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PSYCHOLOGICAL WELL-BEING OF TEACHERS IN ISLAMIC BOARDING SCHOOL: A QUALITATIVE STUDY OF WORK STRESS AND MENTAL HEALTH PROGRAMS

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Abstract

This study analyzes the relationship between work stress, mental health programs, and the psychological well-being of Islamic boarding school teachers through an integration of modern psychology and Islamic spirituality. This study used a descriptive qualitative method with a case study approach through in-depth interviews, observations, and documentation analysis. The results show that teacher work stress is triggered by administrative burdens, role conflict, and long working hours, which cause symptoms of physical exhaustion, anxiety, and burnout according to transactional stress and burnout theories. However, this stress can be minimized through social support among teachers and religious coping strategies based on Islamic values, such as dhikr, prayer, and silaturahmi. The mental health program in the Islamic boarding school, although still simple, includes stress management workshops, informal counseling, discussion forums, and collective religious activities. This program serves as a resource that balances teachers' work demands, in line with the *Job Demands Resources model*. In general, teachers demonstrate good psychological well-being, characterized by self-acceptance, positive social relationships, intrinsic motivation, and a meaningful life purpose. This condition is in accordance with the concept of *Psychological Well-Being* and the *WHO-5 Well-Being Index*, and is in line with the Islamic values of *qalbun salīm* (healthy heart) and *ṭuma'nīnah* (inner peace). These findings strengthen the understanding that the psychological well-being of Islamic boarding school teachers is shaped by the synergy between modern psychological approaches and Islamic spirituality, while providing a conceptual contribution to the development of a contextual and integrated model of teacher mental health in Islamic educational institutions.

Keywords: Psychological Well-being, Mental Health, Work Stress, Islamic Boarding School

Psychological Well-Being of Teachers in Islamic Boarding Schools: A Qualitative Study of Work Stress and Mental Health Programs

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Abstrak

Penelitian ini menganalisis hubungan antara stres kerja, program kesehatan mental, dan kesejahteraan psikologis guru pesantren melalui integrasi pendekatan psikologi modern dan spiritualitas Islam. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi kasus melalui wawancara mendalam, observasi, dan analisis dokumentasi. Hasil penelitian menunjukkan bahwa stres kerja guru dipicu oleh beban administratif, konflik peran, dan jam kerja panjang, yang menimbulkan gejala kelelahan fisik, kecemasan, dan kejenuhan sesuai teori stres transaksional dan burnout. Namun, stres tersebut dapat diminimalkan melalui dukungan sosial antar guru serta strategi coping religius berbasis nilai Islam, seperti dzikir, doa, dan silaturahmi. Program kesehatan mental di pesantren, meskipun masih sederhana, meliputi workshop manajemen stres, konseling informal, forum musyawarah, dan kegiatan keagamaan kolektif. Program ini berfungsi sebagai sumber daya yang menyeimbangkan tuntutan kerja guru, sejalan dengan model *Job Demands Resources*. Secara umum, guru menunjukkan kesejahteraan psikologis yang baik, ditandai oleh penerimaan diri, hubungan sosial positif, motivasi intrinsik, dan tujuan hidup yang bermakna. Kondisi ini sesuai dengan konsep *Psychological Well-Being* dan *WHO-5 Well Being Index*, serta sejalan dengan nilai Islam tentang *qalibun salim* (hati yang sehat) dan *tuma'ninah* (ketenangan batin). Temuan ini memperkuat pemahaman bahwa kesejahteraan psikologis guru pesantren dibentuk oleh sinergi antara pendekatan psikologi modern dan spiritualitas Islam, sekaligus memberikan kontribusi konseptual bagi pengembangan model kesehatan mental guru yang kontekstual dan terintegrasi di lembaga pendidikan Islam.

