Journal of Islamic Education Research | Vol. 7 No. 4 (2026)
Available online at: https://jier.uinkhas.ac.id/index.php/jier
e-ISSN: 2716-0998
p-ISSN: 2716-1005

Religious Reassurance and Moral Expectations amid Quarter-Life Uncertainty among Pre-Service Islamic Religious Education Teachers

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Article History:
Received:
26-10-2026
Revised:
24-10-2026
Accepted:
19-11-2026
Published:
22-11-2026

Keywords:
Religious reassurance, Moral expectations, Quarter-life uncertainty, Professional identity, Islamic religious education teacher preparation.

Abstract: Purpose of the Study: this study examines how pre-service Islamic Religious Education teachers describe religious reassurance and moral expectations amid academic, financial, and career uncertainty. Method: The study used thematic analysis of consolidated student and staff interview summaries, non-participant observation records, and institutional document descriptions. Main Findings: accounts linked *tawakkul* with *ikhtiar* and described worship as reassuring or mechanical during exhaustion. *Uswatun hasanah* gave teaching a vocational purpose while adding pressure to demonstrate moral credibility. Students associated rehearsal, practicum, and feedback with perceived readiness to teach. Concerns about appearing weak and limited counselor availability complicated access to support. Novelty of the Study: the study shows how religious commitments can both reassure students and shape expectations of exemplary conduct as they consider teaching as a career. Contribution of the Study: the interpretive framework situates religious meaning-making, practical agency and perceived teaching capability, professional identity, and access to support within academic, financial, and career uncertainty. It identifies voluntary reflective mentoring, structured practicum feedback, realistic career guidance, and confidential referral pathways as possible responses for teacher education programs to evaluate in future research across institutional settings.

***Abstrak**: Tujuan Penelitian: penelitian ini mengkaji bagaimana calon guru Pendidikan Agama Islam memaknai ketenangan religius dan tuntutan moral di tengah ketidakpastian akademik, finansial, dan karier. Metode: analisis tematik dilakukan terhadap rangkuman kolektif wawancara mahasiswa dan staf kampus, catatan observasi nonpartisipan, serta deskripsi dokumen kelembagaan. Temuan Utama: rangkuman wawancara menggambarkan tawakal yang berjalan bersama ikhtiar serta pengalaman ibadah yang menenangkan atau terasa mekanis saat lelah. Keteladanan memberi makna pada pilihan mengajar sekaligus menambah tekanan untuk menunjukkan integritas moral. Latihan mengajar, praktik lapangan, dan umpan balik dikaitkan dengan persepsi kesiapan mengajar. Kekhawatiran dianggap lemah dan keterbatasan waktu konselor mempersulit akses dukungan. Kebaruan Penelitian: penelitian ini memperlihatkan bagaimana komitmen keagamaan dapat memberi ketenangan sekaligus mendasari tuntutan keteladanan yang dihadapi calon guru ketika mempertimbangkan kelayakan mengajar sebagai pilihan karier. Kontribusi Penelitian: kerangka interpretatif mengaitkan pemaknaan religius, ikhtiar dan persepsi kemampuan mengajar, identitas profesional, serta akses dukungan dengan ketidakpastian akademik, finansial, dan karier. Kerangka ini menawarkan pendampingan spiritual reflektif secara sukarela, umpan balik terstruktur dalam praktik mengajar, bimbingan karier yang realistis, dan jalur rujukan konseling yang menjaga kerahasiaan sebagai respons yang dapat diuji melalui penelitian.*

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Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

Please cite this article in APA style as:
Hendrawati, T., Sari, E. D. K., & Sari, S. (2026). Religious reassurance and moral expectations amid quarter-life uncertainty among pre-service Islamic Religious Education teachers. *Journal of Islamic Education Research, 7*(4), 915–928. https://doi.org/10.35719/jier.v7i4.632

INTRODUCTION

The transition from university to work can bring several uncertainties into focus at once. Students may complete their degrees while making decisions about employment, financial independence, and responsibilities to family. Research on the quarter-life crisis has identified both personal and contextual factors associated with distress during this transition (Hasyim et al., 2024). In Indonesia, Balqis et al. (2023) examined how intolerance of uncertainty and personal growth initiative relate to psychological distress, while Anggraini et al. (2022) considered self-confidence in relation to quarter-life crisis among university students. This study uses *quarter-life uncertainty* to refer to concerns about academic completion, income, and future work during the transition to adulthood. The term allows the analysis to consider how students describe these concerns and what gives them significance in the context of teacher preparation.

