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Promoting Teachers' Well-being through Positive School Leadership Practices

Perspectives of Islamic Religious Education Teachers in Indonesia

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Abstract.

Teachers' well-being is important for Islamic Religious Education teachers in Indonesia. Thus, they can carry out their roles well in developing students' noble character, which is an essential goal of the Indonesian education system. This research aims to promote the well-being of Islamic Religious Education teachers in Indonesia through positive school leadership practices. A qualitative approach is employed in this research and data was collected using semi-structured interviews. The participants consist of 14 Islamic Religious Education teachers in Indonesia who have different backgrounds. The results of this research reveal six important aspects that can be considered by school leadership to improve teachers' well-being: building positive relationships, promoting positive emotion, facilitating engagement, creating meaningfulness, supporting accomplishment, and maintaining spirituality.

Positive relationships are an essential element in teacher well-being. Principals who take various steps to build positive relationships at school contribute to fostering a supportive work environment which is crucial to teachers' well-being. Moreover, teachers perceived increased motivation and engagement from the principal's leadership practices that created positive emotions. For Islamic Religious Education teachers, aspects of spirituality and meaningfulness have a pivotal role in resilience and work purpose, thus school principals need to maintain these aspects. Furthermore, appreciation from school principals, support for professional development, and adequate financial compensation were identified as important in maintaining the commitment of teachers. These factors together will create a positive school environment that enables teachers to flourish and benefit the students. This research provides valuable insights for school leaders and policymakers to promote the well-being of Islamic Religious Education teachers in Indonesia therefore they can perform their roles effectively.

Key words: Teacher well-being, Islamic Religious Education teachers, School leadership

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1   Introduction

McCallum (2017) stated that in recent decades, teaching has been a profession with a high level of stress, one of the factors is the high workload. This is also supported by research from Greenbreg (2016) which explains that in the US context, compared to other occupational groups, teachers have higher levels of stress. In the United Kingdom, the same phenomenon happened, Kidger and colleagues (2010) stated that many scientific studies show that teachers have higher levels of stress than the national population. In other countries, such as China and New Zealand, the phenomenon of work pressure experienced by teachers also occurs (Yang et al., 2009; Milfont et al., 2008).

Low teacher well-being has many negative impacts. Greenbreg (2016) and Ingersoll (2001) state that poor teacher well-being is related to negative student performance, burnout, and stress. Furthermore, on a global scale, this also causes a teacher shortage (OECD, 2019). Stressful workplaces have a negative influence on teachers who remain in their profession, the results of it are dissatisfaction with work and reduced self-efficacy (Collie, et al. 2012). Moreover, according to Desrumaux (2015), it also reduces the motivation and optimism of teachers.

For example, in New Zealand, one of the causes of stress experienced by teachers is excessive workload (Bonne & McDonald, 2019). In this research, many teachers felt that the tasks in their work were high, making it difficult to manage. Furthermore, issues regarding work-life balance and high expectations of teachers also increase teachers' stress levels (Wylie & McDonald, 2020). The teachers' high workload also causes feeling lack of supports, thus, it results frustration. Many teachers at the secondary school level feel that they do not get the support they need in their professional lives, both from inside and outside the school (Bonne & MacDonald, 2019). A similar condition was also stated by many teachers in elementary schools who commented on the lack of support for policy and curriculum changes (Wylie & MacDonald, 2020).

Apart from affecting the teacher, low teacher well-being also has a negative effect on students. Poor relationships with students are one negative effect of the teacher's low well-being. In addition, the quality of teaching will also decrease (Leithwood, 2006). When teachers' mental health is not in good condition, this is associated with burnout and depression (Bianchi et al., 2016). Low emotional intelligence and poor relationships with

students are two negative influences of poor teacher well-being. These factors will affect student achievement and student behaviour. (Hoglud et al., 2015; Reyes et al. 2012)

Some teachers stated that stress will affect their self-efficacy which is then related to low student academic achievement (Caprara et al. 2006; Collie et al. 2012). In contrast, research from Betoret (2009) and Collie and colleagues (2012) explained that teachers will be able to have a positive impact on students if they have lower levels of stress in their professional lives. It will also give teachers higher job satisfaction and self-efficacy (Betoret, 2009; Collie et al. 2012).

Furthermore, there are many positive impacts on teacher well-being. Research from Jennings (2015), Jennings and colleagues (2019), and Jennings and Greenbreg (2009) explain that the emotional and social competence of teachers is associated with teacher well-being. It has had positive effect to create better classroom management and more supportive relationships between teachers and students. Moreover, the implementation of socio and emotional learning programs will also be more effective. In a classroom context, a more supportive atmosphere in the classroom will emerge if the teacher provides emotional support to students and builds positive interactions with students. These factors can promote students to feel happier and improve their self-efficacy (Blazar and Kraft, 2016). Increasing teacher well-being will provide positive outcomes for students. This includes students' well-being and achievement (McCallum, 2010; Murphy and Louis, 2018).

However, many researches on teacher well-being focuses on negative aspects rather than positive aspects. Stress and burnout are common topics in teacher well-being research. There is still less research on positive aspects, for example how teachers can develop their strengths. Day (2008) challenges researchers to examine why many teachers have great commitment and motivation in their profession.

This research aims to explore the promotion of teacher well-being through positive school leadership practices. School leadership in this research refers to the school principals. This research specifically focuses on Islamic Religious Education teachers in Indonesia because the research in this context is still limited. Moreover, Islamic Religious Education teachers in Indonesia also have an important role in developing students' noble character, which is an essential goal of the Indonesian education system. Thus, it is important to promote their well-being so that they can carry out their role well. The two research questions of this study are: 1) How do Islamic Religious Education Teachers in Indonesia perceive their well-being? 2)

What are the roles of school leadership in promoting Islamic Religious Education Teachers' well-being?

2   Theoretical Framework

2.1   Concept of Well-being

2.1.1   Positive Psychology Approach to Well-being

The positive approach to well-being is in accordance with the paradigm of positive psychology. If psychology generally focuses on the psychopathology of mental illness in humans, positive psychology has another focus, namely studying how to build strength in individuals, communities, and society, so that they can develop for the better. (Seligman, 2000). There are many topics studied in positive psychology, including character strength, happiness, well-being, resilience, and optimism.

Theories and practices related to the theme of human flourishing, well-being, and happiness have been developed by several humanistic psychology figures. These figures are Erich Fromm, Abraham Maslow, and Carl Rogers (Pednekar et al., 2022). More recently, empirical support for growing theories in humanistic psychology has strengthened the field of positive psychology. Apart from that, the field has also moved ahead in various new directions. (Pednekar et al., 2022)

One of the theories about positive psychology in its early stages was coined by Diener in 1984 (Snyder & Lopez, 2002). This theory is related to the tripartite model of subjective well-being. There are three components in the theory of well-being, namely the cognitive evaluation of a person's life or what can be called life satisfaction, frequent positive affect, and reduced negative affect. Apart from cognitive and affective aspects, in this theory, external factors also influence a person's subjective feelings. Furthermore, Diener and Suh added that subjective well-being is based on the view that a person's thoughts and feelings about their life are important (Snyder & Lopez, 2002).

The term flourishing was also used by Corey Keyes, who collaborated with Carol Ryff, as a central concept in his theory (Pednekar et al., 2022). He divides mental well-being into three main components, namely hedonic, psychological, and social well-being. Emotional or subjective aspects of well-being are included in hedonic well-being. Two other aspects, namely psychological and social well-being, are included in eudaimonic well-being. It is related to how humans can have the skills or abilities to function optimally. Empirical evidence from various cultures supports the tripartite model of mental well-being

theory. Two views on well-being, namely from a hedonistic and eudaimonic perspective are included in positive psychology.

Furthermore, positive emotions, positive individual traits, and positive institutions are the three main pillars of positive psychology (Snyder et al., 2011). Research on future hope, present happiness, and satisfaction that relate to the past aims to understand the human experience of positive emotion. In addition, research on various strengths possessed by humans will be useful for understanding positive individual traits. Examples of these traits are wisdom, self-control, capacity to love, resilience, creativity, and curiosity. Furthermore, to understand more about positive institutions, it is necessary to learn about the aspects needed to create a good community, such as leadership, work ethics, teamwork, parenting, and responsibility. Some institutions have a positive culture, for example, instilling values such as spirituality and religiousness that suit their personality. Apart from that, humour and playfulness along with empathy and passion will create a positive institutional environment (Pednekar et al., 2022).

2.1.2 PERMA Theory of Well-being

Martin Seligman is one of the important scientists in the field of Positive Psychology. Seligman created a well-being theory that is scientifically based and can be measured. Thus, topics such as well-being, happiness, and fulfilment can be seen as credible areas to study (Seligman & Royzman, 2003). For this reason, he and his colleagues created theories and ways to measure a person's well-being for approximately two decades (Seligman, 2018).

Seligman's initial theory about well-being is called Authentic Happiness Theory. This theory is the first step to creating a theoretical approach to understanding humans by changing the view from initially focusing on finding out the causes of human suffering, to how to create happiness, make life more fulfilling, and develop human strengths. (Gillham & Seligman, 1999).

In Authentic Happiness Theory, Seligman argues that there are three important elements related to well-being, namely positive emotion, engagement, and meaning. These three elements are used by a person as a basis for making decisions in their life and influencing their well-being, these decisions do not have to produce good feelings directly (Seligman, 2005).

The pleasant life, the good life, and the meaningful life are other terms to explain the Authentic Happiness theory (Seligman, 2011). Fulfilling basic human needs that bring pleasure is something related to a pleasant life. However, a pleasant life is merely the basic level of a person's happiness. Humans can choose to get a higher level or a good life, which can be achieved by finding out what their strengths are and then applying them to improve the quality of life. Moreover, a meaningful life is obtained when someone already has a good life and uses it for a purpose greater than oneself (Seligman & Royzman, 2003).

Seligman admits that there is a limitation if happiness is only measured by life satisfaction. This is because a person's mood is always in a changing and unstable condition therefore it cannot be a valid benchmark. How meaningful and involved a person's life is cannot be seen only by the life satisfaction instrument (Scorsolini-Comin., 2013; Seligman, 2011). Seligman then developed his new theory which is called PERMA. This theory has a new, more comprehensive approach to understanding happiness and well-being (Seligman, 2011). Furthermore, PERMA also considers not only using life satisfaction aspects when measuring happiness.

Seligman (2011) explains that each element contained in PERMA has unique characteristics contained in the element itself. These characteristics are that each element contributes to well-being, people pursue each element for its own sake, not as a means to obtain other elements, and each element can be measured independently or apart from the other elements.

2.1.3 Elements of PERMA

The first element of PERMA well-being is a positive emotion. Gratitude, love, compassion, hope, joy, amusement, and pride are examples of positive emotions that relate to happiness. Positive emotions can be learned and developed by someone to improve well-being and are the main elements of flourishing (Fredrickson, 2001). A person can also improve the habits of thinking and acting by exploring, enjoying, and integrating positive emotions in daily life. Positive emotion is also beneficial to visualize the future life. The harmful effects of negative emotions can be reduced by having positive emotions (Tugade & Fredrickson, 2004). A person can also build intellectual, psychological, and social resources by increasing positive emotions, which leads to strength and positive well-being.

Engagement is the second element PERMA of well-being. Seligman (2011) explained that one example of engagement is "being one with the music." This is related to the concept of "flow" from Csikszentmihalyi (1989) where a person is in a state of mindfulness, living in the present moment and fully focused on the activities being carried out. To create flow or engagement, the right combination of strength/skill and challenge is needed (Seligman, 2011). When people use their best strength, they are likely to experience flow. A study explains that people become happier and less depressed when they try to use their strengths in new ways every day (Seligman, Steen, Park & Peterson, 2005). Engagement is a more powerful concept than simply "being happy" (Seligman, 2011).

The next element of PERMA well-being theory is relationship. It includes individuals' interaction with their friends, family, partners, colleagues, and community at large. In the PERMA model, the relationship is defined by feeling valued, loved, and supported by others (Seligman, 2011). Humans are inherently social creatures thus relationship is an essential part of life. The research from Siedlecki and colleagues (2014) emphasized that as humans grow older, social relationships become particularly important. This research also explains that good social connection promotes better physical fitness among the elderly and social environment is a significant factor in preventing cognitive decline. In addition, showing enthusiasm in responding to others who have close relationships increases well-being and satisfaction.

