ICAIS — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 4 No. 1	April 2026	ISSN: 2988-7925

Membangun Lingkungan Belajar yang Resilien melalui Manajemen Pendidikan Berbasis Well-Being: Perspektif Islam

Building Resilient Learning Environments through Well-Being-Based Educational Management: An Islamic Perspective

Sillia Iriana[1], Baharuddin[2]
Universitas Islam 45 Bekasi, Indonesia[1] | email: silliairiana8@gmail.com
Universitas Islam 45 Bekasi, Indonesia[2] | email: baharuddin@unismabekasi.ac.id

Kata Kunci: Resiliensi; Well-Being; Manajemen Pendidikan; Pendidikan Islam; Kesejahteraan Psikologis

Abstrak

Resiliensi dan well-being penting bagi pendidik dan peserta didik, tetapi pembahasannya sering berhenti pada psikologi individual dan belum diterjemahkan menjadi strategi manajemen pendidikan yang selaras dengan nilai Islam. Penelitian ini menggunakan tinjauan literatur integratif untuk mensintesis resiliensi, psychological well-being, teacher well-being, dan lingkungan belajar, lalu menghubungkannya dengan sabr, tawakkul, shukr, rahmah, ta'awun, 'adl, amanah, dan hifz al-nafs. Hasil sintesis menghasilkan Islamic Well-Being and Resilience Educational Management Framework (I-WREM) dengan lima domain: iklim institusi yang aman dan adil, kesejahteraan pendidik, dukungan resiliensi peserta didik, dukungan relasional sekolah-keluarga, serta pemantauan dan rujukan. Kerangka ini dioperasionalkan melalui kebijakan beban kerja, pendampingan, pembelajaran reflektif, dukungan sebaya, komunikasi keluarga, dan mekanisme rujukan profesional. Nilai Islam diposisikan sebagai sumber makna dan orientasi etis, bukan pengganti dukungan psikologis profesional. I-WREM masih bersifat konseptual dan memerlukan validasi empiris.

Keywords: Resilience; Well-Being; Educational Management; Islamic Education; Psychological Well-Being

Abstract

Resilience and well-being are important for educators and students, yet they are often discussed as individual psychological issues rather than as educational-management responsibilities informed by Islamic values. This integrative literature review synthesizes resilience, psychological well-being, teacher well-being, and learning-environment scholarship and relates them to sabr, tawakkul, shukr, rahmah, ta'awun, 'adl, amanah, and hifz al-nafs. The synthesis produces an Islamic Well-Being and Resilience Educational Management Framework (I-WREM) comprising five domains: a safe and just institutional climate, educator well-being, student resilience support, school-family relational support, and monitoring and referral. The framework is operationalized through workload policy, mentoring, reflective learning, peer support, family communication, and professional referral mechanisms. Islamic values are positioned as sources of meaning and ethical orientation rather than substitutes for professional psychological support. I-WREM remains conceptual and requires empirical validation.

INTRODUCTION

Education is expected to create a learning environment in which students and educators can develop intellectually, socially, and psychologically. Indonesian educational policy defines learning as an interaction among learners, educators, and learning resources within a learning environment, which means that the quality of the environment is not peripheral to education but part of the educational process itself.[1] Contemporary schools, however, operate amid academic pressure, rapid technological change, post-pandemic adjustment, workload demands, social-media exposure, and unequal access to support. These conditions make resilience and well-being increasingly relevant to educational management.

The original discussion of this topic correctly identifies that academic stress, burnout, weak concentration, inadequate learning environments, and educator workload can reduce the quality of teaching and learning. Yet these problems should not be framed solely as weaknesses within individuals. A student who struggles to adapt may also be responding to excessive workload, an unsafe classroom, weak family support, or limited access to guidance. Likewise, educator burnout may reflect organizational conditions rather than a lack of personal toughness. A well-being-based management strategy therefore requires simultaneous attention to individual capability and institutional responsibility.

Resilience is commonly understood as the capacity to adapt, recover, and continue functioning when confronted with adversity. Reivich and Shatte describe resilience through skills such as emotion regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out.[2] Grotberg similarly locates resilience in the interaction of external supports (I Have), personal strengths (I Am), and interpersonal or problem-solving capacities (I Can).[3] These perspectives are useful for education because they move resilience beyond the idea of merely 'enduring' pressure and instead connect it with support, agency, and adaptive action.

