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INTEGRATING TEACHER SELF-EFFICACY, WELL-BEING, AND PEDAGOGICAL INNOVATION IN ISLAMIC RELIGIOUS EDUCATION

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Abstrak

Inovasi pedagogis Pendidikan Agama Islam berkaitan dengan keyakinan kemampuan guru, kesejahteraan psikologis, keterikatan kerja, dan dukungan kelembagaan, tetapi bukti mengenai hubungan antarkonstruk tersebut berasal dari populasi dan rancangan penelitian yang beragam. Kajian ini bertujuan menyintesiskan temuan psikologi pendidikan dan kajian Pendidikan Agama Islam serta membedakan asosiasi empiris dari proposisi yang belum diuji pada guru Pendidikan Agama Islam. Dengan pendekatan tinjauan literatur integratif, sumber dipilih secara purposif berdasarkan relevansi konseptual, keterlacakan bibliografis, konteks pendidikan, dan kontribusi terhadap konstruk yang dikaji. Analisis menggunakan matriks konstruk–konteks untuk membandingkan jenis sumber, populasi, temuan, dan batas inferensinya, penelusuran tidak bersifat sistematis dan tidak tersedia catatan seleksi lengkap. Literatur lintas konteks melaporkan hubungan antara efikasi diri, kesejahteraan, dan keterikatan kerja, sedangkan kajian Pendidikan Agama Islam terutama mendokumentasikan praktik pembelajaran kontekstual, digital, dan berbasis nilai. Sintesis menghasilkan kerangka yang membedakan sumber daya personal, pengalaman psikologis, inovasi pedagogis teramati, serta kondisi sekolah. Kerangka ini menawarkan proposisi yang dapat diuji, bukan bukti kausal ataupun estimasi khusus populasi guru pendidikan agama Islam Indonesia. Penelitian berikutnya memerlukan validasi konstruk secara kultural, pengukuran berulang, analisis multilevel, dan penilaian independen terhadap praktik kelas.

Kata Kunci: Efikasi Diri Guru, Kesejahteraan Guru, Keterikatan Kerja, Inovasi Pedagogis, Pendidikan Agama Islam

Abstract

Pedagogical innovation in Islamic Religious Education may depend on teachers' capability beliefs, psychological experiences, and institutional opportunities, but the relevant evidence

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comes from heterogeneous educational populations and designs. This integrative review examines how teacher self-efficacy, well-being, work engagement, and innovative pedagogy are related in published scholarship and which claims remain untested in Islamic Religious Education. Sources were selected purposively for conceptual relevance, bibliographic traceability, educational context, and construct coverage. A construct–context matrix distinguished source type, population, reported relationships, and inferential limitations, complete historical search and screening records were unavailable, so systematic coverage is not claimed. Cross-context research reports associations among efficacy, well-being, and engagement, whereas IRE scholarship more often documents contextual, digital, and values-oriented pedagogical practices than directly testing their psychological pathways. The resulting framework separates personal capability beliefs, psychological functioning, observable pedagogical innovation, and school-level conditions. Its contribution is to specify competing, testable explanations, including reciprocal associations and the potential workload costs of innovation, rather than to assert causal mediation. Culturally validated measures, longitudinal multilevel designs, and independently assessed classroom practices are priorities for future empirical research.

Keywords: Teacher Self-Efficacy; Teacher Well-Being; Work Engagement; Pedagogical Innovation; Islamic Religious Education

INTRODUCTION

Islamic Religious Education, as it is widely known in Indonesia, combines academic knowledge with the development of ethical judgment, habits, and interpersonal relationships. Consequently, innovative practice cannot be reduced to adding devices or digitising lectures. Classroom innovation may involve contextual dialogue, cooperative learning, authentic assessment, and the sensitive translation of religious values into contemporary experiences. Studies in the target journal describe teacher-led approaches that connect learners' everyday conduct with instruction, improve engagement, and promote the internalisation of values. Other scholarship stresses the need for culturally responsive pedagogies rather than importing an undifferentiated model of innovation. Nevertheless, classroom change involves teachers who must select, sustain, and evaluate new practices under real curricular and institutional constraints. Educational psychology offers concepts for examining why some teachers attempt such change and how they experience the demands accompanying it. This review therefore treats pedagogical innovation and teacher psychological experience as interconnected research questions rather than assuming that innovation automatically improves either teaching quality or personal well-being (Bukhari, 2021),(Hakim et al., 2025),(Ulya & Nurhasanah, 2026),(Vikri & Hasibuan, 2026),(Salsabila & Satriyadi, 2025),(Abidin & Murtadlo, 2020),(R'boul, 2021),(Naldi & Nasution, 2022).

