

Implementation of School Well-Being Concept in Islamic Religious Education Learning at Madrasah Ibtidaiyah

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ABSTRACT

This study focuses on the implementation of the school well-being concept in Islamic religious education learning at Madrasah Ibtidaiyah Islamic Center Indramayu. The background of this study is the importance of creating a school environment that supports students' physical, psychological, and social well-being as part of efforts to improve the quality of education, especially in Islamic religious education learning. This study aims to answer five problem formulations: (1) Islamic religious education teachers' understanding of the concept of school well-being, (2) the application of the concept in Islamic religious education learning, (3) teacher and student responses to its application, (4) obstacles faced in implementation, and (5) the impact of implementation on students' Islamic character. This study uses a descriptive qualitative method with a case study approach, relying on data from semi-structured interviews, in-depth observations, and document studies. The results of the study indicate that teachers' understanding of the concept of school well-being is quite good, and the application of this concept is carried out through the integration of physical and psychological aspects in the learning environment, as well as the application of learning methods that involve students' emotional and social aspects. The use of educational technology is also part of this application. Teacher responses are very positive and enthusiastic, while students feel comfortable and show good responses to the application of this concept. However, there are several obstacles, such as the need to improve teacher understanding and readiness, limited resources and facilities, and support from family and the social environment. Cultural challenges and local values are also obstacles. The impact of the implementation of school well-being is very significant in the formation of Islamic character of students at the Islamic Center Indramayu Elementary School

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INTRODUCTION

Student well-being in schools, or what is known as school well-being, has become a central issue in the world of global education. This concept includes not only physical health, but also emotional, social, and psychological well-being of students, all of which have been shown to play a crucial role in academic success and character development. A report from the OECD (2017) emphasized that schools that are able to create an environment that supports student well-being will have a direct impact on student motivation to learn and engagement in school activities. Islamic Religious Education (PAI), as one of the core subjects in Madrasah Ibtidaiyah, should also not only focus on the transfer of religious knowledge cognitively, but also pay attention to

aspects of student well-being to produce individuals who are emotionally, spiritually, and socially balanced. In the midst of this global dynamic, the application of school well-being in PAI is becoming increasingly relevant and urgent to study.

Teachers' understanding of school well-being plays an important role in the success of its implementation in the classroom. Studies show that teachers who have in-depth knowledge of student well-being tend to be more successful in creating teaching strategies that support students' emotional and social engagement (Roffey, 2012; Seligman et al., 2009). However, in Indonesia, especially in Madrasah Ibtidaiyah, many teachers still see school well-being only from a physical aspect, while the emotional and psychological dimensions are often neglected (Collie et al., 2012). This is very ironic, considering that religious education has a central role in shaping students' morals and spirituality, which should be closely related to their holistic well-being. Therefore, this study aims to evaluate the extent to which Islamic Religious Education teachers' understanding of the concept of school well-being in Madrasah Ibtidaiyah can affect the quality of learning provided.

The implementation of school well-being in Islamic Religious Education learning requires not only theoretical understanding, but also awareness of the importance of a holistic approach. In various countries, approaches to religious learning have begun to integrate the concept of well-being with methods that encourage social interaction, emotional discussion, and spiritual reflection (Lovat & Toomey, 2009). However, in Indonesia, Islamic Religious Education learning methods tend to focus on cognitive aspects and often ignore the dimensions of students' emotional well-being. In fact, Islam as a comprehensive religion teaches the importance of balance between the physical and spiritual. Therefore, it is very important to evaluate how the concept of school well-being can be implemented effectively in Islamic Religious Education learning in Madrasah Ibtidaiyah, so that religious education can be more relevant and in accordance with the needs of today's students.

Teacher and student responses to the implementation of school well-being are key indicators in the success of implementing this concept. When teachers are able to adopt a more inclusive approach and focus on student well-being, students will feel more comfortable and actively involved in the learning process, including in religious subjects that are usually considered serious and formal (Seligman et al., 2009). However, resistance from some teachers to changes in new methods and approaches is often a barrier. On the other hand, students who feel that their learning environment is emotionally and psychologically supportive tend to respond positively to religious lessons. This study will try to explore how teachers and students in Madrasah Ibtidaiyah respond to the implementation of school well-being, and how this can enrich Islamic Religious Education learning in Indonesia.