Katakunci: Kesejahteraan Psikologis, Kesehatan Mental, Stress Kerja, Pesantren

A. Introduction

Teachers' psychological well-being is a crucial aspect in creating a healthy and productive Islamic educational environment. Teachers serve not only as instructors but also as moral and spiritual guides, thus requiring strong psychological resilience. However, high workloads, administrative demands, and performance pressures often trigger stress and burnout in teachers. This phenomenon is global. UNESCO data (2021) shows that more than 50% of educators experience severe stress. In Indonesia, the Indonesian Teachers' Union Federation (2022) reported that approximately 42% of teachers experience psychological exhaustion, while the Ministry of Education, Culture, Research, and Technology's Center for Education Policy Research (2020) noted that approximately 36% of teachers experience moderate to high stress. This situation is further complicated in Islamic educational institutions, particularly Islamic boarding schools (pesantren), where teachers also play a role in fostering dormitory life and religious activities. Research by Fauzan, Herdian, & Haryanto (2022) at the Darunnajah Islamic Boarding School showed that more than 40% of teachers experience stress, while Rahmi & Nio (2019) found that approximately 35% of madrasah teachers experience burnout.

However, previous research remains limited by its focus on public schools or non-boarding madrasas and its in-depth study of the conditions of Islamic boarding school teachers, particularly female ones. Furthermore, the approaches used generally separate modern psychological theories such as stress, burnout, and *Job Demands–Resources* from Islamic spiritual values, thus underexploring the role of spirituality as a psychological resource (Al Rosid et al., 2025; Al Rosid & Alfaruq, 2023).

If this condition is left unchecked, it will not only impact teacher well-being, but also the quality of learning and the image of Islamic educational institutions. Therefore, a structured stress management and burnout prevention program is needed. This study aims to analyze the relationship between work stress, mental health programs, and the psychological well-being of teachers at the Darussalam Gontor Putri 1 Modern Islamic Boarding School using the transactional stress theory of Lazarus and Folkman, the burnout concept of Maslach and Leiter, and the Job Demands–Resources model, which are integrated with the concept of *Psychological Well-Being*, the WHO-5 Well-Being Index, and Islamic values such as *qalibun salīm* and *ṭuma'nīnah*.

B. Method

This study uses a descriptive qualitative approach with a case study design to understand in depth the relationship between work stress, mental health programs, and the psychological well-being of teachers at the Darussalam Gontor Putri 1 Modern Islamic Boarding School (Al Rosid et al., 2024; Creswell & David Creswell, 2018; Yin, 2016). This approach was chosen to explore the subjective experiences and coping strategies of teachers in the context of boarding schools. The research subjects consisted of three teachers who were purposively selected based on the criteria of having experience teaching and caring for students, being active in Islamic boarding school activities, and being willing to provide in-depth information. Data collection was conducted through in-depth interviews, observation, and documentation (Sugiyono, 2013). The data obtained were analyzed using the interactive model of Miles and Huberman, which includes data reduction, data presentation, and simultaneous conclusion drawing and verification. Data validity was maintained through triangulation of sources and techniques, member checking, and referential adequacy. The research was carried out through the stages of preparation, data collection, analysis, validation, and reporting systematically (Miles et al., 2014).

C. Results and Discussion

Work Stress of Teachers in Islamic Boarding Schools

Interviews revealed that teachers in Islamic boarding schools face complex and multi-layered work demands. Unlike teachers in public schools, teachers in Islamic boarding schools have a dual role: serving as academic educators in the

classroom, mentors of extracurricular activities, and caregivers to students in their daily lives in the dormitories. This work pattern requires teachers to be present almost around the clock, from before dawn to wake students until late at night to ensure learning and worship activities run smoothly.

This workload creates long hours and high intensity, known in the literature as *work overload* (Cooper, Dewe, & O'Driscoll, 2001). *Work overload* occurs when the number of tasks exceeds an individual's ability to complete them in the available time. Teachers at Islamic boarding schools (pesantren) stated that in addition to teaching, they also have to handle learning administration, evaluation reports, and non-academic activities, which often pile up and cause fatigue.

