

Research Article

Human Resource Well-Being Management in Islamic Education: A Study at Kuttab Fatih Indonesia

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Abstract: The purpose of this study is to examine how human resource well-being is managed at Kuttab Fatih Indonesia. Using a qualitative approach with a case study design, the research employed in-depth interviews, field observations, and document analysis to gain comprehensive insights. Findings indicate that the well-being program implemented at Kuttab Fatih encompasses psychological, social, spiritual, and financial dimensions. The policies introduced within this framework seek to establish balance between professional responsibilities, personal life, religious guidance, and economic support. Such integration demonstrates the program's ability to enhance teacher motivation, strengthen loyalty, and improve overall productivity, thereby reflecting its effectiveness. The evidence underscores the critical role of human resource well-being in advancing both staff performance and teacher commitment. Based on these findings, it is recommended that Kuttab Fatih continue to refine its well-being management strategies, particularly by acknowledging external factors that may influence financial sustainability and by ensuring alignment with well-being models rooted in Islamic principles. Moreover, the study suggests that other Islamic-based educational institutions could adopt this approach as a reference when formulating comprehensive and culturally appropriate well-being policies designed to foster motivation, engagement, and professional growth among educators and staff members. Other Islamic educational institutions should refer to this study as a guide while creating thorough well-being policies.

Keywords: Human Resource; Islamic Education; Management; Teacher Performance; Well-being.

1. Introduction

The role of Islamic Religious Education (PAI) teachers in fostering religious moderation in students is crucial. The vast diversity of religions in public schools presents a unique challenge for Islamic Religious Education (PAI) teachers compared to faith-based schools. This requires them to provide explanations and foster moderate attitudes in students so they can approach diversity with wisdom. Efforts are needed from schools to address the high number of cases and attitudes of religious intolerance that occur in schools (Zahrotul, 2019).

Islamic education is an effort to transfer Islamic values and teachings from parents/educators to students so that children can have complete and correct knowledge, understanding, and practice of Islamic teachings. Islamic religious education serves as a

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vehicle for comprehensive understanding of Islam. This means that Islamic education should not only focus on improving ritual skills and monotheistic beliefs, but also on improving social and humanitarian morals and fostering critical and creative thinking.

One preventive measure to foster public awareness and understanding of the importance of moderation, upholding the values of justice, and exemplary behavior is through the development of moderate and nationalistic Islamic Religious Education (PAI) instruction. Islamic Religious Education and Character Education are taught through subjects at all levels of education, and their implementation can be developed through various activities, both curricular and extracurricular. Islamic Religious Education and Character Education are based on the creed, which emphasizes the oneness of Allah SWT as the primary source of life values for humans and the universe.

To address the aforementioned issues and problems, it is necessary to seek innovations to develop Islamic Religious Education (PAI) learning in order to foster a moderate attitude and national insight in students. This, in turn, fosters a tolerant character. In this regard, the method used to address these issues for each student in Islamic Religious Education (PAI) learning is through the use of learning models, including problem-based learning models or problem-based learning models. Problem Based Learning (PBL). Problem-based learning model or commonly known as model Problem Based Learning (PBL) is learning that is centered on students by providing a real problem from everyday life at the beginning of learning (Ramdani, 2019).

The problem of moderate attitudes and national insight in students can be seen from: 1) intolerance in daily interactions, some students tend to have a narrow understanding of diversity, both in terms of religion, culture, and differences of opinion. 2) Apathy towards national issues, many students are not interested or even feel "unimportant" with values such as Pancasila, Bhinneka Tunggal Ika, and nationalism. Indicators: lack of participation in flag ceremonies or OSIS activities with national themes, not understanding the importance of commemorating national days such as Independence Day, Youth Pledge and others. 3) Bullying or Bullying due to differences, there is a tendency for students to bully friends who appear different. For example, more religious, or even considered 'less religious', come from a different family background, a lower economic background, an ethnic minority, and so on. This reflects a weak attitude of moderation (tasamuh/tolerance), as well as a low empathy and spirit of unity. 4) Exposure to extreme or radical content on social media, some students unconsciously follow accounts or content that leads to intolerance or hatred of certain groups. The impact is, their way of thinking becomes narrow, the emergence of an "us vs. them" attitude, which is dangerous for the resilience of the nation's ideology. 5) Lack of role models in moderation from the school environment, not all teachers are role models in conveying Islamic teachings that mercy for all the worlds, lack of habituation of healthy cross-view dialogue (Ramdani, 2019).

