



The Role of Daurah Murabbiyah Wusthā in Developing the Spiritual and Intellectual Identity of Muslimat Hidayatullah Cadres in Sumatra

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Abstract:

This research aims to analyze the role of Daurah Murabbiyah Wustha in strengthening spiritual identity, enhancing intellectual capacity, and consolidating Islamic brotherhood among the Muslimat Hidayatullah cadres throughout Sumatra. Using a descriptive qualitative approach and a case study design, the research captures the implementation of the daurah on August 30-31, 2025, at the Hidayatullah Batam Main Campus. Data were collected through participatory observation, in-depth interviews, and document review, then analyzed thematically with validation through source triangulation and discussions with the organizers.

The results show a significant improvement in three main areas. First, spiritual identity: 92% of participants experienced a strengthening of their understanding of Islamic identity based on monotheism and the systematics of revelation, in accordance with QS. Ali Imran:79 and QS. Al-Jumu'ah:2. Second, intellectual capacity: 87% of participants mastered the material of the Wustha level halaqah (SW, ASWAJA, Al-Harakah, Imamah, Jama'atun minal Muslimin, Wasathiyah) and were able to present the material through microteaching, in line with QS. An-Nahl:125. Third, Islamic brotherhood: a network of cadres was formed from 11 regions, in accordance with QS. As-Saff:4. The achievement graph shows an average increase of 27-28% between pre-and post-training scores, with spiritual and brotherhood dimensions reaching over 90%. It is concluded that Daurah Murabbiyah Wustha is effective as a means of standardizing the competencies of murabbiyah and strengthening the cadre of women's da'wah based on the values of monotheism, knowledge, and social networks.

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Introduction (مقدمة)

Tarbiyah as a process of cadre formation (kaderisasi) is an essential foundation in building an Islamic civilization that is *kāffah* (comprehensive) and *raḥmatan lil-‘ālamīn* (a mercy to all creation). In this context, tarbiyah is not limited to formal education; rather, it is a holistic process (*al-tarbiyah al-shāmilah*) encompassing spiritual (*rūḥiyyah*), intellectual, moral (*akhlāq*), and social dimensions. Its ultimate goal is to develop *da‘wah* cadres who possess faith (*īmān*), knowledge (*‘ilm*), good deeds (*‘amal*), and effective organizational skills. Education grounded in practice and spiritual habituation fosters active and responsible character development among learners (Faizah, 2022).

In the Qur’an, Allah ﷻ establishes that the role of a *murabbī* (educator) is not merely to impart knowledge but also to guide individuals toward pure monotheism (*tawḥīd*). Allah ﷻ states:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

“It is not for any human being to whom Allah has given the Scripture, authority, and prophethood to say to the people, ‘Be my worshippers instead of Allah’s,’ but rather, ‘Be rabbāniyyīn because you have taught the Scripture and studied it.’” (Qur’an, Āli ‘Imrān [3]:79)

This verse emphasizes that the primary duty of an educator is to cultivate *tawḥīd* and divine ethics (*akhlāq ilāhiyyah*), rather than merely transferring knowledge. A true *murabbiyah* serves as a *qudwah ḥasanah* (exemplary model) for her *mutarabbiyah* (students), guiding them toward becoming sincere servants of Allah (*‘abdullāh*).

Furthermore, Surah Al-Jumu‘ah [62]:2 states:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

“He is the One Who sent among the unlettered a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and Wisdom – although they were before in manifest error.” (Qur’an, Al-Jumu‘ah [62]:2)

This verse illustrates tarbiyah as an integrated process of *tazkiyah* (spiritual purification), *ta‘līm* (knowledge transmission), and *tahdhīb al-akhlāq* (moral cultivation). This framework corresponds to an Islamic educational model that emphasizes a balance between knowledge and faith, intellect and manners.

The organizational dimension of tarbiyah is reflected in Surah As-Ṣaff [61]:4:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوعٌ

“Indeed, Allah loves those who fight in His cause in rows as though they are a solid structure.” (Qur’an, As-Ṣaff [61]:4)

This verse underscores the importance of a structured, systematic, and disciplined tarbiyah process. In the context of cadre formation, it signifies the development of individuals who are organizationally oriented, disciplined, and united in their *da‘wah* vision and mission.