Teachers expressed several symptoms of stress, which are in accordance with Robbins & Judge's (2019) classification of the consequences of stress, namely:

1. Physiological consequences: difficulty sleeping, headaches, and physical fatigue due to long work rhythms and minimal rest time.
2. Psychological consequences: feeling pressured by administration, feeling bored, and occasional loss of motivation.
3. Behavioral consequences: some teachers admitted to becoming more easily provoked, quick to anger students, or less patient when faced with minor mistakes.

This phenomenon aligns with Lazarus & Folkman's (1984) theory on *the Transactional Model of Stress and Coping*, which explains that stress arises when demands are perceived as greater than an individual's ability (resources) to cope. Despite high work pressure, teachers reported that they were able to cope thanks to social support and spiritual resilience:

- 1) Social support: Teachers help each other, for example, by filling in for absent colleagues or sharing experiences to lessen the burden. This aligns with Social Support Theory (Cohen & Wills, 1985), which emphasizes the role of social support as a *buffer* against the effects of stress.
- 2) Spiritual steadfastness: Teachers view work as a form of worship. The values of sincerity and patience are crucial in maintaining inner peace. This aligns with the Islamic concept of *ṭuma'nīnah* (Quran, Ar-Ra'd: 28), which explains that inner peace is achieved through remembrance of God and closeness to God.

Thus, despite facing a heavy workload, teachers at Islamic boarding schools demonstrate dual coping strategies, namely social coping (support from colleagues) and religious coping (spirituality), which function to suppress the negative impact of work stress.

The results of this study indicate that the work stress of female Islamic boarding school teachers at the Darussalam Gontor Putri 1 Modern Islamic Boarding School is multidimensional, influenced not only by academic workload but also by the demands of their social, spiritual, and student-rearing roles within the boarding school system. These findings suggest that teacher work stress does not always lead

to a decline in psychological well-being but can be managed through a combination of social support and religious coping strategies rooted in Islamic values.

Table 1. Research Findings

Aspects Studied	Main Empirical Findings	Theoretical Meaning
Sources of work stress	Administrative burden, role conflict (teacher, caregiver, moral guide), and long working hours	Supports the transactional stress theory that stress arises from an imbalance between individual demands and capacities.
The impact of work stress	Physical fatigue, boredom, mild anxiety, but not always leading to severe burnout	Shows that stress is adaptive if balanced with psychological resources.
Teacher coping strategies	Dhikr, prayer, reading the Qur'an, social gatherings, and self-reflection	Expanding the concept of coping to include Islamic-based religious coping
Social support	Solidarity between teachers, deliberation, and the collective culture of Islamic boarding schools	Functions as <i>job resources</i> within the Job Demands–Resources framework
Mental health program	Simple workshops, informal counseling, discussion forums, and collective religious activities	Non-formal programs have proven to be relevant in the context of Islamic boarding schools.
Psychological well-being	Self-acceptance, positive social relations, intrinsic motivation, and meaning of life	In line with Psychological Well-Being and the concept of <i>qalbun salīm</i>

Based on Table 1 above, work stress among Islamic boarding school teachers is a multidimensional phenomenon: born of a heavy workload but mitigated by social and spiritual forces. This situation demonstrates how modern theories (Lazarus, Maslach, Robbins) can be enriched with an Islamic perspective, resulting in a more comprehensive understanding.

Mental Health Programs in Islamic Boarding Schools

Interviews indicate that Islamic boarding schools have begun to provide mental health programs for teachers, although these are still limited, unstructured, and do not yet involve intensive professional staff. These programs stem from the realization that teachers, as the primary caregivers of their students, require not only academic skills but also psychological support to effectively carry out their duties.

From the interview results, there are several forms of intervention that are already running in the Islamic boarding school environment:

1. Stress Management Workshop

The program aims to equip teachers with emotional management, relaxation, and time management skills. While deemed beneficial, it is still temporary and not sustainable.

2. Psychological Counseling or Mentoring Session

These programs are generally run informally by senior teachers or religious teachers as a form of emotional support. While helpful, their effectiveness is limited because they don't involve professional staff.