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Teacher self-efficacy concerns educators' judgements of their capability to organise and carry out instructional actions; it is distinct from general confidence and from observed teaching competence. Psychological well-being encompasses positive functioning and affective experience, whereas burnout denotes occupational strain and is not simply a reverse score for well-being. Work engagement concerns energy, dedication, and absorption in work, while innovative work behaviour includes generating, promoting, and implementing ideas. Reviews across schools associate efficacy with classroom quality and components of well-being, and recent analyses place personal and organisational resources alongside occupational demands. Structural models also report associations between efficacy, burnout, and innovation, but their observational designs constrain causal interpretation. The coexistence of these findings raises a substantive question for Islamic Religious Education: how do beliefs about pedagogical capability, psychological functioning, and opportunities for creative practice connect when religious instruction also entails ethical and relational responsibilities? Clear construct boundaries are essential before this question can be answered (Zee & Koomen, 2016),(Zhou et al., 2024),(Li et al., 2025),(Gámez-Genovart et al., 2025),(Gk,ontelos et al., 2023),(Shu, 2022).

The two bodies of scholarship address different explanatory levels. Studies of teacher psychology frequently examine associations among self-efficacy, resilience, well-being, engagement, and innovative behaviour in general or language-teaching populations; their findings cannot be transported as effect estimates for Indonesian Islamic Religious Education teachers. Studies situated in Islamic education more often document pedagogical strategies, digital competence, mentorship, religious identity, and school cultures, without jointly testing psychological and classroom-practice constructs. This produces three distinct gaps: an empirical gap in jointly measured constructs, a contextual gap in direct evidence from IRE teachers, and a theoretical gap concerning the direction and conditions of their relationships. Social-cognitive accounts suggest that task-specific efficacy can support experimentation, whereas successful experimentation may reciprocally increase efficacy. A job demands–resources perspective additionally predicts that innovation may strengthen engagement when institutional support is sufficient but intensify strain when workload and resource constraints dominate. Integrating these perspectives is thus useful because neither an individual-belief account nor an institutional-resource account alone resolves the competing explanations (Xiyun et al., 2022),(Heng & Chu, 2023),(Huang et al., 2026),(Abdullah et al., 2020),(Zhaffar et al., 2021),(Rosyadi & Hermawan, 2026),(Zakaria et al., 2023).

This review asks three questions: (1) how are teacher self-efficacy, well-being, engagement, and pedagogical innovation defined across the selected literature; (2) which

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associations are empirically reported, in which populations and designs, and with what limitations; and (3) what competing propositions can guide context-sensitive investigation among IRE and madrasah teachers? Its contribution is an evidence-bounded, theoretically integrative framework that connects personal capability beliefs with occupational demands and resources while treating school culture as a potentially independent influence and moderator. The evidence-gap matrix below distinguishes psychological association studies from Islamic-education practice studies; it does not imply that every relevant publication has been retrieved. Any proposed direction of effect remains a hypothesis requiring prospective empirical testing.

The review makes a specific, bounded novelty claim: it differentiates three kinds of evidence that are frequently juxtaposed but not analytically separated associations among teachers' psychological constructs, descriptions of innovation within Islamic Religious Education (IRE), and institutional conditions that may alter either relationship. Rather than presenting an untested mediation chain as an established finding, it develops rival, falsifiable propositions, including reciprocal efficacy–innovation relationships, common causes at the school level, and the possibility that innovation increases strain under high workload. This distinction constitutes a conceptual and methodological contribution: it clarifies what existing studies establish, what they cannot establish, and which measurements a future IRE study would need to distinguish competing explanations. The proposed framework is therefore an agenda for empirical testing, not evidence that a population-specific causal model has already been validated.

Table 1. Evidence-Gap Matrix

Source stream	Primary focus / design	Contribution	Unresolved issue
Teacher psychology	Reviews, surveys, structural models; multiple non-IRE populations	Associations among efficacy, well-being, engagement, innovation	Temporal direction; transfer to Islamic Religious Education
IRE pedagogy	Context-specific teaching and digital-adaptation studies	Observable instructional approaches and local constraints	Direct psychological measurement
Organisational conditions	School-climate / professional-learning studies	Support and demands as candidate explanations	School-level moderation and confounding
Present synthesis	Purposive integrative conceptual comparison	Competing propositions and context-sensitive constructs	Prospective multilevel validation

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LITERATURE REVIEW

Self-Efficacy as a Domain-Specific Capability Belief

Teacher self-efficacy refers to perceived capability for particular instructional tasks and should not be conflated with overall confidence or externally rated competence. From a social-cognitive perspective, efficacy beliefs can influence task choice, effort, and persistence, but classroom experience and feedback can also reshape those beliefs. This reciprocal possibility is important for innovation: a successful teaching experiment may increase subsequent perceived efficacy rather than simply result from it. Existing reviews and teacher studies offer conceptual and empirical support for task-specific measurement, their effect sizes, however, are not population estimates for Indonesian Islamic Religious Education. Measures should therefore distinguish confidence in contextual dialogue, formative assessment, digital adaptation, and values-oriented teaching from reports of whether those practices actually occurred. This distinction also reduces the risk of interpreting a positive self-report association as proof of classroom change (Zee & Koomen, 2016),(Kundu & Roy, 2023),(Reppa et al., 2023),(Zhang et al., 2026).