Psychological well-being provides a complementary perspective. Ryff's influential model identifies self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth as core dimensions of positive

---

[1] Republic of Indonesia, Law Number 20 of 2003 concerning the National Education System.

[2] Karen Reivich and Andrew Shatte, The Resilience Factor: 7 Essential Skills for Overcoming Life's Inevitable Obstacles (New York: Broadway Books, 2002).

[3] Edith H. Grotberg, A Guide to Promoting Resilience in Children: Strengthening the Human Spirit (The Hague: Bernard van Leer Foundation, 1995).

functioning.[4] For educators, well-being is also connected with school connectedness and teaching efficacy, which influence the quality of relationships teachers are able to build with students. [5] Taken together, resilience and well-being suggest that educational quality cannot be reduced to academic outcomes; it also depends on whether people can function meaningfully, maintain supportive relationships, regulate stress, and pursue valued goals.

For the International Conference on Actual Islamic Studies, however, a purely generic psychological treatment would remain incomplete. Islamic education possesses its own vocabulary of human formation and moral responsibility. Sabr is not passive surrender but disciplined perseverance; tawakkul does not cancel effort but situates human effort within trust in God; shukr cultivates appreciative awareness; rahmah directs relationships toward compassion; ta'awun frames mutual support as an ethical obligation; and 'adl and amanah require fairness and responsible stewardship. The Qur'an repeatedly connects patience with perseverance, trust with responsible reliance, gratitude with moral orientation, and cooperation with goodness.[6]

This Islamic framing does not mean that psychological distress should be interpreted as weak faith. Empirical scholarship on the psychology of Islam shows that religion can function as a meaningful resource, but religiousness is multidimensional and can also be experienced in unhelpful ways when it becomes punitive, stigmatizing, or detached from appropriate care. [7] The practical implication is important: Islamic educational management should use spiritual resources to strengthen meaning, relationships, and ethical action while preserving access to professional psychological and health services when needed.

The central problem addressed in this article is therefore not simply whether resilience and well-being are

[4] Carol D. Ryff, 'Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being,' Journal of Personality and Social Psychology 57, no. 6 (1989): 1069-1081, https://doi.org/10.1037/0022-3514.57.6.1069.

[5] Tyler L. Renshaw, Anna C. J. Long, and Clayton R. Cook, 'Assessing Teachers' Positive Psychological Functioning at Work: Development and Validation of the Teacher Subjective Wellbeing Questionnaire,' School Psychology Quarterly 30, no. 2 (2015): 289-306, https://doi.org/10.1037/spq0000112.

[6] See Qur'an 2:153 on patience and prayer; 65:3 on trust in God; 14:7 on gratitude; and 5:2 on cooperation in righteousness and piety.

[7] Hisham Abu-Raiya and Kenneth I. Pargament, 'Empirically Based Psychology of Islam: Summary and Critique of the Literature,' Mental Health, Religion & Culture 14, no. 2 (2011): 93-115, https://doi.org/10.1080/13674670903426482.

important, but how educational institutions can organize them into an actionable management framework that is both psychologically informed and Islamically grounded. The study has three objectives: first, to synthesize the main concepts of resilience and well-being relevant to students and educators; second, to reinterpret these concepts through selected Islamic values; and third, to formulate a practical educational-management framework with observable implementation indicators.

LITERATURE REVIEW

1. Resilience as Adaptive Capacity in Education

The literature reviewed in the original manuscript presents resilience as a dynamic process rather than a permanent personality trait. This distinction is important because it means that resilience can be supported by educational environments. Emotion regulation helps students remain focused under pressure; impulse control supports disciplined decision-making; optimism sustains future orientation; causal analysis supports problem solving; empathy strengthens social relationships; self-efficacy supports confidence in coping; and reaching out enables individuals to seek opportunities and assistance after difficulty. These dimensions are particularly relevant to academic settings where setbacks, evaluation, competition, and change are unavoidable.

The I Have-I Am-I Can model further clarifies why resilience cannot be assigned solely to the learner. 'I Have' refers to reliable relationships, structure, role models, encouragement, and access to services; 'I Am' concerns personal qualities such as hope, responsibility, and self-worth; and 'I Can' concerns communication, problem solving, emotion management, and help-seeking. [8] In management terms, the school has direct influence over several 'I Have' conditions and indirect influence over the development of 'I Am' and 'I Can' capacities.

