



Strengthening the Role of Islamic Educational Institutions through Childcare Services: Islamically-Based Institutional Support for Teacher Well-Being

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ABSTRACT

Teacher well-being has become an important issue, especially for teachers balancing professional responsibilities and early childcare demands. This study examines how Islamic educational institutions translate family protection values into childcare policies and their implications for teachers' working conditions. Using a qualitative field approach at SD IT Cahaya Hati Bukittinggi, data were collected through interviews, observations, and document analysis involving nine informants. The findings show that childcare services function not only as supportive facilities but also as structured institutional policies, such as regulated teacher access to their children and adjusted schedules for breastfeeding mothers. These policies improve psychological comfort and work stability. The study highlights childcare services as a form of family-based institutional support in Islamic education and offers practical implications for teacher well-being policies responsive to family needs.

OPEN ACCESS

ARTICLE HISTORY

Received: 01-02-2026

Accepted: 30-04-2026

KEYWORDS

Teacher well-being, Islamic Educational Institutions, Childcare Service, Teacher performance, Institutional Support.

Abstrak

Kesejahteraan guru menjadi isu penting, terutama bagi guru yang harus menyeimbangkan tanggung jawab profesional dan pengasuhan anak usia dini. Penelitian ini mengkaji bagaimana lembaga pendidikan Islam menerjemahkan nilai perlindungan keluarga ke dalam kebijakan layanan penitipan anak serta implikasinya terhadap kondisi kerja guru. Penelitian menggunakan pendekatan kualitatif lapangan di SD IT Cahaya Hati Bukittinggi melalui wawancara, observasi, dan analisis dokumen terhadap sembilan informan. Hasil penelitian menunjukkan bahwa layanan penitipan anak tidak hanya berfungsi sebagai fasilitas pendukung, tetapi juga sebagai kebijakan institusional yang terstruktur, seperti pengaturan akses guru kepada anak dan penyesuaian jadwal bagi ibu menyusui. Kebijakan ini meningkatkan kenyamanan psikologis dan stabilitas kerja guru. Penelitian ini menegaskan bahwa layanan penitipan anak merupakan bentuk dukungan institusional berbasis keluarga dalam pendidikan Islam serta memberikan implikasi praktis bagi pengembangan kebijakan kesejahteraan guru yang responsif terhadap kebutuhan keluarga.

Kata Kunci

Kesejahteraan Guru, Lembaga Pendidikan Islam, Layanan Penitipan Anak, Kinerja Guru, Dukungan Institusional.

Introduction

In recent decades, teacher well-being has become an important issue in educational research because it is directly related to the quality of learning and the sustainability of educational institution performance. Research shows that teacher well-being is influenced not only by individual psychological conditions but also by organizational factors such as workload and work environment (Hascher & Waber, 2021). Furthermore, high work pressure and administrative demands also contribute to teacher stress and burnout in carrying out their professional duties (Collie, 2023). This condition indicates that teacher well-being is a multidimensional phenomenon that cannot be explained solely through an individual approach.

In this context, the issue of work–family balance becomes increasingly relevant, especially for teachers with young children. Limited access to childcare services can create additional pressure that impacts work focus and teaching readiness (Markowitz et al., 2024). Teachers who experience conflict between family and work responsibilities tend to experience concentration problems and reduced comfort at work. Therefore, support for family needs is an important aspect of creating stable and productive working conditions.

From an organizational perspective, support for workers' family needs is part of an institutional strategy to improve well-being and work functioning. This approach emphasizes that organizations not only function as workplaces but also as social systems that can facilitate individual needs (Kossek, 2023). Furthermore, recent studies indicate that policies supporting work–family balance are associated with increased work engagement and workforce stability (Casper et al., 2024). Nevertheless, most research still positions teacher well-being as a psychological phenomenon, so the role of institutional policies in shaping these conditions has not yet been analyzed in depth.

On the other hand, the literature offers differing views on the boundaries of organizational roles in workers' domestic spheres. Some approaches view childcare as a private responsibility beyond institutional authority. Conversely, modern organizational perspectives position support for family needs as part of institutional responsibility in maintaining the sustainability of human resource performance. This difference indicates an important area for inquiry into how educational institutions can support teachers' well-being without blurring the boundaries between professional and personal realms.