Meanwhile, Surah An-Naḥl [16]:125 highlights the importance of wisdom and appropriate methods in *da‘wah*:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best manner.” (Qur’an, An-Naḥl [16]:125)

This verse indicates that da'wah requires not only mastery of religious knowledge but also wisdom, effective communication, appropriate pedagogical methods, and ethical conduct. Consequently, murabbiyah development needs to integrate knowledge acquisition with practical da'wah and teaching competence.

1.1 Prophetic Foundation of Tarbiyah

The Prophetic tradition further establishes ukhuwah as an important foundation of collective tarbiyah. The Prophet ﷺ stated:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

"A believer to another believer is like a building whose different parts support each other." (Al-Bukhārī, 2001; Muslim, 2006)

This ḥadīth underscores the importance of ukhuwah islāmiyyah (Islamic brotherhood) as a fundamental principle of tarbiyah. Within a cadre-development system, cadres are expected to strengthen and support one another in carrying out da'wah and educational responsibilities.

The Prophetic tradition concerning adherence to the way of the Prophet ﷺ and his Companions also provides an important theological orientation for tarbiyah. The Prophet ﷺ stated:

سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، مَنْ كَانَ عَلَى مَا أَنَا عَلَيْهِ وَأَصْحَابِي

"My Ummah will be divided into seventy-three sects, all of them in the Hellfire except one: those who follow what I and my Companions are upon." (Al-Tirmidhī, 1998, no. 2641)

This ḥadīth provides an ideological orientation for murabbiyah to maintain a sound manhaj (methodology) and nurture cadres with a sound 'aqidah (creed) and commitment to the principles of Ahlus Sunnah wal Jamā'ah.

Within the organizational context of Muslimat Hidayatullah, tarbiyah has been developed through a structured system consisting of three progressive levels: Marhalah Ūlā, Wusthā, and 'Ulyā. These levels emphasize a balance between tazkiyah (spiritual purification), ta'lim (knowledge transmission), and tadrīb (practical training). The system functions as a platform for developing murabbiyah who are knowledgeable, well-mannered, spiritually mature, and possess a clear da'wah vision (Muslimat Hidayatullah, 2024).

The implementation of the Daurah Murabbiyah Wusthā by the Majelis Murabbiyah Wilayah (MMW) serves as a mechanism for strengthening competency standards, spiritual commitment, intellectual capacity, and leadership skills among cadres. The program integrates the normative principles of tarbiyah with practical training designed to prepare murabbiyah for their roles as educators and da'wah cadres.

The program is consistent with the principles reflected in Surah Āli 'Imrān [3]:79 and Surah Al-Jumu'ah [62]:2, particularly in relation to sincerity (ikhhlās), spiritual purification (tazkiyah al-nafs), knowledge transmission, and da'wah responsibility. It also reflects the values of Surah As-Ṣaff [61]:4 and An-Naḥl [16]:125 through the development of a da'wah community characterized by solidarity, knowledge, discipline, wisdom, and appropriate conduct.

Thus, the tarbiyah system within Muslimat Hidayatullah can be understood as a cadre-development mechanism that seeks to produce individuals who are committed, resilient, compassionate (raḥmah), and wise (hikmah) in carrying out their da'wah responsibilities.

1.2 Research Problem and Research Gap

The research problems addressed in this study are as follows:

- a. How does Daurah Murabbiyah Wusthā contribute to the development of the spiritual

- identity (rūḥiyyah) of Muslimat Hidayatullah cadres?
- b. In what ways does the daurah enhance the intellectual and methodological competence of these cadres?
 - c. How does ukhuwah consolidation among murabbiyah contribute to the sustainability of da'wah cadre formation?

Although numerous studies have explored the concept of tarbiyah islāmiyyah within the broader framework of Islamic education and character formation, a significant research gap remains regarding the empirical implementation of tarbiyah in the Muslimat Hidayatullah context, particularly at the level of Daurah Murabbiyah Wusthā.

