating these values as isolated concepts, the synthesis integrated them into an interconnected competency framework that reflects the holistic nature of pesantren education.

The analysis identified six interrelated competency domains. Although certain Qur'anic educational values show dominant conceptual associations with specific competencies—such as *tafaqquh fi al-dīn* with Academic Competency, *Rabbānī* with Leadership Competency, and *qawlan sadīdan* with Communication Competency—these relationships are not exclusive. Each educational value may contribute to multiple competency domains, and each competency domain is informed by complementary Qur'anic educational values. Collectively, these domains represent the multidimensional competencies required of pesantren educators and support the development of a Qur'an-based competency framework (Mistiawati et al., 2025). The synthesis of Qur'anic educational values, their educational meanings, and the resulting competency concepts is presented in Table 4.

Table 4. Synthesis of Qur'anic Educational Values into Competency Concepts

Educational (Tarbawi) Value	Educational Meaning	Competency Concept
<i>Tafaqquh fi al-dīn</i>	Mastery of Islamic knowledge	Academic competency
Tawhīd, worship, and moral education	Holistic student development	Pedagogical Competency
Knowledge and piety	Integrity of values	Spiritual Competency
<i>Rabbānī</i>	Exemplary leadership	Leadership Competency
<i>Qawlan sadīdan</i>	Educational communication	Communication Competency
Culture of learning	Lifelong learning	Professional Development Competency

Source: Developed by the authors (2025)

As shown in Table 4, each competency domain was developed through the synthesis of multiple Qur'anic educational values rather than from a single verse, reflecting the integrative nature of the proposed framework. Table 5 presents the six competency domains synthesized from multiple Qur'anic educational values within the proposed framework.

Table 5. Development of Competency Domains for Pesantren Educators

Competency Domain	Qur'anic Foundation	Primary Function
Spiritual Competency	Qur'an 35:28	Foundation of values and integrity
Academic competency	Qur'an 9:122	Mastery and development of Islamic knowledge
Pedagogical Competency	Qur'an 31:13–19	Teaching, mentoring, and student development
Leadership Competency	Qur'an 3:79	Exemplary leadership and educational management
Communication Competency	Qur'an 33:70–71	Educational interaction and communication
Professional Development Competency	Qur'an 58:11	Continuous professional learning and development

Source: Developed by the authors (2025)

Table 5 summarizes the six competency domains developed through the synthesis of Qur'anic educational values. These findings demonstrate that the identified Qur'anic educational values can be systematically integrated with contemporary educational competency theory to develop a comprehensive competency framework for pesantren educators. Contemporary competency theory conceptualizes competency as an integration of knowledge, skills, attitudes, values, and professional behaviours demonstrated through practice (Darling-Hammond et al., 2017; OECD, 2020). While previous studies have generally treated tafsir tarbawi and competency theory as separate fields (Shihab, 2002; Muhaimin, 2009; Darling-Hammond et al., 2017), this study synthesizes both perspectives into six complementary competency domains.

The resulting framework reflects the multidimensional roles of pesantren educators as *murabbi*, *mu'allim*, *mu'addib*, spiritual mentors, and role models. Consistent with the holistic orientation of Islamic education (Halstead, 2004), the framework extends conventional teacher competency models by integrating the distinctive educational philosophy and practices of pesantren

Development of the Qur'anic Competency Framework for Pesantren Educators

Based on the identification of Qur'anic educational values, conceptual synthesis, and competency development, this study developed the Qur'anic Competency Framework for Pesantren Educators (QCF-PE), which illustrates the relationship between Qur'anic educational values and the competencies required of pesantren educators. Unlike conventional teacher competency models, the QCF-PE is derived from the synthesis of Qur'anic educational values and positions Spiritual Competency as the ethical foundation that integrates all competency domains. Accordingly, educator

competency is conceptualized as an interconnected system in which effectiveness depends on the integration of academic, pedagogical, spiritual, leadership, communication, and professional development competencies.

