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Self-Regulation as a Key to Meaningful Teaching in the Digital Transformation Era

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Abstract	
Keywords: self-regulation, meaning of work, teachers, digital era, education quality	The success of education depends largely on the quality of human resources, particularly teachers who possess strong self-regulation and a deep sense of work meaning in the digital era. However, many teachers still experience a low level of work meaning, often due to limited self-regulation and a lack of reflective understanding of their teaching purpose. This study aims to examine the level of self-regulation and work meaning, and to analyze the influence of self-regulation on the meaning of work among MTs PAI clump teachers. Using a quantitative approach, data were collected through questionnaires on self-regulation and work meaning from 30 teachers at MTs N 1 Banjarnegara, MTs Muhammadiyah Mandiraja, and MTs Al-Ma'arif Rakit. Data analysis involved classical assumption and regression tests. The results indicate a significant positive effect of self-regulation on the meaning of work, with a significance value of 0.046 and a regression coefficient of 0.403, leading to the rejection of H_0 and acceptance of H_a . This finding implies that higher self-regulation enhances teachers' sense of work meaning. The study contributes to understanding how psychological self-management supports teachers in finding

purpose, calmness, and relevance in their teaching practice within the digital education landscape.

Abstrak

Kata Kunci:

regulasi diri,
makna kerja,
guru, era digital,
kualitas
pendidikan

Keberhasilan pendidikan sangat bergantung pada kualitas sumber daya manusia, khususnya guru yang memiliki kemampuan regulasi diri (self-regulation) dan pemaknaan kerja yang mendalam di era digital. Namun, dalam realitasnya masih banyak guru yang memiliki tingkat pemaknaan kerja rendah akibat keterbatasan dalam regulasi diri dan kurangnya refleksi terhadap makna profesi mengajar. Penelitian ini bertujuan untuk mengetahui tingkat regulasi diri dan makna kerja serta menganalisis pengaruh regulasi diri terhadap makna kerja guru rumpun PAI di MTs. Jenis penelitian ini adalah kuantitatif dengan teknik pengambilan sampel melibatkan seluruh guru rumpun PAI di MTs N 1 Banjarnegara, MTs Muhammadiyah Mandiraja, dan MTs Al-Ma'arif Rakit sebanyak 30 orang. Pengumpulan data menggunakan instrumen angket regulasi diri dan makna kerja, sedangkan analisis data dilakukan melalui uji asumsi klasik dan uji regresi. Hasil penelitian menunjukkan adanya pengaruh positif yang signifikan antara regulasi diri terhadap makna kerja, dengan nilai signifikansi 0,046 dan koefisien regresi 0,403, sehingga H_0 ditolak dan H_a diterima. Temuan ini menunjukkan bahwa semakin baik regulasi diri guru, semakin tinggi pula makna kerja yang dimilikinya. Penelitian ini berkontribusi dalam menjelaskan bahwa regulasi diri membantu guru untuk tetap tenang, mengambil keputusan yang tepat, dan menemukan makna mendalam dalam kegiatan mengajar di era digital.

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Introduction

Islamic Religious Education (IRE) plays a pivotal role in shaping quality human resources who embody the characteristics of *insan kāmīl*, or the complete human being, as envisioned in Islamic teachings. Education is not merely an intellectual process but also a spiritual and moral journey that transforms behavior, attitudes, and character while nurturing life skills grounded in Islamic values (Andrianto, 2021). Among the many factors influencing educational outcomes, the quality of teachers—especially in their social and spiritual dimensions—stands as a decisive component. In this context, teachers of Islamic Religious Education (PAI) in *madrasah* serve as moral exemplars for their students, transmitting life values that extend beyond the cognitive domain into the moral and emotional realms.