Well-Being, Burnout, And Occupational Resources

Teacher well-being includes positive psychological functioning and affective experience, whereas burnout refers to occupational strain and should not be treated as its simple inverse. Job demands–resources accounts highlight the joint importance of workload, administrative pressure, collegial support, autonomy, and feedback. This perspective generates a conditional expectation: instructional experimentation may be energising when teachers have adequate time and support, yet exhausting when innovative work is added to already excessive demands. Meta-analyses and reviews provide stronger evidence for broad associations than any single survey, but their populations, instruments, and outcomes vary. Studies of religious teachers contribute occupational and cultural context without establishing the efficacy of spiritual practices as clinical interventions. Accordingly, the present review separates evidence of association from interpretation and treats organisational support as a possible direct explanatory factor and moderator, not merely background description (Zhou et al., 2024),(Li et al., 2025),(Gámez-Genovart et al., 2025),(Rosyadi & Hermawan, 2026),(Zakaria et al., 2023).

Engagement and the Limits of Mediation Language

Work engagement provides a potentially useful bridge between capability beliefs and sustained pedagogical effort. Studies of language teachers report positive associations among efficacy, resilience, reflection, well-being, and engagement; collective

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efficacy has also been examined alongside organisational commitment. Related evidence connects enthusiasm and grit with psychological well-being and teachers' occupational meaning with subjective well-being. These designs generate hypotheses about multiple pathways, but a statistical indirect effect in one teacher population cannot establish the same mediation in another. In particular, no cross-sectional correlation can determine whether better well-being permits innovation, successful innovation strengthens well-being, or both are affected by school resources. The analytical language in the present review therefore distinguishes observed associations, model-dependent indirect effects reported by original investigators, and untested IRE-specific propositions. A future test should set temporal ordering, distinguish reflective engagement from work intensification, and measure teaching practice independently of teacher self-report (Shu, 2022),(Xiyun et al., 2022),(Heng & Chu, 2023),(Ertaş & Özdemir, 2024),(Shao, 2023),(Chamani et al., 2023),(Reppa et al., 2023).

Innovation as a Multi-Level Practice

Innovative teaching is a process and an educational judgement, not just frequency of technology use. Studies associate innovation-specific efficacy with teachers' reflective and design-related practices and show that school climate and professional learning communities are relevant to innovation. A structural model involving primary teachers links efficacy, burnout, and innovative behaviour, whereas research on self-innovativeness examines teaching during distance learning. A recent systematic review considers the relationship between efficacy and innovative work behaviour across differing national settings; it cannot, by itself, verify an Islamic Religious Education - specific pathway. Work within IJIERM documents teacher professional identity, managerial innovation, clinical supervision, and the challenges of institutional transformation. Together these sources warrant analysing innovation at three levels: teacher actions in classrooms, collective professional learning, and resources available at school level. Leadership support should be treated as an enabling condition, not as a substitute for teacher agency or learner-centred assessment (Gkontelos et al., 2023),(Vidergor, 2023),(Huang et al., 2026),(Kundu & Roy, 2023),(Noviyanti et al., 2024),(Pires, 2023),(Ilwan et al., 2025),(Fansori et al., 2025),(Fansori et al., 2025),(Utami et al., 2024),(Murniati et al., 2025).

IRE Pedagogy and Digital Competence

In Islamic Religious Education classrooms, innovations reported in the literature include contextual learning, cooperative games, values internalisation, digital learning, and technology-informed lesson planning. Studies of pesantren and rural schools describe material barriers, teacher digital literacy, and mismatches between positive

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attitudes and available infrastructure. Research on Islamic teachers' technological pedagogical content knowledge (TPACK) and digital competence makes clear that technical operation alone does not establish sound content-specific pedagogy. Qualitative work on innovative Islamic education teachers identifies collaboration and knowledge development as recurring professional practices. A review of digital adaptation further discusses the challenge of reconciling tools with spiritual and ethical educational aims. These studies are heterogeneous in design and do not show that one innovation works in all school types. Their contribution to the present synthesis is to specify what counts as meaningful pedagogical change and which contextual measures a psychology-led inquiry ought to include (Saputro & Arif, 2025),(Wulandari & Najari, 2026),(Nahrasiyah & Siregar, 2026),(Oviyanti et al., 2026),(Prasetia et al., 2021),(Herdina & Rifa'i, 2026),(Djalia et al., 2026),(Umami et al., 2025),(Abdullah et al., 2020),(Zhaffar et al., 2021).

Cultural and Relational Considerations

Islamic education is practiced across diverse institutions and learner populations, making context a theoretical concern rather than a demographic afterthought. Scholarship on multicultural Islamic education links religious learning with intercultural respect, access, and justice, while IJIERM studies describe religious culture, family relationships, and student character formation. Other IJIERM research examines Qur'an reading motivation and the value of teacher training and institutional support. These are not interchangeable outcome measures: student concentration, religious character, tolerance, teacher engagement, and teacher well-being describe different processes. Spiritual practices and school-based religious routines may hold meaning for participants, but evidence of their association with an outcome should not be mistaken for an isolated causal effect. A context-sensitive review must therefore specify institution, age group, teacher role, curriculum, and local resource constraints before adapting scales developed elsewhere. It must also leave room for contradictory experiences, including burdens attached to moral-role expectations (Fausi, 2020),(Salsabila & Satriyadi, 2025),(Vikri & Hasibuan, 2026),(Danny et al., 2026),(Nasution & Nafi', 2026).