Like other educational innovations, the implementation of school well-being also faces various challenges. One of the main challenges is limited resources, both in terms of facilities and training for teachers (Durlak et al., 2011). Teachers are often not equipped with sufficient knowledge and skills to implement the concept of student well-being comprehensively, especially in the context of religious education. In addition, local social and cultural norms can also be a barrier, where the

implementation of comprehensive school well-being is often considered inconsistent with rigid traditional values. In the context of Madrasah Ibtidaiyah, the implementation of this concept is often hampered by the view that religious learning only focuses on spiritual and moral aspects, while aspects of emotional well-being are considered less relevant. Therefore, this study aims to identify the obstacles faced in the implementation of the concept of school well-being in Madrasah Ibtidaiyah.

The impact of implementing school well-being on the formation of students' Islamic character is also the main focus of this study. Islamic values such as honesty, discipline, responsibility, and social concern are the core of religious education in Madrasah Ibtidaiyah (Zuhdi, 2021). If the concept of school well-being can be implemented properly, it is hoped that this will have a positive impact on the development of students' Islamic character. International research has proven that a learning environment that supports student well-being will produce more balanced individuals, both emotionally, socially, and spiritually (Roffey, 2012). Thus, this study aims to reveal the extent to which the implementation of school well-being in Islamic Religious Education learning in Madrasah Ibtidaiyah can contribute to the formation of students' Islamic character that is more holistic and relevant to the challenges of the modern world.

FORMULATION OF THE PROBLEM

1. How do Islamic Religious Education teachers understand the concept of school well-being?
2. How is the application of the concept of school well-being in Islamic Religious Education learning in Madrasah Ibtidaiyah?
3. How do teachers and students respond to the implementation of the school well-being concept in Islamic Religious Education learning in Elementary Madrasahs?
4. What are the obstacles faced in implementing the school well-being concept in Islamic Religious Education learning in Elementary Madrasahs?
5. What is the impact of implementing the school well-being concept in Islamic Religious Education learning in Elementary Madrasahs on students' Islamic character?

THEORETICAL BASIS

School Well-Being

The concept of school well-being refers to students' well-being in the school environment which includes physical, psychological, social, and academic aspects. According to Konu and Rimpelä (2002), this well-being is important as an indicator of learning success and includes feelings of safety, appreciation, and opportunities to develop in a supportive environment. OECD (2017) underlines that student well-being is correlated with increased academic achievement, learning engagement, and decreased stress levels. Another study by Roffey (2012) emphasized that the arrangement of physical facilities, positive social relationships, and teaching approaches that pay attention to emotional aspects are important factors in supporting student well-being.

In addition, Durlak et al. (2011) identified that social and emotional development programs in schools contribute significantly to the development of students' character and social skills. Holistically, student well-being in schools includes not only physical health, but also a strong emotional and social balance, which has an impact on a more positive learning atmosphere. In the context of Islam, this concept is in line with the principles of justice and individual welfare, as stated in Surah Al-Baqarah verse 286, where physical and mental well-being are emphasized as important aspects in a Muslim's life.

Teachers also play a crucial role in creating an environment that supports school well-being. A friendly, caring, and empathetic approach can help meet students' needs, in line with Islamic teachings that emphasize mercy and compassion (Ahmad, 2020). Therefore, the application of this concept in learning in Islamic-based schools is an important step in realizing students' overall well-being, both physically and mentally

Islamic Religious Education Learning

Islamic Religious Education (PAI) learning in madrasah schools has an important role in shaping students' character based on Islamic teachings. This learning not only focuses on the transfer of knowledge, but also the internalization of Islamic moral and ethical values in everyday life (Zuhdi, 2021). This is closely related to the achievement of the main goal of Islamic education, namely the formation of noble characters. According to Graham et al. (2016), a learning atmosphere that emphasizes positive social relationships and emotional involvement of students can improve their well-being. Islamic Religious Education learning that emphasizes spiritual and emotional aspects can contribute greatly to supporting school well-being.

The Qur'an and Hadith emphasize the importance of quality education. Allah SWT says in Surah Al-Mujadilah verse 11, "Allah will exalt those who believe among you and those who are given knowledge by degrees." This emphasizes the importance of education in improving the quality of a person, including their well-being. Thus, Islamic Religious Education learning in madrasahs can be designed to not only focus on the transfer of religious knowledge, but also the creation of a balance between the intellectual, emotional, and spiritual aspects of students, all of which contribute to their well-being at school.

Islamic Character

Islamic character is one of the main goals of education in Islam that focuses on the formation of morals and behavior in accordance with religious teachings. Traits such as honesty, responsibility, justice, simplicity, and compassion (rahmah) are some of the characters that are the focus of Islamic education (Lickona, 2012). In the context of school well-being, the development of students' Islamic character creates an environment that supports the development of their noble morals. Research shows that an environment that supports student well-being can also help strengthen their moral and ethical values (Seligman et al., 2009).