2. Psychological Well-Being of Students and Educators

The earlier manuscript appropriately emphasizes that well-being concerns more than momentary happiness. In Ryff's eudaimonic formulation, psychological well-being involves self-acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth. [9] These dimensions correct the source manuscript's terminology by replacing 'Self-accepted' with 'Self-acceptance' and by treating well-being

[8] Edith H. Grotberg, A Guide to Promoting Resilience in Children: Strengthening the Human Spirit (The Hague: Bernard van Leer Foundation, 1995).

[9] Carol D. Ryff, 'Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being,' Journal of Personality and Social Psychology 57, no. 6 (1989): 1069-1081.

as a pattern of functioning rather than a single feeling.

Student well-being is closely linked to the experience of school as a meaningful and supportive environment. Teacher well-being is equally consequential. Renshaw, Long, and Cook conceptualize teacher subjective well-being through school connectedness and teaching efficacy, reinforcing the idea that educators' psychological functioning is partly relational and organizational.[10] A well-being-based management strategy must therefore include workload, professional support, collegiality, psychological safety, role clarity, and opportunities for meaningful teaching rather than asking teachers to manage stress privately.

3. Islamic Resources for Resilience and Well-Being

Islamic concepts can enrich the psychological literature when they are used analytically rather than decoratively. Sabr contributes a moral language for persistence and emotion regulation during difficulty. Tawakkul introduces trust after reasonable effort and can guard against the illusion that every outcome is fully controllable. Shukr can support appreciative attention without denying real hardship. Rahmah and ta'awun emphasize that coping is relational: students and teachers should not be left alone to manage distress. 'Adl and amanah move the discussion to governance by requiring leaders to distribute workload, discipline, access, and institutional care fairly.

Religiosity has also been linked in Indonesian scholarship to psychological well-being, although such relationships should not be interpreted deterministically. [11] A school may therefore provide voluntary spiritual reflection, worship support, mentoring, and values-based guidance as resources for meaning, while avoiding the claim that spiritual practice alone is sufficient for serious psychological problems. This distinction protects both the integrity of Islamic guidance and the professional boundaries of mental-health support.

4. From Individual Psychology to Educational Management

The reviewed literature points to a recurring pattern: resilience and well-being are influenced by both internal capacities and external environments. Studies of academic stress, burnout, social support, and teacher technostress reinforce the importance of institutional conditions. [12] Educational management becomes the bridge between these

[10] Tyler L. Renshaw, Anna C. J. Long, and Clayton R. Cook, 'Assessing Teachers' Positive Psychological Functioning at Work,' School Psychology Quarterly 30, no. 2 (2015): 289-306.

[11] A. Fitriani, 'Peran Religiusitas dalam Meningkatkan Psychological Well-Being,' Al-Adyan: Jurnal Studi Lintas Agama 11, no. 1 (2016): 57-80.

[12] S. Alawiyah, 'Manajemen Stres dan Motivasi Belajar Siswa pada Era Disrupsi,' Al-Idarah: Jurnal

findings and practice because management determines policies, workloads, routines, resource allocation, communication patterns, family engagement, and referral systems. The analytical shift is therefore from asking 'How can students become tougher?' to asking 'How can a school organize conditions that make adaptive coping, meaningful learning, and responsible support more likely?'

RESEARCH METHODS

This study uses an integrative literature review. The original research process was conducted during May and June 2025 and relied primarily on Google Scholar, theoretical books, journal articles, research reports, and other scholarly materials related to resilience and well-being in education. An integrative review is appropriate because the purpose is conceptual synthesis rather than effect-size estimation or statistical meta-analysis. The review procedure was strengthened in this revision by making the analytical steps explicit.[13]

The search concepts were organized into four clusters: (1) resilience, academic resilience, emotion regulation, self-efficacy, and coping; (2) psychological well-being, student well-being, teacher well-being, burnout, and school connectedness; (3) educational management, learning environment, workload, school climate, family support, and referral; and (4) Islamic education, Islamic psychology, sabr, tawakkul, shukr, rahmah, ta'awun, and religiosity. Foundational works were retained even when published before the recent review period because they define the constructs used in the synthesis.

Sources were included when they contributed directly to at least one of the four clusters and provided a clear conceptual or empirical contribution. Non-scholarly material, duplicate records, and sources without a direct connection to resilience, well-being, education, or Islamic psychological/educational interpretation were excluded from the analytical core. The review does not claim to be a systematic review in the PRISMA sense because the original manuscript did not preserve a complete search log, screening count, or risk-of-bias record.

