



Baitul Arqam for organizational development: Capacity building for Muhammadiyah educational leaders

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ABSTRACT

Muhammadiyah Aceh Singkil manages 17 educational institutions serving over 2,100 students across diverse geographic and cultural communities, yet faces critical gaps: uneven ideological understanding among leaders, limited managerial capacity, and disconnect between organizational values and institutional practice. This community service program aims to strengthen organizational resilience and professional competence through a locally adapted Baitul Arqam framework designed specifically for educational leaders. The activity involved 38 participants, including principals, foundation board members, and prospective leaders, and was implemented through three integrated stages: needs-based preparation; intensive training combining spiritual grounding, organizational insight, and practical governance skills; and three months of post-activity mentoring. Findings show a 42% improvement in mastery of Muhammadiyah's ideological framework, a 37% increase in institutional management knowledge, and unified vision alignment across all institutions. Participants also developed revised vision-mission statements and actionable work plans, with early evidence of improved collaborative leadership and resource sharing. This program shows that value-based, context-responsive capacity building effectively addresses local challenges and lays a strong foundation for sustainable educational advancement in Aceh Singkil.

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ABSTRAK

Muhammadiyah Aceh Singkil mengelola 17 lembaga pendidikan yang melayani lebih dari 2.100 siswa di wilayah yang beragam secara geografis dan budaya, namun menghadapi kesenjangan krusial: pemahaman ideologi yang belum merata di kalangan pengurus, kapasitas manajerial yang terbatas, serta ketidaksinkronan antara nilai organisasi dan praktik kelembagaan. Program pengabdian masyarakat ini bertujuan memperkuat ketahanan organisasi dan kompetensi profesional melalui kerangka Baitul Arqam yang disesuaikan secara lokal khusus untuk pengurus pendidikan. Kegiatan yang melibatkan 32 peserta, meliputi kepala sekolah, anggota dewan yayasan, dan calon pengurus baru, dilaksanakan dalam tiga tahap terpadu: persiapan berbasis kebutuhan, pelatihan intensif yang memadukan landasan spiritual, wawasan organisasi, dan keterampilan tata kelola praktis, serta pendampingan pasca-kegiatan selama tiga bulan. Hasil menunjukkan peningkatan 42% dalam penguasaan kerangka ideologi Muhammadiyah, peningkatan 37% dalam pengetahuan manajemen kelembagaan, serta kesatuan visi di seluruh lembaga. Peserta juga menyusun pernyataan visi-misi yang telah disempurnakan serta rencana kerja yang dapat dilaksanakan sebagai langkah awal untuk meningkatkan kepemimpinan kolaboratif dan berbagi sumber daya. Program ini membuktikan bahwa pembinaan berbasis nilai dan konteks secara efektif menjawab tantangan lokal serta menjadi landasan yang kuat bagi kemajuan pendidikan berkelanjutan di Aceh Singkil.

Kata Kunci: Baitul Arqam; kepemimpinan pendidikan; Muhammadiyah; pengembangan organisasi; pengabdian masyarakat

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INTRODUCTION

Muhammadiyah was founded in 1912 by Ahmad Dahlan as a progressive Islamic reform movement focused on purifying religious teachings from cultural distortions, advancing inclusive public education accessible to all social groups, and uplifting community welfare through practical, evidence-based action. As a prominent Islamic organization, Muhammadiyah has played a pivotal role in shaping Islam's trajectory in Indonesia. The movement has significantly advanced Islamic moderation, regional development, and job creation. Furthermore, Muhammadiyah has influenced political consciousness, transitioning over time from individual civic awareness to institutional engagement. In education, it has established comprehensive learning systems spanning informal and formal schooling, contributing to the intellectual empowerment of Indonesian Muslims and the broader nation (Darmayanti et al., 2024).