The synthesis of Qur'an 35:28 positions Spiritual Competency as the moral foundation guiding the enactment of all other competencies. Rather than functioning as an independent domain, it provides the ethical orientation for acquiring and transmitting knowledge, facilitating learning, exercising educational leadership, communicating constructively, and pursuing continuous professional development. This distinguishes the proposed framework from conventional competency models that generally treat competency domains as parallel categories.

Building on this foundation, Academic Competency supports the mastery and transmission of Islamic knowledge; Pedagogical Competency facilitates holistic teaching and mentoring; Leadership Competency promotes exemplary educational leadership; Communication Competency enables ethical and constructive interaction; and Professional Development Competency encourages lifelong learning and continuous improvement. Collectively, these domains form an integrated competency system for fostering the holistic development of santri. Their conceptual relationships are illustrated in Figure 2.

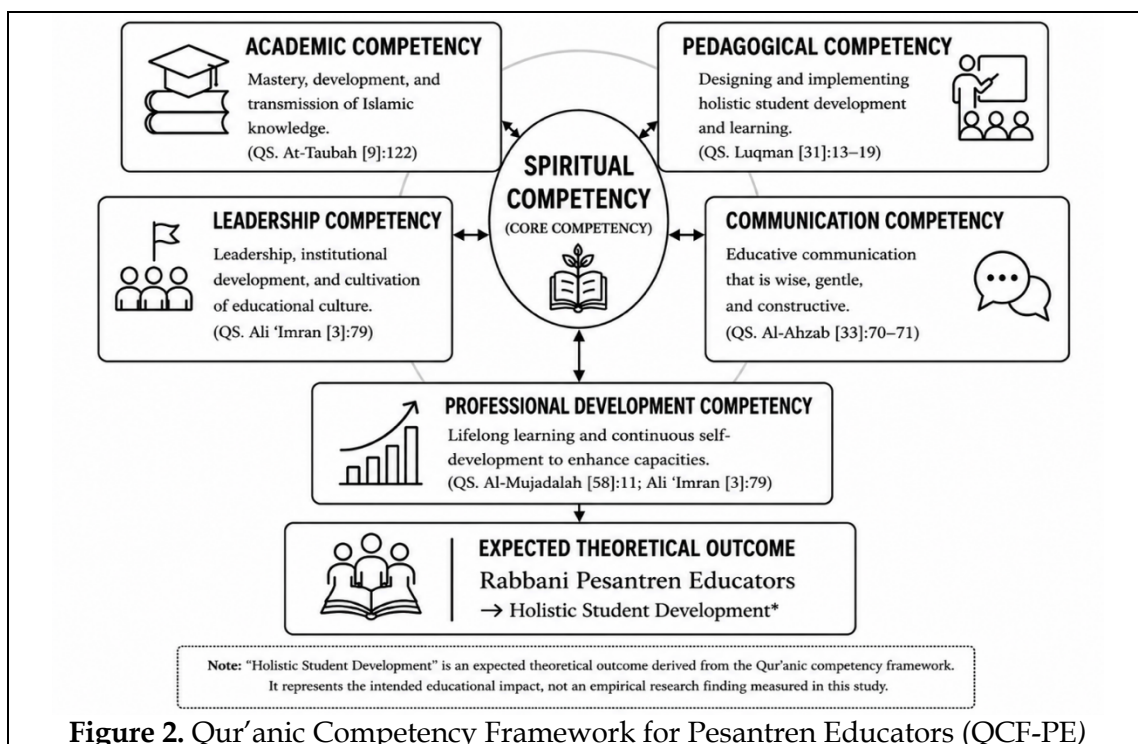


Figure 2. Qur'anic Competency Framework for Pesantren Educators (QCF-PE)

Source: Developed by the authors (2025)

Following the development of the proposed QCF-PE, each competency domain was conceptually defined to clarify its educational meaning, scope, and intended function within the framework. These definitions describe the conceptual characteristics of each domain rather than observable performance criteria or validated assessment standards. The conceptual definitions are presented in Table 6.