However, the ability of PAI teachers to function as holistic educators is deeply intertwined with their internal spiritual and emotional stability, often determined by their self-regulation capacity. Self-regulation refers to the ability to control thoughts, emotions, and actions to achieve long-term goals, aligning behavior with personal and religious values (Zimmerman, 2000). Research by Sulistiyani (2012) indicates that self-regulation and self-concept significantly affect achievement motivation, implying that teachers who possess strong self-regulatory capacities are better equipped to lead meaningful professional and spiritual lives. Despite its importance, many teachers still exhibit low levels of self-regulation, which can result in professional dissatisfaction and weakened social engagement. This issue becomes particularly concerning when considering the large number of Islamic education teachers in Indonesia—317,060 at the *Madrasah Tsanawiyah* level under the Ministry of Religious Affairs (Badan Pusat Statistik [BPS], 2023). These educators, spread across public and private institutions, vary widely in terms of employment status, working conditions, and spiritual commitment, factors that may influence how they perceive the meaning of their work.



The meaning of work itself has been discussed as a vital construct in understanding teacher well-being and performance. According to Steger et al. (2012), the meaning of work refers to the degree to which individuals perceive their professional activities as significant, purposeful, and contributing to a greater good. For teachers, particularly those teaching religion, work meaning extends beyond financial compensation—it is deeply rooted in the notion of service and spiritual fulfillment. However, contemporary reports show that many teachers, especially honorary ones, still perceive their work primarily as a means of economic survival rather than a calling or act of worship (Detik.com, 2023).

This academic concern arises from a tension between material and spiritual motivations among teachers. While Islamic education ideally promotes work as an act of devotion, the current socio-economic landscape has led to a decline in teachers' spiritual engagement and professional meaning. This phenomenon reflects a growing gap between the philosophical ideals of Islamic education and the lived realities of teachers in the digital era, where the pressures of material needs often overshadow spiritual aspirations (Rahman & Fauzan, 2022).

Previous studies have examined self-regulation and motivation (Sulistiyan, 2012; Zimmerman, 2000), as well as work meaning in general professional contexts (Steger et al., 2012; Allan et al., 2019). However, research specifically connecting self-regulation with the meaning of work among Islamic Religious Education teachers remains scarce. This gap is significant given the unique spiritual dimension of the teaching profession in Islamic contexts, where self-regulation is not only psychological but also spiritual in nature.



Therefore, this study aims to fill this empirical gap by exploring the influence of self-regulation on the meaning of work among PAI teachers in the digital era. The study focuses on understanding how teachers' ability to regulate themselves cognitively, emotionally, and spiritually can shape their sense of purpose and meaning in teaching. The digital transformation of education also adds a new layer of complexity, requiring teachers to adapt to technological changes while maintaining the integrity of religious and moral instruction.

The novelty of this study lies in integrating the concepts of self-regulation and work meaning within the context of Islamic education, particularly in the era of digital transformation. It offers a fresh perspective on teacher development by highlighting how spiritual and psychological self-management fosters meaningful engagement in teaching. This contribution is expected to enrich theoretical discussions and provide practical implications for improving teacher quality, motivation, and educational outcomes in Islamic schools.

Metode

This research paradigm is quantitative with a correlation and causality approach, the aim is to confirm the concept with the theory explained in the previous chapter, based on facts and literature found in the field (Sugiyono, 2022). The data collection techniques used were observation, questionnaires, and documentation, while the data analysis techniques used prerequisite analysis tests and simple regression tests. The population in this study were all PAI teachers at MTs spread across 40 points in both state and private madrasahs.

Result and Discussion

Self-Regulation of Islamic Religious Education Group Teachers at MTs Banjarnegara Regency in the Digital Era

Based on the mode, the highest frequency of self-regulation is in the moderate category, namely 40%, then the less category is 30%, then the very good category is 16.7% and the good category is 13.3%. If the good and very good categories are combined, it is 30%. Self-regulation is mostly in the moderate



category. The average value of self-regulation of PAI clump teachers in MTs in Banjarnegara Regency is 28.9%, which is as expected.