3. Regular Consultation and Discussion Forum

This program provides a platform for sharing experiences and finding solutions together, while strengthening solidarity, even though there are still cultural barriers to expressing personal problems.

4. Collective Religious Activities

Programs such as dhikr, prayer, and spiritual studies, play an important role in providing inner peace and restoring the psychological condition of teachers.

The form of mental health programs in Islamic boarding schools can be analyzed through the following theoretical framework:

1. Job Demands-Resources Model (Demerouti et al., 2001)

Existing programs (workshops, counseling, discussion forums) serve as *resources* to help teachers cope with high *job demands*. The more resources available, the lower the risk of burnout for teachers.

2. Social Support Theory (Cohen & Wills, 1985)

Support from senior teachers and discussion forums demonstrate the importance of *social support*. This theory asserts that social support serves as a *buffer* that reduces the negative effects of work stress.

3. Client-Centered Therapy (Rogers, 1951)

The informal counseling mechanisms employed by senior teachers are similar to the principles of client-centered therapy: empathy, unconditional acceptance, and active listening. While unprofessional, this practice does contain elements of psychological therapy.

However, field findings also indicate limitations: the program is still incidental, does not have a monitoring system, and does not fully meet modern psychological intervention standards.

Mental health programs in Islamic boarding schools are unique because they are integrated with Islamic spiritual values. For example:

- 1) Dhikr and prayer together provide inner peace (*tuma'nīnah*), as Allah says:

"Remember, only by remembering Allah can your heart be at peace." (QS. Ar-Ra'd: 28).

- 2) Teacher deliberations that are in line with the principle of shura (QS. Asy-Shura: 38), reflect the importance of open communication in solving problems.
- 3) Counseling based on sincerity and brotherhood, where senior teachers act as spiritual and emotional advisors, in line with the concept of *Islamic brotherhood* (QS. Al-Hujurat: 10).

Thus, although mental health programs in Islamic boarding schools are still simple, their inherent spiritual values add strength. This distinguishes the Islamic boarding school approach from purely secular interventions, as it combines psychological aspects with religious dimensions.

Thus, mental health programs in Islamic boarding schools serve as a counterbalance to the high levels of work stress experienced by teachers. Although simple and informal, these programs align with a modern psychological framework (Job Demands, Resources, Social Support) and are enriched with Islamic values, which strengthen teachers' mental health.

Teacher Psychological Well-being

Despite facing high levels of work stress, most teachers in Islamic boarding schools still demonstrate relatively good psychological well-being. Interviews revealed several key indicators:

1. Pride and satisfaction: Teachers feel satisfied seeing their students' positive development, both academically and morally. Students' success is seen as a personal achievement that brings happiness and meaning to life.
2. Close social relationships: Teachers feel comfortable working because of the solidarity and support of their colleagues. The warmth of these relationships reduces feelings of stress.
3. Intrinsic motivation: Teachers view teaching as an act of worship, not just a job. This provides an internal source of motivation that keeps them motivated.
4. Religious coping practices: Many teachers manage stress through prayer, dhikr, tilawah, and self-reflection, thus creating inner *peace*.

In other words, despite the pressure, teachers still have strong psychological *resilience*.

Theoretical Analysis

The psychological well-being of teachers in Islamic boarding schools can be explained through several theoretical frameworks:

1. Psychological Well-Being (Ryff, 1989)

Field findings show that the dimensions of PWB are clearly visible in Islamic boarding school teachers:

- 1) *Purpose in life* : Teaching is seen as worship, thus providing meaning and direction to life.
- 2) *Positive relations* : Close relationships between teachers indicate healthy, positive relationships.
- 3) *Self-acceptance* : Teachers are able to accept their limitations, while still trying to improve themselves.
- 4) *Environmental mastery* : Teachers are able to manage complex routines in Islamic boarding schools.
- 5) *Personal growth* : Teachers continue to learn, attend training, and adapt to the needs of students.
- 6) *Autonomy* : Teachers remain consistent with religious values despite social pressure.