Previous studies have largely focused on the conceptual and normative dimensions of tarbiyah, including educational models, principles, spiritual values, and character formation. However, relatively limited attention has been given to how tarbiyah is operationalized within a women's da'wah cadre-development system that simultaneously integrates rūḥiyyah, intellectual competence, methodological skills, and social consolidation through ukhuwah (Abdullah & Zulkifli, 2022; Hasan & Ahmad, 2021).

Furthermore, empirical research examining the contribution of Daurah Murabbiyah Wusthā to spiritual identity formation, intellectual and methodological development, and the consolidation of ukhuwah among Muslimat Hidayatullah cadres remains limited. The relationship between these training outcomes and the sustainability of women's da'wah cadre formation also requires further investigation.

Therefore, this study seeks to address this research gap by examining the role of Daurah Murabbiyah Wusthā in cultivating spiritual identity, enhancing intellectual and methodological competence, and strengthening ukhuwah among Muslimat Hidayatullah cadres.



Method (منهج)

The study focuses on three interconnected dimensions: (1) spiritual identity and rūḥiyyah, (2) intellectual and methodological competence, and (3) ukhuwah and social consolidation. Through this focus, the study aims to provide empirical insight into the implementation of tarbiyah within a women's da'wah cadre-development system and contribute to the broader academic discussion of Islamic education, organizational tarbiyah, and women's da'wah development.

2.1 Participants and Research Setting

The participants were *murabbiyah* who attended the *Daurah Murabbiyah Wusthā* organized by the *Majelis Murabbiyah Wilayah* (MMW) of Muslimat Hidayatullah. The participants represented **11 regions across Sumatra**, reflecting the interregional character of the training program.

Participants were included in the study if they: (1) were officially registered as participants in the *Daurah Murabbiyah Wusthā*; (2) participated in the main training activities; and (3) completed the pre-training and post-training evaluations. Participants whose evaluation data were incomplete were excluded from the pre-post comparison.

The research setting included lectures, *halaqah* sessions, group discussions, spiritual development activities, *microteaching*, evaluation sessions, and interregional activities. These activities provided the contextual setting for observing the development of participants' spiritual, intellectual, methodological, and social competencies.

2.2 Research Design

This study employed a qualitative case study design supported by descriptive analysis of pre-training and post-training evaluation data. The qualitative case study approach was selected to explore comprehensively how the Daurah Murabbiyah Wusthā was implemented and how participants experienced competency development within the context of women's da'wah cadre formation. The case study approach was used to examine in depth the implementation of Daurah Murabbiyah Wusthā and its contribution to the development of Muslimat Hidayatullah cadres across Sumatra. The study focused on three interconnected dimensions of cadre competence: spiritual identity (*rūḥiyyah*), intellectual and methodological competence, and ukhuwah and social consolidation.

The qualitative approach enabled the researchers to explore participants' experiences, interactions, reflections, and perceptions throughout the training process. Meanwhile, the descriptive analysis of pre- and post-training evaluation data was used to identify changes in participants' competency achievement following the *daurah*. The integration of these approaches provided a more comprehensive understanding of the training outcomes within their organizational and educational context.

2.3 Research Focus and Competency Indicators

The study examined three principal dimensions of competency development among *Daurah Murabbiyah Wusthā* participants.

Competency Dimension	Indicators
Spiritual Identity (<i>Rūḥiyyah</i>)	Understanding of Islamic identity, <i>tawḥīd</i> , self-awareness, spiritual reflection, moral cultivation, and orientation of <i>da'wah</i> toward worship and servitude to Allah
Intellectual and Methodological Competence	Mastery of Wusthā-level <i>halaqah</i> materials, including <i>Sistem Wahyu</i> , ASWAJA, <i>Al-Harakah</i> , <i>Imāmah</i> , <i>Jamā'atun minal Muslimīn</i> , and <i>Wasathiyah</i> , as well as communication and <i>microteaching</i> competence
Ukhuwah and Social Consolidation	Interregional interaction, group cooperation, solidarity, collective commitment, networking, and plans for continuing collaboration after the <i>daurah</i>

These indicators were formulated to reflect the objectives of *Daurah Murabbiyah Wusthā* as a cadre-development program that integrates spiritual formation, knowledge acquisition, practical teaching competence, and social consolidation.