Self-regulation in PAI clump teachers at MTs Banjarnegara Regency is classified as sufficient, this includes indicators that are in accordance with the field. The indicators of theoretical self-regulation according to Barry J. Zimmerman include the first metacognitive aspect which includes indicators of the ability to plan and design actions to be taken and the ability to design actions to be taken. Second, motivational aspects which include indicators of internal encouragement in taking action and external encouragement in taking action. Third, behavioral aspects which include indicators of actions taken after selecting and producing behavior in accordance with the expected goals and actions taken after producing behavior in accordance with the expected goals. PAI teachers in MTs in Banjarnegara Regency have good self-regulation, this includes the attitude they have in planning a goal, can act by considering positive and negative things and can take policies that are in line with life. Self-regulation aims to organize to evaluate the goals that have become a target. The achievement of self-regulation is inseparable from the values of existing religious teachings. The appreciation of the values of religious teachings is an important factor in achieving self-regulation. Teachers who have religious maturity will give birth to good self-regulation.

According to Johnstone and Sarrne (2004), good self-regulation will have an impact on society. Teachers who have good self-regulation will tend to comply with applicable rules in accordance with religious norms and values. Self-regulation helps a teacher to control thoughts, feelings and external impulses in living social life. Regulation has the scope of the social dimension. If a teacher ignores the social environment and views the social environment as an obstacle, the regulation he has in himself will not be effective. Social support can be used to improve self-regulation.

Self-regulation helps one to stay calm in stressful situations and manage emotions. Avoid actions driven by negative emotions that could damage



relationships or reputation. People with self-regulation tend to be more patient and empathetic. Very helpful in fostering healthy and harmonious relationships, whether in the context of family, friends, or work. Self-regulation relates to the ability to maintain mental and emotional balance. People who can regulate their feelings and thoughts are more likely to have good mental health. Self-regulation plays an important role in maintaining focus, discipline and motivation at work. A person who is able to manage time and energy well tends to be more productive and successful. Teachers can avoid destructive behaviors that often arise due to the inability to control impulses.

Self-regulation is the foundation of a more balanced, purposeful and healthy life. It helps to survive and thrive in this challenging world. Self-regulation is the ability to manage emotions, behaviors, and thoughts in a positive and controlled way. For an Islamic Religious Education teacher, self-regulation has a very crucial role in carrying out his duties as an educator and role model for his students. As a figure who not only teaches religious material, but also serves as an example in daily life, an Islamic Religious Education teacher is required to have good self regulation. Self-regulation not only serves to control emotions and behavior, but also to improve the quality of education and build relationships with students (Fatwikingsih, 2012). PAI teachers have a role as examples that can be imitated by students, especially in moral and spiritual aspects. Learners often see and judge teachers' behavior both inside and outside the classroom. PAI teachers who have good self-regulation skills will be better able to maintain their behavior and actions to reflect the teachings of Islam. For example, when facing challenging situations, such as students who are undisciplined or make mistakes, a teacher who can regulate his or her emotions well will be better able to give wise advice and prioritize compassionate solutions, without acting impulsively or getting carried away by emotions. Conflicts between teachers and students or between students are inevitable. PAI teachers who have good self regulation will be better able to manage and resolve these conflicts wisely. Conflict resolution must be done in a fair, patient, and



unhurried manner. As a religious educator, PAI teachers are expected to set an example in managing disagreements or misunderstandings with a mature and unemotional attitude.

Self-regulation relates to an individual's ability to manage emotions, behaviors, and thoughts in order to achieve long-term goals. Self-regulation plays a very important role in improving the quality of learning. A teacher who has good self-regulation can create a conducive learning environment, motivate learners, and deliver materials effectively. Self-regulation is not only important for learners, but also for teachers in carrying out their duties. One of the keys to creating good quality learning is a comfortable and conducive classroom atmosphere. Teachers who have good self-regulation can maintain their emotions and reactions in challenging situations. For example, when facing undisciplined or unfocused learners, a teacher trained in self-regulation can control his or her emotions, speak calmly, and find the right solution (Alwisol, 2012).