This proves that teachers' psychological well-being is not only about being free from stress, but also about the ability to develop oneself and find the meaning of life.

2. WHO-5 Well-Being Index (1998)

The WHO-5 emphasizes well-being as a state in which individuals feel energized, satisfied, able to sleep well, and interested in life. Interviews revealed that Islamic boarding school teachers still exhibit high levels of enthusiasm and satisfaction in their roles, thus categorizing them as having positive psychological well-being scores.

3. Self-Determination Theory (Deci & Ryan, 2000)

Teachers in Islamic boarding schools have strong intrinsic motivation because their work is linked to spiritual values. This supports the theory that autonomy, competence, and social connectedness are key drivers of psychological well-being.

The psychological well-being of teachers in Islamic boarding schools is also closely related to Islamic values:

1. Heart of Peace

A heart that is clean from disease (QS. Asy-Syu'ara: 88–89) is the main pillar of mental well-being. Teachers who are sincere, patient, and humble show the character of *qalbun salīm* which helps them remain calm in the midst of pressure.

2. Ṭuma'nīnah

Peace of mind is obtained from dhikr and prayer, as Allah says:

"Remember, only by remembering Allah can your heart be at peace." (QS. Ar-Ra'd: 28).

Teachers who are diligent in dhikr and muhasabah are better able to control emotions and maintain mental health.

3. Islamic Brotherhood

Togetherness between teachers in the form of friendship and mutual support reflects the brotherhood as mentioned in QS. Al-Hujurat: 10. This solidarity functions as social support that strengthens psychological well-being.

4. Islamic Work Ethic

The teaching profession is seen as a form of worship and ongoing charity. The Prophet Muhammad's hadith: "*The best people are those who are most beneficial to others*" (Narrated by Ahmad) reinforces the idea that teaching is not just a job, but a path to blessings.

Interview results show that despite experiencing real work stress, Islamic boarding school teachers are able to maintain psychological well-being thanks to a combination of social support, intrinsic motivation, and Islamic spiritual values. Theoretically, this supports Ryff's concept of *Psychological Well-Being*, the WHO-5 on life satisfaction, and Lazarus & Folkman's (1984) coping theory, which states that successfully coping with stress depends on internal and external resources.

In other words, the psychological well-being of teachers in Islamic boarding schools is the result of synergy between a modern psychological approach and the strength of Islamic faith and spirituality.

Job Stress and Causative Factors

Research shows that teachers in Islamic boarding schools face high levels of work stress due to their complex and multi-layered workload. They not only teach in the classroom but also guide, assist, and supervise students in their daily activities. This situation leads to long working hours, excessive demands, and administrative pressure, which are major factors contributing to stress.

In the literature, this condition is in line with the Transactional Theory of Stress and Coping (Lazarus & Folkman, 1984), which states that stress occurs when external demands (*job demands*) exceed an individual's ability to handle them (*coping resources*). In other words, teachers feel that the energy, time, and resources they have are not commensurate with the tasks that must be completed.

a. *Work Overload*

Teachers at Islamic boarding schools reported having to work from dawn to dusk, encompassing academic, administrative, and student care activities. This situation reflects work overload (Cooper, Sloan, & Williams, 1988), a situation where the amount and intensity of work exceeds an individual's capacity. Sustained *work overload can lead to physical and psychological exhaustion*, such as insomnia, headaches, and fatigue, as identified in interviews.

b. *Role Conflict*

Teachers in Islamic boarding schools hold multiple roles: educators, spiritual guides, caregivers, and moral role models. This dual role often gives rise to role conflict, a misalignment between the demands of these different roles. (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964) For example, teachers are expected to be disciplined in supervising students, but they are also expected to be patient and empathetic. This role conflict adds to the psychological burden and can potentially lead to frustration.

c. Administrative Pressure

In addition to teaching, teachers must also fulfill administrative demands, such as creating learning materials, evaluation reports, and accreditation data. Administrative pressures are often perceived as reducing teachers' time to focus on the learning process. Robbins & Judge (2019) assert that excessive administrative tasks can be a major stressor in educational settings.