2.4 Data Sources and Data Collection

Data were collected through **observation, semi-structured interviews, documentation, and pre-post training evaluations.**

Observation was conducted throughout the training activities, particularly during *halaqah*, group discussions, *microteaching*, spiritual guidance sessions, and evaluation activities. The observations focused on participants' engagement, spiritual reflection, communication, teaching performance, cooperation, and interactions with participants from different regions.

Semi-structured interviews were conducted with selected participants and training

facilitators. The interviews explored participants' experiences during the *daurah*, their perceptions of spiritual development, understanding of the Wusthā-level materials, experiences in *microteaching*, and the role of the training in strengthening their capacity as *murabbiyah*.

Documentation was used as supporting evidence and included training schedules, learning materials, participant records, photographs, evaluation documents, and other relevant records related to the implementation of the *daurah*.

Pre- and post-training evaluations were conducted to identify changes in participants' competency achievement before and after the training. The evaluation covered the three principal dimensions: spiritual identity, intellectual and methodological competence, and *ukhuwah* and social consolidation.

2.5 Research Instruments

The researchers employed several instruments corresponding to the data collection methods. The qualitative instruments consisted of an observation guide and a semi-structured interview guide. Both instruments were developed according to the research questions and the three competency dimensions.

The observation guide was used to systematically record participants' engagement, interactions, reflections, communication, teaching practices, and collaborative behavior during the *daurah*. The interview guide consisted of open-ended questions concerning participants' experiences, perceived changes in competence, challenges encountered during the training, and the significance of the *daurah* for their role as *murabbiyah*.

The pre-post evaluation instrument consisted of competency indicators related to spiritual identity, intellectual and methodological competence, and *ukhuwah*. The instrument was aligned with the learning objectives and competency expectations of the Wusthā level.

2.6 Research Procedure

The research was conducted systematically through six stages.

First, the researchers identified the objectives and competency standards of *Daurah Murabbiyah Wusthā* and developed the research indicators based on the three dimensions of competency.

Second, participants completed the **pre-training evaluation** before the implementation of the main training activities. The results were used as a baseline for assessing participants' initial competency levels.

Third, the *Daurah Murabbiyah Wusthā* was implemented through lectures, *halaqah*, group discussions, spiritual development activities, practical exercises, *microteaching*, and interregional networking activities.

Fourth, observations and interviews were conducted during and after the training activities to document participants' experiences, responses, interactions, and perceived changes.

Fifth, participants completed the **post-training evaluation** after completing the core *daurah* activities.

Sixth, the researchers compared the pre-training and post-training evaluation results and integrated them with findings from observation, interviews, and documentation.

2.7 Data Analysis

Qualitative data were analyzed using a thematic process consisting of **data organization, coding, categorization, thematic interpretation, and conclusion drawing**. Data obtained from

observations, interviews, and documentation were organized according to the three main competency dimensions: *rūḥiyyah*, intellectual and methodological competence, and *ukhuwah*.

The researchers identified recurring patterns, significant participant experiences, behavioral changes, and interactions relevant to the research questions. These findings were then interpreted in relation to the objectives and implementation of *Daurah Murabbiyah Wusthā*.

The pre-post evaluation data were analyzed descriptively by comparing the percentage of competency achievement before and after the training. The percentage increase was used to describe the direction and magnitude of change across the three competency dimensions.

The qualitative findings and descriptive evaluation results were subsequently integrated through **methodological triangulation**. This process enabled the researchers to compare participants' reported experiences with observed behaviors, documentary evidence, and evaluation results.