Muhammadiyah reflects the integration of Islamic values and modern principles. As a new social movement, the organization focuses on the personal sphere while striving to improve society's standard of living. In carrying out its mission to protect and advance the quality of human life, Muhammadiyah consistently prioritizes cooperative and non-violent strategies (Haq, 2023). In Aceh Province, UNESCO notes that this movement has played a crucial role in post-conflict reconciliation and post-disaster recovery, with faith-based educational institutions strengthening educational continuity, community resilience, and social cohesion in vulnerable settings. In Aceh Singkil Regency, a remote border area between Aceh and North Sumatra characterized by mountainous terrain, scattered settlements, multi-ethnic diversity, and significant geographic barriers, Muhammadiyah's educational network has become a central pillar of public service, serving communities where access to government schools and social services remains limited.

Despite these remarkable achievements and widespread community trust, PDM Aceh Singkil faces growing pressures and critical gaps that threaten its long-term effectiveness and sustainability. The Sustainable Development Goals (SDGs) comprise a global sustainable development initiative with 17 key objectives, involving 193 UN member states to maximize national resources and potential for human well-being. Naturally, any program is established with the expectation that it will achieve its intended goals (Pramesti & Nugraheni, 2024). In Indonesia, the Sustainable Development Goals (SDGs) represent a targeted effort to enhance community well-being, including improving the quality of education. Agreed upon in 2015 by world leaders, including Indonesia, under the auspices of the United Nations, the framework addresses three core objectives: eradicating poverty, countering inequality, and combating global climate change (Sari et al., 2022). According to UNESCO and the OECD, as Indonesia's education system becomes increasingly complex, educational institutions are expected to strengthen governance, ensure accountability, and continuously improve the quality of education while responding to the evolving needs of society.

As a modern Islamic movement dedicated to public welfare, Muhammadiyah consistently expands access to quality education for underprivileged communities across Indonesia through scholarships and tuition-free schools (Muis et al., 2026). Other research indicates that Muhammadiyah's core educational mission stems from the Islamic principle that Islam is a blessing for all creation (*rahmatan lil'alam*). This vision focuses on providing inclusive, high-quality schooling that enhances human well-being and contributes to global progress (Nugraha & Karmila, 2023). Preliminary assessments and consultations conducted between February and April 2026 with school principals, foundation board members, teachers, and community representatives identified three interconnected challenges limiting further progress: first, uneven understanding of Muhammadiyah's educational philosophy and its practical application in institutional management; second, limited managerial capacity in strategic planning, financial accountability, human resource development, and cross-sector collaboration; and third, the absence of a standardized, tiered leadership development system for preparing and continuously developing educational leaders (Ali, 2020).

Baitul Arqam serves as Muhammadiyah's flagship cadre development program, designed to strengthen organizational identity, ideological commitment, leadership values, and *Al-Islam* and *Kemuhammadiyahan* (AIK) competencies among members and institutional leaders (Mala et al., 2025). Existing studies consistently show that Baitul Arqam effectively reinforces Muhammadiyah values and participants' ideological understanding, while also identifying challenges in strategic planning, supervision, and integrating leadership development into institutional practice. Moreover, previous research has primarily evaluated program implementation and participant outcomes within individual institutions, with limited attention to redesigning Baitul Arqam as a context-specific leadership development model that integrates ideological formation with educational leadership and institutional management competencies. This gap highlights the need to reconceptualize Baitul Arqam beyond conventional cadre formation toward an adaptive capacity-building framework for educational leaders (Hallinger et al., 2023).

Research in educational leadership confirms that effective capacity building must also account for local contextual conditions rather than applying generic models uniformly (Hallinger et al., 2023). Although Muhammadiyah has widely implemented Baitul Arqam across its institutions, its application has generally focused on strengthening ideological understanding and organizational commitment. Based on our review of previous studies and community service reports, we found little evidence that the program has been systematically adapted to address the distinctive geographical, cultural, and institutional characteristics of remote areas such as Aceh Singkil. This led us to redesign the program by integrating Islamic values, educational leadership, institutional governance, and continuous capacity building into a single implementation framework.

This approach is expected to strengthen not only individual leadership competence but also organizational capacity to respond to local educational challenges more sustainably. This community service program extends Baitul Arqam's traditional role beyond cadre orientation by adapting it to the practical needs of educational leaders in Aceh Singkil. While preserving its core function of strengthening Islamic values and Muhammadiyah identity, the program also incorporates educational leadership, institutional governance, and continuous mentoring to help participants address the realities of managing schools in geographically remote, culturally diverse, and disaster-prone communities (Hallinger et al., 2023).

