



TEACHER SELF-ALIGNMENT IN QUR'AN EDUCATION INSTITUTIONS: A DESCRIPTIVE PHENOMENOLOGICAL STUDY

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Keywords

*Self-Alignment;
Qur'anic Teachers;
Descriptive Phenomenology;
Qur'anic Education;
Islamic Psychology;*

Abstract

This study aims to explore and describe the self-alignment experiences of Qur'anic teachers in carrying out their roles at Qur'anic education institutions. The study employed a qualitative approach with a descriptive phenomenological design. Four Qur'anic teachers at Rumah Tahfidz Baitunnur, Batam City, participated in this study. Data were collected through in-depth interviews and member checking, and were then analyzed using Giorgi's descriptive phenomenological method. The findings identified six main themes: the meaning of the role as a trust (amanah) and an act of worship (ibadah); internalization of Islamic values; self-transformation through interaction with the Qur'an; emotion regulation through a religious approach; alignment with the institution and colleagues; and the Qur'an as part of self-identity. The findings indicate that self-alignment is not merely adjustment to role demands or individual-organization fit, but a reflective process of maintaining coherence between spiritual meaning, values, behavior, emotion, social relationships, and identity. Based on these findings as a whole, this study produces a conceptualization of self-alignment as a multidimensional and cyclical process occurring through spiritual meaning-making, value internalization, self-transformation, emotion regulation, social negotiation, and the strengthening of Qur'anic identity. This process does not always proceed harmoniously, but can involve tension between efforts to maintain relational harmony and the courage to express disagreement. Thus, mature self-alignment is not identical to conformity, but includes the ability to reflect on inconsistencies and to determine responses aligned with one's held values. The main implication of the study is that the development of Qur'anic teachers needs to be directed not only toward strengthening teaching competence, but also toward developing spiritual reflection, emotion regulation, assertive communication, and the ability to manage differences constructively.

E-ISSN: 2541-5263

P-ISSN: 1411-4380



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1. INTRODUCTION

Qur'anic education holds an important position in shaping the character, morality, and spirituality of learners. Qur'anic teachers are not only tasked with teaching the ability to read, memorize, and understand the Qur'an, but are also expected to embody Islamic values through their daily behavior, attitudes, and interactions. From the perspective of Islamic education, education is oriented not only toward the development of knowledge, but also toward shaping learners' personality and character (Al-Attas, 1991; Ancok & Suroso, 1994). Therefore, Qur'anic teachers face the demand to maintain consistency between the values they teach and the way they carry out their role.

In carrying out this role, Qur'anic teachers face various demands, such as the diversity of learners' characters, learning targets, institutional policies, relationships with colleagues and parents, and emotional challenges in the teaching process. The preliminary study for this research shows that this situation does not always align with teachers' expectations. Teachers must deal with learners who are difficult to guide, differences of opinion with colleagues, institutional demands, and their own emotional conditions. In such situations, teachers not only need to adjust their behavior to circumstances, but also need to ensure that their responses remain consistent with the values and beliefs



underlying their role. The process of reflecting on and making meaning of these experiences becomes an important part of teachers' personal development and identity (Beijaard et al., 2004; Kelchtermans, 2009).

The need to organize these various aspects is understood in this study as a process of self-alignment. Self-alignment does not simply mean adapting to one's environment, but is a psychological process in which individuals strive to bring together their experiences, values, emotions, behavior, social relationships, and self-understanding with the role they carry out. When there is a discrepancy between what is felt, believed, and done, individuals need to consider their response, make adjustments, and reflect again on that experience. This understanding is related to Rogers's (1961) notion of congruence, but in this study self-alignment is viewed as a dynamic, ongoing process as teachers encounter new experiences.