2.8 Trustworthiness of the Data

The credibility of the findings was strengthened through **triangulation of data sources and data collection methods**. Source triangulation involved comparing information obtained from participants, facilitators, and program documentation. Method triangulation involved comparing findings derived from observation, interviews, documentation, and pre-post evaluations.

The researchers also conducted repeated examination and comparison of the collected data to identify consistency and discrepancies among the different sources. This process was intended to strengthen the credibility of the interpretation and reduce reliance on a single source of evidence.

Result (نتائج)

The findings of this study were derived from observations, interviews, documentation, and pre-post training evaluations conducted during the *Daurah Murabbiyah Wusthā* involving participants from 11 regions across Sumatra. The findings indicate improvements in three principal domains of competence: spiritual and Islamic identity, intellectual and methodological competence, and social consolidation through *ukhuwah*.

3.1 Enhancement of Islamic Identity and Spiritual Awareness

The evaluation results indicate that 92% of participants demonstrated improvement in their understanding and internalization of Islamic identity based on *wahy* (divine revelation) and *tawḥīd* (monotheism). The improvement was identified through three observable indicators. First, participants demonstrated deeper spiritual reflection during sessions addressing self-identity and moral cultivation. Second, participants increasingly demonstrated the ability to relate *da'wah* activities to the orientation of worship and servitude to Allah. Third, participants expressed stronger conviction regarding their role as *murabbiyah* as mentors, educators, and agents of social and religious improvement within the Muslim community. These findings indicate that the spiritual dimension constituted one of the strongest areas of competency development during the training.

3.2 Mastery of Wusthā-Level Materials and Methodological Competence

The *evaluation* further showed that 87% of participants successfully mastered the core *halaqah* materials at the *Wusthā* level. The materials included *Sistem Wahyu* (SW), *Ahlussunnah wal-Jamā'ah* (ASWAJA), *Al-Harakah*, *Imāmah*, *Jamā'atun minal Muslimin*, and *Wasathiyah*.

Participants' mastery was not limited to cognitive understanding. The microteaching activities demonstrated their ability to communicate and apply the materials in practical mentoring situations. Participants were able to organize instructional content, communicate key concepts, and practice basic pedagogical approaches relevant to their role as murabbiyah. Nevertheless, the evaluation also indicated that methodological competence remained relatively more dependent on continued practice than the spiritual and social dimensions.

3.3 Strengthening of Ukhuwah and Interregional Networking

The third major finding concerns the strengthening of ukhuwah among participants from 11 regions across Sumatra. This development was identified through active participation in group projects, interregional discussions, and collaborative activities. Participants also demonstrated collective commitment through a joint declaration delivered during the evaluation and closing sessions. In addition, participants developed plans for continued communication and collaboration after completion of the daurah. These findings demonstrate that the training generated not only individual competency development but also strengthened social relationships among murabbiyah across regions.

3.4 Pre-Post Training Development

The comparison between pre-training and post-training evaluation scores revealed a positive increase across all measured competency dimensions. Overall, the comparison between pre-training and post-training evaluations showed an average improvement of approximately 27–28% across the assessed competency dimensions. The highest achievements were found in the dimensions of self-awareness and social consolidation/ukhuwah, both of which exceeded 90% in the post-training evaluation. Methodological competence also demonstrated a substantial increase between the pre- and post-training measurements. However, its achievement remained comparatively lower than the spiritual and social dimensions, indicating the need for continued practice and reinforcement.

Table 1. Competency Achievement of Daurah Murabbiyah Wusthā Participants

Competency Dimension	Main Finding	Achievement
Islamic identity and spiritual awareness	Increased understanding and internalization of <i>wahy</i> and <i>tawhīd</i>	92%
Wusthā-level material mastery	Mastery of SW, ASWAJA, <i>Al-Harakah</i> , <i>Imāmah</i> , <i>Jamā'atun minal Muslimīn</i> , and <i>Wasathiyah</i>	87%
Self-awareness	Increased reflection and understanding of personal identity and role	>90%
Social consolidation/ <i>ukhuwah</i>	Strengthened interregional interaction and collaboration	>90%
Methodological competence	Improved performance through <i>microteaching</i>	Increased
Overall pre-post development	Positive development across measured dimensions	+27–28%



Discussion (مناقشة)

The findings demonstrate that Daurah Murabbiyah Wusthā contributed to the development of participants' competencies through an integrated process involving spiritual formation, intellectual development, practical training, and social consolidation. The three competency domains identified in the results should therefore not be understood as isolated

components but as interconnected elements of murabbiyah development.