Another well-being element in PERMA theory is meaning. Intrinsically, humans have a quality to find meaning and the need to have a sense of worth and value. Meaning is described by Seligman (2012) as belonging and/or serving something greater our ourselves. When facing difficulties or challenges, purpose in life helps individuals to have resilience. There are many ways to find meaning, for example through religious/spiritual belief, profession, social cause, creative endeavour, volunteer, or community activities. Research from Kashdan et al. (2009) found that people who have a purpose in life have better life satisfaction, fewer health problems, and longer lives.

Accomplishment is the last element of PERMA well-being. It is also known as achievement, mastery, or competence. Having self-motivation to finish plans, mastering an endeavour, and working to reach goals create a sense of accomplishment. It influences people's well-being because they have a sense of pride when looking at their lives (Seligman, 2012). Accomplishment also relates to having passion and perseverance in attaining goals. However, well-being comes when accomplishment connects to internal motivation, for

example working toward something just for the sake of the pursuit. Accomplishing internal goals (such as growth and connection) leads to better well-being than extrinsic goals, such as money or fame (Seligman, 2011).

2.2 Teacher Well-being

2.2.1 Definition of Teacher Well-being

Even though there have been many researches on teacher well-being, there is no agreement among scientists regarding its definition. A literature review conducted by McCallum and colleagues (2017) stated that in general, well-being is difficult to define. Moreover, specific definitions related to the teaching profession also vary among scientists. Furthermore, McCallum and Price (2016) explained in more detail the differences in definitions on the topic of teacher well-being. They stated that the definition of teacher well-being is contextual and varies. These definitions are influenced by various factors. For example, individual, family, and community factors. Apart from that, the values and culture of each place also influence these definitions. For this reason, these differences need to be respected.

However, in their literature review of teacher well-being in the neoliberal context, Acton and Glasgow (2015) define teacher well-being as "an individual sense of personal fulfilment, satisfaction, purposefulness, and happiness, constructed in a collaborative process". Moreover, a definition of teacher well-being by Aelterman and colleagues (2007) is a state of positive emotion that is caused by the accumulation of specific environmental factors, individual needs, and teachers' expectations.

Even though there is no consensus on the definition of teacher well-being, scientists have tried to create various theories about this topic. Thus, these theories can be used for measurement and analysis in research. One of the frameworks regarding teacher well-being was created by the OECD. This framework is used as a questionnaire instrument to examine teacher occupational well-being in the Program for International Students Assessment (PISA) 2021 (Viac and Fraser, 2020). This framework uses a multidimensional concept to define teacher occupational well-being. Cognitive well-being, physical and mental well-being, subjective well-being, and social well-being are the four core dimensions of the framework. Furthermore, in this framework, teacher well-being is a concept related to work. It

defines teacher occupational well-being as a response from teachers in their work and profession. This response is related to cognitive, social, emotional, and health aspects.

Another theory about teacher well-being was put forward by Ryff in 1989 (Snyder & Lopez, 2002). His theory is known as Ryff's six dimensions of well-being. These dimensions include personal growth, self-acceptance, positive relationships, purpose in life, autonomy, and environmental mastery. Moreover, Huppet and So (2013) also explained ten dimensions related to human flourishing, namely vitality, resilience, self-esteem, positive emotion, positive relations optimism, meaning, engagement, competence, and emotional stability.

In this research, PERMA framework is utilized to explore teacher well-being. The reason for choosing this framework is it aligns well with the multidimensional nature of well-being that is suggested by many researchers. Teacher well-being is not merely the absence of negative emotion or stress, but positive experiences, fulfilment, meaningfulness, accomplishment, and relationship are also included. Moreover, PERMA framework is also widely used in teacher well-being research.

2.2.2 Factors Influencing Teacher Well-being

A study conducted by Hoy and Miskel (2010) regarding teachers' well-being stated that there are various factors in teachers' lives that can increase or decrease teacher well-being. Humans are influenced by many systems inside and outside themselves when viewed from a multiple systems approach. Bandura (1997) states that there are two interrelated factors that influence human life, namely personal factors and environmental factors. On the topic of teacher well-being, these two factors are also interconnected with each other in influencing professional teacher well-being (Horn et al. 2004).

Hascher and Waber (2021), in their literature review, mention various factors that influence teacher well-being. They use the view that teacher well-being is the result of interactions between internal and external factors (individual and environmental). They then classified these factors into two categories (subjective and objective).

In the subjective category, Hascher and Waber (2021) divides it into three types. The first is subjective variables related to individual teachers. Some of the variables in this type are general physical health, emotional stability, positive outlook on life, meaning of life, resilience in facing

challenges in the teaching profession, a person's values, emotional regulation, and personality factors. The second subcategory is subjective factors related to the individual's work. The variables in this type include work load, job demands, extra duties, burden experience (example: fatigue, burnout, exhaustion, depression, stress, and sickness), pay satisfaction, job satisfaction, teaching competence, self-efficacy, commitment in organization, sense of belonging in school, motivation, engagement, challenging job demands, positive and negative emotions, conflict management, and self-care. For the third sub-category (subjective variables related to work contextual factors), some of the variables are positive relationships with co-workers, support from co-workers, good relationships with students and parents, supportive work environment, support and leadership from the school principal, support for autonomy, school vision and mission, and support for teacher competency.

Meanwhile, for the objective category, there are also three types of categories (Hascher & Waber, 2021). Age, gender, marital status and religion are examples of variables in the objective subcategory that relate to individuals in general. Length of teaching, school level, employment status (fixed or permanent term), salary, mentoring, and education are also variables in the sub-category of objective variables related to individual work. Meanwhile, the third subcategory (variable objective which is related to contextual work) consists of school status, curriculum, school management structure, and student achievement.

These factors influence teacher well-being in many ways. For example, subjective individual relates to person's health. Teaching quality and motivation is often related to work-related individual factors. Moreover, relationship in professional life is influenced by work-related contextual factors. (Hascher & Waber, 2021).

2.2.3 The Roles of School Leadership in Teacher Well-Being

One factor that has an important influence on teacher well-being is school leadership. School leaders, such as the principal, have an essential role in managing the school, thus, they can achieve the school's goals, for example, those related to academic achievement and students' well-being. To achieve the schools' goals, the principal needs to focus on a broader scope, namely creating an effective school culture, one of which is supporting teacher well-being. Thus, it will support the positive achievements of students. Cherkowski and Walker (2018) stated that when teacher well-being is supported by schools, it will promote teachers to thrive. This will create a better classroom atmosphere and the quality of teaching

will also improve, which will have an impact on student success. Promoting teacher well-being is the first step to creating students' well-being (Quinlan, 2017). For this reason, the school principal has an obligation to realize this goal.

Several studies show that school leadership action influences teacher well-being. Cann and colleagues (2021) conducted research on how to improve teacher well-being through positive school leadership. In his research, he stated that there are three main things that school leadership can do to support teachers' well-being. Firstly, school leaders must appreciate the good efforts of teachers. In this research, teachers felt valuable when the principal appreciated their efforts, work, and input for school progress. Moreover, support from school leaders for teacher professional development is also a factor that can increase teacher well-being. However, professional development must be relevant to teachers and appropriate to their needs. Third, involving teachers in school decision-making also influences well-being. Teachers who feel they have sufficient agency and are involved in making good changes in schools tend to have better well-being.

Furthermore, Cann and colleagues (2021) stated that there are three basic competencies that school principals must have so that they can support teacher well-being. These three competencies are contextual competence, relationship building, and socio-emotional competence.

According to Cherkowsi (2018), one of the most important aspects for a school to flourish is building positive relationships. If the school principal can build good relationships with teachers and staff, then this can grow their trust and result in school improvement (Bryk and Schneider, 2022). A good relationship with the school principal is something that is frequently mentioned by teachers who have high well-being. It creates a sense of comfort in teachers to participate in decision-making for school progress (Cann et al. 2021).

Contextual competence, the ability of school principals to understand the environment in which teachers work and pay attention to the individual needs of teachers, is also something that school principals need to have (Cann et al. 2021). One way to practice this skill is by asking teachers for their opinions about the change process taking place at school. Furthermore, school principals can also ask about teachers' needs related to their professional lives (Hargreaves, 2004; Le Ferve et al, 2016). The school principal's understanding of contextual competence will support the success of increasing well-being in a school.

The next skill is socio-emotional competence. This skill is important for a school principal to have because, in their professional life, school principals sometimes encounter things that involve emotions due to frequent interactions with their members. School principals must be able to manage their emotions, so they can empathize and understand their members. This will create a culture of openness and mutual trust in the school. Socio-emotional competence is also necessary to build good relationships at school (Cann et al, 2021; Goleman et al., 2002).

3 The Indonesian Context

3.1 The Aims of Indonesian Education System

The aim of education in Indonesia is regulated in the Republic of Indonesia Law Number 20 of 2003 Article 3 (President of Indonesia, 2003). In this law, it is stated that:

> "Indonesian national education aims to develop the potential of students so that they become human beings who believe and are devoted to God Almighty, have noble characters, are healthy, knowledgeable, capable, creative, independent, and are democratic and responsible citizens."

These goals are then applied to all levels of education in Indonesia, be it primary, secondary, or higher education.

Apart from Article 3, the Management and Implementation of Education in Indonesia is regulated in Government Regulation Number 17 of 2010 Article 17 paragraph 3 (President of Indonesia, 2010). This regulation stated that:

> "Primary and secondary education aims to build a foundation for the development of students' potential. Thus, they become human beings who (a) believe and are devoted to God Almighty; (b) have noble character and a noble personality; (c) are knowledgeable, capable, critical, creative, and innovative; (d) healthy, independent and confident; (e) tolerant, socially sensitive, democratic and responsible."

In the above goals of Indonesian national education, faith and devotion to God Almighty and having noble morals are placed at the beginning. This is not without reason. Historically, the Indonesian people are religious, even before Indonesia gained independence in 1945. Indonesian people had embraced various religions at that time, for example, Hinduism, Buddhism, Christianity (including Catholicism), and Islam (Achadi, 2018). In today's Indonesia, Islam is also the majority religion in Indonesia. For example, data from the Ministry of Religion in Indonesia states that around 230 million people in Indonesia or around 87% of the total population in Indonesia are Muslims (Ministry of Religion, 2023). Therefore, faith devotion to God Almighty, and noble morals are significant goals in education in Indonesia.

In recent years the Indonesian government, through the Ministry of Education and Culture, has also prioritized programs to form noble morals in students, namely strengthening character education. It aims to form good characters in students. Then, in the newest

curriculum in Indonesia, known as the Merdeka curriculum, there is the term *Pancasila* student profile or the ideal student profile that the education system in Indonesia aims to create. This profile is taken from the values in the Indonesian state ideology. There are five main elements in the *Pancasila* student profile, namely: religiousness, global diversity, cooperation, independence, critical thinking, creativeness, and independence (Ministry of Education and Culture, 2022).

Religious students are students who believe and are devoted to God Almighty. Apart from that, the student also has good morals. The student understands religious teachings and beliefs and applies this understanding in everyday life. The key elements of a religious profile are having a good relationship with God, self-respect, having good relationships with fellow humans, protecting nature, and being a good citizen (Ministry of Education and Culture, 2022).

Apart from being religious, Indonesian students are also expected to have diverse global skills. This takes the form of maintaining locality, national identity, and open-minded with other cultures. The aim is to foster a sense of mutual respect for one another regardless of culture. Then, the next characteristic is *gotong-royong* (collaboration). This means that students in Indonesia are expected to have the ability to collaborate with others voluntarily so that the activities can be carried out smoothly and easily. In addition, independence is also a key element in the *Pancasila* student profile. Independent students are students who have ability to regulate their own learning. This includes self-awareness and self-regulation, in the learning process and daily life. The other character is critical reasoning. This is the ability to process different type of information, for example qualitative and quantitative information, build connection between various pieces of information, and evaluate them to make valid conclusion. Then, the final character is creativity, or the ability to produce original, meaningful, and impactful work (Ministry of Education and Culture, 2022).