Teachers who do not have good self-regulation may respond with emotions that can make the situation worse. In contrast, teachers with good self-regulation skills can handle conflict in a more constructive way (Boeree, 2010). Managing emotional reactions can resolve conflicts fairly and wisely. Avoiding the emergence of tensions that can disrupt the learning process and maintain the quality of the relationship between teachers and students. Self-regulation is instrumental in maintaining focus and concentration during the learning process. A teacher who is trained in self regulation will be able to remain calm and focused, even when faced with various distractions or pressures. If there are distractions from unfocused learners or technical problems, teachers who are able to regulate their emotions will still maintain the flow of learning and not be distracted by external factors. This ability helps teachers to be more effective in delivering material and keeping learners' attention. Conversely, if a teacher loses control of his or her emotions, the classroom atmosphere can become chaotic, and the quality of learning will suffer.



Teachers who have good self-regulation are able to influence learners' mood and motivation. Managing emotions and reactions can create more positive relationships with learners. When learners feel valued and listened to, they will be more engaged in learning. For example, teachers who are patient and able to respond to learners with empathy will make learners feel more comfortable to ask questions and actively participate in class. Increased learner engagement leads to better learning quality. Self-regulation is not only important for teachers, but also for learners. Teachers who can teach self-regulation can help learners develop metacognitive skills, the ability to be aware of and manage thinking processes. Teachers who practice good self-regulation can provide clear examples of how to manage stress, set goals and overcome challenges in learning. Learners will learn to manage emotions and focus, which are essential for success in learning and life in general.

A teacher who has good self-regulation will be better able to manage the classroom effectively. Leadership in education is not only about giving instructions, but also about how teachers can motivate and inspire learners to learn earnestly. Teachers who can control their emotions and behavior will be more respected and followed by learners. Teachers who have self regulation will be better able to direct learners in a positive way, motivate them to develop and create an environment that supports effective learning. Teachers with self-regulation also tend to be more objective and fair in giving assessment and feedback to learners. When a teacher can manage their emotions, they are better able to provide constructive feedback without being influenced by personal feelings or emotional situations. Objective assessment and thoughtful feedback will help learners understand their strengths and weaknesses in learning, so that they can improve themselves and improve learning outcomes. Self-regulation plays a very important role in improving the quality of learning. It can create a positive environment, manage conflict wisely, increase focus and concentration, and improve learner engagement and motivation. The ability to regulate emotions, thoughts and behavior will have a direct impact on teaching



effectiveness and relationships with learners. It is important for educators to continuously develop self-regulation skills that will improve the quality of learning and support better learner development.

PAI teachers have a very important role, not only as teachers of religious knowledge, but also as role models for students in their daily lives. Self-regulation relates to the ability to manage emotions, behaviors, and thoughts. It plays a crucial role in supporting the daily activities of PAI teachers at school. The impact of self-regulation for PAI teachers can be seen in various aspects, from interactions with students to classroom management and professional relationships with colleagues. One of the main impacts of self-regulation for PAI teachers is their ability to create a calm, positive, and productive learning atmosphere. As educators who also function as role models, PAI teachers who can manage their emotions well will be better able to cope with various challenging situations in the classroom, such as students who lack discipline or who do not pay attention to the lessons. PAI teachers can respond patiently and wisely, without getting carried away by emotions or acting impulsively. Create a comfortable atmosphere for students to learn and be open to interaction. Conflicts between learners, between teachers and learners, or between peers are almost inevitable. PAI teachers have the ability to manage conflict well. Self-regulation allows teachers to respond to conflicts with calmness, patience, and a fair attitude, in accordance with Islamic teachings on problem solving. Teachers who have good self-regulation can avoid excessive emotional reactions, keep the situation under control, and seek constructive solutions. Not only does this maintain peace in the classroom, but it also teaches learners to manage differences and resolve conflicts peacefully.