In the context of Islamic education, this issue has more complex dimensions. Islamic educational institutions function not only as educational organizations but also as institutions grounded in religious values. One relevant value is the principle of family protection, which emphasizes the importance of meeting the needs of both children and parents in caregiving. This principle is normatively reflected in QS. Al-Baqarah 2:233.

﴿وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وُلْدُهُ وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا نَعْمَلُونَ بَصِيرٌ

The Islamic education, educational institutions not only provide learning but also embody religious values in social life. One value relevant to this study is the principle of family protection, which emphasizes the importance of upholding the rights of children and parents in caregiving. This principle is normatively reflected in QS. Al-Baqarah 2:233,

which affirms the responsibility of parents in meeting the needs of their children, including during the early stages of upbringing. Within a conceptual framework, this principle can be understood as part of the *maqāṣid al-sharī'ah*, particularly in terms of protecting offspring and family well-being (Auda, 2008), thereby serving as a normative foundation for formulating policies that support the balance between family and work roles.

The transformation of values into organizational practice can be explained through institutional theory, which positions values and norms as the basis for shaping organizational structures and policies (Scott, 2014). In this context, the value of family protection does not remain a mere normative principle. However, it is translated into institutional mechanisms that govern how the organization responds to its members' needs. This aligns with organizational support theory, which explains that the support provided by an organization shapes employees' perceptions of institutional care and influences their comfort and work stability (Rhoades & Eisenberger, 2002). Thus, support for family needs is understood as a tangible, structured organizational mechanism, not merely a symbolic one.

In practice, these institutional mechanisms are realized through concrete policies that support workforce well-being. The concept of family-supportive organizational practices explains that organizations can develop policies to facilitate work–family balance, including the provision of childcare services (Hammer et al., 2009). From a human resource management perspective, such policies are part of a strategy to maintain workforce stability and organizational sustainability (Dessler, 2013). In the context of Islamic education, these policies carry an additional dimension because they are based not only on organizational considerations but also on religious values that serve as the foundation for institutional decision-making.

The impact of such policies can be explained through the Job Demands–Resources (JD-R) model, which emphasizes that the balance between job demands and job resources affects individual well-being (Bakker & Demerouti, 2007). In this study, childcare responsibilities are understood as an additional job demand, whereas childcare services function as a job resource that helps reduce this pressure. The presence of this resource enables teachers to carry out their professional duties with more focus and stability. The resulting impact is not always a directly measurable performance improvement but is more evident in aspects of psychological comfort, work readiness, and stability in the implementation of teaching.

Based on the above explanation, this study positions the value of family protection in Islam as a normative foundation that is translated into institutional mechanisms, realized through childcare service policies, and results in an impact on teacher well-being and work stability. Thus, teacher well-being is understood as an outcome of the interaction between religious values and organizational policies, thereby offering a more comprehensive approach to understanding institutional support within the context of Islamic education.

Methods

This study employs a qualitative, intrinsic case-study design that focuses on an in-depth understanding of the provision of childcare services at SD IT Cahaya Hati Bukittinggi, a contextual and specific phenomenon. The case study design was chosen because this study does not aim for broad generalization but rather to comprehensively explore how Islamic educational institutions enact their role in supporting teacher performance and well-being through such services. This approach enables the researcher

to trace interactions among actors, institutional processes, and social dynamics occurring naturally within the school environment, as emphasized in the qualitative research tradition by Creswell and Poth (2018) and Denzin and Lincoln (2018).

The research was conducted at SD IT Cahaya Hati Bukittinggi over two months, from March to April 2025. During this period, the researcher conducted direct fieldwork, including context familiarization, intensive data collection, and simultaneous data analysis. The researcher's presence as the primary instrument enabled a deep understanding of the empirical reality under investigation while adhering to principles of objectivity and research ethics.

Research participants were selected purposively based on their direct involvement in the implementation and utilization of the childcare services. This study involved nine informants: the principal and the vice principal for curriculum as key informants, as well as five teachers who were users of the childcare services and two service providers as supporting informants. The teachers involved in this study ranged in age from 25 to 40 years, had work experience of 2 to 12 years, and all had young children enrolled in the school's childcare service. The selection of informants was based on the depth of their experience and the relevance of their roles to the research focus, ensuring that the data obtained were not only informative but also reflective of actual practices.