3.2 The Roles of Islamic Religious Education Teachers in Indonesia

To achieve national education goals and the Pancasila student profile, Religious Education in Indonesia, including Islamic Religious Education, has an important role. Islamic religious education is a significant part because it is related to aspects of attitudes, values, morals (character), religion, and social life in Indonesia. Islam provides a guide to life for Muslim people in Indonesia. Therefore, the teachings of Islam need to be known, understood,

believed, and practiced by the Muslim people in Indonesia. In this way, Islam can be the basis of a good personality. Islam regulates different type of relationships, for example between humans and God, humans and fellow humans, and also humans and nature. The aim is to create balance and life harmony, both as individuals and as members of society, thus they can achieve both physical and spiritual happiness (Achadi, 2018).

Furthermore, in realizing the goal of national education in Indonesia, namely forming students who have faith and devotion to God Almighty and have noble character, the role of Islamic Religious Education teachers in Indonesia is pivotal. Even though teachers in other subjects also have the same role, Islamic Religious Education Teachers in Indonesia have heavier responsibilities than teachers in other subjects. Islamic Religious Education Teachers not only transfer knowledge but also guide, develop, protect, and become role models in practicing the moral values of the Islamic religion for students (Syamsuddin, 2022). Thus, students can embody the values of the Islamic religion in their personal and social lives.

Generally, Islamic Religious Education teachers in Indonesia have three main roles. These roles are to teach Islamic knowledge to students. Apart from that, another role is to cultivate good morals or character in students. Being a role model in implementing good moral values is also the role that Islamic Religious Education teachers have to carry out (Syamsuddin, 2022).

In their role of teaching knowledge of the Islamic Religion to students, Islamic Religious Education teachers are required to have sufficient knowledge of the Islamic Religion. In addition, they must also have good knowledge of pedagogy because the material contained in Islamic Religious Education has different characteristics from other subjects. Some material is metaphysical therefore Islamic Religious Education teachers must be able to explain it in a way that is easy for students to understand (Hussin, 2014).

Then, the second role is to cultivate good morals or character in students (Syamsuddin, 2022). This role is quite difficult because character education is a long process and is not instant. Islamic Religious Education Teachers need to have patience in cultivating good qualities in students. Good character cannot be created in a short time but requires habituation over a very long time. Furthermore, there are also many challenges in the moral or character education process, for example, negative influences from the environment, the media, and others.

Apart from cultivating good qualities in students, Islamic Religious Education teachers are also required to be role models in the character education process (Hussin, 2014). Islamic Religious Education teachers need to practice the good qualities they teach themselves first before teaching them to students. Thus, what they teach is not just theory, but has become a permanent behaviour within them. This is certainly a big responsibility and requires a tough effort.

To perform their main roles well and to achieve national education goals in Indonesia, Islamic Religious Education teachers need to have good well-being in their professional work. Well-being is a variable that is related to teacher resilience and job satisfaction (Hascher & Waber, 2021). Thus, well-being is important in the teachers' profession because if the teacher's well-being is not in good condition, stress and burnout will arise in the teachers' work (Weiland, 2021).

Nadlifah et al. (2023) researched teacher well-being in Indonesia. The results of this research state that good working relationships in the school environment are an important element for teacher well-being in Indonesia. However, this research was conducted during a pandemic therefore this condition could affect teachers' well-being.

Aziz (2011) studied the influence of spiritual experiences on happiness among Islamic religious education teachers in elementary schools. He used a sample of 247 people in East Java and the results of the research stated that teachers' spiritual experiences are related to happiness therefore these two aspects need to be developed together to improve teachers' well-being. Research from Rizki (2017) states that there is a significant positive relationship between job satisfaction and religious education teachers in secondary schools in the city of Ambon in Indonesia.

Despite the importance of teachers' well-being in professional roles, research on the topic of Islamic Religious Education teachers' well-being and school leadership in Indonesia is few. School leadership is one of the important factors that influence teacher well-being (Hascher & Waber, 2021). School leadership has an important role in improving teacher well-being, thus the teachers can carry out their roles effectively. It is because School leadership has the authority to lead and regulate the educational process in a school, including creating a happy atmosphere within teachers.

4 Methodology

4.1 Research Design

This research is motivated by the role of Islamic Religious Education teachers in Indonesia which is quite crucial in realizing the national goals of education in Indonesia, namely to cultivate students to have noble morals. Furthermore, several studies have also proven the importance of well-being in the professional life of teachers and the role of school principals in improving teacher well-being (Jennings, 2015; Jennings et al., 2019; Jennings & Greenbreg, 2009). For this reason, this research has the main aim of promoting Islamic Religious Education teachers' well-being in Indonesia through school leadership practices. The results of this research will be input for school principals and education stakeholders in Indonesia in improving the well-being of teachers, especially Islamic Religious Education teachers. So that they can work happily and it will have a positive impact on students' learning development, both cognitively, affectively, physically, and spiritually.

This research explores the school leadership practices that influence teacher well-being from the perspective of Islamic religious education teachers. For this reason, qualitative research fits to achieve this goal. Meriam & Tisdell (2015) state that qualitative studies have the aim of understanding people's points of view, their experiences, and how they construct their world. Qualitative research makes it possible to explore teachers' perceptions of their well-being in more depth, which may not be possible with quantitative research.

4.2 Sample

This research uses a sample of Islamic religious education teachers in Indonesia who have various characteristics. The aim is to obtained a more varied data therefore it could increase the depth of this research.

The purposive sampling method was used in the recruitment of participants. There are several criteria used, namely length of teaching, type of school, gender, geographical location, teacher status, and background of education. These various criteria enable a comprehensive analysis and diverse perspectives in this educational context.

The first criterion is the length of teaching. The participants in this study included teachers with varied years of teaching to explore how this factor might influence their perception of

leadership and well-being. For instance, there is a relatively new teacher like Randi, who has one and a half years of experiences, and senior educators like Dito who has thirteen years of experiences. Then, the type of school is the second criterion. It includes school level, such as elementary school, junior high school, and senior high school, and the school status such as public and private school. Participants were selected from various school types that offer Islamic Religious Education. For example, public elementary schools and private *Madrasah Aliyah* (Islamic School of senior high school level). This difference helps to understand if the type of school influences the school leadership practices.

Gender is used as a third criterion. The almost balanced participants of male and female teachers in this study ensure that the differences in gender are explored. There are eight male and six female teachers in this study, which are quite similar numbers. Then, the fourth criteria are geographical location. The researcher included teachers from diverse regions. For example, rural areas such as Natuna and urban areas like Yogyakarta. It helps to understand how geographical location might affect the leadership dynamic in school and its influence on teacher well-being.

The teacher status was also used as the fifth criterion in this research. It includes contract teachers, civic servants (permanent teachers in public schools), and private school teachers. This criterion helps to investigate how employment status affects their professional life. Then, the last criterion is the background of teachers' education. The participants have a diverse educational background. For example, Adi has a bachelor's degree, and Ana holds a master's degree. This diversity helps to know their perspectives on professional well-being and school leadership practices. The details of the participants of this study are in the following table, the names used are anonymous to ensure their privacy.

No	Name	Gender	Background	School Level	School Status	Year of Teaching	Region	Teacher Status
1	Adi	Male	Bachelor	Junior High School	Public	3 years	Bantul	Contract Teacher
2	Ana	Female	Master	Senior High School	Public	5 years	Yogyakarta	Civic Servant
3	Andra	Male	Master	Vocational High School	Private	4 years	Sleman	Private Teacher
4	Badu	Male	Bachelor	Vocational High School	Private	3 years	Kebumen	Private Teacher
5	Dito	Male	Bachelor	Vocational High School	Public	13 years	Sleman	Civic Servant
6	Erfan	Male	Bachelor	Elementary School	Public	5 years	Labuhan Batu Selatan	Civic Servant
7	Husna	Female	Bachelor	Junior High School	Public	13 years	Biak	Civic Servant
8	Miko	Male	Master	Vocational High School	Private	3 years	Cilacap	Private Teacher
9	Mona	Female	Bachelor	Elementary School	Public	5 years	Natuna	Civic Servant
10	Randi	Male	Master	Madrasah Aliyah	Private	1,5 years	Purbalingga	Private Teacher
11	Rara	Female	Bachelor	Junior High School	Public	5 years	Labuhan Batu Utara	Civic Servant
12	Riko	Male	Bachelor	Junior High School	Public	5 years	Kutai Kartanegara	Civic Servant
13	Wina	Female	Bachelor	Senior High School	Public	5 years	Sleman	Civic Servant
14	Ida	Female	Bachelor	Elementary School	Public	4 years	Tanggerang	Contract Teacher

Table 1. Participants Information

The researcher contacted the participants in this research via WhatsApp, then provided information about this research and asked the participants for their willingness. Furthermore, researchers also sent a letter of consent and a privacy notice to the participants' emails. There were 14 participants who had different backgrounds and wanted to be involved in this study.

4.3 Instrument

For data collection, this research used semi-structured interviews. This is because this type of interview will allow participants to be freer in sharing their thoughts or experiences during the interview process so that they are more flexible and not bound by questions made by the researcher. The main questions created by the researcher were only a trigger to get more in-depth answers from the participants.

Semi-structured interviews begin with several pre-determined questions that have been created by the researcher, the interview process will become flexible according to the responses of the participants, then the researcher asks again the main questions in the research (Adeoye-Olatunde & Olenik, 2021). This method makes the data obtained deeper and provides a more comprehensive understanding of the well-being of Islamic religious education teachers that relates to school leadership practices. Furthermore, open-ended questions and a nuanced, flexible approach to interpersonal exchange also allow researchers to confirm participants' answers and the reasons behind these answers (Hirsjärvi & Hurme, 2000).

The interviews in this research were conducted in Indonesian. This is because the answers obtained are more in-depth. Broadly speaking, there are five main parts to the questions in this research. In the first part, the researcher started the interview by asking several opening questions, for example, the participant's background, weekly work schedule, school where they taught, and motivation to become an Islamic Religious Education teacher. In the second part, participants were asked questions about their understanding of teacher well-being. Then, it continues with the influence of teacher well-being on their professional work. After that, sections four and five consist of the core questions of this research, namely about the role of school leadership on teacher well-being and school leadership practices that influence teacher well-being. Before the interview ended, participants were also allowed to share anything else they wanted to share on the topic of teacher well-being and school leadership.

The two parts of the question at the beginning help the researcher understand the context in which the participants work. Moreover, questions about their understanding of well-being also allowed researchers to have an idea of the definition of well-being used by each participant before going into the core question about school leadership practices that influence the well-being of Islamic Religious Education teachers.

In addition to the previous explanation, this research incorporates the PERMA model of well-being as a theoretical framework to guide the development of interview questions. The PERMA model, proposed by Seligman (2011) consists of five elements of well-being: Positive Emotion, Engagement, Relationship, Meaning, and Achievement. These elements were instrumental in creating the interview question. Thus, various dimensions of Islamic Religious Education teachers' well-being can be explored comprehensively.

Before conducting interviews with the 14 participants in this research, the researcher conducted a pilot interview first with an Islamic Religious Education teacher in Indonesia. The pilot interview was carried out using Google Meet for approximately one hour. Researchers received input in this pilot interview to add several questions related to the background of the participants. In addition, after conducting this pilot interview, the researcher also grouped the questions from this research so that they were more systematic according to the topic of the questions.

4.4 Procedure

Researchers conducted interviews with participants over about one month, namely from January 20 to February 20, 2024. During this time, the participants returned to work at school after the end-of-semester holidays. Furthermore, the participants also did not have as many administrative tasks compared to the end of the semester. This gives them free time that can be used for interviews in this research.

Because the participants were in Indonesia and the researchers were in Finland, the interviews were conducted online using Zoom meeting media. The average interview process took about an hour. Moreover, because some of the participants in this research came from remote areas in Indonesia where the internet network was unstable throughout the day and only available in the morning, the researcher adjusted the interview schedule to suit the participants' conditions. For example, one of the participants in this study said that the network in his area was only strong in the morning around 8 am Central Indonesian time, therefore, researchers had to wake up at 3 am Finnish time. In addition, before carrying out the interview process, the researcher asked permission from the participants to record audio interviews using the phone. During the interview process, all participants did not mind activating the camera on their laptop or phone, this made the interaction between researchers and participants more comfortable.