2. Literature Review

Previous research results that are considered relevant to this research include:

2.1. Concept and Model of Human Resource Well-Being

Armstrong (2012) defines HR well-being as a strategy for enhancing employee well-being comprising the workplace's physical, psychological, social, and emotional elements. Armstrong contends that employee well-being encompasses psychological and social elements influencing production, work-life balance, and financial pay. According to Wilkinson (2021), employee well-being is the physical and mental health of people in the workplace shaped by different elements, including the organizational environment, work culture, and balance between personal life and employment.

According to Boxall & Purcell (2022), work well-being consists of three main dimensions: job motivation, affective well-being, and job satisfaction. Good well-being will help to lower stress and discontent in the workplace and improve the performance of tasks. Meanwhile, Marchington et al. (2025) say that human resource well-being is the equilibrium between work demands and the tools to enable people to perform best. Well-being, in this sense, covers psychological (reasonable workload, positive work environment), physical (occupational health and safety), and social (positive relationships with colleagues and superiors) elements. Regarding Fan et al. (2023), well-being is defined as a condition of balance between the demands of life and the resources a person has to handle. In human resources, this implies that the degree to which the company offers support and facilities that

enable workers to work optimally without experiencing too great pressure determines their well-being (Lathabhavan & Jindal, 2024).

Human resource well-being encompasses the physical, psychological, social, and financial elements that enable people to work effectively in favorable surroundings. Well-being thus relates to pay and benefits, work-life balance, mental health, and a fit working environment. Studies by Western professionals who have created different models to grasp and enhance employee well-being have centered on the well-being of human resources (HR) in the workplace context. Abraham Maslow's 1943 development of Maslow's Hierarchy of Needs is among the most well-known theories (de Wet & van der Lingen, 2024). Maslow's theory holds that companies that wish to raise human resource well-being must satisfy these needs to keep staff members motivated and productive (Yurdakul & Arar, 2023).

Frederick Herzberg also developed the two-factor theory, which holds that two main elements—hygienic factors and motivating elements—define human resource well-being (Sewell & Gilbert, 2015). External elements such as salary, company policy, working conditions, and interactions with superiors define hygiene (Lee & Lin, 2014). Should this element be lacking, staff members will become unhappy. Motivating elements, meantime, are related to internal elements, including recognition, success, responsibility, and chances for personal development (Ensour et al., 2025). This element contributes to raising employee performance and motivation. This approach underlines that companies have to guarantee good working conditions and give chances and challenges to staff members so they feel appreciated and driven.

In the PERMA Model, Martin Seligman suggests five elements of psychological well-being that influence the state of human resources in the workplace (Umucu et al., 2020). Referring to meaning and purpose in the workplace, this model comprises positive emotion at work, employee engagement in demanding tasks, relationships including good social interactions with colleagues, and accomplishment linked with individual achievement and accomplishment (D. Martin & Donaldson, 2025). Seligman underlines that psychological elements that make people happy and empowered in their work influence human resource well-being and financial compensation (Donaldson et al., 2023; May et al., 2024).

To emphasize three primary elements influencing the well-being of human resources—opportunities for development, social support, and stable working conditions—Peter Warr also created a model of work well-being (Warr, 1994). This model underlines how much employee well-being depends on balancing chances for career development, social support from the workplace, economic stability, and job security (Mäkikangas et al., 2007). Should these three elements be satisfied, HR's well-being will rise dramatically, thus affecting employee loyalty to the company and, ultimately, employee productivity (Warr, 2011).

Furthermore, Gallup's studies produced an Organizational Well-being Model with five main dimensions—career well-being, social well-being, financial well-being, physical well-being, and community well-being—that span Gallup discovered that companies who give well-being in these dimensions top priority will have more committed workers with higher degrees of job satisfaction. According to this model, human resource well-being goes beyond pay and benefits to include how companies design a workplace that helps to balance personal and professional life (Powdthavee et al., 2017).

From the several models created by these professionals, it is clear that human resource well-being is a multidimensional concept that includes psychological, social, financial, and physical elements. Human resource well-being depends on work motivation, social relationships, job stability, meaning and satisfaction, and financial pay. Within Islamic educational institutions like Kuttab Fatih Indonesia, the approach to human resource well-being can combine these ideas by including Islamic spiritual values stressing the equilibrium between the earthly and the hereafter. Therefore, human resource well-being in Islamic educational institutions must be planned to raise work output and produce a harmonic, meaningful workplace that is compliant with Islamic values.