Islamic Religious Education teachers who can regulate their emotions and thoughts well will find it easier to maintain focus in teaching. Self-regulation affects how teachers deliver material, how they interact with students, and how they give assessments. Teachers who are emotionally stable will find it easier to explain material clearly and give assessments objectively. Self



regulation helps teachers to stay calm and not rush when dealing with problematic students. A teacher who has good self-regulation will be better able to maintain a balance between work and personal life. Self-regulation allows teachers to manage emotions, avoid emotional exhaustion, and stay focused on teaching goals. The mental well-being of Islamic Religious Education teachers will be better maintained, which has a direct impact on their performance at school. A teacher who has good mental well-being will be more prepared and enthusiastic to carry out their duties with full dedication. Self-regulation helps Islamic Religious Education teachers to develop positive leadership in the classroom and in the school environment. A teacher who can control their emotions will be more respected and trusted by students, because they are real examples of the values taught in Islam, such as patience, sincerity, and peace (Montalvo and Torres, 2004).

Islamic Religious Education teachers who manage their behavior and emotions well will be better able to provide constructive guidance and advice, helping students overcome life's challenges. Islamic Religious Education teachers who have self-regulation tend to find it easier to establish harmonious relationships with students and colleagues. Teachers can be more patient, empathetic, and open in interacting with others. Students feel more appreciated, so it is easier to listen to the teacher's teachings and follow the example given. A good relationship between Islamic Religious Education teachers and colleagues will be created, because teachers who can manage themselves well will find it easier to collaborate and work in teams. An Islamic Religious Education teacher who has good self-regulation will find it easier to adapt to change. Can be calm and rational in facing challenges, and is able to find constructive and efficient solutions. Allows teachers to continue to develop even in stressful situations. Self-regulation has a very big impact on an Islamic Religious Education teacher in their daily activities at school. The ability to manage emotions, behavior, and thoughts wisely allows teachers to create a conducive learning environment, manage conflicts well, improve the quality of teaching, and maintain mental well



being. Self-regulation helps teachers to strengthen relationships with students and colleagues and develop positive leadership. The creation of a more harmonious and effective school environment with the attitude of self-regulation possessed by PAI group teachers.

The Meaning of the Work of Islamic Religious Education Group Teachers at MTs Banjarnegara Regency in the Digital Era

Based on the most frequency mode, the meaning of work is in the good category, which is 43.3%, then the less category is 23.3%, then the sufficient category is 20% and very good is 13.3%. If the good and very good categories are combined, it is 56.6%. The meaning of work is mostly in the good category. The average value of the meaning of work of PAI group teachers at MTs Banjarnegara Regency is 36.8%, this is in accordance with expectations. The meaning of work of PAI group teachers at MTs Banjarnegara Regency is included in the good category, this includes indicators that are in accordance with the field. The indicators of the meaning of work according to Estelle Morin are: First, the aspect of work which includes the indicator of teaching as a task in life and teaching as an obligation in life. Second, the aspect of career which includes the indicator of teaching is a job that has a broader purpose and teaching is a job that has a purpose in career orientation. Third, the aspect of calling which includes the indicator of teaching as an integral part of life, teaching does not prioritize the financial aspect and teaching does not prioritize the aspect of career advancement.

Some aspects of the meaning of work possessed by PAI group teachers at MTs Banjarnegara Regency are that teaching is not interpreted as just carrying out daily work routines, teaching is intended as worship, teaching is not the main job to meet material needs and teaching is not just to obtain a better rank in the work environment. Endsley stated that performance and meaning of work have a direct influence on decision making, decision making is directly influenced by situational awareness. Good idealism and dedication are important to foster the



meaning of work. Based on the calling of the soul, a teacher can carry out his profession based on his dedication. Teachers who teach with devotion based on the calling of the soul will be calmer and happier in carrying out their work. Salary is not the only factor that influences the meaning of work. Many teachers survive, work productively and remain grateful for the salary they receive because each PAI group teacher has different levels of meaning in life, especially in their work perspective. Happiness is the return from carrying out meaningful activities. Teachers who can live their work meaningfully will carry out activities with enthusiasm, appreciate various different experiences and not feel bored in carrying out their daily activities. MTs teachers who find meaning through their work will be able to enjoy every part of their work in teaching with the various roles and responsibilities they must undertake.