During the interview process, the researcher also took notes, as recommended by Frankel & Colleagues (2011) who stated that note-taking can help researchers develop questions and identify gaps during the interview process. These follow-up questions help researchers to get more specific answers related to this topic from the research. Moreover, after the interview process, the researcher also made notes about initial thoughts related to the participants' answers which could be used to assist the subsequent data analysis process. (Tuckett, 2005).

4.5 Analysis

4.5.1 Thematic Analysis

Thematic analysis is used in this research to analyse data from interviews. Braun and Clarke (2006) state that thematic analysis allows researchers to identify research data, then analyse the data and organize it into certain categories. After that, the data can be described and a systematic report is created. Because the data in this research consists of many perspectives from the participants, similarities and differences will emerge from the data therefore thematic analysis is useful for analysing this data. In the context of this research, it is employed to analyse the perceptions of Islamic religious education teachers in Indonesia regarding school leadership practices that influence their well-being.

In the data analysis process, this research uses a deductive and inductive approach. These approaches provide a robust framework for interpretation that is not strictly limited by the theoretical framework. The first phase of the analysis is deductive. The researcher employs the PERMA well-being framework to guide the initial theme development. This framework serves as a preliminary lens to explore the data. It allows the examination to be more focused on the participants' specific aspects of well-being.

However, because a purely deductive approach has limitations, this study also used an inductive approach. As the analysis progresses, it remains open to new themes that are not included in the PERMA framework. This inductive method has the benefit of identifying unexpected patterns and themes that arise directly from the data. Thus, it can enrich the data analysis. In addition, this approach is also responsive to the data and provides a more nuanced understanding of teachers' experiences and perspectives.

By employing these two approaches, the researcher can have a structured pathway and flexibility in the data analysis. The deductive approach provides a robust foundation in the initial exploration of the data. Moreover, the inductive approach offers flexibility to adapt and

expand upon themes that are rooted in the actual data. These dual approaches highlight the dynamic interplay between theory and empirical data. They facilitate a comprehensive analysis that is guided by and adaptable to the real-world complexity captured in the interviews.

Furthermore, the researcher used the steps recommended by Braun and Clarke (2006) in the data analysis process. Descriptions of the data analysis phases are in the table below.

Step 1	Familiarizing with research data
Step 2	Creating initial code from research data
Step 3	Identifying the initial themes
Step 4	Reviewing themes
Step 5	Naming and defining themes
Step 6	Producing the report

Table 2. Thematic analysis steps (Braun & Clarke, 2006)

4.5.2 Familiarizing with research data

After data collection through interviews was completed, the researcher then transcribed the interview data. The researcher needed to edit the data again several times to ensure the accuracy of the transcription results. In addition, because there are several parts of the audio from the participants that are not clear, which is caused by the internet signal from the participants during the interview, the researcher needs to repeat parts of the audio to get accurate data.

After carrying out the data transcription process for approximately three weeks, the researcher then imported the data into Microsoft Word according to the number of each participant. The transcriptions were then printed and read repeatedly by the researcher to become more familiar with the existing data. The researcher also took notes during the process of reading the data to get the main ideas from the data of each participant.

4.5.3 Creating initial code from research data

In the next stage, the researcher then used NVivo software to create initial codes from the interview transcripts. This process aims to group data into more meaningful categories (Tuckett, 2005). Researchers grouped the data into theme categories according to the framework used in this research, namely Positive Emotion, Engagement, Relationship, Meaning, Accomplishment, and Others. Others are a category where researchers enter data that is not related to the five categories in the PERMA framework of well-being.

Following recommendations from Braun & Clarke (2006), researchers coded as much as possible and focused less on important insights in the first stage of coding. After obtaining many codes, the researcher then grouped the codes that had similarities. Then, less code is generated.

4.5.4 Identifying the initial themes

In the third step, the codes obtained in the second stage are then entered into one of the five categories of the PERMA framework. If the code does not fit into one of these categories, the researcher will put it in the other category. These six categories help researchers to get a big picture of the patterns that emerge from research data (Braun & Clarke, 2006). Researchers also created sub-categories from the six main categories. This will make data grouping more detailed and systematic.

Some codes are grouped under the same and relevant theme. In some cases, researchers also create independent sub-themes if they feel necessary. Apart from that, if the code obtained is not very important and does not appear often, then the researcher does not use it at all. This is done to ensure the reliability of all data.

4.5.5 Reviewing, naming, and defining themes

To ensure coherence, the researcher then reviewed each theme and sub-theme in the data analysis process. Thus, the data is arranged logically and related to each other. The researcher also tests the data in each theme (Braun & Clarke, 2006). The existing data is then read again and if there are missing codes, the researcher will add additional codes. If some codes do not fit a particular theme, they will be recategorized. Moreover, to check the differences and clarity of themes and codes, double coding was carried out. Before creating a

final thematic map, the process of reorganizing the code and defining the theme is always carried out.

At the end, the researcher makes a summary that presents all the data and themes (Braun & Clarke, 2006). Researchers also created a table containing descriptions of each theme. This allowed the researcher to gain a better understanding of all themes before conducting a more detailed analysis in the next section.

4.6 Quality Criteria

Lincoln & Guba (1985) explained that four criteria must be met in qualitative research. These four criteria are credibility, transferability, dependability, and reflexivity. In this section, the researcher will explain how these four criteria were applied in this research.

Nowell et al. (2017) stated that credibility is related to the authenticity and trustworthiness of the data obtained during the research process. In this regard, there is documentation of each phase in this research. Thus, the results of this research can be tracked through recorded interviews from participants, transcription files from each interview, and also the data analysis process. The number of participants in this research was 14 which was sufficient for qualitative thesis research. In this research, interviews were also conducted for more than one month. Apart from that, double coding was also carried out in the data analysis process to increase the credibility of this research. This aims to ensure that the coding created by researchers becomes more valid.

The second quality criterion is dependability. According to Lincoln & Guba (1985), it refers to the transparency of the research process and also the consistency of the data. These criteria were confirmed in this study using a transparent and detailed methodological approach that allows another researcher to follow the same process and achieve similar results under similar conditions. An audit was employed in this research by documenting all research activities, decisions, and changes that occurred throughout the study. Notes on data collection methods, interview timestamps, coding decisions, and the evolution of thematic analysis are included in this trail.

The next criterion is reflexibility. It relates to the researcher's self-reflection to understand his preconceptions and own biases (Korstjens & Moser, 2018). It will affect credibility, transparency, and the quality of the research. Because the views and beliefs of researchers

may influence the research process, it is important to reflect the researchers' positionality. In the initial phase of the research, the researcher wrote a reflective account related to the researcher's motivation and personal experiences. Regarding positionality, the researcher is an insider of the context in this research. The researcher worked as a teacher in Indonesia for approximately two years. Researcher have also taught in schools in different contexts, for example, schools located in cities and remote areas in Indonesia. Apart from that, the researcher has also taught at different school levels, from elementary school, middle school, to high school. The researcher's educational background also comes from the Islamic religious education department in Indonesia.

Having interacted with many Islamic Religious Education teachers and school principals in diverse schools in Indonesia, he has a good understanding of the context. He acknowledges that his prior experience and value may affect his interpretation of the results. The researcher's awareness and self-reflection guided her research process when she discovered findings that may not be in accordance with her initial beliefs. The researcher wrote reflexive notes during and after the interview process to document her thoughts. Apart from that, the bias that may arise from researchers is also minimized by the double-coding process. However, these personal experiences could also be viewed as a positive factor that enriched the interpretation process (Darwin & Gary, 2020).

Furthermore, the last criterion is transferability. Leininger (1994) explained that transferability is regarding how likely the research findings can be transferred to other similar contexts, yet it still ensures the integrity of the meanings. In this research, a detailed thick description is provided. It includes the participant's demography, the interview question, and the sampling strategy. Moreover, the researcher also provides the phase of data analysis and direct quotes illustrated in the result section. They allow the reader to assess the transferability of this research to their settings (Lincoln & Guba, 1985).

4.7 Ethical and Privacy Consideration

Ethical consideration and privacy of the participants are important aspects of research. This study was designed to address these aspects by underscoring the confidentiality of the participants, the importance of consent, and the right of participants to withdraw at any time in this research. It ensures that this study is ethically conducted.

In the initial stage of this research or before data collection, researchers contacted participants via WhatsApp. Researchers used their networks to find participants who met the criteria in this study. Information about the research, a letter of consent to participate in the research, and also a privacy note was provided to participants via email. The consent form and the privacy note were provided in both English and Indonesian. It ensured that all participants fully understood the terms before agreeing to participate. After that, the researcher asked the participants' willingness to take part in this research.

Information about the research consists of details of this research, its objectives, procedures, and data collection methods. The consent letter following the research and privacy note includes data privacy and confidentiality rules before they express their consent to conduct an interview. The audio recording of the interview was also informed to the participants. The interview process was only carried out after the participants gave their consent to take part in this research via a consent letter. A few days before the interview, the researcher also provided an interview guide and gave the participants the opportunity to ask if they had questions.

Furthermore, the researcher stated to participants that their involvement in this study was entirely voluntary. This information was written in the consent form and was communicated to participants during the initial recruitment phase via WhatsApp and email. Participants were reminded that they could withdraw from this study at any stage. The process for withdrawal was made straightforward and clear.

To protect the participants' privacy, the identifiable information, such as names, specific locations, and schools was anonymized in the findings of this study. The researcher coded the data immediately upon collection to ensure that personal identifiers were replaced with pseudonyms. Moreover, the storage protocol was also used to store the data in a secure place.

Regarding data protection, this study adhered to the data protection standards which emphasize data privacy and security. In the privacy notice, participants were informed about how their data would be protected during and after the research. The information included data encryption, data storage security, and eventual disposal of sensitive information.

Moreover, the potential risks to participants were also considered in this study. Because discussing personal experiences and professional well-being is sensitive, it can lead to participants' discomfort or emotional distress. To overcome these issues, the

interviews were conducted in a sensitive and respectful manner. Thus, it ensured that the interview did not lead to stress or anxiety. Furthermore, the researcher also provided an opportunity to participants at the end of the interview to ask anything about this research. It allowed them to ask questions or express any concerns about the ongoing research.

5   Results

PERMA theoretical framework was employed to analysis the interview data. It consists of Positive Emotion, Engagement, Relationship, Meaning and Accomplishment. These elements of well-being guided the researcher to create main themes in the first phase of analysis (deductive approach). However, the analysis also used the inductive approach to remain open to unexpected themes that might not directly to the theoretical framework. A new theme appeared in the process of inductive data analysis, which is spirituality.

After analysing the data using the thematic analysis and dual-analytical approach (deductive and inductive), six themes emerged from this research. These themes are: promoting positive emotion, facilitating engagement, building good relationships, cultivating meaning, supporting accomplishment, and maintaining spirituality. The interview data supported the five elements of the PERMA model. It affirms its relevance and applicability in this research context. Moreover, the new theme of spirituality highlighted the multifaced teachers' well-being in the context of Islamic Religious Education in Indonesia.

5.1   Promoting Positive Emotion

5.1.1   Positive Emotion

Positive emotional experiences are important for the well-being of Islamic Religious Education teachers. The leadership of the school principal is one of the factors that influences the positive emotions of teachers. This includes the principal's daily interactions with teachers, for example greeting them warmly, providing motivation to teachers, and using a supportive communication approach. The teachers stated that they felt appreciated and supported emotionally by these leadership practices. On the other hand, negative emotions are often associated with the behaviour of school principals who ignore these things. This causes a feeling of neglect and emotional exhaustion in teachers.

Many teachers mentioned that the principal has an important role in creating positive emotions in the work environment. The principal's simple behaviour, such as greeting the teacher when they pass by, can make the teacher feel positive emotions while at school. Badu stated that: "When I was greeted by the principal and shook his hand, I felt happy even though it looked simple". Apart from that, school principals who show a caring attitude towards

teachers also increase the positive emotions of teachers. Badu said: "The words of congratulations and thank you from the principal made me comfortable and increased my enthusiasm."

Teachers also said that sometimes they felt boredom when continuing to teach for a week, thus, the role of the principal was important in motivating them. Teachers who receive motivation from the principal tend to feel more enthusiastic about teaching, so that they do not feel down when they reach boredom saturation point. The positive words given by the principal also make teachers more motivated when teaching students. It was stated by Erfan:

> "I sometimes feel bored when working in one week, including other teachers. When seeing these conditions, sometimes the principal gathers the teachers and then encourages and motivates them. Sometimes we also have activities on Saturdays to get together while eating or making snacks and telling stories to each other. Activities like that can improve my well-being."