Data collection was conducted through in-depth interviews, non-participant observation, and documentary studies, all of which complemented one another. Interviews were semi-structured, with each session lasting between 45 and 90 minutes; some informants were interviewed more than once to deepen the information obtained. All interviews were recorded with informants' consent and subsequently transcribed verbatim to preserve data integrity. During implementation, the interviews did not strictly follow a predetermined set of questions but developed flexibly along the flow of informants' experiences. Key questions included those related to school policies on the provision of childcare services, teachers' experiences with these services, and the impact of these services on their performance and well-being.

Observations were conducted non-participatively over six visits at different times, both in the morning and afternoon, to capture variations in activities. Observation foci included children's activities within the childcare service, interactions between caregivers and children, teachers' involvement when dropping off and picking up their children, and the condition of the facilities and service environment. All observation results were systematically recorded in field notes to support the analysis process. Additionally, documentary studies were conducted by examining relevant documents, such as school policies, service operational schedules, and service user data, thereby strengthening and validating findings from interviews and observations.

Data analysis was conducted continuously using the interactive model by Miles, Huberman, and Saldaña (2014), which involves data reduction, data display, and conclusion drawing/verification. The data reduction process began with repeatedly reading interview transcripts and field notes, followed by open coding to identify relevant units of meaning. These codes were then grouped through axial coding to discover relationships among categories, and further refined through selective coding to determine the core themes of the study, such as the forms of institutional role reinforcement and its impact on teacher well-being. The organized data were then presented in thematic matrices that facilitated the identification of patterns, relationships, and emerging tendencies. The final stage involved drawing conclusions, which were iteratively verified by comparing various data sources until a consistent and accountable interpretation was achieved.

To ensure data validity, this study employed triangulation of sources, techniques, and time. Information obtained from the principal, teachers, and service managers was

compared to assess data consistency, while the use of interviews, observations, and documentation enabled cross-method validation. In addition, the researcher conducted member checks by confirming the findings with several key informants to ensure that the resulting interpretations aligned with their experiences.

The entire research process was carried out in accordance with ethical principles, including obtaining official permission from the school, securing the voluntary consent of informants, and protecting the confidentiality of their identities. Through this approach, the study is expected to produce findings that are not only scientifically credible but also fully and in depth represent the empirical reality.

Results and Discussion

Results

The findings show that the provision of childcare services at SD IT Cahaya Hati Bukittinggi stemmed from the genuine needs of teachers who faced difficulties balancing their teaching responsibilities with the care of their toddlers. This was also affirmed by another informant who stated, "If there is no one to look after the child, we cannot teach peacefully, especially if the child is still young and needs constant attention." Teachers reported that this condition often disrupted their work focus, particularly for those who were still in the period of exclusive breastfeeding. One teacher expressed, "When the child is still small and still breastfeeding, the mind cannot focus fully on the classroom because you still keep thinking about the child's condition." These aspirations were then conveyed to the school administration and discussed with the foundation to form the basis for a policy on the provision of childcare services within the school environment.

In the initial phase, the school chose to collaborate with an external party to manage the childcare service. This service catered not only to teachers' children but also to children from outside the school. However, after approximately one year of operation, the school discovered a misalignment between the foundation's vision and the management practices being implemented, particularly regarding caregiving standards, interaction patterns, and conformity with the institution's values and regulations. Based on the results of this evaluation, the school decided to terminate the collaboration and manage the childcare service independently under the foundation. This decision marked a critical turning point in strengthening the institution's role in managing value-based services.

After being managed internally, the school organized the service more systematically. The location of the childcare facility was made strategic and easily accessible to teachers, and data on the number of children to be placed in care and on adjustments to the number of caregivers were collected based on demand. The caregiver-to-child ratio was clearly established, and the school also implemented a per-child contribution system to meet operational needs and caregiver salaries. Caregivers were recruited through recommendations from trusted individuals, with consideration given to the ease of background checks and the character of prospective caregivers.

From an institutional perspective, the childcare service was viewed as part of the strategy to nurture and retain human resources. This service was positioned not merely as an additional facility but as an institutional concern for teachers' comfort and work stability. The school administration assessed that the provision of this service helped foster teachers' trust in the institution, as it addressed the persistent challenge of early childhood care.