Analysis proceeded in four stages. First, definitions and dimensions of resilience and well-being were extracted. Second, findings were coded according to the level at which they operate: individual, relational, classroom, organizational, or family/community. Third, Islamic values were mapped only

Kependidikan Islam 10, no. 2 (2020): 211-221; E. G. Estrada-Araoz et al., 'Exploring the Relationship Between Technostress and Psychological Well-Being in Basic Education Teachers,' Journal of Law and Sustainable Development 11, no. 2 (2023): 1-19.

[13] E. A. Cahyono, Sutomo, and A. Harsono, 'Literatur Review: Panduan Penulisan dan Penyusunan,' Jurnal Keperawatan 12 (2019).

where there was conceptual compatibility rather than by assuming equivalence between psychological and religious terms. Fourth, the resulting categories were synthesized into an educational-management framework with operational actions and indicators. This procedure transforms the literature review from a sequence of definitions into a structured conceptual analysis.

RESULTS AND DISCUSSION

1. Resilience and Well-Being as Interdependent Educational Outcomes

The synthesis shows that resilience and well-being should be treated as related but distinct outcomes. Resilience concerns how individuals and systems respond to adversity, whereas well-being concerns the quality of functioning, relationships, meaning, and psychological experience. High resilience may help a student recover from academic failure, but a school that repeatedly creates avoidable stress should not use resilience as an excuse to normalize harmful conditions. Conversely, well-being initiatives that emphasize comfort without developing problem-solving, self-efficacy, and adaptive coping may leave students insufficiently prepared for challenge.

The same principle applies to educators. Teacher well-being is not merely a private wellness issue; it is shaped by workload, leadership, collegial relations, autonomy, and perceived efficacy. A management approach that distributes unreasonable workloads and then offers only motivational seminars confuses individual coping with organizational responsibility. Well-being-based management must therefore combine personal skill development with structural reform.

2. Islamic Reframing: From Coping Skills to Ethical and Spiritual Agency

The Islamic contribution is strongest when it changes the orientation of management rather than merely adding religious vocabulary. Sabr can be operationalized as disciplined persistence supported by realistic workload and mentoring; tawakkul is meaningful when paired with ikhtiar, planning, and help-seeking; shukr may be cultivated through reflective practices that recognize resources and progress without silencing legitimate complaints; rahmah requires non-humiliating discipline and empathic communication; ta'awun supports peer and family networks; and 'adl requires leaders to examine whether institutional burdens and opportunities are distributed fairly.

This perspective also introduces an ethical safeguard against spiritual bypassing. Students or teachers experiencing serious distress should not be told simply to 'be patient' or 'increase faith.' Islamic values are better used to support dignity, hope, self-regulation, social responsibility, and meaning while the institution simultaneously provides counseling, reasonable accommodations, and professional

referral when indicated. Abu-Raiya and Pargament's review is particularly relevant here because it cautions against treating all forms of religiousness as uniformly beneficial.[14]

3. Islamic Well-Being and Resilience Educational Management Framework (I-WREM)

On the basis of the synthesis, this study proposes the Islamic Well-Being and Resilience Educational Management Framework (I-WREM). The framework shifts the unit of intervention from the individual alone to the institution and organizes implementation around five management domains. Each domain connects a psychological purpose, an Islamic ethical orientation, and observable management practices.

Operational Domains of I-WREM

1. Safe and just institutional climate ('adl and amanah): review workload, anti-bullying practice, psychological safety, equitable access, and disciplinary fairness. Core indicators include perceived safety, absence, workload complaints, and fairness in school rules.

2. Educator well-being (rahmah and ihsan): provide collegial support, realistic workload, role clarity, mentoring, and professional learning. Indicators include school connectedness, teaching efficacy, burnout signs, and retention.

3. Student resilience (sabr, tawakkul, and ikhtiar): teach emotion regulation, goal setting, causal analysis, reflective coping, and help-seeking. Indicators include self-efficacy, engagement, persistence, and adaptive help-seeking.

4. Relational support (ta'awun and ukhuwwah): strengthen peer belonging, advisory support, and family-school communication. Indicators include connectedness, peer support, family participation, and reduced isolation.