Across these streams, the explanatory units and outcome indicators are not equivalent. Psychology studies typically operationalize teachers' perceived abilities and occupational experiences through scales; IRE studies frequently investigate instructional designs, digital practice, learner participation, or culturally situated values education. Associations estimated in one stream cannot simply be assigned to cases in the other. The synthesis thus uses a two-stage conceptual comparison: first, each construct is differentiated by its observable or report-based indicator; second, relationships are considered alongside sampling frame, institutional setting, and temporal design. This

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approach exposes a measurement problem that is easily overlooked. A teacher may report confidence in facilitating values-oriented dialogue without having implemented dialogic pedagogy, while a school may display numerous digital activities without evidence that teachers experience greater professional well-being. Treating these as separate observations prevents conceptual overlap from being mistaken for convergent empirical support.

RESEARCH METHODS

Review design, source discovery, and eligibility

This study applies an integrative literature-review design to a purposive body of scholarship on teacher psychology and Islamic Religious Education, its unit of analysis is the publication, not newly recruited teachers. Sources in the existing draft were identified from targeted journal and publisher pages, DOI-linked records, reference lists, and IJIERM-related scholarship. Topic expressions included teacher self-efficacy, well-being, work engagement, innovative teaching, Islamic Religious Education, madrasah, and digital pedagogy. Eligibility was assessed for conceptual relevance to at least one focal construct, traceable publication identity, identifiable educational setting, and contribution to either tested associations or Islamic Religious Education -specific pedagogical context. Conceptual works and research-methodology sources were retained where needed to interpret the evidence. The existing bibliography comprises 66 items, but the number of references is not a screened-study count. Historical search dates, complete retrieval records, and item-level inclusion/exclusion logs were not preserved; no such records are retrospectively invented. Consequently, the review does not claim exhaustive database coverage, formal PRISMA screening, or pooled effects (Whittemore & Knafl, 2005),(Snyder, 2019),(Torraco, 2016),(Page et al., 2021).

The source identification process should be interpreted as purposive and iterative rather than comprehensive. The available manuscript does not document a reproducible query history, search execution dates, database-by-database yields, duplicate removal, or a complete exclusion log. Accordingly, no numerical flow diagram, total number of screened studies, or claim of systematic saturation is reported. The 66 bibliographic entries combine empirical papers, reviews, conceptual writings, and methodological references; they are not treated as 66 independently screened empirical studies. Descriptions of databases or additional appraisal instruments that were not documented are deliberately avoided. This reporting choice limits claims about completeness but improves auditability by separating the review procedures supported by existing records from procedures that could not be verified retrospectively.

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Extraction, Appraisal, and Synthesis

A construct–context synthesis matrix guided comparison across five domains: instructional self-efficacy, well-being and job demands/resources, work engagement, pedagogical innovation, and Islamic Religious Education -specific institutional and cultural conditions. For each representative source, the analysis distinguished source category (empirical study, review, conceptual or context-specific Islamic Religious Education account), educational population, focal construct, reported association or practice, and inferential limitation. Greater interpretive weight was assigned to sources whose design and measures directly addressed a proposed link; Islamic Religious Education practice papers were used to establish contextual relevance, not to substantiate an unmeasured psychological mechanism. Methodological appraisal therefore focused on design, population transferability, common-method risk, construct validity, temporal ordering, and availability of full-text evidence. Coverage and access depth were uneven, preventing a uniform study-level risk-of-bias rating. Contrary possibilities were retained, including reverse efficacy–innovation effects, shared institutional causes, and strain arising from innovation demands. Attribution and accurate representation of published evidence were the relevant research-ethics considerations; no human participants were recruited. The resulting propositions remain provisional and require prospective testing (Booth et al., 2025),(Page et al., 2021).

Trustworthiness was approached through transparent separation of documented findings from proposed interpretations, explicit comparison of source populations, and retention of contrary explanations. Because the original retrieval history is incomplete, these procedures cannot substitute for an independent full-text audit or reproduce the complete selection path. No claim is made that two reviewers independently screened articles, that all databases were searched, or that standardized appraisal ratings were calculated. These methodological boundaries are also reflected in the terminology used in the Results and Discussion: descriptions of selected literature are distinguished from claims about the wider evidence base, and associations are not relabeled as causal effects.

Research ethics and transparency. This work analyzes previously published scholarship and did not recruit participants, conduct interviews, or collect identifiable personal data. Informed consent and institutional review approval for new human-participant recruitment were therefore not applicable to the review as described. Ethical responsibilities concern accurate attribution, faithful representation of source findings, explicit disclosure of methodological limits, and avoidance of fabricated screening statistics or causal assertions. The authors should independently verify bibliographic metadata, confirm the final author contributions and disclosures, and complete any journal-specific research-integrity declarations before submission.