4.1 Spiritual Development and the Construction of Islamic Identity

The finding that 92% of participants demonstrated strengthened Islamic identity and spiritual awareness suggests that the rūhiyyah component of the daurah played an important role in strengthening participants' religious orientation.

The increased ability of participants to connect da'wah activities with worship and servitude indicates that the training did not merely transmit religious knowledge but also sought to internalize the values underlying that knowledge. The process of reflection on identity, morality, and responsibility as murabbiyah indicates the formation of an integrated relationship between knowledge, faith, and practice.

This finding is consistent with Abdullah and Zulkifli (2022), who argue that systematically designed spiritual development programs can strengthen religious identity and moral commitment. It is also compatible with Illeris's (2018) perspective on learning as a multidimensional process involving cognitive, emotional, and social dimensions.

From an Islamic educational perspective, this finding can also be related to Qur'an Surah Āli 'Imrān:79 and Al-Jumu'ah:2, which emphasize the processes of teaching, learning, and spiritual purification. Thus, the development of murabbiyah competency cannot be reduced to mastery of instructional content; it also requires the formation of spiritual orientation and moral responsibility.

4.2 Knowledge Mastery and Practice-Based Methodological Development

The finding that 87% of participants mastered the Wusthā-level materials indicates that the curriculum was able to facilitate the acquisition of core conceptual knowledge required for the murabbiyah role.

More importantly, the microteaching component provided an opportunity for participants to transform conceptual knowledge into practical competence. This is significant because mastery of religious material does not automatically guarantee the ability to communicate and teach that material effectively.

The finding supports the principles of competency-based training, in which learning outcomes are assessed through the integration of knowledge and practical skills. Rahman et al. (2023) similarly emphasize the importance of practice-oriented training in strengthening pedagogical competence in religious education.

The methodological dimension, however, showed a slower development compared with spiritual awareness and social consolidation. This difference is theoretically understandable because instructional competence generally requires repeated practice, feedback, reflection, and coaching. Consequently, the microteaching component should not be treated as the final stage of competency development but as the beginning of a continuous professional learning process.

The finding is also consistent with Qur'an Surah An-Nahl:125, which emphasizes the delivery of religious messages through wisdom and good instruction. For murabbiyah, therefore, mastery of content must be accompanied by mastery of appropriate methods of communication and mentoring.

4.3 Ukhuwah and Social Capital in Cadre Development

The formation of a strong ukhuwah network among participants from 11 regions across Sumatra demonstrates that the daurah functioned as more than a training activity. It also operated as a social space for building relationships, solidarity, and collective commitment.

The participants' involvement in group projects, interregional discussions, joint declarations, and plans for continued collaboration indicates the emergence of a network that extends beyond the formal duration of the training.

This finding supports Hasan and Ahmad (2021), who argue that collective training environments can strengthen social capital and support the sustainability of religious outreach programs. In this context, ukhuwah can be understood as a strategic resource for strengthening the continuity of women's da'wah activities.

The finding also resonates with Qur'an Surah As-Saff:4, which emphasizes collective unity and cohesion. Accordingly, cadre development should not be oriented solely toward individual competence but should also facilitate the creation of networks capable of sustaining collective religious and educational activities.

4.4 Interpretation of the Pre-Post Training Improvement

The average 27–28% increase between pre- and post-training measurements demonstrates that the daurah generated measurable competency development across the assessed dimensions.

The particularly high achievement in self-awareness and social consolidation, both exceeding 90%, suggests that dimensions involving direct reflection, spiritual interaction, and interpersonal engagement may be more readily internalized within a relatively short training period.

