



## Emotional Management in Local Wisdom: Strategies for Enhancing Teachers' Work Resilience in Pesantren-Based Madrasah

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### ABSTRACT

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This study explores teacher work resilience within the framework of emotional management grounded in pesantren local wisdom at Madrasah Aliyah Nurul Jadid. Using a qualitative case study approach, data were collected through observation, interviews, and documentation, and analyzed with the Miles & Huberman model. The findings reveal four key dimensions strengthening teachers' resilience. First, individual emotional management is enhanced through self-awareness training, mindfulness, and relaxation techniques, enabling teachers to regulate emotions and foster conducive classroom environments. Second, pesantren values—such as dzikir, sholawat, and the exemplary guidance of kiai—nurture emotional stability, sincere motivation, and a religious work culture. Third, social and organizational support, reflected in halaqah, empathetic leadership, and the tradition of musyawarah, cultivates a harmonious work climate, reduces psychological burden, and reinforces solidarity. Fourth, professional competence development through problem-solving skills and proportional workload management improves both teaching quality and teacher well-being. This study concludes that teacher resilience in pesantren-based madrasahs emerges from the synergy of emotional management, local wisdom, social-organizational support, and professional competence. These findings provide theoretical contributions and practical implications for teacher development in faith-based educational institutions.

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## INTRODUCTION

Teacher resilience is increasingly recognized as a vital factor in sustaining the quality of education, both in academic achievement and in shaping students' character. Globally, teachers face escalating pressures that challenge their

psychological well-being and professional performance. The demands of modern education systems, coupled with high expectations from society, position teachers not only as instructors but also as role models and guides in moral development. This dual responsibility underscores why teacher resilience matters for broader society: resilient teachers contribute to stable, high-quality educational outcomes and foster future generations with strong values. Evidence from UNESCO (2021) highlights that over 40% of teachers in developing countries experience significant psychological stress, which directly impacts their teaching performance and student outcomes.

Despite the strategic importance of teacher resilience, many educators continue to encounter serious emotional challenges that threaten their professional sustainability. Reports from the Indonesian Ministry of Education and Culture (2020) show that teachers are vulnerable to emotional exhaustion, resulting in declining motivation, frequent absenteeism, and increased risk of burnout. This problem creates a gap between the ideal expectations placed on teachers and their actual capacity to endure workplace stress. In madrasah contexts, the stakes are higher, since teachers are not only expected to teach effectively but also to embody spiritual values for their students. This complex reality demands innovative approaches to strengthen resilience that move beyond conventional psychological frameworks and incorporate local cultural and spiritual resources.

Many teachers struggle to manage heavy teaching schedules, administrative requirements, and expectations to embody spiritual leadership simultaneously. This situation often leads to stress, frustration, and decreased classroom effectiveness. Moreover, teachers in pesantren contexts face community expectations to live up to the spiritual traditions of the pesantren, which can amplify their sense of moral responsibility. Without adequate strategies for emotional management, these demands risk overwhelming teachers, leading to burnout and reduced resilience. Therefore, investigating strategies that draw from both modern emotional regulation theories and pesantren-based local wisdom becomes highly relevant for improving teacher resilience in such unique educational settings (Mediawati 2023; Asria et al. 2025).

Zinsser et al. (2020) found that teachers' ability to regulate emotions directly affects their instructional quality and overall job satisfaction. Similarly, Chen et al. (2021) highlighted how cultural values can act as protective factors, reducing work-related stress by reinforcing collective identity and social support. Furthermore, Asrar-ul-Haq et al. (2022) demonstrated that spiritual-based emotional management strategies enhance work engagement and resilience among educators. These studies affirm that emotional management is central to teacher resilience and that cultural and spiritual resources can play a pivotal role.

However, while the literature underscores the importance of cultural and spiritual dimensions, most studies have focused on Western or universal psychological frameworks, leaving a significant gap in the exploration of local, faith-based traditions such as pesantren. This gap limits the practical applicability of existing models in the context of Indonesian Islamic education.