This integrated approach offers a practical contribution to strengthening leadership capacity and institutional development within Muhammadiyah educational institutions, while providing insights that may also be relevant for other faith-based education systems facing similar contextual challenges (Harris & Jones, 2022). Accordingly, this community service activity addresses three specific problems identified through a preliminary needs assessment conducted with school principals, foundation board members, teachers, and community representatives between February and April 2026. These include: uneven understanding of Muhammadiyah's educational philosophy and its practical application in institutional decision-making; limited practical skills in strategic planning, transparent financial management, accreditation preparation, and collaboration with external stakeholders; the absence of a standardized leadership development pathway for educational leaders.

LITERATURE REVIEW

Leadership Capacity Development

Recent scholarship recognizes leadership development as an ongoing process of strengthening individual competence and organizational capacity, not a one-off training activity. Effective leadership preparation integrates collaborative learning, mentoring, reflective practice, and workplace application, enabling leaders to respond to increasingly complex educational challenges while aligning institutional values with organizational improvement (Harris & Jones, 2022). In this view, Baitul Arqam can be understood as a leadership capacity-development program that combines Islamic values, Muhammadiyah identity, and professional competence. An organization's success depends heavily on the management board's capacity to implement core managerial functions: planning, organizing, actuating, and controlling (POAC).

These functions form the foundation for developing work programs, optimizing organizational resources, facilitating internal coordination, and evaluating execution (Pambudi & Matsania, 2026). Value-based organizational development emphasizes that sustainable institutional improvement depends on aligning organizational values, leadership practices, and daily decision-making. Rather than serving merely as symbolic organizational identity, institutional values provide a shared framework that shapes leadership behavior, strategic priorities, and stakeholder engagement. Recent educational leadership research shows that organizations with high levels of trust, collaboration, and shared purpose better sustain innovation and respond to educational change than institutions driven primarily by bureaucratic compliance (Hallinger, 2023; Harris & Jones, 2022).

For Muhammadiyah educational institutions, this perspective implies that principles such as *tajdid*, *amar ma'ruf nahi munkar*, integrity, and social responsibility should function not only as religious values but also as organizational assets that guide governance, educational quality, and community engagement. Islamic leadership is defined by distinct characteristics that set it apart from conventional leadership models. Beyond managerial efficiency and administrative competence, it heavily emphasizes robust spiritual values, high moral standards, and ethical integrity (Anas, 2024). In this paradigm, authority is viewed as a sacred trust (*amanah*) rather than mere political or organizational power. Leaders are held accountable not only to human stakeholders and institutional frameworks, but ultimately to divine authority, making moral integrity and social justice non-negotiable principles of governance. Consequently, Baitul Arqam should strengthen leaders' capacity to transform these values into practical leadership behaviors that support institutional effectiveness and long-term sustainability.

Leadership in Remote and Multi-Ethnic Educational Contexts

Leadership in geographically isolated and culturally diverse educational settings requires context-responsive approaches that extend beyond conventional administrative management. In this context, education extends beyond mere instructional coverage, turning the school into a learning organization that adapts to local conditions. The effectiveness of educational institutions in remote areas hinges on holistic, innovative resource management. In this framework, school principals play a pivotal role, serving not only as administrative managers but also as pedagogical leaders who foster a conducive learning environment and empower educators to collaborate actively. These findings reinforce the growing recognition that educational leadership should be flexible, culturally responsive, and locally grounded.

The UNESCO Global Education Monitoring Report further highlights that effective educational leaders increasingly combine transformational, instructional, and distributed leadership practices while creating collaborative environments that empower teachers, communities, and local stakeholders to contribute actively to educational improvement. Inspirational motivation reflects a leader's ability to articulate a compelling, challenging vision that inspires followers to exert greater effort. Intellectual stimulation refers to a leader's encouragement of creativity and innovation, challenging established assumptions and fostering critical thinking (Nafal et al., 2024). Leadership therefore becomes a collective organizational capability rather than an individual responsibility, allowing institutions in disadvantaged or multicultural contexts to build greater resilience and respond more effectively to local needs.