Qur'anic teachers' self-alignment encompasses several interrelated aspects, namely the meaning attached to the role, the internalization of Islamic values, self-transformation, emotion regulation, social relationships, behavior, and identity. Identity develops through the interaction between an individual's self-understanding, experience, practice, and social context (Beijaard et al., 2004; Burke & Stets, 2009). Meanwhile, person-organization fit emphasizes the compatibility between the individual and the organization (Kristof, 1996), while calling explains work as a vocation that provides meaning and purpose (Dik & Duffy, 2009). These concepts help explain certain parts of teachers' experiences, but do not yet fully capture the active process by which teachers organize various aspects of themselves to align with the demands of their role.

The need for self-alignment becomes increasingly important in the context of Qur'anic teachers because teachers not only convey values, but are also expected to embody those values themselves. When facing discrepancies between personal character and the values being taught, institutional demands and personal beliefs, or spontaneous emotion and expected conduct, teachers need to engage in self-regulation. Emotion regulation becomes an important part of this because the experience of teaching can give rise to pressures and emotional responses that need to be managed so teachers remain able to carry out their role constructively (Gross, 1998; Taxer & Gross, 2018). In the context of Qur'anic education, this process can also be supported by the values of patience, sincerity, prayer, and seeking forgiveness (*istighfar*), as well as a spiritual orientation in one's relationship with Allah (Mujib, 2006).

Previous studies have extensively discussed teachers' professional identity, individual-organization fit, calling, and emotion regulation (Beijaard et al., 2004; Dik & Duffy, 2009; Kristof, 1996; Taxer & Gross, 2018). However, studies specifically explaining how spiritual meaning, value internalization, self-transformation, emotion regulation, social relationships, and identity are interrelated in the self-alignment experiences of Qur'anic teachers remain limited. In fact, these aspects can influence one another. Making meaning of teaching as a trust and an act of worship, for example, can drive the internalization of values, influence how teachers manage their emotions and interact with their environment, and shape their identity as Qur'anic teachers. Thus, self-alignment needs to be understood as a whole, active, reflective, and multidimensional process, rather than as a merely passive capacity for adjustment.

Based on this gap, this study offers novelty in the form of an understanding of self-alignment as a multidimensional and cyclical process in the experience of Qur'anic teachers. This process occurs when teachers face demands or discrepancies, make meaning of their experiences, evaluate their responses, make adjustments, and reflect again on their experiences. In the context of Qur'anic education, this process has distinctive characteristics because the Qur'an can become a source of meaning, value orientation, and identity for teachers. Therefore, this study aims to explore and describe the self-alignment experiences of Qur'anic teachers in carrying out their roles at Qur'anic education institutions. This study is expected to provide an understanding of self-alignment as a multidimensional, reflective, and ongoing psychological experience. In addition, this study is expected to show how teachers make meaning of their role as a trust and an act of worship, internalize Islamic values, undergo self-transformation through interaction with the Qur'an, regulate their emotions when facing challenges, align themselves with the institution and colleagues, and make closeness to the Qur'an part of their self-identity.

2. RESEARCH METHOD

This study used a qualitative approach with a descriptive phenomenological design to explore the lived experiences of Qur'anic teachers and the meanings they attribute to the process of self-alignment in carrying out their roles. Data analysis followed Giorgi's (2009) descriptive phenomenological approach.

The research participants consisted of four Qur'anic teachers actively teaching at Rumah Tahfidz Baitunnur, Mangsang Village, Sungai Beduk District, Batam City. Participants were selected using purposive-pragmatic convenience sampling based on accessibility, willingness to provide in-depth information, and willingness to take part in interviews and member checking. All four participants were situated within the same institutional context, but showed variation in how they made meaning of their role, regulated their emotions, and managed differences. The number of participants was considered adequate because the study was oriented toward the depth and richness of the description of experience, rather than statistical representativeness. Participants' identities were disguised using the codes GT, GN, GS, and GI.