The teaching profession covers various dimensions, namely social and emotional aspects, to spiritual and moral dimensions (Pratama, et al., 2021). Although this profession is full of challenges, for many teachers, this job is a priceless devotion. The job of an Islamic Religious Education group teacher is not only about teaching religious subjects, but also about how to educate and guide students in the values of life. For an Islamic Religious Education group teacher, this job is not just a profession or a way to earn a living, but also a calling and a noble task that has a profound impact on himself, students, and society. For an Islamic Religious Education group teacher, the meaning of work in his daily life is closely related to the religious values applied in his actions and attitudes. Teachers who understand that work is a form of worship will have a positive impact on their daily lives. Every step taken, from how to interact with students to decisions made in managing the class, will be filled with peace and exemplary behavior. Islamic Religious Education group teachers who have spiritual awareness will always maintain their attitudes and actions, not only in the classroom, but also outside the classroom. Understand that work is part of devotion to God and the people, so that they carry out their duties with integrity, sincerity, and responsibility. This can build a conducive atmosphere in the



classroom, which has a direct impact on the quality of learning and good relationships between teachers and students.

Job satisfaction obtained from work carried out with heart and devotion increases commitment to the profession as a teacher (Saraswati, 2018). Teachers who are satisfied with their work tend to be more committed and do not quickly feel satisfied with existing achievements, but always strive to develop and provide the best for students. Teachers who feel that their work is meaningful and valuable will also be more resistant to the pressures that come with their profession. Can manage the challenges faced in everyday life at school more wisely and calmly. The impact of the meaning of work for Islamic Religious Education group teachers in their daily activities is very large. Work for Islamic Religious Education group teachers is not just about teaching, but also about serving and providing a good example for students. Islamic Religious Education group teachers will feel the spiritual, emotional, and social impacts of work that encourage them to continue to develop and provide the best for society.

For a teacher, especially in the Islamic Religious Education group, the meaning of work has a very important and profound position. The work of an Islamic Religious Education group teacher is more than just a teaching routine, but is a calling in life and a noble task that is carried out to educate the next generation of the nation so that they are not only intellectually intelligent, but also have good morals and ethics, in accordance with the teachings of Islam. The work of an Islamic Religious Education group teacher is seen as a higher devotion, not only for personal or material interests alone. Every work that is done with the right intention and for a good purpose, such as educating children to become religious individuals, can be considered as a continuous charity whose rewards flow endlessly. The meaning of work understood by Islamic Religious Education group teachers as devotion to Allah will provide motivation and enthusiasm in carrying out their profession, even though the challenges faced are not always easy (Sihotang, 2019).



Religious education taught by Islamic Religious Education teachers is a form of great worship, because it plays a role in shaping the character and morals of students. In this context, the work of an Islamic Religious Education teacher is not just teaching, but also educating the community by spreading goodness and Islamic values that are the guidelines for life. This sincere devotion has a positive impact on life both in this world and the hereafter. Islamic Religious Education teachers have a very important role as role models for students (Wrzesniewski, 2001). Every action, word, and attitude of a teacher will be seen as an example by students. It is important for Islamic Religious Education teachers to always maintain behavior that is in accordance with religious teachings and to be individuals who can be exemplified in everyday life. As educators, Islamic Religious Education teachers have a responsibility to radiate religious values through actions, because what is done will greatly affect the development of students' morals and character. The work of an Islamic Religious Education teacher is not only teaching Islamic religious knowledge theoretically, but also playing a role in shaping the character of students. Religious education is a very effective means of instilling moral values that will shape the personality of students.