2.2. History of Kuttab in Islam and Indonesia

Having existed from the early days of Islamic civilization, Kuttab is among the first educational establishments in Islamic history (Ayyad, 2022). Arabic is the language used in kuttab itself; it is a place of learning or elementary school (Ibn Durustoh, 1921). Aimed at teaching children to read, write, and grasp the Qur'an and the foundations of Islam, kuttab functioned as a fundamental education institution during the heyday of Islamic civilization in the Middle Ages (Dodge, 2011). This educational model developed quickly, especially during the Umayyad and Abbasid dynasties when official education started to get major attention

from the Islamic government. Before moving on to higher degrees of education in madrasas or halaqahs in mosques (Kalisman, 2022), Kuttab became the primary place where Muslim children could acquire basic knowledge. Apart from religious instruction, kuttab instructed arithmetic, literature, and Islamic ethics, providing the basis for the Islamic education system.

In the framework of medieval Islamic history, kuttab is rather crucial for forming Islamic civilization. Apart from providing a venue for formal education, this institution helps to inculcate Islamic moral and ethical standards (Tibowicz, 1979). Usually formed close to mosques, Kuttabs are run by mu'allims, or clergymen. The courses stress reading and writing techniques, memorizing the Qur'an, the foundations of Arabic grammar, and Some kuttabs started including the instruction of rational sciences, including mathematics, astronomy, and philosophy, as science grew in the Islamic realm. Later on, this kuttab education model evolved into madrasas in the Middle Ages, which became the intellectual hub of Islam with their more formal and regimented learning process.

In Indonesia, kuttab has flourished once more in recent years as part of a revival of the traditional Islamic teaching approach. Emphasizing the learning of the Qur'an, the development of Islamic character, and a tarbiyah-based education system (development) based on the method of the Prophet Muhammad, Kuttab Fatih Indonesia, one educational institution that has embraced this concept, seeks to restore Islamic education to its historical roots. Kuttab Fatih Indonesia prioritizes education, stressing early monotheism from a young age, memorizing the Qur'an as the cornerstone, and developing pupils' character using an educational framework grounded on Islamic morality and behavior. Unlike the more academic and competitive modern educational system, kuttab in Indonesia, including Kuttab Fatih, uses a fitrah-based teaching style, an education method catered to children's natural development and expansion. Emphasizing experiential learning, environmental interaction, and spiritual and emotional strengthening, the curriculum Unlike in official schools, the kuttab education system in Indonesia lacks number-based tests; instead, it stresses assessing children's character development and knowledge of religion.

The kuttab education system in Indonesia has evolved in response to contemporary challenges, incorporating modern technology and teaching methodologies while maintaining a firm adherence to the fundamental values of Islam. Notable institutions, such as Kuttab Fatih, have pioneered a structured learning system that is meticulously tailored to the age and readiness of the child. The curriculum is structured with educational stages: Early Kuttab caters to children aged 5-7 years, Advanced Kuttab serves children aged 7-10 years, and Tamyiz Kuttab functions as a preparatory level for higher education. The pedagogical approach integrates memorization of the Qur'an, comprehension of the nabi's life, and the cultivation of reading and writing skills in Arabic and Indonesian.

Apart from Muslims' growing curiosity about a more in-depth Islamic-based education system, kuttabs in Indonesia are expanding and offering another choice for parents who wish to give their children a tawhid-based education. With changes to the times without losing the core of Islamic education based on the values of the Qur'an and Hadith, the presence of kuttabs such Kuttab Fatih proves that the classical Islamic education model is still relevant in the modern era.

3. Method

This study employs a case study technique in a qualitative approach. The qualitative method was selected since this study intends to grasp in great detail how human resource well-being management is carried out at Kuttab Fatih Indonesia and how it influences staff and teachers. Through case studies, researchers can investigate events in their natural surroundings, enabling a complete knowledge of human resource well-being policies and strategies in this Islamic educational institution. Participants in this study comprised administrative staff, teachers, and managers at Kuttab Fatih Indonesia. Purposively chosen respondents were those who directly experienced the well-being system used in this institution and had a significant influence in managing human resources. The primary informants to investigate several points of view on the application of human resource well-being were the principal, the department of human resource management, several teachers, and administrative staff.