This study obtained ethical approval from the International Open University Board of Research and Publications (IOUBRP), with approval number ETHIC 181/08-26, dated 13 August 2026. The research further observed research ethics principles to protect participants' rights, comfort, and confidentiality. Before the interviews were conducted, the researcher explained the purpose of the study, the data collection procedures, the forms of participant involvement, the use of the data, and participants' right to decline to answer particular questions or withdraw their involvement without consequence. Interviews were carried out after participants had given informed consent. Interview recordings were made with participants' consent and were used solely for research purposes. Confidentiality of identity was maintained using the codes GT, GN, GS, and GI, and by avoiding the mention of information that could directly identify participants. Research data and transcripts were used solely for academic purposes and were kept by the researcher under restricted access.

Data were collected through semi-structured in-depth interviews. Each participant took part in one main interview and one member-checking session. Data collection took place over one month, in May 2026. Interviews were recorded with participants' consent and transcribed verbatim. The transcripts were then checked again against the recordings to ensure the accuracy of the data. The interview with GT lasted 60 minutes, while that with GN lasted 48 minutes and 16 seconds; the duration of the interviews with the other participants varied according to the depth of their narratives.

Data analysis was carried out through Giorgi's (2009) four stages, namely reading the transcript as a whole, determining units of meaning, transforming participants' everyday language into psychological formulations, and synthesizing the transformed meanings into a structure of experience. For example, a participant's statement such as, "I don't teach only because it's a job, but I feel it is a trust that must be carried out," was identified as a raw statement. This statement was then formulated as a unit of meaning indicating that the teaching role is understood as a responsibility carrying moral and spiritual value. At the stage of psychological transformation, this meaning was formulated as the internalization of teaching responsibility as a moral-spiritual calling that directs behavior in carrying out the role. Similar units of meaning from other participants were then compared and synthesized, forming the theme concerning the meaning of the Qur'anic teacher's role as a trust and an act of worship.

Bracketing was carried out reflexively by noting and temporarily setting aside the researcher's initial assumptions about Qur'anic teachers, then consistently returning to the description of participants' experiences throughout the analysis process. The trustworthiness of the data was strengthened through member checking, repeated reading of the transcripts, checking the consistency between raw statements, units of meaning, psychological formulations, and themes, and comparing experiences across participants.

3. RESULT AND ANALYSIS

Phenomenological analysis of the experiences of four Qur'anic teachers produced six main themes describing the process of self-alignment in carrying out the teaching role, namely: (1) making meaning of the Qur'anic teacher's role as a trust and an act of worship, (2) internalizing Islamic values in the teaching role, (3) undergoing self-transformation through interaction with the Qur'an, (4) regulating emotion through a religious approach, (5) aligning oneself with the work environment through social accommodation, and (6) making the Qur'an part of one's self-identity. These six themes show a pattern

of interrelated experiences while also revealing variation in how each participant went through the process of self-alignment.

Self-alignment in this study is understood as a process that unfolds dynamically as teachers strive to maintain congruence between the values they hold, their experience of carrying out their role, their emotional responses, their social relationships, and their self-understanding. Thus, self-alignment does not merely refer to the capacity to adjust to institutional demands, but encompasses processes of meaning-making, reflection, changes in response, management of discrepancy, and the ongoing formation of identity.

Making Meaning of the Qur'anic Teacher's Role as a Trust and an Act of Worship

The first theme shows that the role of Qur'anic teacher is understood not merely as a job, but as a trust oriented toward Allah and toward benefiting others. One participant stated, "It's a trust, ma'am, because I became a Qur'anic teacher for the sake of Allah" (GT, MC1, P1). A similar meaning is seen in another participant who stated that "being a Qur'anic teacher is Allah's choice" (GS, MC3, P7), while another participant emphasized the orientation of "seeking Allah's pleasure and being able to benefit others" (GI, W4, P10). Another participant emphasized the importance of "murajaah" [Qur'anic revision] as a core part of carrying out this role (GN, MC3, P3).

These findings show that spiritual meaning-making forms the initial basis of the self-alignment process. Amanah is understood not merely as a status, but is translated into concrete behaviors such as maintaining one's memorization, purifying one's intention, and striving to be of benefit. Orientation toward Allah and the Qur'an becomes the framework of meaning that teachers use to understand, carry out, and evaluate their role.