The findings also reveal a relationship between the childcare service and the smooth implementation of teaching. Teachers with young children were given scheduled opportunities to visit their children, specifically once every two hours, particularly for those who were still breastfeeding. This arrangement allowed teachers to meet their

children's needs without significantly abandoning their teaching duties. One teacher stated, "Being able to see the child every two hours makes me calmer and less worried while teaching." Furthermore, the existence of the childcare service was also seen to help reduce teacher lateness and improve teachers' readiness to teach.

The school also made adjustments to teaching schedule policies for teachers who were still breastfeeding. Teachers were given non-consecutive teaching schedules to ensure they had sufficient time to visit their children and breastfeed. This adjustment supported the regularity of the teaching process, as teachers could carry out their duties without disruption or the need to leave the classroom.

From the perspective of teachers who used the service, the presence of childcare provided a sense of security and calm while at school. Teachers felt more focused on teaching because they were no longer consumed by worry about their children's condition. One teacher shared, "When the child is close by and can be monitored, we can teach more focusedly without having to go in and out of the classroom." Additionally, another teacher stated, "With childcare at school, we don't need to go back and forth home or leave the child with others, so we can focus on teaching from start to finish." Trust in the service providers meant that teachers did not need to leave the classroom frequently, thereby increasing their concentration and comfort at work. Moreover, this service helped teachers more effectively balance their roles as parents and educators.

Teachers also interpreted the childcare service as a tangible expression of the school's concern for their well-being. In addition to providing psychological comfort, the service was considered more cost- and time-efficient compared to leaving children in outside care. Several teachers reported that the existence of this service also boosted their work spirit and motivation in carrying out their daily duties.

On the other hand, this study also identified several constraints in the management of the childcare service. The main challenges included a limited number of caregivers, fluctuations in the number of children placed in care due to the daily and monthly drop-in system, and limited operational funds, which affected the availability of play facilities and child stimulation media. These conditions required the foundation to conduct periodic evaluations and, in certain situations, to cover operational shortfalls to keep the service running.

From the managers' perspective, the childcare service was managed through a clear communication flow among management, the school, and parents. One of the service managers stated, "We strive to ensure that this service truly helps the teachers, not merely as a drop-off service, but also to support them so they can work with greater peace of mind." Parents were provided with a list of items their children would need during care, while the service provided basic facilities to support children's comfort and safety. The managers also structured the caregivers' duties to maintain cleanliness, order, and supervision of the children while in care.

Overall, the findings indicate that the childcare service at SD IT Cahaya Hati Bukittinggi has become an important part of the teacher support system. This service contributes to enhanced comfort, work focus, and the smooth implementation of teaching, while simultaneously strengthening the role of Islamic educational institutions in responding contextually to teachers' well-being needs.

Discussion

In this study, teacher well-being refers to psychological comfort, work focus, and work stability, not to directly measurable pedagogical performance. The existence of childcare services at SD IT Cahaya Hati Bukittinggi can be understood as an institutional response to a classic issue in the teaching profession: high workloads often conflict with caregiving

demands, especially during the early childhood phase. In the literature, teacher well-being is understood not merely as a feeling of comfort but as a condition that affects the sustainability of teaching quality and school organizational stability (Gámez-Genovart et al., 2025). Therefore, when a school designs support that makes teachers calmer, more focused, and more ready to arrive on time, such a policy cannot be positioned merely as an additional facility but as part of a strategy to maintain the quality of educational services through human resource preservation (Hascher & Waber, 2021). At this point, the findings of this study align with the Job Demands–Resources framework: childcare functions as a job resource that helps teachers manage job demands, preventing burnout and performance decline (Li et al., 2025).

However, interpreting childcare services solely within the framework of modern human resource management needs to be complemented by a deeper reading of the Islamic value system that underpins the institution. From the perspective of *maqāṣid al-sharī'ah*, the protection of offspring (*ḥifẓ al-nasl*) and the protection of life (*ḥifẓ al-nafs*) are two of the five primary objectives of Islamic law that are directly relevant to childcare practices (Sugitanata et al., 2023). When the foundation decided to terminate collaboration with an external party due to value misalignment and to take over internal management, this action was not merely a technical or managerial decision but reflected a value-based governance mechanism: Islamic values function as a quality-control instrument and a guardian of institutional consistency. This reinforces the argument that in Islamic educational institutions, religious values do not only serve as identity narratives or ritual symbols but operate as a normative system that actively shapes policy decisions, caregiver standards, and program evaluation directions (Falah et al., 2025). In this context, the findings also align with studies in Islamic education that affirm that institutional governance plays an important role in translating religious values into concrete educational policies. Islamic education policies not only shape the direction of education but also determine institutional structures and practices in responding to social needs (Hadi et al., 2026). Furthermore, policy implementation in Islamic educational institutions depends heavily on the organization's ability to adaptively manage resources, communication, and institutional structures (Abadi & Alfayn, 2024).