For Muhammadiyah schools in Aceh Singkil, marked by geographical isolation and ethnic diversity, these perspectives support adapting Baitul Arqam beyond standard cadre education toward a context-sensitive leadership model that integrates Islamic values, educational governance, and community participation. Leadership in Islamic education is central to nurturing morally grounded individuals who contribute positively to society. In Islam, leadership is not merely administrative control but a sacred responsibility (*amanah*) that requires integrity, noble character, and exemplary conduct. Accordingly, Islamic education aims to harmonize intellectual development with spiritual growth anchored in the Quran and Sunnah. Ultimately, this leadership model transforms educational institutions into environments where moral values directly drive academic excellence and ethical behavior (Manzil & Muttaqin, 2024).

Continuous Professional Learning and Capacity Building

Contemporary educational leadership literature consistently emphasizes that sustainable leadership capacity cannot be achieved through one-off training programs. Instead, effective leadership development requires continuous professional learning supported by mentoring, peer collaboration, reflective practice, and organizational learning (Harris & Jones, 2022). Systematic reviews of Professional Learning Communities (PLCs) indicate that sustainable leadership emerges when institutions establish collaborative cultures where leaders and teachers jointly analyze problems, exchange knowledge, reflect on practice, and continuously improve educational performance. Distributed responsibility, collective reflection, and emotional support are also essential conditions for sustaining organizational learning and institutional improvement (Hallinger et al., 2023; Harris & Jones, 2022). Leadership plays a vital role in fostering employee commitment by guiding positive organizational change. Leaders guide organizational activities; when they effectively nurture and support their subordinates, employees are inspired to work with dedication and resolve (Hasanah et al., 2023).

Various factors influence the quality of learning in schools, including educator competence, the availability of facilities and infrastructure, curriculum relevance, and external environmental support. Nevertheless, numerous studies indicate that principal leadership significantly influences the overall effectiveness of the learning process (Waruwu et al., 2025). Accordingly, this study's adapted Baitul Arqam model extends beyond ideological reinforcement by incorporating continuous mentoring, collaborative learning, reflective practice, and tiered capacity-building mechanisms. One essential step is instilling leadership qualities in students through a Project-Based Learning (PjBL) approach; students do not merely learn theory but actively participate in a process that demands collaboration, responsibility, creativity, and ethical decision-making. This is evidenced by enhanced leadership skills and the practical application of moral values such as honesty, discipline, and accountability in their daily lives (Tikayani et al., 2025).

METHODS

Participatory Action Research (PAR) is a widely utilized social research methodology within community engagement initiatives, particularly in higher education settings. This stems from the strong alignment between PAR principles and the Three Pillars of Higher Education (*Tridharma Perguruan Tinggi*): education and teaching, research, and community service. These three pillars are intrinsically reflected in PAR's core components: Participatory, Action, and Research (Siswadi & Syaifuddin, 2024). A participatory approach to community service can strengthen youth social networks, providing the support needed to address collective challenges and foster a cohesive community spirit (Laksana et al., 2025). The core training activities were held at the Muhammadiyah Education Center in Singkil Kota, chosen for its central accessibility and adequate facilities; additional outreach and mentoring visits were conducted across all 12 subdistricts served by Pimpinan Daerah Muhammadiyah (PDM) Aceh Singkil.

Participants were selected using purposive criterion sampling, also known as judgment or subjective sampling, a non-probability technique in which participant selection relies entirely on the researcher's expertise and contextual understanding. Under this method, researchers deliberately choose subjects they believe meet the study's specific objectives, rather than selecting them randomly (Obilor, 2023). This ensures representation across all institution levels, geographic zones, and leadership roles. The total sample included 32 participants: 12 school principals, 8 deputy principals, 7 members of the PDM Aceh Singkil Education Foundation board, and 5 prospective future leaders identified based on commitment and potential. This composition ensured direct representation from all 17 educational institutions managed by PDM Aceh Singkil, including coastal, inland, and mountainous areas. The program followed three sequential, mutually reinforcing stages, each adapted from the national Baitul Arqam guidelines with significant modifications to prioritize practical governance skills and local context.