Understanding one's work as something possessing a higher purpose and meaning bears a resemblance to the concept of calling put forward by Dik and Duffy (2009). However, the experience of Qur'anic teachers in this study shows a broader scope. The concept of calling helps explain how work acquires meaning, whereas the findings of this study show how that meaning is subsequently translated into the process of self-alignment. The meaning of amanah and ibadah drives teachers to internalize values, evaluate their behavior, manage their emotions, build social relationships, and maintain closeness to the Qur'an.

Thus, spiritual meaning-making in this study is not merely a belief about why someone became a Qur'anic teacher, but constitutes the starting point of the self-alignment process. When the role is understood as a trust and an act of worship, the demands of teaching are evaluated not only in terms of task performance, but also in terms of their consistency with one's held values.

Internalizing Islamic Values in the Teaching Role

The meaning attached to the role as amanah subsequently develops into an effort to internalize Islamic values into daily behavior. Participants not only taught values to their students, but also strove to make those values a guide for themselves. One participant stated, "I have to really try to be a good example" (GN, MC2, P4), while another affirmed, "We do what we advise [others to do]" (GS, MC3, P3). Other participants mentioned the importance of "guarding one's speech" and that "one's intention must always be renewed" (GI, MC4, P1, P3).

These findings show that self-alignment occurs through an effort to bring ideal values into line with actual behavior. Islamic values are placed not only as material taught to students, but become a standard that teachers use to evaluate themselves. The teacher's position as a role model creates an awareness that personal behavior needs to be consistent with the values conveyed to students.

This internalization is also not viewed as a completed condition. One participant reflectively stated, "Not yet, everything is still in progress. I am still always striving to improve myself" (GT, W1, P8). This statement shows an awareness of the gap between ideal values and actual behavior. This gap is not always understood as failure, but becomes a basis for reflection and improvement.

This finding shows that self-alignment is an ongoing process. Teachers continually evaluate whether their behavior, speech, intentions, and actions are consistent with their held values. This process is in line with views on teachers' professional identity, which is formed through reflection on experience, self-understanding, and the social context in which teachers carry out their role (Beijaard et al., 2004; Kelchtermans, 2009).

Thus, the internalization of values is an important stage in self-alignment because held values begin to move from the level of meaning toward the level of behavior. Alignment occurs when teachers strive to make Qur'anic values a genuine guide in carrying out their role.

Undergoing Self-Transformation through Interaction with the Qur'an

The process of value internalization is further reflected in changes in how participants responded to various situations. One participant stated, "Now I'm a bit gentler and calmer" (GT, MC1, P3); another said, "Now it just flows" (GN, MC2, P6); another mentioned, "Now I'm more patient and slower [to react] when facing problems" (GS, MC3, P5); while another stated, "More patient and sincere" and "My sense of responsibility has grown greater" (GI, MC4, P4-P5).

These statements show a perceived change in how teachers face problems, carry out their responsibilities, and improve themselves. This transformation did not appear as a one-time change, but developed through the experience of carrying out the role and through closeness to the Qur'an.

In the context of self-alignment, this transformation reflects an internal change as a response to experience. Teachers not only adjust their behavior to external demands, but undergo a change in how they understand and respond to situations. A gentler, calmer, more patient, and more sincere attitude shows that self-alignment also involves a change in how individuals relate to the experiences they face.

Thus, interaction with the Qur'an becomes part of the process of self-change. The Qur'an is not merely teaching material, but becomes a source of orientation that influences how teachers carry out their role. This self-transformation is subsequently related to teachers' ability to manage their emotions when facing various challenges in the teaching process.