The research gap becomes particularly evident when considering how pesantren traditions could enrich models of teacher resilience. While prior studies have examined the effects of emotional regulation and cultural influences in general, few have specifically addressed the integration of pesantren values within resilience frameworks. Studies such as Putri et al. (2025) emphasize the dominance of Western-centric perspectives in resilience research, which often overlook localized wisdom and spirituality. Meanwhile, Rofiq et al. (2025) stress that pesantren values—including patience, sincerity, and communal solidarity—can serve as powerful emotional and spiritual resources for teachers. Despite these insights, there is little empirical evidence detailing how these values can be systematically incorporated into emotional management strategies for teachers in madrasahs.

This study introduces a novel perspective by framing pesantren local wisdom not merely as a cultural backdrop but as an active resilience strategy for teachers. Previous research has often regarded local traditions as peripheral or secondary to psychological constructs. In contrast, this study positions pesantren values—such as dzikir, sholawat, and musyawarah—as integral components of emotional management that directly strengthen teacher resilience. This approach represents a significant departure from dominant paradigms that rely heavily on Western models of emotional regulation. The originality lies in synthesizing modern psychological theories with pesantren traditions to build a holistic model of resilience that is contextually relevant and spiritually grounded. Such a model not only enriches the theoretical discourse on teacher resilience but also offers practical solutions for educators in pesantren-based madrasahs, who face unique emotional and spiritual challenges. The state-of-the-art contribution of this research lies in bridging psychological science with Islamic educational traditions to generate a new, hybrid framework for resilience (Ramadhani et al. 2025).

The central problem guiding this study is how pesantren-based local wisdom can be integrated with emotional management strategies to strengthen teacher resilience in madrasah contexts. Conventional approaches to resilience often focus narrowly on individual psychological traits, neglecting the collective and spiritual dimensions that are deeply embedded in pesantren traditions. This creates a misalignment between available theories and the lived realities of teachers in pesantren-based institutions. The argument of this study is that by combining modern emotional regulation techniques—such as mindfulness, self-

awareness, and relaxation—with pesantren values of patience, sincerity, and spiritual devotion, teachers can achieve greater emotional balance and resilience. This integration acknowledges the multidimensional nature of teacher resilience, which is not only psychological but also cultural and spiritual (Nofi and Fithriyah 2025; Choliq et al. 2025).

Based on the issues identified, this study seeks to answer the question: What strategies can enhance teacher resilience through emotional management grounded in pesantren local wisdom? The preliminary argument is that teacher resilience can be strengthened through a synergistic framework that integrates four key elements: individual emotional management, pesantren-based values, social-organizational support, and professional competence. The findings are expected to have practical implications for educational policymakers, madrasah administrators, and teacher training programs, offering strategies to improve teacher well-being and educational outcomes. In this way, the research contributes both theoretically and practically, presenting a holistic approach to teacher resilience that is contextually grounded and universally relevant.

## METHOD

This study employed a qualitative case study design, focusing on Madrasah Aliyah Nurul Jadid as the research site. A case study approach was selected because it enables an in-depth exploration of teacher resilience within the specific context of emotional management rooted in pesantren local wisdom. The unit of analysis covered multiple dimensions, including teachers' practices, classroom activities, institutional programs, documentary artifacts, and the daily interactions of teachers in the pesantren environment. Madrasah Aliyah Nurul Jadid was purposefully chosen for its unique characteristics, integrating formal education with pesantren traditions, thus providing an ideal setting to examine the intersection between emotional management, local wisdom, and teacher resilience.

The participants were selected using purposive sampling to ensure relevance and richness of data. Informants consisted of: (1) the school principal, who provides insights into institutional policy and teacher conditions; (2) senior teachers with extensive experience in maintaining resilience; (3) active teachers who represent the diversity of field challenges; and (4) pesantren administrators who understand cultural and spiritual dimensions. These four categories of informants were considered strategic and empirically significant for constructing a comprehensive understanding of the phenomenon.