What is striking about this case is the form of intervention: the school did not stop at psychological support or informal flexibility but instead provided a service infrastructure that is close by, integrated with teachers' work rhythms (e.g., schedules for visiting children and breastfeeding), and framed by standard operational procedures with Islamic nuances. Conceptually, this reinforces the argument that tangible, experienced organizational support is more readily translated into teachers' sense of security and attachment to the institution. Longitudinal studies show that when job resources increase, teachers' tendency to consider leaving decreases, while engagement and work functioning increase (Collie, 2023). The mechanism is logical: childcare services reduce energy depletion caused by caregiving worries, thereby channeling teachers' attentional resources back to pedagogical tasks (Dicke et al., 2018). The findings of this study also reveal a dimension rarely highlighted in similar studies: support not only provides calm but creates a more stable work rhythm through teaching schedule adjustments for breastfeeding teachers a form of job crafting that balances biological needs and classroom demands (Granziera et al., 2022).

Compared to previous publications, many studies on teacher well-being stop at factors such as administrative workload, principal support, or school climate; meanwhile, childcare services as an institutional policy within the school environment are still relatively rarely discussed specifically, especially in the context of Islamic educational institutions. In the organizational domain, practices aligned with work-life supportive leadership are typically realized through supervisor support and norms of flexibility use

(Kossek, 2023). In this study, such support has been elevated to a structural solution: the foundation took over management after a vendor evaluation, then organized the space, caregiver standards, and even financing. This pattern is important because the literature on work-life policy implementation emphasizes that programs are not sufficient merely to exist; they must be managed consistently to be fair, trustworthy, and to avoid resistance (Kossek, 2024). The findings of this study provide a concrete example of how a process of trial, evaluation, and internalization can serve as a realistic pathway for schools seeking to ensure alignment with institutional values.

From the perspective of work-family relations, the informants' narratives strengthen the proposition that work-family conflict among educators, especially during the period of caring for toddlers, directly impacts work readiness, lateness, and even the quality of concentration while teaching. Research on early childhood educators shows that strong social support can reduce work-family conflict and suppress turnover intentions, although the effects often depend on the context of genuinely accessible support (Zhou et al., 2020). What distinguishes the findings of this study is that the support is not merely emotional but cuts to the root of logistical problems of distance, safety, and breastfeeding access, thereby more tangibly reducing role conflict. This also explains why teachers describe their work patterns as becoming more stable and focused: the work-family boundary is not eliminated but made more negotiable (Wang et al., 2024).

Another scientific contribution of these findings is the revelation of costs and sustainability risks: daily and monthly fluctuations in the number of children impact cash flow, the need for additional caregivers arises during school events such as meetings and training sessions, and the absence of replacements when caregivers take leave has the potential to disrupt services. This aligns with the literature on childcare work, which is highly sensitive to caregiver child ratios, funding stability, and labor availability, as care services are labor-intensive (Otten et al., 2019). What distinguishes this case is that the school bears some of these risks because the service is positioned as a strategy for nurturing human resources; this approach is similar to the logic of employer-sponsored childcare, which is viewed as a productivity investment rather than merely an additional facility (Casper et al., 2024). This finding also signals that program sustainability will be stronger if the financing design is less vulnerable to demand fluctuations, such as cross-subsidy schemes or more stable service packages.