First, preparation and customization took place from April to May 2026, involving formal coordination with PDM Aceh Singkil, needs assessment through semi-structured interviews and surveys, and development of six customized modules. Unlike standard Baitul Arqam materials that focus primarily on history and doctrine, the revised curriculum integrated institutional management, financial accountability, inclusive leadership, and disaster-responsive practices relevant to Aceh Singkil. Second, the core program was implemented from 12 to 14 May 2026 through interactive lectures, small-group case studies on real institutional challenges, role-playing for conflict resolution and stakeholder engagement, guided drafting of institutional documents, and reflective discussion. Third, post-activity mentoring and monitoring ran from June to August 2026, with biweekly online support and monthly on-site visits, an addition not included in standard programs, with priority given to remote institutions. The team held a closing review workshop on 28 August 2026 to consolidate progress and identify remaining challenges.

The program used mixed-method tools aligned with community service evaluation standards to measure effectiveness. We tracked changes in knowledge using 30-item assessments administered before training, immediately after, and three months later to measure changes in ideological understanding and management knowledge. We measured attitude and skill development through 20-item Likert-scale self-assessment surveys. The study documented institutional progress by systematically reviewing revised vision-mission statements, work plans, and financial procedures developed by participants, along with structured field observation notes from mentoring visits. The program gathered qualitative feedback through end-of-program focus group discussions to capture insights on attitude change, social dynamics, and institutional alignment (Morgan, 2021).

The program defined success indicators across three dimensions to ensure comprehensive measurement. Cognitively, the program aimed for at least a 30% improvement in average knowledge scores and at least 80% mastery of core competencies. Attitudinally, it targeted at least 85% of participants reporting stronger shared purpose, increased accountability, and greater confidence in inclusive leadership. Institutionally, all institutions were expected to produce revised vision-mission statements aligned with standards, while at least 70% initiated updated management procedures within three months. This approach ensures measurable, verifiable outcomes that extend beyond individual learning to tangible changes in institutional practice and organizational culture.

RESULTS AND DISCUSSION

Implementation Overview

This community service activity was implemented over five months, from April to August 2026, with core training sessions held at the Muhammadiyah Education Center in Singkil Kota. It expanded mentoring and outreach to all 12 subdistricts across Aceh Singkil Regency. The three-day intensive Baitul Arqam program took place from 12 to 14 May 2026, bringing together 32 participants selected to represent all 17 educational institutions managed by Pimpinan Daerah Muhammadiyah (PDM) Aceh Singkil, ranging from early childhood centers to senior high schools, and including both coastal communities and remote mountainous settlements with limited access to development programs. Overall attendance across all sessions reached 94%, with only two absences recorded due to urgent flood preparation and response duties at their respective institutions; both participants were later provided with complete learning materials, individual catch-up sessions, and ongoing guidance to ensure they did not miss any key content or fall behind in the implementation process.

Throughout the training, participants were highly engaged and actively shared real, firsthand challenges they face in daily institutional management. These included managing tight operational budgets with limited external funding and rising operational costs, navigating cultural differences among staff and students from Acehnese, Pakpak, and Singkil communities, preparing for recurring seasonal floods that often disrupt school operations and damage facilities, and building trust and productive cooperation with local government agencies and village leaders who have varying levels of familiarity with Muhammadiyah's educational mission. Many participants specifically highlighted that, unlike previous training experiences they had attended, most of which focused heavily on general theory,

organizational history, or generic administrative rules without clear practical guidance, this program consistently connected core organizational values, ideological principles, and management concepts directly to concrete actions and solutions relevant to their specific roles and the unique social, geographic, and institutional conditions in Aceh Singkil.

That strong alignment with local realities made the sessions feel far more meaningful, applicable, and valuable for their daily work. After the formal training, the team conducted follow-up activities over three months to support implementation: biweekly online consultations, monthly on-site visits to remote institutions, and a closing review workshop on 28 August 2026. These follow-up sessions confirmed that participants not only understood the material but also began applying it immediately, with visible changes in how they plan activities, make decisions, and collaborate with other institutions. This sustained engagement helped ensure the program's impact extended beyond the training room, bringing real improvements to educational services across the regency.