This study used in-depth interviews, observations, and documentation studies, among other methods of data collecting. More exploratory data on human resource well-being strategies, the difficulties encountered, and their effects on staff and teachers were gathered by employing in-depth interviews. Direct observation of how well-being policies were applied

in the daily life of teachers, how they interacted in the workplace, and what the general working environment was like at Kuttab Fatih allowed one to make observations. A documentation study was conducted to examine many relevant records, including well-being policy guidelines, financial reports, and records concerning the well-being of teachers and staff. This study triangulates sources and techniques used to guarantee the validity of the data. Comparatively, information gathered from many respondents—including management, teachers, and administrative staff—is triangulated to ensure consistency and validity of the data acquired. Comparing interview findings with observation and documentation data allows method triangulation, offering a more complete knowledge of human resource well-being at Kuttab Fatih. Furthermore, the member check approach is used, whereby participants check the interview findings to ensure the gathered data matches their intended outcome.

The gathered information was subjected to a thematic analysis approach. The data reduction stage of the analysis process involved choosing and organizing data pertinent to the research focus and then classifying the data depending on the main themes that surfaced, such as human resource well-being strategies, difficulties in their application, and their effect on teachers. One could deduce conclusions by connecting the research results with Islamic education and human resource well-being theory.

4. Results and Discussion

4.1. Teacher and Staff Member Well-being Program

Based in Depok, West Java, Kuttab Fatih's well-being program for staff members and teachers aims to establish a workplace that supports overall well-being—financial, spiritual, and social. Being an Islamic school that stresses Islamic values in all spheres of education, Kuttab Fatih is aware that the well-being of teachers depends on non-material factors as well as financial pay that helps to boost inspiration, loyalty, and job satisfaction.

In Islamic education, one kind of well-being provides incentives and financial compensation in line with well-being criteria worldwide. To guarantee that their fundamental needs are adequately satisfied, educators get competitive pay and other benefits, including family benefits and child well-being. Furthermore, a health insurance program available for teachers and their families provides access to medical facilities so they may avoid worrying about medical bills should they have health issues.

Apart from their financial situation, Kuttab Fatih also focuses on its staff members' spiritual and psychological well-being. One of the important administrators of this institution, P1, underlined in an interview that an Islamic-based work atmosphere is one of the main concerns in human resource management at Kuttab Fatih. Through Islamic guidance via religious studies, Qur'an halaqah (study circles), and tahsin and tahfiz programs, one of the flagship programs—routine ruhiyah—spiritual development—gets educators Islamic direction. This exercise seeks to preserve teachers' spiritual equilibrium so they might be composed in performing their responsibilities.

Moreover, the human resource management system at Kuttab Fatih depends much on social well-being. Using the *ukhuwah Islamiyah* approach, this institution encourages harmonic interactions among management, employees, and teachers at the workplace. P1 says among the things greatly stressed at Kuttab Fatih is a feeling of togetherness and collective spirit in preparing the Qur'anic generation. Therefore, the well-being system comprises of several social events including family get-togethers, initiatives for fellow teachers' care, and financial support for teachers experiencing financial crisis. Moreover, through various training and competency enhancement programs, Kuttab Fatih gives teachers chances for personal development. These seminars cover Islamic education, nature-based learning strategies, and improving communication and leadership skills. By means of this program, Kuttab Fatih's teachers acquire financial benefits and have opportunities to keep developing in both academic and occupational spheres. P1 also said that as long as teachers are anchored on Islamic values and the Kuttab Fatih educational vision, they can develop creative teaching strategies.

In terms of work-life balance, Kuttab Fatih adopts a rather flexible attitude, especially in letting teachers have time to fulfill their religious and family obligations. Making sure teachers do not have too much work so they may keep carrying out their obligation without compromising their personal or family life is one of the policies followed, claims P1. From the several well-being projects implemented, Kuttab Fatih Depok aims to create an educational ecosystem stressing the success of students and the welfare of teachers and staff. This well-being model captures the Islamic idea of treating employees respectfully and fairly.

"Give the worker his wages before his sweat dries", the Prophet Muhammad advised. Guaranteed well-being allows teachers to work best, with dedication and energy, in fulfilling the responsibility of educating the Qur'anic generation.