At the level of managerial practice, the development of standard operational procedures with Islamic nuances including Islamic dress codes, Islamic behavior standards, the playing of *murottal* (Qur'anic recitation), cleanliness, and periodic evaluations demonstrates how childcare services do not stand outside the school's identity but become a channel for value internalization. From an Islamic institutional perspective, this reflects the principle of *al-maslahah al-mursalah* (unspecified public interest): policies are formulated based on considerations of collective well-being that are not explicitly commanded by religious texts but are consistent with the overall objectives of Islamic law (Sugitanata et al., 2023). Thus, Islamic values in this context function not only as symbolic legitimation of existing policies but as a normative framework that actively guides decision-making processes, the selection of service standards, and the assessment of external partner compatibility. From a policy perspective, this is interesting because many teacher well-being frameworks discuss general indicators (physical, mental, social) without accounting for institutional values as a binding variable (Viac & Fraser, 2020). In this case, institutional values serve as a quality-control tool: when an external partner is misaligned, the organization overhauls its governance. In other words, values are not merely narrative embellishments but active governance mechanisms. From an organizational perspective, such consistency between values and practices can strengthen internal trust, which in turn reinforces commitment and positive work

behaviors (Blom et al., 2025).

The finding regarding the plan to open the service to external parties adds a new dimension: a policy that was initially internal could become a broader social service. The literature on family-friendly facilities warns that such expansion needs to be carefully managed so that the original goal of supporting teacher performance is not diluted by increased operational burdens (von Gleichen, 2023). On the other hand, if well-designed, expansion can become a revenue source, making the program more sustainable and reducing dependence on foundation subsidies. This finding expands the discussion of teacher well-being from individual psychological issues to concrete, measurable institutional policies (Castro Silva et al., 2024).

Based on the overall findings, this research points toward a conceptual formulation in which the value of family protection serves as a normative foundation that is translated through institutional mechanisms into operational policies, such as childcare services and work schedule adjustments. These policies then produce impacts, including enhanced psychological comfort, work focus, and teacher work stability. Thus, the relationships among values, mechanisms, policies, and impacts form an analytical framework for teacher well-being in the context of Islamic education.

Nevertheless, this study has several limitations that must be explicitly acknowledged. First, this study was conducted at a single Islamic educational institution (single-site study), so the findings cannot be directly generalized to other Islamic school contexts with different foundation structures, resources, and institutional cultures. Second, the research data rely entirely on the subjective perceptions of informants, without triangulation with objective measures of teacher performance, such as attendance rates, teaching assessment data, or teacher retention indicators. Hence, the causal relationship between childcare services and performance improvement remains inferential. Third, this study did not explore the perspectives of teachers who did not use the childcare services, thereby raising the possibility of selection bias in interpreting the service's impact. Fourth, the dimension of gender inequality in caregiving burdens—which in the Indonesian context is still largely borne by women—has not been critically analyzed in this study, even though this dimension is relevant for understanding why the need for childcare services is felt more urgently by female teachers. Future research is encouraged to employ cross-institutional comparative designs, integrate measurable performance indicators, and consider gender perspectives and financing sustainability as explicit analytical variables.

Conclusion

This study analyzes the strengthening of the role of Islamic educational institutions in providing childcare services as an institutional policy that supports teacher performance and well-being. The findings indicate that the childcare service at SD IT Cahaya Hati Bukittinggi is not merely a supporting facility but a form of structural intervention that tangibly enhances teachers' psychological comfort, work focus, and performance stability. By enabling teachers to balance their professional and family roles more effectively, this service directly contributes to the smoothness of the learning process and strengthens teachers' trust in the institution.

Beyond being a response to practical needs, this study demonstrates that Islamic values—particularly the principle of family protection and collective well-being—operate not only as symbols of institutional identity but as a normative governance system that actively guides policies, service standards, and evaluation mechanisms. This distinguishes the Islamic educational institution model from general models of work organization that

rely solely on managerial instruments.

The main contribution of this study lies in shifting the perspective in teacher well-being research: from an individual psychological approach toward concrete, contextual, and value-based institutional policies. These findings affirm that Islamic educational institutions have the capacity to act as active institutional actors in supporting the well-being of their human resources, in ways that align with their identity and educational mission.

This study has several limitations. The single-site design limits the generalizability of the findings; impact measurement still relies on subjective perceptions rather than objective performance data; and the perspectives of teachers who do not use the service have not been represented. Furthermore, this study has not conducted a critical analysis of gender dimensions in the distribution of caregiving burdens.

Practically, this study implies that value-based religious educational institutions can develop teacher welfare policies that are relevant to educators' domestic realities, provided there is careful governance planning regarding financing, caregiver ratios, and service standards. Future research is recommended to employ cross-institutional comparative designs, integrate objectively measurable performance indicators, and examine the most sustainable financing models for similar services.

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