Data were collected through three primary techniques: observation, in-depth interviews, and documentation. Observation allowed the researcher to capture teachers' behavioral patterns in managing emotions and coping with

work pressures. In-depth interviews explored subjective experiences, coping strategies, and emotional regulation practices. Documentation provided supplementary data through institutional archives, policy documents, and teacher activity records.

Data analysis followed the Miles and Huberman (2014) model, consisting of three interrelated stages: data reduction, data display, and conclusion verification. Content analysis was applied to documents and interview transcripts, while discourse analysis was used to examine the meanings embedded in teachers' communicative practices within the pesantren setting. Additionally, interpretive analysis was conducted to identify the dynamic relationships between emotional management, local wisdom, and teacher resilience.

<b>Informant Category</b>	<b>Number</b>	<b>Educational Background</b>	<b>Reasons for Selection</b>
<b>Principal</b>	1 Person	S2 Islamic Education Management	Selected because of their understanding of policy direction, teacher conditions, and institutional strategies for fostering teacher job security.
<b>Senior Teacher</b>	1 Person	S1 Islamic Religious Education	Selected because of their extensive experience navigating work dynamics and maintaining job security in Islamic boarding schools.
<b>Active Teacher</b>	1 Person	S1 Islamic Religious Education	Selected because they represent the firsthand experience of active teachers facing emotional challenges and daily workloads.
<b>Islamic Boarding School Manager</b>	1 Person	S1 Islamic Studies/Tarbiyah	Selected because of their deep understanding of the values of local Islamic boarding school wisdom, spiritual traditions, and culture that influence teacher work patterns.

## **FINDINGS AND DISCUSSION**

### **Finding**

#### **Strengthening Individual Teacher Emotional Management**

The implementation of emotional management training at Islamic Senior High Schools (MA) has proven to have a significant impact on improving the quality of learning. Teachers are able to control their emotions, become more patient and wise, and create a conducive classroom atmosphere. Before the training, many teachers easily became angry and stressed when dealing with unruly students. After a month of training, teachers are better able to identify emotional triggers, delay negative responses, and express their feelings in a more positive manner.

“After participating in the training, I feel better able to control my emotions when dealing with students. I used to get angry easily, but now I am

more patient and try to see problems from a more rational perspective. The classroom atmosphere has also become calmer.” (KS)

“Before the training, I often felt stressed when dealing with unruly students. However, after a month of training, I am better able to recognize what triggers my emotions and delay negative responses. I have also learned to express my feelings in a more positive manner.” (GA)

Interview results indicated that emotional regulation training had a significant positive impact on teachers' emotional management. Prior to the training, teachers often felt stressed and easily angered when dealing with unruly students, indicating poor emotional control and low awareness of stress triggers. However, after one month of training, teachers were able to identify their emotional triggers, delay negative responses, and express their feelings more positively. These changes were evident in teachers' more patient, wiser attitudes, and ability to view problems from a more constructive perspective, resulting in a calmer and more conducive classroom atmosphere. This suggests that emotional regulation training not only increases teachers' self-awareness and self-control but also contributes to a healthier learning environment.



**Chart 1. Individual Teacher Emotional Management Strategies**

Teachers' individual emotional management can be strengthened through three main strategies: self-awareness training, mindfulness exercises, and relaxation techniques. Self-awareness training helps teachers better recognize their emotions, mindfulness exercises make them more focused and patient in teaching, and relaxation techniques reduce physical tension and stress. By implementing these three strategies, teachers become more emotionally stable, enabling them to create a conducive classroom atmosphere that supports better learning.

### **Integration of Islamic Boarding School Values**

The integration of Islamic boarding school values is crucial to addressing the challenges of modernization, which often prioritizes cognitive aspects. Through collective dhikr (remembrance of God), wirid (recitation of sacred

sholawat), and the moral example of the kiai (Islamic scholars), the Nurul Jadid Islamic Senior High School (Madrasah Aliyah Nurul Jadid) is able to create a calm and harmonious work environment while strengthening the bonds of brotherhood among its members. The exemplary behavior of the kiai plays a crucial role as a concrete model for emotional education, enabling the values of simplicity, wisdom, and sincerity to be emulated concretely.