4.2. Factors Supporting and Hindering Human Resource Well-being

Many elements either support or impede the implementation of human resources (HR) at Kuttab Fatih, Depok, West Java, which is affecting its well-being. Kuttab Fatih is an Islamic school dedicated to generating a Qur'anic generation and follows several policies aimed at the well-being of its staff and teachers. In practice, though, there are still obstacles to be solved so that the well-being of human resources stays ideal. The Islamic and harmonic working environment of Kuttab Fatih is one of the main elements sustaining the well-being of human resources. P1 underlined in an interview that the main factor preserving the well-being of teachers is a work environment grounded on Islamic brotherhood. Teachers and staff members believe they live in a blessed environment where Islamic values are applied daily—in social contacts and educational approaches. Furthermore, regular spiritual development is a central supporting element. Programs including Qur'an halaqah, Islamic studies, tahsin, and tahfiz help teachers raise their spiritual level and bring peace of mind at work.

A compensation system that is somewhat competitive for an Islamic school provides still another help. P1 says Kuttab Fatih tries to pay a fair salary with several extras, including health insurance and family allowances. It helps teachers to focus more on carrying out their duties free from too strong influence from economic problems. Moreover, there is an internal social care program where institutions and the solidarity among other teachers and staff can assist teachers facing financial difficulties. The friendly work culture shown in this program makes teachers valued and taken care of. Conversely, some factors jeopardize the welfare of human resources at Kuttab Fatih. One of the main challenges is the heavy work, especially for teachers who have to teach children with a nature-based approach. Even if the Kuttab Fatih educational system stresses a more natural and less intellectual approach, there are still challenges ensuring that every child gets enough attention. Teachers could find this load demanding, especially with regard to material preparation and tailored approaches to every pupil.

Moreover, the financial stability of the institution makes it difficult to keep human resources in good shape. Kuttab Fatih depends on money from parents and donations since he is an Islamic school free of government support. Sometimes changes in income compromise financial stability, which eventually affects teachers' general state of welfare. Although management has made every effort to maintain a good financial balance, P1 argues that there are still challenges ensuring the sustainability of the well-being program among various economic dynamics. Lack of opportunities for official professional growth adds still another challenge. Though Kuttab Fatih offers several internal training courses, including Islamic pedagogy seminars and teaching competency enhancement, the opportunity to complete official certification or outside training is still limited. Given their outstanding obligations in the teaching and learning process, this is resulting from limited resources and time.

4.3. Impact of Human Resource Well-being on the Performance of Educators and Staff

The performance of staff members and teachers at Kuttab Fatih, Depok, West Java, is much influenced by the well-being of human resources. Kuttab Fatih, an Islamic school focused on producing a Qur'anic generation, realizes that the well-being of its teachers determines most of the teaching quality. When teachers' well-being is satisfied, they can perform their tasks with sincerity and concentration, enabling more optimal performance. It is evident in many different spheres, from job drive to loyalty to teaching effectiveness. In an interview with P2, the education division at Kuttab Fatih Depok, he underlined that improving the quality of instruction by teachers mostly depends on a sound well-being system and a conducive working environment. The development in work motivation is among the most pronounced effects. Teachers with good pay, benefits, and consistent spiritual direction feel more appreciated and eager to fulfill their calling. Furthermore, programs for spiritual development like Qur'an halaqah and Islamic studies support their intentions at work, enabling them to keep their work from merely a professional need but rather part of worship.

Moreover, enough well-being influences staff members' and teachers' loyalty. P2 claims Kuttab Fatih has a rather low teacher turnover rate compared to other educational institutions. It indicates that teachers' well-being has produced great emotional attachment to

the institution and a sense of satisfaction. Teachers often show a long-term commitment to continue contributing and developing with Kuttab Fatih when they feel their environment values their well-being. Furthermore, the enhancement of teaching quality and efficacy is noticeable. Prosperous educators are more creative in delivering content, more patient in instruction, and easier to focus on their responsibilities. One of the teachers at Kuttab Fatih, P3, claims that the Kuttab Fatih teaching approach is fitrah-based and calls for teachers with excellent knowledge of child development, patience, and sincerity. "When teachers feel calm financially and spiritually, they are better able to apply this method properly so that the learning process becomes more effective and joyful for children," P3 underlined. Furthermore, helping to create a harmonious and coherent workplace is good for well-being. People who feel cared for often have better relationships with their co-workers, are more cooperative, and encourage each other. One of the staff members at Kuttab Fatih, P4, noted a work culture emphasizing *ukhuwah Islamiyah* whereby teachers support one another morally and assist each other. "This not only generates a good working environment but also raises production and work enthusiasm," P4 underlined.