d. Symptoms of Emotional Exhaustion (*Burnout*)

Several teachers reported feelings of boredom, loss of enthusiasm, and a tendency to become easily irritated. This phenomenon is consistent with Maslach and Leiter's Burnout Theory (2016), which explains that burnout consists of three components:

- 1) Emotional exhaustion : psychological exhaustion due to repeated work pressure.
- 2) Depersonalization: the emergence of a cynical or emotionally distant attitude towards work and students.
- 3) Reduced personal accomplishment : feelings of incompetence and loss of motivation to achieve.

Field findings indicate early signs of emotional exhaustion. However, depersonalization and decreased achievement are relatively mitigated by spiritual motivation and social support.

e. Mitigation Factors (*Buffers*)

Interestingly, despite facing work stress, many teachers are able to persevere. This is explained by two main factors:

1. Social Support

Support from peers and senior teachers is a source of strength. This finding aligns with *Social Support Theory*. (Beehr & Newman, 1978), which states that social support functions as a *buffer* that reduces the negative impact of stress.

2. Spiritual Power

Teachers view their work as an act of worship. The values of sincerity, patience, and submission strengthen psychological resilience. This Islamic perspective aligns with the concept of *tuma`nīnah* (Quran, Ar-Ra'd: 28), which emphasizes that peace of mind is achieved through dhikr and closeness to Allah SWT.

Thus, work stress among teachers in Islamic boarding schools can be understood as the result of the interaction between high work demands and limited personal

resources. This aligns with Lazarus & Folkman's framework (1984) on stress transactions and Maslach & Leiter's burnout theory (2016).

However, unlike the general context, Islamic boarding school teachers have a unique coping mechanism: a combination of social support *and* religious *coping*, which serves to mitigate the negative impacts of stress. This demonstrates that in the context of Islamic education, work stress is influenced not only by psychological factors but also by the spiritual values that underpin Islamic boarding school life.

Teacher Psychological Well-being

Although teachers in Islamic boarding schools face high levels of work stress, interviews show that they still experience relatively good psychological well-being. This is evident in their sense of pride in their profession, satisfaction in seeing their students' progress, warm social relationships, and the inner peace gained from religious practice. In other words, teachers' psychological well-being depends not only on low stress levels but also on their ability to interpret their profession as a form of worship and a means of ongoing charity.

a. Psychological Well-being Indicators from Field Results

Based on interviews, there are several main indicators of teacher psychological well-being:

1. Job satisfaction and the meaning of life

Teachers feel happy when students demonstrate academic and moral progress. This feeling reflects a sense of *purpose in life*, one of the main dimensions of psychological well-being.

2. Positive social relationships

Solidarity between teachers creates a supportive work climate, which reduces feelings of loneliness and increases *positive relations with others*.

3. Resilience and self-acceptance

Despite often feeling tired, teachers accept this as part of their dedication. This demonstrates *self-acceptance* and psychological resilience.

4. *Religious Coping Practices*

Teachers cited prayer, dhikr, tilawah (recitation of the Koran), and self-reflection as key strategies for calming themselves. This demonstrates that the spiritual dimension is integral to their psychological well-being.

b. Islamic perspective

The psychological well-being of Islamic boarding school teachers cannot be separated from Islamic values. Some key concepts are:

1. Heart of Peace

A teacher who guards his heart from the diseases of envy, anger, and frustration shows the character of a clean heart, as Allah says:

"Except those who come to Allah with a safe heart (qalbun salīm)." (QS. Ash-Syu'ara: 88–89).

2. Ṭuma' nīnah (inner peace)

The teacher admitted that he was calmer after doing dhikr or muhasabah. This is in line with QS. Ar-Ra'd: 28:

"Remember, only by remembering Allah can your heart be at peace."

3. Islamic Brotherhood

The mutually supportive social relationship between teachers reflects the brotherhood as emphasized in QS. Al-Hujurat: 10:

"Indeed, believers are brothers, so make peace between your two brothers..."