Table 6. Conceptual Definitions of the Competency Domains in the Proposed QCF-PE

Competency Domain	Conceptual Definition	Key Indicators
Spiritual Competency	The ability to internalize Qur'anic values as the foundation for thinking, behaving, and making decisions throughout the caregiving process.	Piety, sincerity, trustworthiness, integrity, exemplary conduct
Academic competency	The ability to master, develop, and transmit Islamic knowledge accurately and contextually to santri.	<i>Tafaqquh fi al-din</i> , Islamic literacy, knowledge development, integration of knowledge
Pedagogical Competency	The ability to design, implement, facilitate, mentor, and evaluate holistic learning and student development processes.	Learning planning, character development, assessment, mentoring
Leadership Competency	The ability to serve as a role model, cultivate a positive pesantren culture, guide students, and make sound educational decisions.	Visionary leadership, exemplary conduct, decision-making, organizational culture development
Communication Competency	The ability to establish effective educational communication based on the principle of <i>qawlan sadidan</i> in interactions with students and the wider pesantren community.	Empathetic communication, dialogue, persuasion, conflict resolution
Professional Development Competency	The ability to continuously enhance professional capacity through lifelong learning, reflective practice, collaboration, and educational innovation.	Lifelong learning, self-reflection, professional training, innovation, collaboration

Source: Developed by the authors (2025)

Table 6 summarizes the conceptual definitions of the six competency domains constituting the QCF-PE. Collectively, these domains form an integrated competency framework in which Spiritual Competency provides the ethical foundation for the remaining competency domains. This conceptualization distinguishes the proposed framework from conventional teacher competency models and provides the basis for the following discussion.

By positioning Spiritual Competency as the ethical foundation of the framework, the QCF-PE extends *tafsir tarbawi* beyond the interpretation of Qur'anic educational values toward the development of a systematic competency framework for pesantren educators. Derived from the synthesis of QS Fāṭir [35]:28, Spiritual Competency guides the enactment of Academic, Pedagogical, Leadership, Communication, and Professional Development Competencies, thereby enriching the discourse on Islamic educational leadership and human resource development.

Practically, the QCF-PE provides a conceptual foundation for competency standards, recruitment, professional development, performance assessment, and human resource development in pesantren. However, as a conceptual framework, these applications remain provisional and require empirical validation before implementation. Consistent with Ramdhan et al., (2025) strengthening educator competency is expected to contribute to improving the quality of Islamic educational institutions.

Conclusion

This study develops the Qur'anic Competency Framework for Pesantren Educators (QCF-PE) by integrating educational values derived from *ayat tarbawiyah* with contemporary educational competency theory through thematic Qur'anic interpretation and conceptual synthesis. The framework comprises six interrelated competency domains—Spiritual, Academic, Pedagogical, Leadership, Communication, and Professional Development—which collectively reflect the multidimensional roles of pesantren educators. Within the QCF-PE, Spiritual Competency functions as the ethical foundation guiding the enactment of the remaining competency domains.

Theoretically, this study extends *tafsir tarbawi* by demonstrating its potential to support the development of competency frameworks grounded in Qur'anic educational values. By integrating Qur'anic educational principles with contemporary competency theory, the proposed framework provides a conceptual basis for future competency standards, professional development, and competency assessment for pesantren educators.

This study has several limitations. As a conceptual library-based study, the framework is derived from thematic Qur'anic interpretation and conceptual synthesis rather than empirical investigation. The selection of *ayat tarbawiyah* and *tafsir* sources

may influence the resulting competency framework, and the proposed model has not yet undergone expert validation or empirical testing across diverse pesantren contexts.

Future research should therefore focus on expert validation, the development and psychometric validation of competency measurement instruments, and empirical examination of the framework across diverse pesantren settings using qualitative, quantitative, and mixed methods approaches. Such studies are expected to strengthen the conceptual robustness and practical applicability of the proposed QCF-PE.

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