By contrast, methodological competence requires more extensive opportunities for practice and feedback. This finding is important because it demonstrates that improvements in knowledge and spiritual orientation do not necessarily develop at the same rate as practical teaching skills.

Therefore, the effectiveness of the daurah should not be assessed solely from immediate post-training achievement. A more comprehensive assessment would include follow-up measurements to determine whether the competencies acquired are maintained and transferred into participants' actual halaqah and mentoring activities.

4.5 Theoretical and Empirical Contribution

This study contributes to the literature by providing empirical evidence concerning competency development among Murabbiyah Wusthā, particularly within the context of Muslimat Hidayatullah in Sumatra.

The findings indicate that murabbiyah competency can be conceptualized through at least three interconnected domains:

Spiritual competence, represented by Islamic identity, tawḥīd, rūḥiyyah, self-awareness, and moral orientation;

Intellectual and methodological competence, represented by mastery of Wusthā-level materials and the ability to apply them through microteaching; and

Social competence, represented by ukhuwah, interregional networking, collective commitment, and collaboration.

This three-dimensional model extends the discussion of religious cadre development by demonstrating that effective murabbiyah formation requires simultaneous attention to spiritual, intellectual, and social dimensions.

The case study approach also enables a contextual understanding of how regional training activities contribute to cadre strengthening, consistent with the case-study framework proposed by Yin (2018).

4.6 Practical Implications

The findings have several practical implications for the development of future Daurah Murabbiyah Wusthā programs.

First, the curriculum should maintain a strong integration between tauhidic values, religious knowledge, and methodological competence. Second, post-training mentoring and coaching should be established to strengthen methodological skills, particularly through repeated microteaching, observation, feedback, and reflective practice. Third, the interregional network established through the daurah should be maintained as a sustainable communication and collaboration platform.

Thus, the Daurah Murabbiyah Wusthā can be positioned not merely as a short-term training program but as part of a continuous cadre-development system that integrates ruhiyah strengthening, intellectual development, pedagogical competence, and social networking.



Conclusion (خاتمة)

This study concludes that the Daurah Murabbiyah Wusthā contributed significantly to strengthening the competencies of murabbiyah cadres from 11 regions across Sumatra. The findings demonstrate positive development across three interconnected domains: spiritual and Islamic identity, intellectual and methodological competence, and social consolidation through ukhuwah.

First, the spiritual dimension showed the strongest achievement, with 92% of participants demonstrating strengthened understanding and internalization of Islamic identity based on wahy and tawhīd. This improvement was reflected in participants' spiritual self-awareness, understanding of their role as murabbiyah, and ability to relate da'wah activities to worship and servitude to Allah.

Second, 87% of participants demonstrated mastery of the Wusthā-level halaqah materials, including Sistem Wahyu, ASWAJA, Al-Harakah, Imāmah, Jamā'atun minal Muslimīn, and Wasathiyah. The microteaching activities further demonstrated the development of participants' ability to apply these materials in practical mentoring contexts. However, methodological competence requires continuous practice, feedback, and post-training coaching.

Third, the daurah strengthened ukhuwah and interregional collaboration among murabbiyah from 11 regions across Sumatra. The development of group cooperation, interregional communication, collective commitment, and plans for continued collaboration demonstrates that the program functioned not only as a learning forum but also as a mechanism for strengthening social capital and cadre networks.

Overall, the average 27–28% increase between pre- and post-training assessments indicates measurable improvement across the evaluated competency dimensions. The highest achievements in self-awareness and social consolidation, both exceeding 90%, suggest that spiritual internalization and interpersonal engagement were particularly responsive to the training process, while methodological competence requires longer-term reinforcement.

Therefore, the Daurah Murabbiyah Wusthā can be understood as an integrated cadre-development model that combines ruhiyah formation, intellectual mastery, pedagogical practice, and social networking. Its sustainability requires systematic follow-up through mentoring, coaching, periodic competency assessment, and strengthening of interregional collaboration. Future studies should examine the long-term impact of the program by assessing the transfer and sustainability of competencies in participants' actual halaqah and da'wah activities.

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