However, several obstacles must be overcome to maximize the impact of well-being on performance. The heavy responsibilities and expectations placed on teachers using the fitrah-based approach can be challenging. Well-being has been given, but some teachers are still struggling with the pressures of time and the responsibility of raising children. Thus, a better plan is needed to balance teachers' well-being and workload so that best performance can be sustained.

4.4. The Challenges and Solutions in Realizing HR Well-being at Kuttab Fatih

Being an Islamic school dedicated to producing a Qur'anic generation, Kuttab Fatih has several difficulties realizing the well-being of human resources (HR), particularly for staff members and teachers. Perfect well-being covers psychological, social, spiritual, and financial elements. Many difficulties were found in interviews with several Kuttab Fatih leaders and teachers, from limited resources to a heavy workload. The institution's financial stability, which depends much on donations from benefactors and parent participation, presents one of the primary difficulties. Unlike official schools that receive government subsidies, Kuttab Fatih depends on a self-funding system; hence, the income of the institution determines the general state of teachers. Income varies under some conditions, especially in hard times like a pandemic, which influences salary delays or limited funds for additional teacher incentives. Management has developed a solution whereby the network of contributors and educational partners is expanded to guarantee more constant and sustainable income. Initiated to raise funds for teachers' welfare are several campaigns and strategic alliances.

Still another major challenge is teachers' heavy workload. Applied at Kuttab Fatih, the fitrah-based education model asks teachers to share knowledge and create close emotional and spiritual ties with their students. Apart from imparting knowledge, Kuttab Fatih's teachers also have to be mentors guiding their students toward Islamic values. This load can be demanding especially for teachers with family responsibilities. In interviews, several teachers informed me that occasionally they feel physically and psychologically tired even though they feel privileged in their job. Kuttab Fatih has sought to overcome this by better control of his work. One is simplifying the system of cooperation whereby every teacher has a colleague able to assist the learning process. Moreover under discussion are initiatives to provide enough break times and ensure that teachers are not overloaded with tasks outside their scope. Using programs for more flexible task rotation and work sharing helps teachers to continue carrying out their duties best without feeling too exhausted.

Another challenge is the few possibilities teachers have to increase their competencies by means of official certification or outside training. Although Kuttab Fatih provides regular internal training, access to more comprehensive outside of university courses still suffers. In this case, time availability and expenses constitute the main difficulties. Some educators say they wish to keep improving their teaching skills by using outside training; but, their hectic schedules and limited budgets sometimes prevent them. Starting working with several colleges and training facilities offering courses for teachers as a cure, Kuttab Fatih has Among these are some more flexible online courses meant to avoid interfering with teaching plans. Management is also creating a scholarship program for teachers wishing to pursue professional certifications or further their education to a higher degree.

Apart from internal difficulties, the public view of kuttab education also presents external problems. Particularly for those who are used to a formal education system based on

tests and grades, some parents still have different ideas of the fitrah-based education approach used at Kuttab Fatih. It occasionally affects teachers who have to persuade parents of the efficiency of the applied approach. Kuttab Fatih started holding frequent seminars and parent-only talks to help them better grasp the used educational concept and be able to assist their children's home learning process.

5. Conclusion

This paper shows how much human resource well-being management at Kuttab Fatih Indonesia supports the quality of Islamic education grounded on Qur'anic values. According to the research results, spiritual, social, and psychological elements also influence educators' and staff members' well-being and financial ones, including salaries and benefits. Competitive financial incentives, health insurance, regular spiritual development, and work policies geared at striking a balance between professional obligations and personal life comprise the well-being program run at Kuttab Fatih. It suits the workplace, motivates teachers, and lowers staff turnover. The results of this study underline how directly the performance of staff members and teachers depends on human resource well-being. Prosperous teachers and staff members exhibit better productivity, loyalty, and competent teaching quality. Other Islamic educational institutions might learn from the well-being model used at Kuttab Fatih in managing teachers with a more comprehensive approach, namely by considering their physical, emotional, and spiritual needs. Furthermore, this study shows the ability of well-being programs grounded on Islamic values to generate a harmonic and blessed workplace.

Kuttab Fatih is expected to remain an Islamic educational institution that not only excels in generating a Qur'anic generation but also becomes a workplace that offers the best well-being for teachers and staff as the human resource well-being management system strengthens. This study also investigates the efficiency of several human resource well-being models in other Islamic educational institutions, offering a more general understanding of the growth of an Islamic values-based education system in Indonesia.

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