In addition, the leadership and communication style of the school principal also influences the emotional aspects of the teachers. Principals who can understand the context of the school, therefore they can know when to be serious and relaxed, this makes teachers feel comfortable. When in a serious condition, teachers can focus on their duties and responsibilities at school. However, when they are in a relaxed state, they can chat about casual things with the school principal, which can make them feel positive emotions. Badu stated that: "The friendly and hospitable principal influenced my happiness. The principal's way of communicating, which is not always formal, but sometimes has humour at certain times, makes me happy and more enthusiastic."

Apart from explaining the positive emotions they felt from school leadership, the teachers also explained that positive emotions also had many benefits in their professional lives. Among them are a better learning environment and a more comfortable feeling when teaching. Ana revealed that: "When I am happy, the children are enthusiastic about learning and they also seem to enjoy learning."

5.1.2 Negative emotion

Apart from positive emotions, teachers also talk about negative emotions in their professional lives. School leadership practices are one of the sources of teacher negative emotion. The

immediate assignment given by the principal makes the teachers stressed because they are forced to complete the assignment in a short time. This stress has quite an impact on the well-being of teachers. Furthermore, with immediate assignments from the school principal, teachers are also sometimes distracted from their concentration on teaching children, therefore the learning process is disrupted. Erfan stated that:

> "My principal sometimes has many activities outside of school. This means that some of the work is directly delegated to the teachers. Sometimes the principal asks the teachers to finish their assignments immediately, while the teachers do not know whether they have other activities that day or not. However, because of orders from the principal, we were forced to carry it out."

Moreover, several school principals give additional tasks to teachers. This is due to carrying out school programs planned by the school principal. Even though the program has a good aim of improving the school, if the program burdens teachers more, then this will make teachers feel various kinds of negative emotions which have a negative influence on their professional lives. It will also affect their well-being. Ida explained that: "The principal at my place has many plans and ambitions to improve the school, but sometimes this makes me tired."

Furthermore, several teachers mentioned aspects of the principal's communication that caused them to feel negative emotions. School principals use harsh language when reprimanding teachers, which makes them have a negative emotional state at school. Participant Adi said: "One time I was reprimanded by the principal for arriving at school several minutes late. However, the principal used quite harsh language when reprimanding me, so the reprimand reached my heart and affected my mood throughout the day". He said that because of the harsh reprimand, he was unable to focus on teaching and became afraid of the school principal. He admitted that his tardiness was false and he also had the intention not to do it again, but the harsh reprimand from the principal made things worse.

5.1.3 Emotion regulation

When they feel various negative emotions in their professional lives, for example from school leadership practices, teachers also explain how they regulate their emotions. Efforts to control emotions when conditions are not ideal are something that is often mentioned by Islamic

Religious Education teachers. This is important because with emotional regulation, these teachers become less involved in negative emotions which will have a negative impact on their well-being. If allowed to control themselves, these negative emotions will affect many things in their professional lives, for example, less effective teaching and poor relationships with school principals.

There are several ways teachers can manage negative emotions. Some teachers practice mindfulness to manage their negative emotions. When negative emotional stimuli arise and make it difficult for them to control themselves, teachers try to remember the teachings of Islam, for example, patience. When they remember these teachings, they have a more positive mindset when experiencing these negative emotions. Their view of the negative emotions that arise, for example, anger, annoyance, and sadness, becomes more positive. They accept and are patient with situations that make them feel negative emotions and view this as a means to train their patience by hoping for a reward from God. This shift in mindset regarding negative emotions makes them more resilient in facing daily challenges as Islamic Religious Education teachers.

Furthermore, some teachers also practice a gratitude way to manage negative emotions. It can also change the teachers' perspective in dealing with things that trigger negative emotions in them. Instead of getting lost in negative emotions, some teachers choose to look for things to be grateful for in a condition they initially perceive as negative things. For example, there is a teacher who tries to remember the blessings he already has, for example, a healthy body and a stable job as a teacher. By remembering these blessings, negative emotions can turn into positive emotions. Mona said: "When I feel negative emotions, I try to be more mindful and grateful for all the blessings that God has given me, one of which is my current job, this makes me more professional in my work."

5.1.4 The role of the principal in creating positive emotions in teachers

As explained above, the role of the school principal is quite important in creating positive emotions in Islamic Religious Education teachers, thereby making their well-being better. From the interview data, there are three things that school principals can do so that teachers can feel positive emotions.

First, school principals should not give teachers immediate assignments. The immediate assignment given by the school principal makes teachers stressed and has a negative impact on the student's learning process. For this reason, when school principals want to give assignments to teachers, they need to consider the time to complete the assignment, so that teachers have enough time to complete it. In this way, teacher stress is reduced and the student's learning process is also not disturbed.

Second, school principals also need to pay attention to the resources teachers have. Even though the principals want their schools to be good and then they plan many programs, it will burden the teachers. School principals need to be balanced and not excessive in planning school programs, thus teachers do not become the disadvantaged parties. Paying attention to the teacher's main task of teaching students and additional tasks that are still possible, can increase positive emotions which have a positive influence on their well-being.

Third, school principals need to have good communication skills. They must be able to understand their subordinates deeply. Thus, they can adjust their communication style and use language that is not harsh and hurtful when reprimanding teachers. This is important because the principal and teachers are two parties who often interact in the school environment. And the principal's communication style influences the emotional condition of the teachers.

5.2 Facilitating Engagement

The engagement of Islamic religious education teachers in their professional lives is related to the leadership style of the school principal. The teachers in this study felt more engaged in their work when they were not burdened with excessive tasks from the school principal. Principals who pay attention to the distribution of tasks within the school and ensure that teachers are not overloaded with immediate tasks enable teachers to maintain their work engagement. The teachers in this research explained that they got work engagement from the teaching process and also from school activities that they enjoyed and used their talents. The principal's ability in task management allows teachers to focus their energy and creativity on teaching and other productive activities which can increase their engagement and job satisfaction.

The participants in this study explained that the role of the principal is quite important so that they can get engaged in their professional lives. Data from interviews shows that teachers who

are over burdened with additional tasks by the school principal rarely experience engagement in their professional lives. Ida explained that the principal was very ambitious, he wanted to run various kinds of programs at the school so that later he could get a good score in the principal's performance evaluation. One of the programs implemented at the school is the *Adiwiyata* (green school) program. Even though the program was good, Ida, who was a contract teacher at the school and already had many teaching hours, felt stressed because she had to make a report on the program. Thus, she cannot focus on his main task as a teacher, namely teaching children. Icha does not have enough time to prepare learning plans for her children, therefore sometimes learning does not run optimally. Icha said that:

> "I often feel stressed because the school principal has many desires and often gives narrow assignment deadlines. But humans need rest too. However, the principal continues to ask to do the task little by little, as a result, the child's learning process is disrupted."

Erfan and Mona also expressed the same statements. Sometimes the principal at their place gives them immediate assignments related to school programs. It makes them get negative emotions and their main task of teaching children becomes disturbed therefore it is difficult for them to get engagement when teaching. Adi is also often asked by the school principal to make reports on the programs at the school (child-friendly school programs). Because he is a contract teacher at the school, he cannot refuse the request therefore sometimes his main duties in teaching are disturbed. Based on data from interviews, it also shows that he rarely gets engaged in his professional life.

In contrast, teachers who are not burdened with excessive tasks by the school principal can focus more on their main tasks, for example, planning lessons more effectively and being deeply involved in the teaching process. This allows them to create a positive and creative teaching atmosphere. Apart from that, teachers can also carry out productive activities aimed at student development.

Several teachers said that sometimes they lost their sense of time in the teaching process. Badu explained that when he prepares the lesson well and the children are enthusiastic about the learning process he feels engaged in teaching. He said: "Sometimes I do not feel tired when teaching, even though I teach from morning until afternoon. Moreover, sometimes I do not feel hungry, I will only feel it when I get home."

Wina also sometimes feels a sense of engagement in teaching. She said that sometimes she did not feel fit when teaching in class, but when the children were enthusiastic about learning, she forgot about his poor physical condition. She also explained further that sometimes after teaching enthusiastic children she felt his health condition was better. Engagement while teaching makes him feel better.

In addition, Andra also felt involved in religious activities at school. He explained that he was trusted by the school principal to develop the spiritual aspects of children. Then he created various programs to increase the spiritual dimension of students. Some of the programs he created were routine Duha prayers in the morning, Friday prayers in congregation, playing Islamic music (*hadroh*), and also regular Qur'an recitations. He enjoys handling these programs and he said: "When all these programs can be implemented, it is a very happy thing for me."

Then, Miko also said that he was an Islamic Religious Education teacher who had talent in the fields of music and fine arts. He uses his talents to make learning more interesting. He often links religious learning with art or music, so that children do not get bored while studying. He said: "I sometimes invite children who can play music to make religious music, this makes me happy." When he can express his talents in his professional life, he really enjoys his daily work.

When teachers feel engaged in their professional lives, they get several positive impacts. Riko stated that when he engaged in teaching activities, his enthusiasm seemed to increase and creative ideas emerged to make learning more fun (such as using games in learning and providing learning materials in audio and video form). Rara also said the same thing: "When I engaged in teaching, I felt like having a burning spirit to make learning more quality and enjoyable."

In this section, it can be concluded that teachers who are engaged in their work tend not to be burdened with excessive additional tasks from the school principal. They focus on their main duties as a teacher and have time to plan the learning process. Thus, they can get engagement from it. Then, they get many positive things. Apart from improving the quality of learning, they also feel more creative in supporting student learning activities.

5.3   Building Positive Relationships

5.3.1 Leadership and Relationships Building

The role of the principal is crucial to create positive relationships in the school environment. Many participants in this research considered that good relationships in the work environment greatly influenced their well-being. For this reason, school principals need to make efforts to build good relationships with teachers. With this good relationship, apart from teachers feeling more comfortable in their professional lives, this also affects the quality of learning for students. The participants explained that the school principal's communication, competence, leadership style, personality, and daily behaviour can influence work relationships within the school environment.

Communication is an aspect that is often mentioned by participants. They stated that a serious but relaxed communication style could influence teacher well-being. Badu explained that the principal in his place could adjust his communication style. When working, he uses a serious communication style, so that teachers can carry out their duties well. However, during breaks, the school principal used relaxed language and often joked with the teachers. This makes teachers feel comfortable and know when to be serious and relaxed. Moreover, with this communication style, school principals can also build good relationships with teachers. Teachers do not feel afraid when they want to tell the school about their problems. Ana also mentioned the same statement: "My principal's communication style is very good, he can adapt to the existing context, sometimes he is serious and sometimes he is relaxed, this makes me feel comfortable." The school principal in her place can create good working relationships through this communication style.

Then, the leadership style of the school principal is also an essential aspect. Several participants explained that a participative leadership style made them feel valued. When school principals are willing to hear suggestions from teachers, it makes them feel involved in school decision-making. Dito explained that his previous principal always asked for opinions from teachers when making a policy, this made the teachers feel cared for by the principal. He said: "The principal at my place if he wants to decide something, he will hold a meeting with the teachers and the school committee." In addition, discussion and deliberation have also become a culture at Ana, Erfan, Rara, and Mona's schools. When creating religious programs or activities, school principals always ask for advice and opinions from Islamic Religious

Education teachers. Rara explained that: "When we want to create a religious program, the principal always discusses it with me first, this makes our working relationship better."

However, some participants had school principals who tended to be authoritarian. Even though the teachers have given their opinions regarding a particular school program, the principal still ignore them. Thus, teachers feel that their opinions are not heard. This makes the working relationship with the school principal poor. Andra said that the principal of his school sometimes made unilateral decisions without involving the teachers. As a result, many teachers were shocked by the principal's decision. Sometimes these decisions harm teachers. For example, the principal at Andra's school, which is a private school, forbids teachers from registering to become civil servant teachers. If anyone violates this rule, he or she will be expelled. This decision was made unilaterally when several teachers had registered to become civil servants, therefore they were fired from the school immediately. Andra said that: "This decision is unfair because the school cannot guarantee the future of the teachers, but school principals also do not allow teachers to register as civil servants in state schools where their career path is more guaranteed."