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For synthesis, published findings were organized into a construct–context comparison that distinguished (a) how the construct was defined or measured, (b) the population and setting examined, (c) whether the source reported a statistical association, a descriptive practice, or a theoretical account, and (d) the inference that remained unsupported. Categories were compared for convergence and contradiction. The resulting evidence map was used to formulate alternative hypotheses, not to estimate pooled effects or to grade all publications with a single quantitative score. Particular attention was given to self-report common-method variance, cross-sectional designs, outcome mismatch, and the distinction between IRE-specific studies and studies from other teaching populations. This procedure constitutes a qualitative integrative synthesis; it does not constitute a meta-analysis, a completed systematic review, or a direct study of teacher participants.

RESULTS AND DISCUSSION

Results

Efficacy and Well-Being are Associated, Not Equivalent

The selected cross-context teacher-psychology literature reports associations between self-efficacy and aspects of well-being, although the studies do not use identical definitions or indicators. Zee and Koomen (2016) synthesize teacher self-efficacy research across instructional and adjustment outcomes. Zhou et al. (2024), Li et al. (2025), and Gámez-Genovart et al. (2025) address teacher well-being and occupational factors in broader educational populations. Reppa et al. (2023) and Xiyun et al. (2022) report relationships among psychological constructs in their respective teacher samples. The documents vary by location, data collection, instruments, and analytic strategy. In the reviewed materials, direct estimates representing Indonesian IRE teachers were not identified for the joint relationship between domain-specific efficacy and teacher well-being. The descriptive pattern is therefore a cross-context association accompanied by an IRE-specific evidence gap.

Burnout Complicates Innovation Pathways

In the innovation-related sources, burnout appears alongside efficacy and innovative behavior as a distinct occupational construct. Gkontelos et al. (2023) examine teacher self-efficacy, burnout, and innovation-related variables within a primary-school population. Sources addressing Islamic or religious teachers discuss professional demands, satisfaction, and coping in particular contexts (Rosyadi & Hermawan, 2026; Zakaria et al., 2023). These documents differ in research design and outcome measurement, and they do not collectively provide a longitudinal test of workload, innovation, and burnout among Indonesian IRE teachers. The evidence map therefore

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records burnout as a measured outcome or correlational variable where reported, and workload as an institutional or occupational condition where described. The available papers do not justify an IRE-specific pooled estimate or an inference about the temporal sequence of these variables.

Engagement is a Plausible, Unverified Islamic Religious Education Process

The reviewed studies of teachers outside IRE repeatedly examine work engagement together with efficacy, resilience, reflection, well-being, and other occupational experiences. Shu (2022), Xiyun et al. (2022), and Heng and Chu (2023) report relationships involving these constructs in the populations and designs they studied. Other studies consider enthusiasm, grit, collective efficacy, or professional meaning (Ertaş & Özdemir, 2024; Shao, 2023; Chamani et al., 2023). Across this source cluster, engagement is not consistently operationalized as an observed instructional practice. Some reported indirect relationships are model-dependent estimates from the original studies, whereas other papers describe correlations or qualitative relationships. No direct, jointly measured IRE-specific test of engagement as the mechanism connecting efficacy, well-being, and observed pedagogical innovation was identified in the selected source matrix.

Specific Efficacy and Supportive Climate Interact With Innovation

Studies focusing on innovation and professional learning address distinct outcomes: efficacy for innovative work, innovative work behavior, reflection, school climate, and professional learning communities. Vidergor (2023), Kundu and Roy (2023), and Huang et al. (2026) contribute evidence or synthesis concerning these connections in their respective educational settings. Gkontelos et al. (2023) examine psychological variables in relation to innovative behavior. The reviewed IRE literature, by contrast, includes descriptions of teaching practices and educational settings rather than a common standardized measure of observed innovation. Across the sources, the operative measurement distinction is between teachers' reported ability to innovate and independently documented implementation of novel pedagogical practices. Studies also differ in whether school support is directly measured or described contextually. These differences are retained as separate entries in the comparison matrix.

Digital Capability is Not Synonymous With Pedagogical Innovation

The IRE-specific source group documents digital competence, contextual instructional design, technology-informed teaching, and uneven access to educational resources. Prasetia et al. (2021), Umami et al. (2025), and related sources describe aspects of digital readiness, instructional knowledge, or school infrastructure. Studies within Islamic educational institutions record teachers' adaptation of tools to content and

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values-oriented goals. The sources provide differing forms of evidence, including descriptions of learning activities, professional experiences, and institutional obstacles. They do not apply a single outcome measure that equates frequency of technology use with the quality or novelty of pedagogy. In the evidence map, access to devices, teacher digital confidence, pedagogical adaptation, and observed instructional change are consequently classified as distinct reported categories.

Islamic Pedagogical Innovation has Multiple Forms

The selected IRE publications document several forms of pedagogical activity: contextual learning tied to everyday experience, cooperative approaches, values-oriented dialogue, digital lesson design, and formative attention to learners' understanding. Bukhari (2021), Hakim et al. (2025), Ulya and Nurhasanah (2026), Vikri and Hasibuan (2026), and Salsabila and Satriyadi (2025) represent context-specific scholarship used to characterize this instructional domain. These sources differ in student age, institutional setting, and the outcomes reported. The evidence map places the teaching practice described by each source in a separate category from teacher self-efficacy, occupational well-being, and engagement. This prevents the existence of an instructional example from being recorded as evidence of an unmeasured psychological pathway.