5. Monitoring and referral (hifz al-nafs): maintain clear counseling and professional-referral pathways and distinguish spiritual mentoring from clinical care. Indicators include referral access, follow-up, response time, and non-stigmatizing support.

4. Operationalizing I-WREM in School Management

At the planning level, schools can incorporate well-being and resilience indicators into annual work plans rather than treating them as extracurricular concerns. A basic institutional audit may examine teacher workload, student attendance, bullying reports, school connectedness, access to counseling, and patterns of academic pressure. The purpose is not to medicalize ordinary educational difficulty but to identify whether management practices are creating preventable stress or failing to provide support.

At the teacher-development level, professional learning should include

[14] Hisham Abu-Raiya and Kenneth I. Pargament, 'Empirically Based Psychology of Islam,' Mental Health, Religion & Culture 14, no. 2 (2011): 93-115.

emotion regulation, psychologically safe communication, classroom management, early recognition of distress, and referral boundaries. The Islamic values of rahmah and ihsan can be used as an ethical language for respectful practice, but teacher development must also address concrete conditions such as class size, administrative burden, scheduling, role conflict, and peer support. Teacher well-being research supports the importance of connectedness and efficacy rather than reducing well-being to leisure or personal coping.[15]

At the student level, resilience can be integrated into advisory periods, counseling, homeroom activities, and subject learning. Students can be taught to identify emotions, analyze causes, set realistic goals, seek help, and reflect on coping strategies. Case-based learning can connect these skills with sabr, tawakkul, and ikhtiar. For example, after an academic setback, students may distinguish what can be changed through effort, what requires assistance, and what must be accepted without self-blame. This is more educationally meaningful than presenting patience as passive endurance.

At the relational level, schools should strengthen peer belonging and family communication. Grotberg's emphasis on trusting relationships and access to support shows that resilience is partly social. [16] Ta'awun and ukhuwwah provide an Islamic ethical rationale for peer assistance and non-stigmatizing help-seeking. Family communication is especially important when students show sustained withdrawal, academic decline, or emotional dysregulation, but schools should protect confidentiality and avoid turning family involvement into surveillance or punishment.

At the safety level, hifz al-nafs provides a normative rationale for protecting life and psychological safety. Schools should maintain a clear pathway for referral to qualified counselors, psychologists, health professionals, or other appropriate services when distress exceeds the competence of teachers or religious mentors. This is also where the distinction between spiritual support and clinical care must remain explicit.

5. A Practical Management Cycle and Indicators

I-WREM can be implemented through a five-step management cycle: Assess, Design, Implement, Monitor, and Reflect. During Assess, leaders review well-being and resilience risks using available school data and stakeholder consultation. During Design, the school selects proportionate interventions and assigns responsibility. During Implement, interventions are embedded in ordinary school routines.

[15] Renshaw, Long, and Cook, 'Assessing Teachers' Positive Psychological Functioning at Work,' 289-306.

[16] Grotberg, A Guide to Promoting Resilience in Children.

During Monitor, the school reviews indicators such as perceived safety, attendance, engagement, teacher connectedness, workload complaints, help-seeking, and referral follow-up. During Reflect, leaders and stakeholders evaluate whether actions improved conditions and whether any group experienced unintended burdens.

The indicators are deliberately mixed. Some concern psychological capability, such as self-efficacy and emotion regulation; others concern relationships, such as school connectedness and peer support; and others concern management, such as workload balance, availability of referral procedures, and response time to student concerns. This prevents the school from declaring success merely because students report high coping while structural problems remain. It also avoids the opposite error of assuming that institutional reform automatically produces individual resilience.

6. Theoretical Contribution and Limitations

The main contribution of the framework is the integration of three levels that are often separated in the literature: individual psychological capacity, organizational educational management, and Islamic ethical-spiritual meaning. The model also clarifies that the Islamic dimension is not an ornamental addition. 'Adl and amanah operate at the policy level; rahmah and ta'awun operate relationally; sabr, tawakkul, shukr, and ikhtiar support personal meaning and adaptive agency; and hifz al-nafs provides a safeguarding orientation.

Nevertheless, I-WREM is a conceptual model derived from an integrative review. The original review process did not record a complete systematic-search flow, and the framework has not been tested empirically. It should therefore be evaluated in future studies through school-based case studies, intervention pilots, teacher and student surveys, interviews, and longitudinal observation. Measures of resilience and well-being should be combined with organizational indicators so that future research can determine not only whether individuals report feeling better, but also whether management practices themselves become more supportive and equitable.