On the other hand, Erfan, Wina, Miko, and Dito have another view, school principals can use two leadership styles, either authoritarian or participative, depending on the context and circumstances. According to them, there may be decisions that need to be taken in an authoritarian manner, but in other conditions, participatory decisions are the right approach. Furthermore, they said that even though the school principal makes decisions in an authoritarian manner, if the decision is aimed at the interests of the school and not personal interests, then this is not a problem. For example, at Dito school, there is a mosque being built so that students can pray properly. The school principal then decided to speed up the construction of the mosque and asked for proposals to be made to Islamic institutions in the area without asking for opinions from other teachers. Even though this seems like a unilateral decision, because the decision is in the interests of the school, the teachers support this decision.

In addition, the competence of the school principal is an important point for building good working relationships in the school environment. Principals who do not understand and carry out their main duties and functions in the school, have negative effects on the school and hinder teachers from focusing on teaching activities. Riko explained that:

> "The principal in my school was not chosen based on competence. However, because he was the only civil servant teacher at the school at that time, thus, the regional education

office was forced to appoint him as principal. It then caused the school administration to become neglected."

Riko explained further that in his school, there are two groups, a group that supports the principal and a group that wants to make better changes in the school. It happens because the principal does not care about the development of the school and he only cares about his personal interests. The teachers who want to make changes are civil servant teachers who are concerned when they see the poor condition of the school. They took over the administration of the school and improved it. Apart from that, they also asked for help from the school principal supervisor and education department regarding the problems they were facing. Riko also explained further that the competence of the school principal is also an important factor that influences teacher well-being. School principals who do not have good leadership skills will make teachers feel uncomfortable working in that environment.

In contrast to what Ana said, the principal at her place understands and carries out his main duties well. Moreover, he also has sufficient experience to become a school principal as he previously served as principal at several schools. This experience allowed him to build good working relationships and support teachers' roles. Ana stated that his school principal also played an active role in developing good character in students. She once had an experience when his students had not yet performed the Asr prayer, even though the time for the next prayer (maghrib) was approaching and they were still playing football. Seeing this condition, the principal did not blame Anisa, but he said "Mrs. Ana, let's work together to improve this situation." These words are very valuable for Ana because she feels that she is not alone in cultivating good character in students.

Dito also expressed the same statement, the experienced principal at his place often monitors and takes part in activities at the school, so that teachers feel supported. Badu also said that his principal often went around the school to check on the learning process carried out by the teachers. It makes him feel cared for and supported, resulting in an enhanced better leader-teacher relationship. Randi also said that: "My previous principal was also a teacher and deputy principal, so he already understood how to manage students and build good working relationships with other teachers."

Regarding the personality aspect, the participants explained that the personalities of their school principals were quite diverse. There are school principals who prefer a personal approach and tend to have introverted personalities. Moreover, there are also school principals who take a group approach and are more geared towards extroverted personalities. Randi and

Dito explained that the personality of the school principal influences their leadership style and decision-making. Further, Dito said: "Each personality has its advantages and disadvantages." However, if the goal is to improve the school and not for personal gain, then teachers do not mind it.

Furthermore, Andra and Badu also explained that school principals should not only carry out structural functions, but they must also be present and understand school staff. Andra explained that: "My school principal tended to carry out structural functions, he did not have a strong desire to understand and build a good working relationship with teachers and staff." It makes teachers feel left alone in carrying out their duties. The working relationship with the school principal has become less familiar, so that many teachers feel afraid or reluctant when they want to interact or discuss with the school principal.

In contrast to what Randi experienced, the personal approach taken by the principal was good, he often invited teachers to do activities together. He said that: "I was often treated to meals by my school principal when I successfully completed certain assignments." Moreover, the principal also often chats with the teachers during his free time. This makes working relations at the school became good.

Husna explained that: "When my school principal first took office, she said that she was open to discussions with the teachers regarding what was happening at the school." The principal also said that she should not be fixated on his status as principal. This statement makes teachers not feel afraid or reluctant to discuss with the principal. She is always ready to receive input and suggestions from teachers to improve the school. This condition creates feeling comfortable when he wanted to discuss it with the principal. Thus, it makes her working relationship with the school principal better.

5.3.2 Activities to build positive relationships

The interview data from this research explains that principals held some activities to create good school relationships. These activities can promote a sense of community and belonging in the school environment. Some of these activities include joint holidays, regular casual gatherings with meals, joint outdoor activities, and thanksgiving events.

The joint holiday event initiated by the school principal received many attentions from the participants. This activity can foster closeness between all parties in the school. Wina

explained that: "Every semester, my school principal holds a group holiday event." According to her, this can further strengthen working relationships and clear her mind after one semester of carrying out his duties as a teacher. This was also mentioned by Dito, who explained that his school principal had given him free tickets with his family to go on holiday to Bali, one of the tourist attractions in Indonesia, this meant a lot to him because he had never been to that place. It leads to better working relationship with the school principal and other teachers.

Apart from joint holiday events, several participants also talked about regular non-formal meetings held by the school principal. Erfan explained that: "At my school, every two weeks, there is often a get-together accompanied by a meal or casual chat." According to him: "This event could strengthen good relations within the school environment". He enjoyed the event as a forum for sharing what he had experienced in the previous two weeks as a teacher. Moreover, the principal also often motivates teachers during this event, so that the teachers feel even more enthusiastic in carrying out their duties in the next two weeks.

In the context of Indonesia, there is one culture that is often carried out by people, namely thanksgiving (giving food to other people when someone receives a blessing from God, for example, their child is accepted to college, gets a promotion, or something else). The teachers in this study also explained that at their school, both the principal and colleague often held thanksgiving activities. When they get something good in life, they usually treat other teachers to food for free. This creates happiness among teachers and also strengthens working relationships.

5.3.3 Conclusion

The analysis in this section illustrates that the relationships at school, especially with the principal, directly influence teacher well-being. This will also affect the quality of learning provided by teachers to students. The principal's leadership style, communication skills, and personal competence are aspects that the principal must pay attention to build good relationships with teachers, which will ultimately create a positive work environment. By applying more flexible leadership and fostering open communication, school principals can create a more harmonious and productive school environment. Apart from that, activities such as joint holidays and informal gatherings initiated by the school principal also emphasize the importance of shared experiences in strengthening community ties within the school.

5.4   Cultivating Meaningfulness

The vision and mission of the school principal are aspects that influence the meaningfulness of teachers at school. Randi said that when a school principal has clear short-term and long-term goals, this makes him enthusiastic about developing a better school. This was also expressed by Miko, who is a teacher at a private school with limited resources. The vision and mission of the school principal can motivate teachers to develop the school and also influence their well-being. Miko said that:

> "A school principal should have a clear vision and mission. He must know where his school will take him in the long term and short term. The school principal must have a plan for the future. If the principal only relies on programs from the government, then this is not enough because these programs are general. The principal must have his own vision so that a teacher has hope and does not feel meaningless."

Miko also added that if a school principal's vision and mission are not visible to teachers, are unclear, or have no vision and mission at all, then this will decrease the teacher's commitment to working at the school. He had planned to leave the school because there was no clear vision and mission from the principal. However, because he had internal motivation to develop the school, he continued to work there. This internal motivation is based on the values of the educational foundation that manages the school. Miko explained that:

> "The school's vision and mission are like the top of a mountain, if we have seen the peak, then we will be more enthusiastic about our climbing journey. However, if the leader does not know where the peak is, does not know the goal of the peak, then the members will feel stuck on the road."

Andra also said the same thing, he has a principal who is rarely present at school. The principal in his place often has duties outside of school. This makes him not pay much attention to school affairs and developments. This is quite influencing Andra's sense of meaningfulness at work. Andra said:

> "The principal at my place does not really think about how to improve the school, so what happens is that teachers and school employees lose the figure who determines the direction of the school. This sometimes also affects relationships within the school environment. I rarely have open discussions with school principals."

5.5 Supporting Accomplishments

In this accomplishment theme, there are several sub-themes, namely: appreciation, financial support, professional development, and trust and guidance given by the principals. These four sub-themes are often mentioned by teachers in the interview process.

5.5.1 Appreciation

Appreciation from the school principal has an important role in improving the well-being of Islamic Religious Education teachers. Simple appreciation, for example giving thanks for what the teacher has done, has a positive impact on the teacher's well-being. Badu explained that when he received thanks from the principal for his small achievement, he felt the words were very valuable to him. In addition, he said that: "Small appreciation from my school principal made me more enthusiastic about working." Mona also expressed the same statement: "My principal often expressed personal thanks to me when I had successfully completed a certain task." Apart from making him happy, it makes him feel cared for by the principal.

Several teachers at other schools said that their principals not only gave thanks but also provided more appreciation. Ana explained that: "My principal has an appreciation program for teachers who excelled. When a teacher succeeds in guiding students to win a certain competition, that teacher will be given a prize by the school principal." Dito also explained that there is a program to select exemplary teachers at his school every year. He said that:

> "During the Islamic holiday celebration (*Idul Fitri*), there will be a selection of outstanding teachers at the school, for example, the favourite teacher, the most diligent teacher, and the most disciplined teacher. The teacher will receive a certificate of achievement from the principal and some amount of money."

The principal of the school where Andra works is also very appreciative, he provides certain budget funds to give appreciation to teachers who achieve certain achievements, for example publishing an article or being the most diligent at school. The principal of the school gave a large monetary prize to the outstanding teacher. There was once an outstanding homeroom teacher program, where the class teacher who was able to carry out his duties best, would receive a prize for the Umrah pilgrimage in Mecca.

5.5.2 Financial Support

The second sub-theme is financial support. Many teachers in private schools
and also honorary teachers in state schools mention this aspect. Moreover, some civil servant
teachers in state schools, even though their income is higher than honorary teachers and
teachers in the private sector, also mention this aspect.

In the context of state schools, the principal may not have the authority to change the nominal
teacher salary. However, school principals can help teachers who are still honorary in
state schools, so that their status can be changed to civil servant teachers. In the context of
private schools, school principals can play a role in determining policies related to
teacher salaries, thus they can get a decent salary. Regardless of the financial condition of the
private school or the educational foundation that oversees the private school, a decent income
can improve the well-being of teachers, especially those who are married.

Miko is a teacher at a private school under an educational foundation in Indonesia. He is
married and has a child. The salary he gets from his profession as a teacher is highly valuable
to his family. However, he said that the salary he received at the school was still low. It made
him confused about whether to continue working at the school or look for
another school. However, because Miko's parents were one of the people who were active in
developing the foundation, he then chose to continue working at this school. For him,
working is not just to earn a salary, but he has a strong desire to contribute and advance the
foundation.

Badu also stated the same statement. He is a teacher at a private foundation. He is married and
has children. However, he said that: "The salary I got from this school is still low". Ida has
another story. She is an honorary teacher at a state school therefore she has to teach 48 hours a
week to get enough salary. Civil servant teachers in state schools on average only teach 24
hours per day, which means Ida teaches twice as their teaching hours. She explained that:
"Sometimes I felt tired from the many hours of teaching." However, because her status was
still a contract teacher, she had to accept this condition. It makes teachers' focus divided. On
the one hand, they are required to provide quality learning to students, but on the other hand,
they are still thinking about their insufficient income.

Several civil servant teachers in state schools also mentioned financial aspects. Even though
their salary is more than honorary teachers and some teachers in private schools, they
feel that their salary is still lower than other civil servant professions. Ana, a civil servant

teacher under the provincial government, stated that: "When compared to other professions, the professional allowances received by teachers are still much smaller."

5.5.3   Teacher professional development

Support from school principals regarding developing the teaching profession is also widely mentioned by teachers. In general, the principals of the participants in this research support teacher professional development. However, sometimes some teachers feel that school principals are unfair in prioritizing teachers who take certain training from the government. Furthermore, Islamic Religious Education teachers also feel that the teacher professional development program provided by the government is not specifically related to Islamic religious learning, therefore they have to study independently to improve the quality of Islamic Religious Education learning.

Many school principals encourage teachers in terms of professional development. Ana stated that: "My school principal always encourages teachers to continue learning and improve their competence." Ana also stated that she had just successfully completed her Master's education while becoming an Islamic Religious Education teacher. Even, the headmaster also suggested that she do research at the school so that it would be easier in her master's study. Erfan also stated the same thing: "When there was teacher training in the district, the school principal always encouraged him to take part in it." Randi, who is a teacher from a private school, is also supported by his school principal to take part in the educational training.