Regulating Emotion through a Religious Approach

Self-transformation is also reflected in how participants dealt with emotional pressure while carrying out their duties. One participant revealed that dealing with students' repeated behavior "sometimes becomes a mental burden" (GT, W1, P17). In such situations, she responded by "praying" and sometimes contacting parents so the child would practice murajaah at home (GT, W1, P5). Another participant stated that feelings of annoyance "go away quickly" (GS, W3, P28), while another used "just istighfar" when facing situations that provoked emotion (GI, W4, P17).

These findings show that a religious approach is one of the resources participants used to manage their emotional responses. Prayer, istighfar, patience, and constructive action become part of how teachers restore their own balance when facing the challenges of teaching.

This finding is related to Taxer and Gross's (2018) view that teachers actively manage their emotional experiences in the learning process. However, this study shows a more specific characteristic, namely that the emotion regulation of Qur'anic teachers occurs within a religious framework of meaning.

Prayer and istighfar are used not only to lower the intensity of emotion, but also as a way of bringing one's response back into line with one's held values. In this context, emotion regulation is related to religious coping, namely the use of religious resources to cope with pressure and give meaning to difficult experiences (Pargament, 1997).

Therefore, emotion regulation in this study is part of the self-alignment process. When facing pressure, teachers strive to ensure that their emotional responses do not contradict their held values. Thus, alignment occurs through the effort to regulate one's internal response while also choosing actions considered consistent with Qur'anic values.

Aligning Oneself with the Work Environment through Social Accommodation

Self-alignment does not occur only within the individual, but also within relationships with colleagues and the institutional environment. Participants dealt with differences in discipline, methods, and task implementation using different strategies.

One participant stated, "I'm afraid of coming across as preachy" and "I mostly stay quiet, I'd rather not look for trouble" (GT, W1, P18, P22). Another participant dealt with a colleague's inconsistent discipline by choosing not to voice her objections directly, reflected in her statement, "It's only in my heart, ustadzah. Because it would feel awkward to say something to them," and "If I insist on my point, we won't reach an agreement" (GN, W2, P17-P18). She even chose to carry out shared duty tasks by herself, saying, "Let it just become my reward" (GN, W2, P21).

However, self-alignment was not always carried out through silence or accommodation. Another participant faced a difference in method that, in her view, caused "the children's recitation to become out of sync" (GS, W3, P12), but chose to convey this through the leadership. Other participants tended to go along with collective decisions while still maintaining good assumptions (husnuzan) toward others.

This variation shows that social alignment does not take a single, uniform form of behavior. Some teachers preferred to hold back their expressions to preserve relationships, while others conveyed discrepancies through formal channels. Thus, self-alignment is not identical to always agreeing with circumstances, but is a process of choosing the response considered appropriate to the social conditions being faced.

This finding reveals a tension between the need to maintain social harmony and the need to express disagreement. Guarding one's speech, *husnuzan*, avoiding conflict, and maintaining good relationships can help preserve harmony in the work environment. However, excessive accommodation can cause problems to go unaddressed openly, or place a greater burden of problem-solving on the individual.

Therefore, mature self-alignment cannot be measured by how far a person is able to adjust to their environment. Alignment is more accurately understood as the capacity to maintain coherence in one's values while also determining the appropriate way to express differences.

This finding nuances the concept of Person-Organization Fit (P-O fit), which emphasizes compatibility between the individual and the organization (Kristof, 1996). In this study, teachers can feel a sense of belonging and commitment to the institution while at the same time experiencing discrepancies with certain practices in the work environment. In other words, a sense of harmony or fit with the institution does not automatically indicate the absence of conflict or difference.

The relationship between the individual and the organization in this study is dynamic in nature. Teachers can maintain their attachment to the institution because of more fundamental values and goals, while at the same time making adjustments to particular practices that do not yet fully match their personal expectations.

Thus, self-alignment offers a more process-oriented perspective than simply looking at whether the individual and the organization are in a state of "fit" or "misfit." Discrepancy can, in fact, become part of the alignment process when teachers reflect, choose a response, and re-evaluate their actions.