Organisational Support Sets Boundaries on Personal Resources

The organizational and school-culture sources describe professional learning, supervisory feedback, collaboration, teacher development, leadership, and material or administrative constraints. Noviyanti et al. (2024), Fansori et al. (2025), and Murniati et al. (2025) address selected institutional or professional practices, while the broader teacher-psychology literature examines occupational resources in other populations. Across these groups, school conditions enter the evidence in different forms: explicitly measured variables, contextual descriptions, or proposed explanatory factors. None of these forms is treated as interchangeable with an experimental demonstration of institutional effects. The source comparison identifies support and workload as recurring contextual categories but does not establish that they moderate a given psychological association among Indonesian IRE teachers.

Cultural Meaning Enriches the Model But Cannot Substitute for Evidence

IRE-specific publications additionally describe ethical responsibilities, teacher identity, school religious culture, learners' character development, and family or community relationships (Fausi, 2020; Nasution & Nafi', 2026). The documented educational outcomes span different levels, from teachers' accounts of practice to students' engagement or values-related learning. These indicators are not equivalents of occupational well-being or teacher efficacy. In the reviewed evidence, cultural and

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religious features are often reported as contextual characteristics rather than as independently validated moderators. Accordingly, the evidence matrix records the observed educational or institutional feature, the population to which the description applies, and the absence of direct psychological measurement where relevant. The reviewed sources support a contextual classification, not an identified causal effect of religious routines on teachers' mental health.

An Evidence Map Reveals the Direct-Study Gap

Table 1 juxtaposes four source streams and their different evidentiary contributions. Teacher-psychology papers primarily provide estimates or syntheses of psychological relationships. IRE pedagogy papers predominantly provide subject-specific descriptions of instructional practices and constraints. Organizational sources identify resources and demands at professional or institutional levels. The present integrative synthesis organizes these streams and identifies claims that cannot be drawn from their combination. The principal documentary finding is a mismatch between the location of relationship evidence and the location of IRE-specific practice evidence. A second finding is the absence, in the purposively assembled material, of a shared measurement design linking all focal constructs to independently assessed classroom innovation in IRE. Because the historical search record is incomplete, this is a gap within the examined corpus rather than a claim that no such study exists anywhere.

A separate classification concerns the evidentiary strength of each reported link. Where an original study reports a statistical association, the review preserves the source population and the measures to which that result applies; where a source documents a pedagogical practice, the result is recorded as a contextual example rather than as a tested psychological relationship. Some entries contribute conceptual definitions without estimating any association. This classification identifies three gaps without claiming systematic exhaustiveness: the reviewed sources rarely join all focal constructs in the same IRE sample; classroom innovation is not consistently measured independently of teacher self-report; and the temporal ordering among efficacy, well-being, engagement, and innovation is largely unresolved. The gap is therefore not only the limited number of directly relevant studies, but the inability of differently designed sources to answer the same causal or measurement question.

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Discussion

Integrative conceptual framework

Table 2. Propositions and evidentiary status of the integrative framework

Proposition	Hypothesised pathway	Alternative explanation / limit
P1 (reciprocal)	Efficacy ↔ later observed innovation	Experience and feedback can alter efficacy; no IRE causal test
P2 (conditional)	Well-being / engagement ↔ innovation	Innovation workload may heighten strain under high demands
P3 (multilevel)	School resources → functioning and practice; possible moderation	Institutional factors may confound teacher-level associations

The integrative framework specifies four distinguishable domains: (1) domain-specific instructional self-efficacy as a perceived personal resource, (2) well-being, burnout, and work engagement as related but non-equivalent psychological experiences, (3) pedagogical innovation as independently observable planning, enactment, and reflection, and (4) school resources and culture as contextual conditions with potential direct and moderating effects. Three propositions follow. P1: instructional efficacy and subsequent innovation may be positively associated, but prior innovation may also increase later efficacy. P2: engagement and well-being may relate to innovation partly through the balance of demands and resources; added innovation-related workload may reverse the apparent benefit under adverse conditions. P3: school-level support may predict both psychological functioning and innovative practice and may moderate teacher-level associations. These propositions integrate social-cognitive reasoning with job demands–resources explanations, they are conceptual extensions of associations reported in heterogeneous samples, not empirically tested effects in Indonesian Islamic Religious Education. The framework table below makes the evidence status and alternative accounts explicit (Zee & Koomen, 2016),(Li et al., 2025),(Huang et al., 2026),(Kundu & Roy, 2023),(Liu et al., 2022).

The core finding is not that a psychological causal chain has been demonstrated in IRE; it is that available streams address different components of such a chain with incompatible units and measures. Social-cognitive theory explains why efficacy beliefs might be associated with task choice and persistence, while a job demands–resources approach specifies why the same instructional initiative can be experienced differently across working conditions. Read together, these perspectives suggest hypotheses that

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neither one can settle in isolation. A teacher with strong efficacy beliefs may be willing to experiment, but a high-workload environment may make sustained experimentation difficult. Conversely, successful classroom experimentation may strengthen efficacy only when feedback is meaningful and implementation is supported. These are theoretical interpretations of the documentary synthesis, not findings that the present review experimentally tested.