However, Ida also said that: "My school principal sometimes prioritized civil servant teachers to take part in teacher training from the government." The school principal argued that the school had limited funds to pay for many teachers to join educational training. Facing this problem, Ida then took the initiative to use her personal funds because she really wanted to take part in the training. However, in the end, the principal also allocated funds from the school so that Ida could take part in the training.

On the other hand, Randi considers that the training program organized by the government is not specifically about Islamic Religious Teaching, but only about the implementation of the new curriculum. Apart from that, Erfan also explained that teacher training should not only be about pedagogical material but also include topics such as emotional management. According

to him, this is also important in his profession as a Religious Education teacher who is required to be able to manage emotions when facing situations that are not ideal.

Most teachers in this research explained the importance of professional development for their well-being. Support from the school principal plays an important role in making it happen. However, school principals also need to be fair in selecting teachers if there is a teacher training program from the government. Apart from that, school principals can also provide advice to the government to hold teacher training programs specifically for Islamic Religious Teaching.

5.5.4 Giving trust and guidance to teachers

Some teachers feel a sense of accomplishment when they are given the trust and guidance of the school principal. Rara said that at the start of her career as a teacher, she needed to make many adaptations at her school. However, after several years, his working relationship with the school principal became better and finally, he was entrusted with handling all forms of religious activities at the school. The school principal will discuss with Rara if he wants to create a religious program.

Andra also received the trust of the principal to handle religious activities at his school, but the principal only gave his trust, without any two-way discussion. Thus, he felt that he had been ignored by the school principal. He said that: "I also wanted feedback and discussion with the school principal about the program I had created." It can give him a sense of feeling support from the school principal.

Trust alone is not enough, the principal also needs to guide teachers, so that they do not feel like they are working alone. Adi talked about how much trust and guidance from the school principal means. The principal gave him the mandate to be the homeroom teacher, at first, he did not accept this trust. However, he said that: "My principal always gave me support in the form of positive words such as you can do it and I will help you later." It made him brave enough to take on this responsibility. The principal also always guides if there is something he does not understand. Mona also always received guidance from her school principal. She said: "When I had difficulty doing something, the principal often asked what he could do to help me. It made me feel happy."

5.6 Maintaining Spirituality

In this research, maintaining spirituality is a new theme besides the five PERMA aspects. Researcher decided to create a new theme, namely maintaining spirituality, and separate it from the meaning aspect in the PERMA framework. It because meaning relates to the feeling of having a purpose and contribution that is greater than oneself. This is different from spirituality which is related to beliefs or practices that make a person connected to something bigger than themselves, such as God. Apart from that, meaning in the PERMA framework also focuses more on how daily activities or goals provide meaning for individuals or communities. This is different from spirituality which often focuses on an individual's relationship with something transcendental and supernatural. The meaning aspect also has different interpretation for people based on their personal experience, while spirituality is more tied to a particular belief system or religious belief.

In the context of the professional life of Islamic Religious Education teachers, the aspect of spirituality has quite an important influence on their professional lives. The teachers explained that their reason for becoming a teacher was not only limited to material goals in this world, but their motivation for becoming a teacher was to worship so that they could get a reward from God in the afterlife. Rara said: "Being an Islamic Religious Education teacher who educate goodness for students means my worship to God."

In Islamic teachings, teachers are a noble profession because they educate children to become individuals with noble character and are beneficial to others. In addition, someone who teaches good knowledge to other people will receive rewards that will continue to flow even though he has left this world or in Islamic terminology, it is called "*amal jariyah*".

Most of the teachers in this study stated that spiritual reasons motivated them to become teachers. These motivations also influence their self-resilience, especially when facing daily challenges in their professional life as teachers. Wina stated that:

> "Sometimes I have negative emotions in the teaching profession because of many causes. However, I realized that this could be a means of applying the values of patience which are highly recommended in the Islamic religion. The negative things I felt in my professional life turned into positive things because of my spiritual motivation"

Furthermore, Erfan and Miko also stated that in today's modern life, many students have begun to move away from religion, therefore they take a role in instilling the good values

contained in Islamic teachings. Moreover, Erfan added that: "Parents now place more emphasis on mathematics or science subjects, while less attention is paid to religious studies." According to him, religious studies are also important in human life. By understanding and practicing religious values, human life will be directed in a good way.

In addition, according to Wina: "Well-being does not only include emotional aspects, but also spiritual aspects." She explained that if a person's spiritual condition is in good condition, then he will be more enthusiastic about living his life. Furthermore, Wina also said that: "A person's soul needs to be filled to have enthusiasm in living life." He carried out various religious practices to renew his soul, for example, the practice of *dhikr* (remembering and reciting the names of Allah), reading the holy Koran, praying, and taking part in Islamic studies. By carrying out these religious practices, Wina feels that he is more prepared and enthusiastic in carrying out his profession as a teacher.

Rara also said the same thing: "At my previous school, the principal always paid attention to the spiritual aspects of the teachers." There are many religious programs carried out by the school principal, for example reading *Asmaul Husna* (the names of Allah), reading the holy book Koran together, and Islamic studies which fill the spiritual aspect of the teachers. With these programs, he feels that his work is more meaningful and his well-being is better. Rara added that: "I am more comfortable with the leadership of the principal who pays attention to the spiritual aspects of the teachers."

Adi also expressed the same situation. One of the activities he enjoys most as an Islamic Religious Education teacher is when the school holds religious study event. When he took part in this activity, he said that: "I felt like I was fresh again after carrying out his busy life as a teacher". Furthermore, at Andra school, there is also a large religious recitation program which is attended by teachers and students. These activities can influence their spiritual well-being for the better. In Ana's school, the principal held an Islamic teaching regularly. These activities can maintain teachers' spiritual well-being, create a spiritual workplace, and build close relationships between teachers and school principals.

Regarding teachers' spiritual well-being, the role of the principal is also quite important. Many Islamic Religious Education teachers in this research consider that spiritual aspects have an important role in their professional lives as teachers. Apart from that, spiritual aspects are also the basic motivation of many Islamic Religious Education teachers in this research. For this reason, school principals need to maintain spiritual motivation so that teachers remain enthusiastic in carrying out their work. This can be done by creating religious

programs at school, such as religious studies, reading the Koran together, or other activities. By performing these programs, the spiritual well-being of Islamic Religious Education teachers will be maintained.

6   Discussion and Conclusion

This section discusses the important role of positive relationships in school and the emotional support provided by school leaders for the well-being of Islamic Religious Education teachers. The discussion includes the influence of meaningfulness and spirituality in teachers' professional roles. Moreover, appreciation, professional growth, and financial consideration are also covered. This discussion integrates various studies and data to highlight the multifaceted nature of factors that contribute to teacher well-being in the educational settings.

6.1   The Importance of Positive Relationships in School

Weiland (2021) in his research stated that positive relationships have a strong role in teacher well-being in general. Two types of relationships in teachers' professional lives have an impact on teachers' well-being, namely leader-teacher and collegial-teacher relationships. This is also in line with the results of this research. Among the five aspects of PERMA, the relationship is the aspect most mentioned by Islamic Religious Education teachers in this research. Positive and supportive relationships with colleagues and the principal promote a sense of community. It also mitigated stress that occurs from their profession However, the desire to leave the school and conflicts within the school appear because of a poor relationship with the principals and teachers.

There are several factors related to relationships that cause negative teacher well-being according to Butt and Retallick (2022). These factors are poor communication and a lack of support for teachers. Moreover, a lack of care, respect, and trust also cause relationships at school worse. It aligns with this research, poor communication from the school principal, for example using harsh language, negatively affects the well-being of Islamic Religious Education teachers.

Furthermore, Webb et al. (2009) stated that when school principals pay attention to the well-being of teachers as a whole, this will create a positive relationship between them. It is also supported by research from Le Cornu (2013) which explains that teacher well-being will become more positive when the school principal actively builds positive relationships and interactions with teachers. Apart from that, the support given openly by the principal to teachers and appreciation for the efforts made by teachers also create better working relationships (Brown & Roloff, 2011; Peters & Pearce, 2012)

Good relationships within the school environment highly influence the well-being of teachers, but Le Cornu (2013) states that school principals must also build a culture that can support social connectedness and a sense of belonging so that all parties have the same responsibility in supporting well-being and learning at school. Cherkowski (2018) added that school principals need to create a school environment that pays attention to three values, namely caring, trust, and respect. It will support teachers and other school staff feel more comfortable at work.

In this research, Islamic Religious Education teachers perceive a sense of family in the school environment when the school leader not only builds good personal relationships, but also tries to create a school culture based on caring, trust, and respect. The school principals created various activities to build a positive school culture, for example, joint holiday, and Thanksgiving activities. In addition, this positive school relationships also enables Islamic Religious Education teachers to collaborate with each other in improving school.

Several studies also explain the important influence of colleague-teacher relationships on teacher well-being. Soini et al. (2010) and Webb et al. (2009) stated that one of the factors that makes a significant difference in teacher well-being throughout their career is positive peer relationships. This provides benefits in the form of emotional support for each other, both in professional and personal life (Le Cornu, 2013). Connectedness and a sense of belonging are also positive effects of good relationships with fellow teachers.

In this research, Islamic Religious Education teachers often face various challenges in their professional roles. It makes them experience burnout, and stress, and lose their enthusiasm for teaching. This condition is made worse when they get students who behave badly. However, because they have good relationships with their principals and colleagues, they can talk about these problems so that the teachers become calmer and sometimes gain new enthusiasm because they get motivation from other teachers.

6.2   The Influence of Positive Emotion Promotion by School Leader

The role of school leaders in promoting positive emotion is crucial to Islamic Religious Education teachers' well-being. The results of this research reveal that leadership practices from school principals who appreciate teachers' efforts and provide motivational support can improve teachers' emotional well-being. This is in accordance with the principles of positive

psychology which state that fostering positive emotions can have a good impact on individual well-being and also the success of an organization (Seligman, 2011).

Leithwood and Beatty (2008) stated that the student learning process can be significantly influenced by the teacher's emotional condition. Furthermore, the working environment conditions created by school leaders can also influence the emotional aspects of teachers. Moreover, Leithwood (2011) concluded that engagement in the profession, commitment to the organization, and job satisfaction of teachers can be significantly influenced by the emotional aspects of teachers. He also added that stress and burnout are related to negative emotions from teachers.

Research from Murphy and Louis (2018) explains that leadership in schools that focuses on promoting positive emotions in teachers provides several positive impacts. Aspects of professional knowledge and the social capital of teachers are developing. It promotes the better class atmosphere and has a positive impact on students' outcomes.

Furthermore, in this research, workload is also a source of negative emotion that many Islamic Religious Education teachers mention. Kyriacou (2001) states that one of the factors that generate stress in teachers is workload. Moreover, Cameron and colleagues (2007) explained that teachers who have additional tasks related to school management cause their workload to increase therefore they experience stress. Kyriacou (2001) recommends school leaders to reduce the teacher stress caused by poor school managements. The examples of this poor school management are poor communication with school staff and unrealistic assignment deadlines given to teachers.

Geng and Midford (2015) in their research concluded that teachers who spent more time planning lessons experienced lower stress. This is also in accordance with the results of this research, teachers who are not burdened with excessive additional tasks by the school principal and have sufficient time for planning and teaching tend to gain engagement in their professional lives. Even though this engagement does not occur all the time, their job satisfaction is better.

6.3   Spirituality and Meaningfulness in Professional Roles

In this research, the integration of spiritual aspects into professional roles was particularly important for Islamic Religious Education teachers. The teachers stated that their work was

motivated by spiritual reasons that were consistent with their personal beliefs. It has a deep influence on the sense of professional fulfilment.

Seligman (2011) explains that meaning is an important aspect of a person's work. Huppert and So (2013) in their research revealed that a sense of purpose can increase life satisfaction and well-being across different cultures. It highlights the universal value of meaningful work.