Measured Outcomes

Pre-post test data, self-assessments, document reviews, and field observations revealed significant improvements across all targeted indicators.

Table 1. Comprehensive Assessment of Program Impacts

Indicator	Measurement Scale	Pre-Program Average	Post-Program Average	Improvement Rate	3-Month Retention Rate	Significance Level
Ideological understanding of Muhammadiyah education	0-100	57	81	42%	97%	$p < 0.001$
Institutional management knowledge	0-100	59	81	37%	95%	$p < 0.001$
Confidence in inclusive multi-ethnic leadership	1-5	2.8	4.1	46%	92%	$p < 0.001$
Clarity on institutional vision-mission alignment	1-5	2.5	4.3	72%	94%	$p < 0.001$
Ability to link values to daily decisions	1-5	2.2	4.0	82%	91%	$p < 0.001$
Financial accountability compliance knowledge	0-100	54	79	46%	93%	$p < 0.001$
Stakeholder collaboration readiness	1-5	2.6	4.0	54%	89%	$p < 0.001$
Shared organizational identity across institutions	1-5	2.7	4.2	56%	96%	$p < 0.001$

Source: Primary Program Data, 2026; paired t-test analysis confirms all changes are statistically significant

In **Table 1**, the knowledge assessments showed sustained improvement: average scores remained at 79/100 three months after training, indicating that gains were not temporary. Regarding attitude and commitment, 91% of participants reported a stronger sense of shared purpose across all Muhammadiyah institutions in the regency. In comparison, 88% felt more confident leading diverse teams and engaging with different community groups. Tangible institutional changes were also observed: all 17 institutions completed revised vision-mission statements aligned with both national standards and Muhammadiyah identity; 12 established joint coordination teams to share resources such as teaching staff and emergency supplies; 8 updated financial procedures; and 5 began formal accreditation preparation.

Discussion

These results confirm that the adapted Baitul Arqam model effectively addresses the three core problems identified at the start of the activity: uneven ideological understanding, limited managerial capacity, and the absence of aligned institutional practices. Unlike standard Baitul Arqam implementations that focus primarily on historical introduction and basic orientation, this integrated approach narrows the gap between organizational values and daily institutional management, showing that value-based capacity building has greater impact when paired with practical governance skills (Pratiwi & Nurhakim, 2023). The program's responsiveness to Aceh Singkil's unique conditions also proved critical: generic training programs often overlook barriers such as geographic isolation and multi-ethnic dynamics, but this model explicitly incorporated these local realities, resulting in higher relevance and stronger adoption by participants (Jailani, 2026).

Addressing this educational disparity requires an immediate overhaul of education management systems, focusing on curriculum administration, teacher professional development, and resource allocation. Effective educational management can draw structural insights from operational models utilized by social organizations (Adekamisti et al., 2025). By adapting these community-based frameworks, educational institutions can establish more participatory governance, optimize resource mobilization, and remain directly responsive to local societal needs. Compared with similar community service activities, this program offers distinct advantages. Leadership training for Muhammadiyah institutions in North Sumatra improved technical skills. However, it did not strengthen ideological alignment, and cadre development programs in Aceh improved organizational understanding but rarely translated into concrete institutional changes (Kartini, 2017).

Islamic leadership is viewed not as personal ambition, but as a social necessity oriented toward the community's interests and needs. Rather than seeking self-aggrandizement, leaders assume authority as a collective obligation (*fardhu kifayah*) to serve public welfare. Ultimately, this altruistic orientation ensures that institutional decisions prioritize social justice and community empowerment over individual gain (Astuti et al., 2022). The present work achieves both outcomes: it builds shared organizational identity while delivering actionable improvements to institutional management systems. This aligns with findings that emphasize that sustainable capacity building must connect individual learning directly to organizational policies and practices (Suryadi et al., 2024). Consequently, linking personal development to systematic reform creates a self-reinforcing environment in which institutional identity reinforces compliance and active engagement, ensuring managerial improvements endure beyond short-term interventions.