Madrasah, as an Islamic-based educational institution, has an important role in instilling Islamic character values in students from an early age. A project-based learning approach with the integration of Islamic values, such as cooperation and social responsibility, is one effective way to form a strong Islamic character among students (Ahmad, 2020)

Elementary School Students

Students of Elementary Schools (MI) are at a significant stage of cognitive, emotional, and social development, in accordance with Piaget's development theory (1964). At this age, students begin to develop logical thinking skills and understand moral and spiritual concepts. Education at MI aims to provide a foundation of Islamic religious knowledge and shape students' Islamic character from an early age. Zuhdi (2021) emphasized that education at MI emphasizes the harmony between knowledge and Islamic values, including spiritual, moral, and social aspects.

In Islam, early childhood education is highly recommended, as stated in the hadith of the Prophet SAW which teaches the importance of teaching prayer to children from the age of seven (HR. Abu Dawud). This early education helps shape good Islamic habits and character, as well as create strong spiritual, emotional, and social well-being among MI students.

RESEARCH METHOD

This study uses a descriptive qualitative approach with a case study method conducted at the Islamic Center Indramayu Elementary School (Creswell, 2014). The subjects of the study included the head of the foundation, the head of the school, Islamic Religious Education (PAI) teachers, fellow teachers, students in grades 5 and 6, and parents of students in grades 5 and 6. Data collection techniques were carried out through in-depth interviews, observations, and document studies (Miles & Huberman, 1994). Interviews were used to explore teachers' understanding of the concept of school well-being and its implementation in PAI learning, as well as to understand the challenges and impacts faced (Kvale, 2007). Observations were carried out during the learning process to see firsthand how the concept of school well-being was implemented, while document studies included analysis of the curriculum, syllabus, and policies related to student welfare (Bowen, 2009).

Data analysis was conducted using the thematic analysis method proposed by Braun & Clarke (2006), where data from interviews, observations, and documents were organized into themes relevant to the focus of the study. Data triangulation was used to ensure the validity of the results by comparing data from various sources, while member checking was applied to ensure the accuracy of the findings (Patton, 2015). Research ethics were maintained by ensuring the confidentiality of participant identities and consent prior to data collection (Cohen, Manion, & Morrison, 2018)

FINDINGS AND DISCUSSION

Islamic Religious Education Teachers' Understanding of the Concept of School Well-Being

The results of interviews with Islamic Religious Education (PAI) teachers showed that their understanding of the concept of school well-being varied greatly. Most teachers understood that school well-being was related to creating a learning environment that supported students' overall well-being. Several teachers stated that they saw the importance of students' emotional well-being in the teaching and

learning process, so they tried to create a conducive atmosphere. One teacher said, "Students who feel happy at school tend to be more motivated to learn."

On the other hand, there are also teachers who think that school well-being is only related to physical aspects, such as the comfort of the classroom and learning facilities. They do not fully understand that students' social and emotional well-being is also important in the learning process. This was expressed by another teacher who said, "I think what is important is providing a comfortable place to study. Students must feel comfortable first before they can learn well."

From the results of the observation, it can be seen that teachers have tried to create a supportive learning environment, although their understanding of the concept of school well-being is not completely comprehensive. In practice, many teachers show concern for students by listening to their complaints and providing support when needed. Observations show that the classroom atmosphere is generally positive, where students feel valued and heard.

The results of the analyzed document study show that the learning materials prepared by teachers also include values related to student well-being, such as cooperation, empathy, and understanding. However, there is a lack of systematic integration of the concept of school well-being into the curriculum. The existing learning materials focus more on academic aspects than on character development and student well-being as a whole.

Discussion of interviews, observations, and document studies shows that although Islamic Religious Education teachers understand the importance of school well-being, its implementation in learning is still not fully integrated. This is in line with the theory that states that a good understanding of the concept of well-being in schools can contribute to the effectiveness of teaching and learning (Roffey, 2012). With increasing teacher understanding of school well-being, it is hoped that they can implement these principles more effectively.