Making the Qur'an Part of One's Self-Identity

The final theme shows that the process of self-alignment develops toward an increasingly strong closeness to the Qur'an as part of self-identity. At this stage, the Qur'an is viewed not only as material to be taught, but becomes an orientation that shapes how teachers understand and live their lives.

One participant stated, "It's not the institution that needs me, but I who need the institution," and "Teaching is a bonus; what is truly extraordinary is being together with the Qur'an" (GT, MC1, P6-P7). Another stated that she would "keep learning the Qur'an for the sake of [my] family" (GN, MC2, P5). Another affirmed, "Don't ever let yourself grow far from the Qur'an" (GS, MC3, P8), while another stated, "This knowledge must continue to be preserved and taught" (GI, MC4, P8).

These statements show that closeness to the Qur'an has extended beyond the boundaries of the formal role of teacher. The Qur'an becomes an orientation maintained in personal life, family life, and teaching activity alike. Thus, identity as a Qur'anic teacher develops into an identity oriented toward the ongoing continuity of one's relationship with the Qur'an.

This finding extends the understanding of teachers' professional identity, which emphasizes the relationship between experience, reflection, self-understanding, and social context (Beijaard et al., 2004; Kelchtermans, 2009). In the context of Qur'anic teachers, professional identity develops alongside an identity oriented toward Qur'anic values.

The depth of self-alignment is evident when the values underlying one's profession have become part of how the individual understands themselves and directs their life. The Qur'an is no longer confined to the domain of work, but becomes part of identity and life orientation.

Thus, Qur'anic identity can be understood as one important outcome of the self-alignment process, while at the same time becoming a source for subsequent alignment. Once the Qur'an has become part of one's identity, that value can again serve as a reference point when teachers face challenges, conflicts, or discrepancies. This reinforces the cyclical character of the self-alignment process.

Model and Contribution of Qur'anic Teachers' Self-Alignment

Based on the findings as a whole, Qur'anic teachers' self-alignment is a dynamic, ongoing, and cyclical process, rather than a final state. The six themes show interrelations among the meaning of the role as a trust and an act of worship, the internalization of Islamic values, self-transformation, emotion regulation, the alignment of social relationships, and the strengthening of Qur'anic identity. This pattern

can be formulated as spiritual meaning-making → value internalization → self-transformation → emotion regulation → social negotiation → strengthening of Qur'anic identity → renewed reflection.

This process occurs when teachers face demands, differences, or discrepancies in carrying out their role. Teachers make meaning of their experience, evaluate conditions based on their held values, determine a response, make adjustments, and then reflect again on the outcome. Thus, self-alignment relates not only to behavioral adjustment, but also encompasses the organization of values, emotion, social relationships, and identity. Discrepancy or conflict does not always indicate a failure of alignment, but can become a trigger for reflection and renewed alignment.

This finding shows that self-alignment has interrelated personal, social, and identity dimensions. At the personal dimension, teachers align their values, emotions, and behavior. At the social dimension, teachers negotiate differences through accommodation, communication, or the constructive expression of disagreement. At the identity dimension, closeness to the Qur'an becomes an orientation that helps teachers maintain their self-coherence in carrying out their role. Thus, self-alignment is not merely congruence or adjustment to one's environment, but an active process of maintaining self-coherence amid demands and change.

The contribution of this study lies in the understanding that spiritual value is not only a belief held by teachers, but plays a role in directing the process of self-alignment when facing real experiences. Being a Qur'anic teacher is not merely about fulfilling institutional demands, but is a process of maintaining consistency between Qur'anic values, behavior, emotion, social relationships, and identity. Therefore, the development of Qur'anic teachers needs to provide space for spiritual reflection, the development of emotion regulation, and constructive communication skills. Institutions also need to create an open environment so teachers can express differences or discomfort safely and dialogically.