Beyond individual and institutional gains, the program also delivered broader social benefits: stronger cross-institutional collaboration reduces duplication of limited resources. At the same time, inclusive leadership practices help bridge cultural divides in this multi-ethnic regency, reinforcing Muhammadiyah's role as a unifying force in community development. These schools and madrasahs adopt Western educational structural elements while maintaining a firm Islamic foundation. They implement an integrated curriculum that synthesizes Islamic religious studies with general sciences. Moreover, they teach in structured classrooms equipped with standard educational tools and use classical instructional methods (Haifa et al., 2025; Pratiwi & Yuliana, 2026). This hybrid model reflects

a modern approach to Islamic education, breaking the traditional dichotomy between religious and secular knowledge.

By combining modern classroom pedagogy with religious instruction, these institutions prepare students to navigate contemporary global challenges without compromising their religious identity. Implementation also faced notable challenges: limited internet connectivity in remote subdistricts sometimes delayed online mentoring sessions, and time constraints meant that advanced topics such as digital school management and disaster-resilient curriculum design could not be covered in full depth. These limitations indicate that while the current model is effective as a foundational stage, future programs should adopt a tiered structure with extended sessions and offline learning materials to serve remote areas better. The framework is highly replicable, and PDM Aceh Singkil has already begun planning to roll out similar training for health and social welfare units, showing its potential to support broader organizational development across sectors (see Table 2).

Table 2. Summary of Program Outcomes and Indicators

Indicator	Pre-Program	Post-Program	Improvement
Ideological understanding score	57/100	81/100	42%
Institutional management knowledge	59/100	81/100	37%
Inclusive leadership confidence	2.8/5	4.1/5	46%
Vision-mission alignment clarity	2.5/5	4.3/5	72%
Institutions with updated vision-mission	0/17	17/17	100%

Source: Primary Program Data, 2026

Knowledge assessments showed sustained improvement: average scores remained at 79/100 three months after training, indicating that gains were not temporary. Regarding attitude and commitment, 91% of participants reported a stronger sense of shared purpose across all Muhammadiyah institutions in the regency. In comparison, 88% felt more confident leading diverse teams and engaging with different community groups. Tangible institutional changes were also observed: 12 established joint coordination teams to share resources such as teaching staff and emergency supplies; 8 updated financial procedures; and 5 began formal accreditation preparation. The implemented program has a significant impact on the community, particularly in the field of education; this aligns with the pursuit of the Sustainable Development Goals (SDGs) 4, specifically regarding quality education, which requires a holistic strategy integrating academic instruction with character building to foster a sustainable society (Indriasari et al., 2024).

CONCLUSION

This community service program confirms that an adapted, context-responsive Baitul Arqam framework serves as a powerful strategy for strengthening both ideological alignment and professional competence among educational leaders in Muhammadiyah Aceh Singkil. By integrating core organizational values with practical governance skills and explicitly addressing local challenges such as geographic isolation and multi-ethnic diversity, the program successfully narrowed the persistent gap between stated mission and daily institutional practice. Measurable improvements in ideological understanding, management knowledge, inclusive leadership confidence, and unified vision across all 17 institutions show that capacity building works best when it links individual learning directly to organizational systems and community realities. The findings also highlight that sustainable leadership development requires moving beyond one-off orientation sessions toward integrated, tiered training that balances spiritual grounding with technical competence.

While implementation faced challenges related to limited connectivity and time constraints, these are outweighed by tangible institutional changes including updated vision-mission statements, standardized financial procedures, strengthened cross-institutional collaboration, and accelerated accreditation preparation. These outcomes directly

support improved service delivery for over 2,100 students across Aceh Singkil. PDM Aceh Singkil should institutionalize this adapted Baitul Arqam model as mandatory training for all new leaders and biennial refreshers for existing staff. At the same time, future programs expand participation to include teachers and parent representatives. The framework's replicable structure also offers potential for similar adaptation across other Muhammadiyah sectors and comparable border or disaster-prone regions.

AUTHORS NOTES

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