Maselko and Kubzansky (2009) stated that spiritual experiences and religious activities have a significant correlation with a person's mental health and happiness. In the Indonesian context, Aziz (2011) also revealed the relationship between spiritual aspects and the well-being of Islamic Religious Education teachers in Indonesia. For this reason, efforts made to improve the well-being of Islamic Religious Education teachers in Indonesia should consider the spiritual aspects.

Moreover, research from Fachrunnisa and colleagues (2014) also proved that spiritual factors can reduce stress and fatigue obtained from work. Furthermore, a person's well-being will also increase by having a good spiritual aspect. Spirituality is a person's internal source that can produce self-acceptance and life purpose and also supports personal growth (Mahipalan & Sheena, 2019). Stress can be reduced and mental well-being can be improved with spiritual practices at work. Spirituality can also function as an effective coping mechanism to overcome workload problems and work fatigue (Na'imah et al., 2021). Spiritual values applied at work can influence how people interact with their work, for example how they face challenges in their work (Na'imah et al., 2021).

Spirituality has been proven to be a predictor of well-being which originates from a person's personal factors (Clarence & George, 2018). Research from Na'imah and Colleague (2020) states that teachers who have good workplace spirituality will influence their well-being positively. It also supports self-fulfilment in the workplace (Na'imah et al., 2021). Islamic teaching also recognizes the importance of aspects of spirituality in a person's subjective well-being. It can be in the form of calm and life satisfaction based on strong faith in God and sustainable religious activities (Na'imah et al., 2021)

Research from Na'imah et al. (2021) also stated that Islamic Religious Education teachers in Indonesia feel more prosperous in their work because they consider that teaching is part of their worship of God (*Amal Jariyah*). They also feel prosperous when they can do their work sincerely.

6.4 Appreciation, Professional Growth, and Financial Adequacy

Cann and colleagues (2020) in his research stated that appreciation from school principals contributes positively to teacher well-being. This is also supported by research from Hone and colleagues (2015) which concluded that teacher flourishing is related to feeling appreciated. In this research, the teachers stated that appreciation from the principal, even in simple terms such as saying thank you and appreciating the efforts made by the teacher, positively influenced the teacher's well-being.

Furthermore, teacher appreciation programs created by school principals at certain periods of time, for example giving awards to exemplary teachers, the most disciplined teachers, the most creative teachers, and others, make teachers feel that their efforts are appreciated and are more enthusiastic about their work. Roffey (2012) also revealed similar result, teachers will respond positively when school leaders recognize and appreciate the teachers' work.

However, Hamstra and colleagues (2014) emphasized that each person has differences in how they prefer to receive appreciation. For this reason, school principals should understand what type of appreciation is appropriate for each individual (Cann et al., 2020). The results of this research also reveal similar finding. Verbal appreciation given by the school principal influences teachers' well-being positively, but in the context of teachers whose salaries are low, financial appreciation has a more positive impact on their well-being.

Apart from appreciation, professional growth is also an aspect that influences the well-being of the teachers in this research. When school principals support and facilitate the professional development of Islamic Religious Education teachers, it can enable teachers to gain new knowledge to improve the quality of their learning. Furthermore, they also feel that they continue to grow in their work, which has an impact on job satisfaction. This is in accordance with research from Leithwood (2006) which states that there is a link between job satisfaction and meaningful teacher professional development.

Murphy and Louis (2018) argue that positive school leadership have to pay attention to organizational flourishing aspects. The aim is to meet the teachers needs to grow and develop. Cann and Colleagues (2020) support this argument in their research, they conclude that teacher well-being will be better when the professional needs of each teacher are well facilitated by the school principal.

Moreover, in this research, financial well-being is also important factor for teachers, but also challenging, especially in the context of private schools and under-resourced schools. Teachers who work in the school environment often highlight about the low salaries they receive, which negatively affects their well-being. Apart from that, it also influences their decision to continue their profession as teachers. This condition shows a gap in the financial aspect that can be overcome by the school principal. In the context of private schools, the principal can advise the school board to review teacher salary arrangements and create a funding model that pays more attention to the financial aspects of teachers.

Jessica (2017) in her research stated that financial difficulties are a source of stress in teachers' professional lives. It has negative impacts, for example, low self-efficacy and higher rates of burnout (Klassen & Chiu, 2010). Young & Yue (2008) also added that excessive stress will prevent teachers from reaching their potential, making it difficult to carry out their role effectively. King and colleagues (2015) in their research stated that teachers' financial well-being influences students learning.

6.5   Strength, Limitation, Further Research, and Implication

6.5.1   Strength, Limitation, and Further Research

One of the strengths of this research is its contribution to understanding how to promote the well-being of teachers through school leadership practices. This is coupled with the rarity of research on this topic in the context of Islamic Religious Education in Indonesia. Apart from that, the data obtained from interviews in this research is also rich. This data is generated from real experiences and teachers' perceptions of the factors that influence their well-being, especially those related to the leadership practices of school principals.

However, the self-report data contained in this study also has weaknesses. Data obtained from interviews tends to be personal views and perceptions about a particular event. These views reflect their construction of reality. Therefore, these personal opinions do not fully reflect the 'actual' reality or school leader accounts relating to the events described by the teachers.

Recommendations for further research are to explore school leaders' views on teacher well-being. By knowing how school leaders perceive teacher well-being, researchers will gain a more comprehensive understanding to analyse in more depth how to promote teacher well-being in the school environment.

The next limitation of this research is related to context and culture. These two things are factors that can influence people's construction of the reality around them, including their perspective on teacher well-being. The context of this research is Islamic Religious Education teachers in Indonesia, therefore the application of this research finding outside the context is limited.

Future research can explore the well-being of teachers in other subjects in Indonesia because each subject has its challenges and uniqueness. Apart from that, further research can also compare the well-being of Islamic religious education teachers in remote areas and in cities in Indonesia. Even though this research has used several participants with these criteria, it has not really compared these two characteristics. In a broader scope, further research can explore the well-being of Islamic religious education teachers in other countries, so that similarities and differences with this research can be identified.

The next limitation of this research is that data collection was only carried out once using the interview method in the first month of the new school year. The condition of teacher well-being can vary over time. For example, there is a period when teachers experience greater pressure in their work, such as when approaching the student assessment period. However, at other times, teachers may experience less work pressure, for example during school holidays. Future research could explore the well-being of teachers at different times to determine variations in these conditions.

Moreover, variations in teacher well-being can also occur throughout their career stages, possibly, the conditions and perceptions of teachers at the start of their career and when they approach retirement are different. For this reason, long-term research can be carried out to find out these differences, so that school principals or policymakers can support the well-being of teachers throughout their careers.

This research also shows that relationship building and socio-emotional competence are two skills that school principals need to have to support the well-being of teachers and create a positive school environment that allows teachers to develop. Other researchers can focus on exploring these two topics so that they will become input for school principals or related education stakeholders.

The conclusion in this section is that this research has several limitations and advantages. Furthermore, the results of this research pave the way for future researchers to

explore other aspects of the topic of teacher well-being and school leadership. Thus, the results of these future studies can support teachers' well-being in their profession.

6.5.2 Implication

In this implication section, the researcher will explain the results of this research to two parties. The first is school principals, as important actors in supporting the well-being of teachers in schools. Second, practical implications for policy makers will also be presented.

To promote the well-being of teachers in schools, school principals need to pay attention to how they communicate with teachers. Adopting a balanced communication style is a recommendation from this research. School principals can use a serious communication style, when necessary, for example at work. However, outside of work or when relaxed, school principals can use a more informal communication style. A communication style that is appropriate to this context will support creating good working relationships in the school environment.

Furthermore, the school principal can re-evaluate the additional tasks given to teachers. Excessive tasks cause teachers to feel stress in their work and affect their well-being negatively. Teachers can also divert their focus from their main task as teachers (teaching). Apart from that, school programs that are excessive also mean that teachers do not have enough time to prepare lessons for students. School principals need to balance school programs with existing resources so that teachers' well-being can increase.

Moreover, school principals also need to provide encouragement and equal opportunities to teachers for professional development. It will improve the quality of teachers and will affect student learning outcomes. Professional development should also be relevant to the needs of teachers.

The results of this research have important significance for policy and practice in the field of education, especially in the context of Islamic Religious Education in Indonesia. This research reveals that working relationships within schools have an important role in the well-being of teachers, therefore educational policymakers and school principals should focus on building positive relationships within the school environment. Relationship-building skills and emotional intelligence are two topics that can be emphasized in school principal training programs because both skills will influence the overall working atmosphere in the school.

Second, creating school programs to reward the efforts and achievements made by teachers can increase the culture of appreciation in the school environment. This will further increase teachers' motivation and create positive emotions in their work. Furthermore, the principal should give verbal appreciation to the achievements of the teachers. Verbal appreciation and appreciation programs at school will make teachers feel appreciated and influence their job satisfaction.

Education policies should also pay attention to the cultural and spiritual dimensions of teachers, especially in the Indonesian context where these two factors are related to teachers' identities and also their motivation to become teachers. These two values can be integrated into the school's vision and mission, to increase job satisfaction and teacher effectiveness in their professional work.

Finally, ensuring adequate financial compensation and creating meaningful professional development programs for teachers will be useful for maintaining their well-being. The financial aspect is emphasized more, especially for honorary teachers and state school teachers who have limited resources. For the professional development of teachers, policymakers or training providers need to not only focus on pedagogical aspects but also aspects of teachers' personal competence, for example, emotional management and stress management. It will support teachers to be more professional in carrying out their duties.

6.6   Conclusion

This research reveals the important role of school principals in improving the well-being of teachers by building positive relationships in the school environment, increasing emotional support, and appreciating teachers' achievements. Apart from that, spirituality and meaningfulness are also pivotal aspects of the professional life of teachers, especially in the context of Islamic Religious Education teachers in Indonesia. By paying attention to these aspects, school principals can create a supportive school environment and support teachers to grow and develop. Thus, it can improve their well-being and will also have a positive impact on students' learning. The results of this research provide a holistic approach to various aspects that influence teachers' well-being in their professional lives, which school leadership can pay attention to so that they can create a positive school environment.

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Appendices

Appendix 1 Interview Questions

Opening question

1. Tell me about your background as an Islamic Religious Education teacher
2. Tell me about your weekly work schedule
3. Tell me about your school
4. What motivates you to become an Islamic Religious Education teacher?

Understanding of Teacher well-being

5. How do you define teacher well-being in the school context?
6. As an Islamic Religious Education teacher, what things or activities do you enjoy the most and influence your well-being?
7. How do the various roles of Islamic Religious Education teachers (teaching knowledge, forming students' morals, and being a role model) affect your well-being?

Influence of Teacher's Well-being

8. When you are well, what are the impacts do you feel as an Islamic Religious Education teacher? (Does this affect the quality of teaching?)
9. How do you maintain your well-being at school, for example when facing problems or challenges at work?
10. What factors influence your well-being in the school context?
11. In your opinion, how does school leadership affect teacher well-being?

The Role of School Leadership and Teacher Well-being

12. What is the leadership style at your school?
13. How do school leaders communicate with teachers at your school?
14. How is your working relationship with the school principal?
15. How do these three things affect your well-being?

School Leadership Practices and Teacher Well-being

16. Can you provide specific examples of what school leaders in your school have done to improve teacher well-being?

17. What policies or programs do school leaders have to promote teacher well-being?

18. How do school leaders value or appreciate your achievements (both small and large)?

19. How are the supports from school leaders, especially when you face daily challenges in teaching Islamic Religious Education?

20. In your opinion, what are leadership practices in your workplace that have negative impacts on your well-being?

21. In your opinion, what can school principal do to improve teacher well-being?

22. What skills does the principal need to have so that he or she can increase teacher well-being?

23. Do you have any other suggestions for school leaders or policy makers in order to increase teacher well-being?

Closing Questions

24. Do you have anything else you want to share or ask me?

Appendix 2 Consent Form

I, the undersigned below:

Name:

Declare willingness to be a respondent in research conducted by:

Name: Yuli Nur Diyanto

Master's Student in Education and Learning Program, University of Turku, Finland

Research Title: Promoting Teachers Well-being through Positive School Leadership

Practices: Perspectives of Islamic Religious Education Teachers in Indonesia

I will be willing to conduct online interviews for the purposes of collecting research data. Under the terms and conditions, participants' names will be kept anonymous and research data will be solely for research purposes.

Thus, I submit this statement, so that it can be used properly.

City/Regency, Date

Signature