4. Islamic work ethic

The teaching profession is seen as worship and charity. Hadith of Rasulullah SAW emphasized:

"The best humans are those who are most beneficial to other humans." (HR. Ahmad).

Thus, the spiritual dimension of Islam not only strengthens teachers' resilience, but also gives transcendental meaning to their psychological well-being.

The research results show that even though Islamic boarding school teachers face significant work stress, they are still able to maintain psychological well-being. This occurs due to a combination of:

- a. Internal factors: intrinsic motivation, self-acceptance, resilience.
- b. External factors: social support from colleagues and leaders.
- c. Spiritual factors: faith, dhikr, prayer, and Islamic work ethic.

In theory, this condition supports the concepts of Psychological Well-Being (Ryff, 1989), WHO-5, and *Self-Determination Theory*, while being enriched with the Islamic perspective on *qalbun salīm* and *ṭuma' nīnah*.

In other words, the psychological well-being of Islamic boarding school teachers is the result of synergy between modern psychological approaches and Islamic spiritual values, which makes them more resilient to work pressure and able to carry out their roles with full dedication.

D. Closing

Based on the research results and discussion, it can be concluded that teachers in Islamic boarding schools face quite high levels of work stress due to excessive workloads, dual role conflicts as teachers, mentors, and caregivers, and complex administrative pressures. Symptoms of stress experienced include physical fatigue, difficulty sleeping, psychological distress, and emotional exhaustion. This condition is in line with the Transactional Theory of Stress and Coping by Lazarus and Folkman (1984) and the Burnout Theory by Maslach and Leiter (1997). Nevertheless, the Islamic boarding schools have developed a number of mental health programs such as stress management workshops, informal counseling, teacher discussion forums, and collective spiritual activities such as prayer, dhikr, and religious studies. These programs function as social resources (*job resources*

and *social support*) that can reduce the impact of stress, although their implementation is still simple and not yet fully structured professionally.

In general, teachers' psychological well-being remains well-maintained. This is reflected in positive attitudes toward work, strong social solidarity, resilience, and intrinsic motivation stemming from the meaning of worship. These findings align with the *Psychological Well-Being framework* (Ryff, 1989), *the WHO-5 Well-Being Index* , and *Self-Determination Theory* (Deci & Ryan, 2000). Furthermore, Islamic values such as *qalbun salīm* (QS. Asy-Syu'ara: 88–89), *ṭuma'nīnah* (QS. Ar-Ra'd: 28), *ukhuwah* (QS. Al-Hujurat: 10), and the Islamic work ethic have been shown to strengthen teachers' mental resilience in facing work pressures. Thus, the psychological well-being of teachers in Islamic boarding schools can be understood as the result of the synergy between psychological, social, and spiritual factors within the context of Islamic education.

The main novelty of this research lies in the finding that Islamic spirituality not only functions as a normative value, but also acts as a *personal resource* that significantly strengthens the coping mechanisms of Islamic boarding school teachers within the *Job Demands–Resources Model framework* . This research shows that the integration of high work demands and spiritual resources can maintain the psychological well-being of female Islamic boarding school teachers in a boarding school system. This finding expands the study of teacher work stress, which has previously focused more on the context of public schools and modern psychological approaches that separate the spiritual dimension.

Despite its empirical and theoretical contributions, this study has several limitations. First, it used a qualitative approach with a limited number of subjects from a single Islamic boarding school, so the findings cannot be broadly generalized to all Islamic boarding schools. Second, the data were obtained based on the subjective perceptions of informants, thus relying heavily on the respondents' openness and reflectivity. Third, this study did not in-depth explore differences in experiences of stress and psychological well-being based on demographic variables such as age, tenure, and family status of teachers.

Based on these limitations, further research is recommended to employ a mixed- *methods* or quantitative research design with a broader scope of Islamic boarding schools. Further research could also develop a more systematic and professional model for mental health programs for Islamic boarding school teachers while still integrating Islamic spiritual values as a key strength in Islamic education management .

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