Distinguishing Professional Innovation from Digital Adoption

A defensible measure of innovative IRE teaching should capture pedagogical novelty relative to an identified context, educational purpose, implementation, and critical reflection. The evidence from school and pesantren settings indicates why a single count of digital platforms is inadequate. A teacher may innovate by organising structured discussion of ethical dilemmas or by redesigning assessment for reflective learning without using a new device. Conversely, a digital tool used only to reproduce lecture delivery may not meaningfully transform pedagogy. Innovation should therefore be documented through lesson artefacts, observation, student participation, and interviews, with independent assessment where possible. Evaluative judgements about the success of a method should be tied to prespecified learning criteria and ethically appropriate religious-education aims, not inferred from enthusiasm alone. The framework also requires attention to multilingual settings, local curricula, and learners' differing needs (Bukhari, 2021),(Hakim et al., 2025),(Ulya & Nurhasanah, 2026),(Prasetia et al., 2021),(Khaliq, 2024),(Saputro & Arif, 2025),(Oviyanti et al., 2026).

The distinction between adoption and educational change is especially consequential in IRE, where lesson goals may include ethical deliberation, religious understanding, social responsibility, and respectful engagement with diverse experiences. An online quiz, presentation platform, or messaging application is not necessarily innovative pedagogy merely because it is digital. A context-sensitive assessment would instead document the instructional problem being addressed, the teaching activity implemented, its relative novelty in that classroom, and evidence of learners' engagement with intended religious-education goals. This operational approach also guards against conflating teacher enthusiasm for technology with successful curricular adaptation. Cross-institutional comparison would require attention to differences among madrasahs, general schools offering religious education, and other Islamic educational institutions; the same practice may be routine in one context and genuinely innovative in another.

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Psychological Support Without Individualising Systemic Stress

School leaders may use the framework to ask whether teachers have time, feedback, technology, and collegial support for experimentation, alongside access to appropriate occupational support. Reviews of well-being interventions and job demands show why exclusively individual coping programmes may overlook structural constraints. Islamic-education studies of spiritual coping and mentorship offer contextual insights, but the evidence does not warrant prescribing religious routines as a universal treatment for burnout. Similarly, teacher training can develop pedagogical confidence only when educators can apply and reflect on what they learn. A practical implication is to evaluate the conditions of professional learning as well as self-reported motivation: workload, access to equipment, collaborative planning time, and scope for autonomous instructional decisions. Such an approach respects religious meaning and teacher agency while avoiding a false choice between individual psychological resources and organisational responsibility (Avola et al., 2025),(Ostermeier, 2023),(Rosyadi & Hermawan, 2026),(Rodhiyah et al., 2025),(Paramita et al., 2026),(Danny et al., 2026),(Fansori et al., 2025).

The practical implication is consequently institutional as well as individual. Professional-development programs can encourage domain-specific teaching confidence and reflective practice, but they should not assume that motivation training alone can compensate for limited planning time, excessive paperwork, inaccessible technology, or weak collegial support. Similarly, well-being initiatives should not be evaluated solely by teachers' satisfaction with a workshop: changes in workload and support may matter for whether innovative practices remain sustainable. School leaders could assess resources and demands before expanding innovation targets, while educators could document implementation and learner responses rather than self-reporting innovation alone. These recommendations arise from a conditional conceptual synthesis; their effectiveness must still be evaluated in controlled or longitudinal research.

Measurement and Design Priorities

The immediate research priority is qualitative and psychometric validation of what efficacy, well-being, engagement, and educationally meaningful novelty signify in distinct Islamic Religious Education institutions. Expert review, cognitive interviews, pilots, and measurement-invariance tests should precede institutional comparisons. The next phase should use repeated observations and independent classroom ratings, preferably in a multilevel design that separates teachers from schools and can compare reciprocal paths over time. Workload, school support, professional experience, and student composition should be specified as plausible covariates or moderators based on

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a stated causal rationale. A later intervention phase could evaluate workload-sensitive collaborative professional development against appropriate comparison conditions, with teacher and student outcomes separately measured. No sample size, reliability coefficient, effect, or intervention benefit can be inferred from this review. Such quantities require local piloting and prospective design decisions (Zee & Koomen, 2016),(Gkontelos et al., 2023),(Kundu & Roy, 2023),(Zhou et al., 2024).

The proposed contribution also has a boundary condition: psychological and institutional variables cannot replace educational judgments about the content and purpose of religious instruction. An initiative may be new to a particular teacher while remaining pedagogically weak, or it may be conventional in form while effectively fostering reflective reasoning and ethical participation. Researchers should therefore distinguish novelty, implementation quality, curricular alignment, and learner outcomes when defining innovation. In comparative work, an explicit description of the school, instructional subject, learner group, and available resources would make findings more interpretable than an aggregate innovation score alone. This conceptual precision is particularly relevant when adapting internationally developed questionnaires to the varied institutional landscape of Islamic education.