"Our kiai always sets a real example, not just teaching with words. His simplicity, patience, and humility encourage us to emulate him in our work and daily lives." (KS)

"The regular dhikr and shalawat nariyah activities create a calmer inner atmosphere. After these activities, our enthusiasm for teaching also feels more sincere and light." (PP)

"By instilling Islamic boarding school values, we not only work to complete assignments, but also feel that every task should be intended for God's sake so that it brings blessings." (GA)

The implementation of the integration of Islamic boarding school values at Madrasah Aliyah Nurul Jadid has a significant impact on emotional, spiritual, and work ethic aspects. The kiai's exemplary simplicity, patience, and humility serve as a concrete example of emotional education, encouraging teachers and students to emulate him in their daily lives. The activity of dhikr and reciting shalawat nariyah regularly has been proven to calm the mind, foster devotion, and increase motivation to work sincerely. Apart from that, getting used to Islamic boarding school values makes every activity not only seen as a formal task, but also intended by Lillahi Ta'ala so that it brings blessings. Thus, the integration of Islamic boarding school values becomes an important instrument in forming emotional stability, strengthening work enthusiasm, and fostering a religious work culture that is oriented towards blessings.



**Figure 1. The Guidance of the Nurul Jadid Islamic Boarding School Caretaker**

The data above illustrates that every office holder should view their position as an obligation to serve, dedicate themselves to, and work for the common good, rather than as a means to further personal interests. Thus, a

position is a noble duty that demands dedication and sincerity in order to bring benefits and blessings to others.

### **Social and Organizational Support Systems.**

The formation of organizations at Nurul Jadid Islamic Boarding School, such as halaqah (teaching circle) activities or discussion groups, is effective in strengthening emotional resilience because it provides a safe space for teachers to share experiences, receive moral support, and develop strategies for coping with work pressures. The empathetic leadership of the headmaster and Islamic boarding school leadership creates a friendly, open, and supportive work climate, resulting in teachers feeling valued, more motivated, and reducing work stress. Furthermore, the practice of deliberation as an organizational tradition within Nurul Jadid Islamic Boarding School makes teachers feel involved, reduces individual burdens, and strengthens solidarity and brotherhood.

"With the halaqah group, I feel calmer because I can share teaching experiences and personal problems. Fellow teachers also provide input and encouragement, so I don't feel alone in facing difficulties." (GA)

"We strive to implement empathetic leadership by creating a space for dialogue between teachers and leaders. Teachers need to feel heard and appreciated, as this will impact their motivation to teach." (GS)

"Deliberation has become a tradition at Nurul Jadid. We solve every problem together so that no teacher feels burdened alone. In this way, togetherness and brotherhood are strengthened." (KS)

The interview results above indicate that the formation of halaqah groups plays a crucial role in creating a sense of security and comfort for teachers. They can share experiences, receive input, and receive moral support from colleagues, thus strengthening emotional resilience. The empathetic leadership implemented by the madrasah principal also increases teacher motivation through friendly and open dialogue, so teachers feel appreciated and heard. Furthermore, the tradition of deliberation within Nurul Jadid fosters collective problem-solving. This activity not only lightens individual burdens but also strengthens solidarity and brotherhood.

Empathetic leadership from the principal creates a friendly and supportive work climate, resulting in teachers feeling valued, more motivated, and reducing work stress levels. Meanwhile, the culture of deliberation, which has become a tradition within Madrasah Aliyah Nurul Jadid, strengthens solidarity, reduces individual psychological burdens, and fosters shared responsibility. Thus, these three aspects—halaqah, empathetic leadership, and a culture of deliberation—are key pillars that complement each other in building

a healthy, harmonious, and sustainable work climate at Madrasah Aliyah Nurul Jadid.