Thus, mature self-alignment does not mean that teachers must always follow the demands of their environment, but rather that they are able to determine when to accommodate, when to reflect, and when to express differences while still upholding their held values. Self-alignment is ultimately the capacity to maintain coherence among *values, behavior, emotion, social relationships, and Qur'anic identity*, while remaining open to evaluation and change

4. CONCLUSION

This study shows that Qur'anic teachers' self-alignment is an ongoing psychological process of maintaining coherence between spiritual meaning, held values, behavior, emotion, social relationships, and identity while carrying out the trust of education. Self-alignment is not formed through a single act of adjustment, but develops through the meaning of the role as a trust and an act of worship, the internalization of Islamic values, self-transformation, emotion regulation, social negotiation, and the strengthening of Qur'anic identity. Thus, self-alignment does not mean the absence of conflict or perfect fit with one's environment, but rather the capacity to respond to discrepancy through reflection, self-regulation, response selection, and re-evaluation.

The theoretical contribution of this study lies in conceptualizing self-alignment as a multidimensional and cyclical process. The resulting model is formulated as a sequence of spiritual meaning-making → value internalization → self-transformation → emotion regulation → social negotiation → identity integration → renewed reflection. This model shows that self-alignment is continually renewed as teachers face demands, differences, or discrepancies in carrying out their role. Self-alignment in this study thus emphasizes an active and reflective process of maintaining self-coherence when that fit is disturbed or placed under tension.

The most critical finding is seen in social alignment, which reveals a tension between the need to maintain harmony and the need to express one's professional voice. Participants showed differing strategies, ranging from holding back expression, accommodating circumstances, and accepting collective decisions, to expressing discrepancy through formal channels. This shows that self-alignment is not identical to conformity. Accommodation can help maintain social relationships, but excessive accommodation risks leaving problems unresolved and places a greater burden of problem-solving on the individual. Therefore, mature alignment does not mean accommodating more and more, but being able to maintain value coherence while also expressing differences constructively and assertively.

The strengthening of Qur'anic identity is another important finding. Self-alignment reaches a deeper level when closeness to the Qur'an no longer depends on one's formal status as a teacher, but becomes part of how participants understand themselves and direct their lives. The Qur'an becomes not merely learning material, but an orientation maintained in personal life, family life, and professional

activity. Thus, Qur'anic identity functions simultaneously as both an outcome and a source of self-alignment, because this closeness reinforces the value orientation that subsequently becomes the basis for teachers to reflect and re-align when facing discrepancies.

Practically, the findings indicate that the development of Qur'anic teachers needs to combine spiritual strengthening, self-reflection, emotion regulation, and assertive communication. Development should not be directed solely at pedagogical competence, but also needs to help teachers understand the meaning of amanah, evaluate the consistency between values and behavior, manage their emotional responses, and express differences constructively. Qur'anic education institutions also need to create safe channels of communication so teachers can express disagreement, criticism, or the problems they face without losing their commitment to institutional harmony. In this way, organizational culture can support a balance between accommodation, openness, and professional voice.

This study has limitations in the number of participants, which was limited to four teachers within a single institution, as well as in its use of convenience sampling. This means the findings are contextual and are not intended to be statistically generalized to all Qur'anic teachers. In addition, the self-alignment experiences identified are closely tied to the institutional context, participant characteristics, and each teacher's personal experience. Future research therefore needs to test and develop a model of self-alignment across a more diverse range of Qur'anic education institutional contexts, involving a larger number of participants, and considering longitudinal or mixed-methods designs. Future research is also important for further examining the boundary between healthy accommodation and the suppression of professional voice, particularly in institutional contexts with strong value orientations and social structures.

Overall, this study confirms that Qur'anic teachers' self-alignment is not a permanent harmonious state, but a reflective and cyclical process of maintaining self-coherence amid the dynamics of role, demands, emotion, social relationships, and discrepancy. The essence of the phenomenon lies in teachers' ability to return to their held values, evaluate their experience, manage their responses, determine their actions, and re-align themselves. From this perspective, self-alignment becomes a process that allows teachers to remain grounded in a Qur'anic orientation while also remaining adaptive to the complexity of professional and social life.

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