Islamic Religious Education teachers play a role in teaching the basic principles of life in Islam, such as honesty, discipline, compassion, and a sense of responsibility (Judith, 2016). The meaning of work understood by Islamic Religious Education teachers as a means to build character can be more focused on educating students to not only be academically intelligent, but also have high morality. Teachers who understand the importance of the meaning of work will make every opportunity to teach an opportunity to educate students in spiritual and moral aspects, not just teaching religious lessons. Islamic Religious Education teachers have a great influence in shaping a better society. The religious education provided does not only apply to students individually, but will also affect the surrounding environment. Students who study Islamic



teachings well will become individuals who care more about the environment, help others, and apply religious teachings in their daily lives.

Islamic Religious Education teachers who are committed to providing a positive impact will continue to strive to make religious education a means to improve the quality of life in society. Islamic religious education provided by Islamic Religious Education teachers has an important role in national development. Islamic Religious Education teachers not only teach religious values to students, but also prepare them to become a generation that is able to contribute positively to the social, economic, and political development of the country. The meaning of work for Islamic Religious Education teachers as part of efforts to build the nation will have a very big impact, because religious education does not only talk about the personal lives of students, but also about students being able to make the best contribution to society and the country. Islamic Religious Education teachers who realize their big role in national development will be increasingly motivated to carry out this noble task with full responsibility. One important aspect of the meaning of work for Islamic Religious Education teachers is achieving inner satisfaction.

The Influence of Self-Regulation on the Meaning of the Work of Islamic Religious Education Group Teachers at MTs Banjarnegara Regency in the Digital Era

Based on the partial test results, the sig. value of self-regulation (0.046) < 0.05 and the calculated t value (2.498) $> t$ table (2.032) with a regression coefficient of 0.403, then H_0 is rejected and H_a is accepted. This means that there is a significant positive (unidirectional) influence between self-regulation and the meaning of work. This explains that the better the self regulation value, the better or increasing the meaning of work value, and vice versa. According to Pintrich and De Groot (1990), self-regulation refers to the things that Islamic Religious Education teachers use to regulate themselves through activating their thoughts, motivations, and behaviors to achieve their goals. Attitudes related to



self-regulation are closely related to the theory according to Barry J. Zimmerman. First, the metacognitive aspect includes indicators of the ability to plan and design actions to be taken and the ability to design actions to be taken. Second, the motivational aspect includes indicators of internal motivation in taking action and external motivation in taking action. Third, the behavioral aspect includes indicators of actions taken after selecting and producing behavior in accordance with the expected goals and actions taken after producing behavior in accordance with the expected goals.

Self-regulation is the ability to control one's thoughts, feelings, and behaviors to stay in line with personal values, life goals, and the demands of the situation at hand (Bandura, 1977). This ability includes managing emotions, controlling impulses or desires for the moment, and regulating behavior in order to achieve long-term goals. Self-regulation is not just about controlling oneself in the face of pressure but also includes the ability to adapt to social and professional environments. It is important in achieving mental and social well-being and success in various aspects of life. Self-regulation involves a series of processes that allow individuals to act rationally, even though there may be urges that lead to impulsive behavior. It includes controlling emotions, thoughts, and actions in challenging situations. The ability to recognize and manage feelings in a healthy and constructive way, so that negative feelings do not control actions or decisions. The ability to stay focused on long-term goals, despite obstacles or challenges. It involves setting clear goals, and consistent efforts to achieve them even if the results are not immediately visible.

Self-regulation has a broad impact on a person's quality of life. Helps a person to stay calm and think clearly when facing unexpected situations (Dewi, 2019). Teachers who have good self regulation skills tend to have better control. Able to overcome negative feelings such as anxiety, frustration, or anger, and more easily feel happiness and satisfaction in life. Good regulation can improve interpersonal relationships and social life. One of the biggest challenges in life is balancing the desire to achieve immediate gratification with the need to work



hard and commit to long-term goals. Self-regulation is very important in this case because it allows teachers to stay focused on goals even though they face challenges to switch to more productive activities. The ability to regulate emotions and reactions is very important in social interactions. For example, when facing differences of opinion or conflict, someone with good self-regulation skills can maintain constructive communication. Allows for the creation of more harmonious relationships with others.