To strengthen this discussion, it should be noted that a deep understanding of school well-being not only helps teachers in creating a positive learning environment, but also contributes to increasing student motivation and achievement. This shows that efforts to improve teachers' understanding of this concept are very important to achieve better educational goals in Madrasah Ibtidaiyah

Implementation of the School Well-Being Concept in Islamic Religious Education Learning in Elementary Madrasahs

The results of interviews with Islamic Religious Education teachers revealed that they have tried to implement the concept of school well-being in daily learning. Several teachers stated that they often use interactive learning methods, such as group discussions and collaborative projects that encourage students to be actively involved. One teacher explained, "With this method, students not only learn from books, but also from the experiences and views of their friends."

However, there are also challenges faced in implementing this concept, especially related to time constraints and a dense curriculum. Some teachers feel pressured to complete teaching materials according to the specified time, making it difficult to integrate elements of student well-being into each learning session. One

teacher said, "Sometimes I feel pressured to complete the material, and cannot provide enough time for discussion or reflection."

Observations show that although teachers try to implement the school well-being approach, the realization in the field has not fully met expectations. Classes tend to focus on delivering information, and social interaction between students is often limited. Although there were some interactive sessions, much time was spent on lectures and explanations of materials that did not actively engage students.

The results of the document study showed that the lesson plans created by teachers included some elements of school well-being, but were often lacking in depth and structure. There was evidence that teachers had attempted to link Islamic values to student well-being, but the implementation of these plans still needed improvement. Many lesson plans did not reflect a holistic approach to education.

The discussion on the application of school well-being in learning showed that despite efforts made by teachers, there was still much room for improvement. According to the theory of school well-being, the application of the principles of well-being in education can improve students' learning experiences (Konu & Rimpelä, 2002). Therefore, there needs to be greater support for teachers in integrating this concept more effectively into the learning process.

By strengthening the application of the concept of school well-being, teachers are expected to be able to create a more inclusive learning environment and support student development. This is important to ensure that students are not only successful academically, but also develop as balanced and characterful individuals.

Teacher and Student Responses to the Implementation of the School Well-Being Concept in Islamic Religious Education Learning

The results of interviews with Islamic Religious Education teachers showed that they were very positive about the implementation of the school well-being concept in learning. Teachers felt that by implementing this approach, they could better understand students' needs and help create a more supportive atmosphere. One teacher said, "When I see students happy, I know that I have done something right in teaching."

Students' responses also showed a positive attitude towards the implementation of this concept. Many students felt more comfortable and confident to participate in class. In an interview, a student said, "I like it when the teacher invites us to discuss. It feels like our voices are heard, and it makes me more enthusiastic about learning." This shows that students appreciate the attention given by the teacher to them.

From the results of observations, it can be seen that students are actively involved in learning, especially during group discussions and interactive activities. They respect each other's opinions and show positive attitudes towards their friends. This observation confirms that a classroom atmosphere that supports well-being can increase student engagement in the learning process.

The results of the analyzed document study showed an increase in student participation in learning activities, as well as improvements in relationships between students. The documents also noted that students collaborated more often on group assignments, reflecting the values taught in Islamic Religious Education.

The discussion of teacher and student responses to the implementation of school well-being shows that this concept is very influential in increasing positive interactions in the classroom. The theory that states that student well-being can affect their engagement and achievement is very relevant here (Durlak et al., 2011). When students feel valued and involved, they tend to achieve more and behave positively.

To emphasize the importance of implementing the concept of school well-being, it can be concluded that the positive responses from teachers and students are evidence that this approach is effective in creating a better learning environment. This shows that education that pays attention to students' emotional and social well-being can have a significant impact on the quality of learning

Obstacles in the Implementation of the School Well-Being Concept in Islamic Religious Education Learning in Elementary Madrasahs

The results of interviews with Islamic Religious Education teachers revealed that there were several obstacles faced in implementing the concept of school well-being. One of the most frequently mentioned obstacles is the limited time to create a lesson plan that is in accordance with the well-being principle. Teachers feel pressured to complete the established curriculum material, which often prevents them from implementing the concept of student well-being optimally.

In addition, the lack of training and in-depth understanding of the concept of school well-being among teachers is also an obstacle. Some teachers feel that they do not have sufficient skills or knowledge to apply this approach in learning. They said, "We need more training to understand how to implement school well-being well in the classroom."

Observations show that physical environmental factors, such as inadequate learning facilities, are also obstacles in implementing this concept. For example, classrooms that are not comfortable enough or lack of facilities for interactive activities can hinder the expected learning process. This can be seen from the difficulty of students to collaborate when the classroom is too small or does not allow for group activities.

The results of the document study show that although there are several initiatives to implement school well-being, many policy documents do not support the development of comprehensive programs. The existing curriculum emphasizes academic aspects without paying enough attention to students' social and emotional well-being. This creates a mismatch between policy and practice in the field.