For international scholarship, the framework offers a transferability test rather than a presumption of universality. Much of the psychological evidence is drawn from teacher groups whose subjects, employment conditions, and cultural responsibilities differ from those in Islamic Religious Education. A defensible global comparison would first establish whether the same constructs have equivalent meanings and measurement properties across institutions and languages. It would then examine whether associations remain after accounting for leadership, workload, professional learning, and school resources. Such work could clarify which psychological processes are broadly shared and which depend on the goals and conditions of values-oriented teaching. Cross-national studies should therefore report institutional variation explicitly instead of treating 'Islamic education' as one homogeneous setting.

A Research Agenda for Islamic Education Psychology

Three linked studies could advance this field. A qualitative construct study could explore how teachers in different Islamic Religious Education and madrasah settings describe competence, well-being, meaningful work, and instructional novelty. A prospective multi-school study could then test whether domain-specific efficacy and engagement predict later observed teaching changes while controlling for prior innovation and institutional conditions; reverse paths should also be examined. Finally, a carefully evaluated professional-development programme could combine instructional

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co-design, peer feedback, workload-sensitive implementation, and attention to teacher well-being. Student outcomes must be measured separately and not assumed to follow from teacher-level changes. Such a programme should be adapted collaboratively rather than imposed as a uniform psychological or religious intervention. These proposals are deductions from heterogeneous evidence, not interventions whose effectiveness this review has established. They offer concrete criteria for subsequent inquiry into education, psychological functioning, and institutional justice in Islamic schooling (Huang et al., 2026),(Zhang et al., 2026),(Avola et al., 2025),(Djalia et al., 2026),(Umami et al., 2025),(Ulya & Nurhasanah, 2026),(Wulandari & Najari, 2026).

A rigorous next-stage study should begin with interviews and classroom observation used to define pedagogically meaningful innovation within specific institutional settings. Candidate survey items could then be reviewed by IRE teachers and subject specialists for content relevance, translated and cognitively tested when necessary, and evaluated for measurement invariance before comparisons across school types. In a longitudinal phase, repeated assessments of domain-specific efficacy, psychological well-being, and engagement should be paired with independently coded instructional practice. School-level indicators could include planning time, leadership feedback, resource access, and collaborative development opportunities. Statistical models would need to examine both within-teacher change and differences among institutions, with careful consideration of missing data, measurement error, and alternative directional paths. These procedures are proposed for future research; they are not presented as procedures carried out in the present review.

Limitations. The source corpus was assembled purposively, and the historical search dates, complete screening log, and full retrieval records were not preserved. As a result, the synthesis cannot quantify search coverage, establish study-selection completeness, or estimate pooled effect sizes. Included writings differ in design, educational population, conceptual measurement, and access depth; a uniform study-level risk-of-bias rating was not feasible from the available documentation. Many psychological relationships are derived from non-IRE populations, and IRE publications more often document practice than directly test the focal associations. The resulting propositions may therefore be sensitive to publication selection and context. Future work should conduct a reproducible systematic search where appropriate and separately test the conceptual model using culturally validated measures, repeated observations, and multiple sources of classroom evidence.

The study's novelty is specifically the evidence-bounded integration of two literatures without converting indirect or context-mismatched evidence into causal claims. It contributes (1) construct-level boundaries separating perceived efficacy,

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experienced well-being, work engagement, and observed pedagogical practice; (2) an evidence-status distinction between associations already reported and IRE-specific propositions awaiting tests; and (3) an institutional account of conditions that may confound or moderate proposed relationships. This is a claim about conceptual architecture and research design, not a claim to have discovered new teacher-level causal effects. The framework can be refuted: prospective studies might find negligible associations after institutional.

CONCLUSION

This integrative review identifies a clear division between published evidence on teacher psychology and scholarship documenting Islamic Religious Education practices. Across the examined sources, self-efficacy, well-being, and engagement are related but conceptually distinct, while pedagogical innovation is represented by diverse, context-dependent activities. The review's central contribution is an evidence-bounded framework that connects these domains without treating indirect associations or cross-context transfer as proof of a causal pathway. It preserves alternative explanations involving reciprocal effects, shared school-level influences, and the possible workload costs of innovation.

Future research should validate culturally relevant indicators of efficacy, well-being, engagement, and observable innovation among IRE teachers, then compare these constructs through longitudinal and multilevel designs. Independent classroom observation, teacher reports, and institutional resource measures would permit stronger tests of the proposed relationships. For educational leaders, the immediate implication is to consider teacher capability, professional experience, and organizational conditions together rather than assigning responsibility for innovation solely to individual motivation. Evidence of educationally meaningful practice should remain distinct from confidence in the ability to perform that practice.

The conclusions remain limited to a purposively assembled, heterogeneous literature base for which complete search and screening records were unavailable. Accordingly, neither systematic comprehensiveness nor population-specific causal generalization is claimed. The take-home message is that sustainable pedagogical innovation in Islamic Religious Education should be studied as an observable, context-sensitive practice shaped jointly by teachers' psychological resources and the opportunities and demands of their institutions—not presumed to arise from self-efficacy alone.

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