Not everyone has the same level of self-control. This ability can be improved through various strategies that can be learned and applied in everyday life. Through the practice of mindfulness or meditation, a person can learn to be more aware of their feelings and thoughts. Allowing individuals to more easily recognize emotions that arise and respond to them in a wiser way. By practicing mindfulness regularly, teachers can reduce the tendency to act impulsively and focus more on long-term goals. One way to increase self-motivation is to set clear and measurable goals. Specific goals can provide clear direction and motivate someone to keep trying, even when facing obstacles or challenges. The surrounding environment can affect the ability to regulate oneself. Arranging the environment to support positive goals and behaviors can make it easier to avoid distractions. Frequently reflecting on one's actions and behaviors can help teachers recognize certain patterns in themselves that may need to be corrected.

By understanding one's strengths and weaknesses, a teacher can be wiser in managing responses to various situations. One important aspect of self-regulation is emotional management. This can be done by recognizing emotional triggers, using breathing techniques to calm yourself down, or talking to someone you trust when you feel stressed. Developing self-regulation is not easy, and there are several challenges that are often faced in this process. Often bad habits or impulsive behaviors have been formed over the years, making them difficult to change. It takes patience and long-term commitment to change mindsets and behaviors. Pressure from the environment can influence impulsive



behavior. Facing pressure requires courage and confidence in the ability to regulate oneself. When someone is in a very strong emotional state, such as excessive anxiety or anger, the ability to control oneself becomes more difficult. It takes consistent practice and support from others to help overcome disturbing emotions. Self-regulation is an important skill that affects almost every aspect of life from emotional well-being to success in achieving life goals.

The ability to regulate emotions, behavior, and impulses is very important in maintaining harmony in life, both in social relationships, the world of work, and personal life. Developing self regulation with consistent practice, self-reflection, and the application of appropriate strategies so that this ability can be continuously improved. Self-regulation is not only about controlling emotions or momentary behavior, but also about creating a healthy balance between impulses, long-term goals, and personal values. The ability to manage emotions, behaviors, and thoughts in a positive and productive way. The importance of self-regulation can be seen in various aspects of life, both in personal, social, and professional contexts. Good self-regulation can make teachers control the urge to make impulsive decisions and think clearly before acting. This helps avoid decisions that can harm themselves or others. Self-regulation allows a person to focus on long-term goals and delay momentary gratification. This ability is important in planning and achieving big goals in life, such as education, career, or personal development.

Conclusion

This study concludes that there is a significant positive influence between self-regulation and the meaning of work among Islamic Religious Education (IRE) teachers at MTs in Banjarnegara Regency during the digital era. The statistical results show a significance value of $0.046 < 0.05$ and a regression coefficient of 0.403, indicating that higher levels of self-regulation correspond to a deeper sense of work meaning. Teachers who are able to regulate their emotions, thoughts, and actions effectively tend to find greater satisfaction and purpose in their profession. This suggests that self-regulation is not only a



psychological competence but also a spiritual strength that supports teachers in aligning their work with moral and religious values.

A surprising finding of this research is that the digital era—often associated with technological and pedagogical challenges—has not diminished the spiritual and motivational aspects of teaching. Instead, teachers with strong self-regulation are able to reinterpret their roles and sustain meaningful engagement despite external pressures. This indicates that internal psychological resources, particularly self-regulation, play a more decisive role in maintaining teaching motivation and purpose than external factors such as salary or workload. The finding highlights the transformative potential of self-regulation as a bridge between professional performance and spiritual fulfillment in the context of Islamic education.

However, this study is not without limitations. The sample size of 30 teachers, limited to MTs within Banjarnegara Regency, constrains the generalizability of the findings. Additionally, the study relies solely on quantitative data through questionnaires, which may not fully capture the depth of teachers' personal and spiritual experiences regarding work meaning. Future research could adopt a mixed-method approach and involve broader samples from different regions to explore the interplay between self-regulation, spirituality, and work meaning more comprehensively in the evolving landscape of digital education..



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