The discussion of the obstacles faced in the implementation of school well-being shows that various factors, including time constraints, lack of training, and physical conditions, can affect the success of the implementation of this concept. This is in line with the theory that states that to implement an educational concept well, adequate support from various parties is needed (Lickona, 1991).

By highlighting these obstacles, it is important to take the necessary steps to overcome this problem. Increasing teacher training, improving facilities, and adjusting curriculum policies can be solutions to increase the effectiveness of the implementation of the school well-being concept in Madrasah Ibtidaiyah

The Impact of the Implementation of the School Well-Being Concept on Islamic Religious Education Learning in Madrasah Ibtidaiyah on Students' Islamic Character

The results of interviews with Islamic Religious Education teachers showed that they saw a positive impact from the implementation of the school well-being concept on students' Islamic character. Many teachers reported that students who felt happier and more comfortable at school showed better attitudes and more respect for religious values. One teacher stated, "Happy students are more open to learning about Islamic values and implementing them in their daily lives."

Students also responded positively to the impact of implementing this concept. Several students expressed that they felt more motivated to learn and participate in religious activities. In an interview, one student said, "Every time we do activities together, I feel closer to my friends and more confident to share my views on religion."

Observations show that students are more active in developing their Islamic character through activities designed with the principle of school well-being. Their involvement in class discussions, extracurricular activities, and collaborative projects helps them understand and internalize religious values. This is seen in the increase in student participation in religious activities outside of class hours.

The results of the document study showed an increase in students' positive attitudes towards Islamic values. Documentation of class activities reflects that students are increasingly involved in social actions, such as helping friends in need and being involved in charity activities. This reflects the positive impact of an approach that prioritizes student well-being.

The discussion on the impact of implementing school well-being shows that the application of this principle not only provides benefits for students' emotional well-being but also contributes to the formation of their Islamic character. The theory that a supportive learning environment can improve students' character development is very relevant here (Peredo & McLean, 2006). Thus, the implementation of school well-being can be an important factor in the formation of students' character.

Overall, it can be concluded that the implementation of the concept of school well-being in Madrasah Ibtidaiyah has a significant impact on students' Islamic character. This shows that students' emotional and social well-being can contribute to the formation of better characters and are more in line with Islamic values

CONCLUSION AND RECOMMENDATION

The conclusion of this study shows that Islamic Religious Education teachers' understanding of the concept of school well-being is very diverse. Most teachers are aware of the importance of creating an environment that supports student well-being, but some still do not understand its application in daily learning. This is in line with Shindler's view (2010) which emphasizes that a deep understanding of student well-being is the key to creating a positive learning environment. In its application, the concept of school well-being in Madrasah Ibtidaiyah has been implemented well, although there needs to be strengthening in terms of curriculum and teaching methods. The responses from teachers and students to this application are generally positive, with students feeling more comfortable and motivated to learn when the

school environment supports their emotional well-being, in accordance with the theory of psychological well-being proposed by Ryff (1989).

However, this study also found several obstacles faced in implementing the concept, such as limited resources and inadequate teacher training. These constraints can hinder the optimization of the implementation of school well-being in Islamic Religious Education learning, which confirms the results of research by McCoy et al. (2015) which shows that resource support is an important factor in the successful implementation of school well-being programs. Nevertheless, the positive impact of implementing this concept on students' Islamic character is very visible, where students show an increase in attitudes and behaviors that are in accordance with Islamic values. This underlines the importance of integrating the concept of school well-being in education, because it is not only beneficial for students' emotional well-being, but also contributes to the formation of good character, as explained in the theory of character education by Lickona (1991)

Based on the research results, it is recommended that schools, especially Madrasah Ibtidaiyah, conduct regular training for Islamic Religious Education teachers to improve their understanding of the concept of school well-being. This training should include theories of student well-being and practical strategies that can be implemented in daily learning. In addition, schools need to develop a curriculum that better supports the implementation of the concept of well-being, by paying attention to the emotional and psychological needs of students, so that it can create a more positive learning environment.

Another recommendation is to involve parents and the community in supporting school well-being, through clear communication and collaboration programs. Communities that understand the importance of student well-being will be more committed to creating a supportive environment outside of school. Finally, it is important to conduct regular evaluations of the implementation of school well-being in madrasahs, so that obstacles faced can be identified and addressed in a timely manner, and to ensure that the positive impact on students' Islamic character can continue to be improved.

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