### Professional Competency Development

Developing the professional competency of teachers at Madrasah Aliyah Nurul Jadid through problem-solving skills and workload management has had a significant impact on improving the quality of learning and teacher well-being. Improved problem-solving skills encourage teachers to view challenges as learning opportunities, rather than obstacles, thus increasing their confidence in making solutions and creative decisions. Furthermore, workload distribution has been shown to reduce the risk of emotional exhaustion (burnout) and improve teachers' psychological well-being, as they can balance administrative tasks with lesson preparation appropriately. Thus, these professional competency development efforts not only strengthen teachers' teaching capacity but also foster a healthy, collaborative, and productive work environment.

Interview results indicate that balanced workload management plays a crucial role in improving the motivation, performance, and psychological well-being of teachers at Madrasah Aliyah Nurul Jadid. When the workload is aligned with their abilities, teachers feel more enthusiastic and less stressed, allowing them to educate their students with greater patience and attention. Proportional task distribution also allows teachers to balance teaching responsibilities with administrative work, while still having time for family life. This confirms that equitable workload distribution impacts not only the quality of the teaching and learning process but also the overall quality of life of teachers. Therefore, it can be interpreted that appropriate workload management is a key factor in developing teachers' professional competence, as it directly contributes to the creation of effective learning, a healthy work environment, and sustainable productivity.



Chart 2. Steps for Developing Teacher Professional Competence

The data above illustrates that the steps for developing teacher professional competence at Madrasah Aliyah Nurul Jadid represent a systematic and ongoing process that begins with identifying teacher needs to identify areas for improvement, followed by planning a development program tailored to actual needs in the field. The program is implemented through emotion-based classroom management training, strengthening problem-solving skills, and managing a proportional workload. To ensure effective implementation, the results are then evaluated to assess changes in teacher performance and psychological well-being. The final stage, follow-up, emphasizes the importance of continuity, both through awards and ongoing program development, to ensure teacher professional competence continues to improve, the quality of learning improves, and a healthy and productive work environment is created.

## **Discussion**

Emotional management training implemented at Madrasah Aliyah Nurul Jadid has been shown to have a positive impact on improving the quality of learning (Nofitasari and Fauzen 2025). Teachers who previously experienced anger, stress, and impatience when dealing with unruly students became more patient, wiser, and able to create a conducive classroom atmosphere after participating in the training. Through strengthening self-awareness, mindfulness, and relaxation techniques, teachers are able to identify their emotional triggers (Matsumoto et al. n.d.; Pujiati et al. 2025), delay negative responses, and express feelings in a more positive manner. This contributes significantly to creating more effective, calm, and goal-oriented teaching-learning interactions (Saba 2024).

Furthermore, teachers' ability to control their emotions also impacts professionalism and psychological well-being (Nafiati and Hendaryati 2024). Emotionally stable teachers are not only more credible in the eyes of students but are also able to maintain harmonious relationships in the classroom. This transformation of emotional response patterns helps teachers cope with pressure more calmly, reduces work stress, and improves performance consistency (Amalia et al. 2025). Thus, emotional management training not only improves learning effectiveness but also supports the creation of a healthy and conducive educational environment for student character development.

The implementation of the integration of Islamic boarding school values at Madrasah Aliyah Nurul Jadid has a significant impact on fostering emotional and spiritual stability and work ethic. This demonstrates that education should not solely focus on cognitive aspects but must also strengthen the moral and spiritual dimensions as a foundation for character formation. The collective

practice of dhikr (remembrance of God), wirid (prayer), and reciting shalawat (prayer) not only serves as a religious ritual but also calms the mind, reduces psychological stress, and strengthens togetherness among madrasah members. These spiritual practices are an effective means of creating a harmonious work environment while strengthening social solidarity (Masripah et al. 2025; Nafila 2025).