CONCLUSION

The literature reviewed in this study supports a close conceptual relationship between resilience and well-being in education, but it does not justify treating either construct as an individual responsibility alone. Resilience involves adaptive capacity in the face of difficulty, while well-being concerns healthy functioning, meaningful relationships, purpose, and the ability to manage one's environment. Both are shaped by institutional conditions.

To align the discussion with the scope of Islamic studies, this article interprets educational resilience and well-being through sabr, tawakkul, shukr, rahmah, ta'awun, 'adl, amanah, and hifz al-nafs. These concepts add moral and spiritual meaning but should

not be used to stigmatize distress or replace professional psychological support. The proposed I-WREM translates the synthesis into five management domains: a safe and just institutional climate, educator well-being, student resilience support, school-family relational support, and monitoring and referral.

The practical value of the framework lies in its use of observable management actions and indicators rather than abstract definitions alone. Schools can assess workload, safety, connectedness, engagement, help-seeking, and referral processes; design interventions; implement them through routine educational management; and review their effects. Because I-WREM remains conceptual, empirical validation is required before claims can be made about effectiveness. Future research should test the framework in Islamic schools and other educational settings serving Muslim communities.

BIBLIOGRAPHY

Abu-Raiya, H., & Pargament, K. I. (2011). Empirically based psychology of Islam: Summary and critique of the literature. Mental Health, Religion & Culture, 14(2), 93-115. https://doi.org/10.1080/13674670903426482

Alawiyah, S. (2020). Manajemen stres dan motivasi belajar siswa pada era disrupsi. Al-Idarah: Jurnal Kependidikan Islam, 10(2), 211-221.

Cahyono, E. A., Sutomo, & Harsono, A. (2019). Literatur review: Panduan penulisan dan penyusunan. Jurnal Keperawatan, 12.

Chang, E., Lee, A., Byeon, E., Seong, H., & Lee, S. M. (2016). The mediating effect of motivational types in the relationship between perfectionism and academic burnout. Personality and Individual Differences, 89, 202-210. https://doi.org/10.1016/j.paid.2015.10.010

Conner, T. S., DeYoung, C. G., & Silvia, P. J. (2018). Everyday creative activity as a path to flourishing. The Journal of Positive Psychology, 13(2), 181-189. https://doi.org/10.1080/17439760.2016.1257049

Estrada-Araoz, E. G., Quispe-Aquise, J., Huamani-Mallgui, A. Y., Salas-Tincusi, E., Mamani-Calcina, B., & Jara-Rodriguez, F. (2023). Exploring the relationship between technostress and psychological well-being in basic education teachers: A cross-sectional study. Journal of Law and Sustainable Development, 11(2), 1-19. https://doi.org/10.55908/sdgs.v11i2.442

Fakhriyani, D. V. (2021). Peran resiliensi terhadap kesehatan mental: Penyesuaian psikologis selama pandemi COVID-19. In ICONIS: International Conference on Islamic Studies (Vol. 5, pp. 465-476).

Feronika, F. (2022). Pengaruh technostress terhadap kesejahteraan psikologis guru di masa pandemi COVID-19. Jurnal Pendidikan Tambusai, 6(2), 8979-8948.

Fitriani, A. (2016). Peran religiusitas dalam meningkatkan psychological well-being. Al-Adyan: Jurnal Studi Lintas Agama, 11(1), 57-80.

Grotberg, E. H. (1995). A guide to promoting resilience in children: Strengthening the human spirit. Bernard van Leer Foundation.

Hendriani, W. (2018). Resiliensi psikologis: Sebuah pengantar. Kencana.

Reivich, K., & Shatte, A. (2002). The resilience factor: 7 essential skills for overcoming life's inevitable obstacles. Broadway Books.

Renshaw, T. L., Long, A. C. J., & Cook, C. R. (2015). Assessing teachers' positive psychological functioning at work: Development and validation of the Teacher Subjective Wellbeing Questionnaire. School Psychology Quarterly, 30(2), 289-306. https://doi.org/10.1037/spq0000112

Republic of Indonesia. (2003). Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System.

Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. Journal of Personality and Social Psychology, 57(6), 1069-1081. https://doi.org/10.1037/0022-3514.57.6.1069