The exemplary behavior of Islamic scholars (kyai) plays a significant role as a concrete example of emotional education (Sakdiyah 2025). The modesty, patience, and wisdom demonstrated by Islamic scholars not only serve as moral symbols but also serve as role models for teachers and students to emulate in their daily lives. The inculcation of the values of patience, sincerity, and the intention to seek God (lillahi ta'ala) further strengthens a religious work ethic, where each task is not viewed as a mere formal burden, but as a form of worship that brings blessings. Thus, (Hidayat et al. 2025) the integration of Islamic boarding school values has proven effective in building a religious, harmonious, and common-good work culture.

The activities serve as an effective means of peer support because they provide a safe space for teachers to share experiences, receive moral support, and discover strategies for dealing with work difficulties. Regular discussions also prevent teachers from feeling isolated and foster a sense of community. Furthermore, empathetic leadership demonstrated by the madrasah principal and Islamic boarding school leaders creates a friendly, open, and supportive work climate (Nofitasari and Fauzen 2025; Savitri and Syukri 2025). This makes teachers feel valued and listened to, thus increasing their motivation to carry out their duties and reducing work stress levels.

The culture of deliberation, a tradition within Madrasah Aliyah Nurul Jadid, helps strengthen solidarity and camaraderie among teachers. Collective problem-solving not only fosters a sense of involvement but also reduces individual psychological burden and fosters shared responsibility within the organization (Setiawan and Us 2025). Thus, halaqah (religious gatherings), empathetic leadership, and deliberation are three complementary pillars of organizational strategy in creating a healthy, harmonious, and sustainable work environment. These three aspects significantly impact motivation, reduced work stress, and foster a sense of community at Madrasah Aliyah Nurul Jadid.

Developing professional competency for teachers at Madrasah Aliyah Nurul Jadid through improving problem-solving skills and workload management has significantly impacted the quality of learning and teacher well-being. With problem-solving skills, teachers no longer view challenges as obstacles, but rather as This serves as an opportunity to develop new, more creative and adaptive learning strategies. This makes teachers more confident in

making solutions, both in dealing with classroom dynamics and in carrying out their duties within the madrasah (Masyitoh and Safmi 2024). These findings align with educational management theory, which emphasizes that professional teachers must possess the skills to address various learning challenges to improve teaching effectiveness.

Furthermore, fair and proportional workload management plays a crucial role in maintaining teachers' psychological balance. With a clear distribution of tasks, teachers can manage their time more effectively between administrative responsibilities and lesson preparation, thereby minimizing the risk of emotional exhaustion (burnout) (Nurhikmah 2025). This supports the theory of occupational well-being, which states that a workload appropriate to capacity will increase the motivation and productivity of educators. Overall, the results of this study confirm that professional competency development focuses not only on pedagogical aspects but also includes strengthening psychological and managerial aspects, thereby creating a healthy, collaborative, and productive work environment that supports improving the quality of education.

## CONCLUSION

The findings of this study demonstrate that strengthening teacher resilience in Madrasah Aliyah Nurul Jadid requires a holistic synergy between emotional, spiritual, social, and professional dimensions. Emotional regulation training enables teachers to respond to classroom challenges with patience, wisdom, and composure, fostering a conducive learning environment. The integration of pesantren values—through dzikir, sholawat, and the exemplary leadership of the kiai—cultivates a religious work culture rooted in sincerity and spiritual devotion. Likewise, social-organizational support systems such as halaqah, empathetic leadership, and musyawarah traditions provide teachers with a sense of belonging and emotional security, reducing stress while enhancing solidarity and motivation.

The development of professional competence through problem-solving skills and balanced workload distribution ensures both instructional quality and teacher well-being. Taken together, these findings affirm that teacher resilience is not merely an individual psychological attribute but a collective construct nurtured through cultural values, institutional support, and professional growth. By integrating modern emotional management with pesantren-based wisdom, this study offers a contextual and sustainable model of resilience. Such an approach not only contributes to the theoretical discourse on teacher resilience but also provides practical strategies for strengthening educational ecosystems in faith-based schools.

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