For pre-service Islamic Religious Education teachers, these uncertainties arise as they begin to consider what will be expected of them in schools and madrasahs. Completing a thesis and undertaking a teaching practicum raise immediate questions about preparedness, while uncertain job prospects and income complicate decisions about pursuing teaching after graduation. Research on initial teacher education describes professional identity as an evolving process in which pre-service teachers interpret experiences, reflect on tensions, and reconsider their sense of themselves as teachers (Çetinkaya & Varis, 2026). In Indonesian Islamic Religious Education, research with practicing teachers has also shown how religious socialization, religious authority, and pedagogical agency intersect in professional practice (Basman et al., 2026). In the present study, *uswatun hasanah*, the ideal of setting a good example, gives this process a particular moral dimension. The ideal can give teaching a sense of purpose while raising questions about what it takes to be regarded as a credible religious and professional role model.

Research on religious coping helps explain why faith matters when students face uncertainty. Soraya and Puspitasari (2025) examined the association between Islamic coping and quarter-life crisis among Generation Z university students. Sahrah et al. (2023) investigated spiritual well-being in a brief therapy intervention with postgraduate students experiencing quarter-life crisis, while Sari et al. (2025) examined how spiritual well-being relates to religious activities, emotion regulation, social support, and quality of life. In a Malaysian university sample, Sabki et al. (2025) identified distinct patterns of positive and negative religious coping in their evaluation of the Malay Brief RCOPE. These studies highlight the different ways religion can shape students' responses to difficulty. Here, *Islamic religiosity* refers to religious commitments, practices, and moral understandings, while *religious coping* refers to how students draw on them in response to particular difficulties.

Bringing religious coping into dialogue with teacher identity raises a question specific to Islamic teacher preparation. How do students draw reassurance from religious commitments that also shape expectations for their conduct as future

teachers? *Tawakkul* (trust in God) and *ikhtiar* (deliberate effort) offer a way to examine how spiritual reassurance can accompany practical action, such as seeking guidance or persisting with academic work. *Ikhlas* (sincerity of intention) can give teaching vocational meaning, even as students weigh modest pay and uncertain employment. The significance of these commitments may also vary with exhaustion, perceptions of teaching capability, and access to advice or counseling. The studies reviewed above clarify aspects of religious coping and professional identity. How these processes come together as pre-service Islamic Religious Education teachers face academic, financial, and career uncertainty remains less well understood.

This study addresses that question through a thematic analysis of consolidated interview summaries, non-participant observation records, and descriptions of institutional documents from an Indonesian Islamic higher education setting. It asks two questions. First, how do accounts of academic, financial, and career uncertainty among pre-service Islamic Religious Education teachers describe religious reassurance and moral expectations? Second, how do records of teaching practice, feedback, advising, and student support contextualize those accounts? The analysis examines patterns across the available records. It shows how religious reassurance and the responsibilities of becoming a moral role model can coexist during the transition to teaching, and situates that tension within the practical and institutional conditions of teacher preparation.

METHOD

Research Design and Setting

This study used an interpretive qualitative design to examine how pre-service Islamic Religious Education teachers described religious reassurance and moral expectations amid academic, financial, and career uncertainty. The analysis drew on consolidated interview summaries, non-participant observation records, and a matrix describing institutional documents from a private Islamic higher education institution in Indonesia. A phenomenological interest in how people make sense of experience informed the reading of the interview material (Smith et al., 2022). The unit of analysis was the entry within each source record. Because student responses were consolidated by interview prompt, the study examined patterns of meaning across the available records. Individual accounts and their development over time could not be reconstructed from this material. This framing aligns the scope of the interpretation with the form and detail of the evidence, consistent with Braun and Clarke's (2025) guidance on methodological coherence in qualitative reporting.

Data Sources

The student interview matrix, labeled M01–M12, contained one consolidated response for each of 16 interview prompts. The prompts covered academic and family demands, delays in thesis completion, employment prospects, religious practices, *tawakkul* and *ikhtiar*, teaching confidence, help-seeking, and anticipated professional responsibilities. The material also included a combined summary for the academic advisers (DPA01–02) and separate summaries for the program leader (KP01) and a representative of counseling and student services (KS01). These codes identify the source records. The records available for analysis did not include individual student transcripts, recruitment records, demographic profiles, or

fieldwork dates. They also did not specify who consolidated the interview responses or how the researcher combined individual responses.

The non-participant observation records described academic consultations, microteaching simulations, congregational prayers, weekly religious activities, preparation for the school-based teaching practicum (*Praktik Pengalaman Lapangan*, PPL), and the organization of student support services. The documentation matrix described the academic handbook, curriculum, practicum guidelines, Qur'an literacy programs, career workshops, counseling procedures, academic advising records, and aggregate graduate tracking. Following Morgan's (2022) emphasis on considering what documentary material can support, these entries were treated as descriptions of institutional provisions. The original documents were unavailable for direct examination, and descriptions of services were used to contextualize their reported availability. Conclusions about students' use or experience of those services depended on the interview and observation records.

Thematic Analysis

The analysis followed the principles of data condensation, data display, and conclusion drawing described by Miles et al. (2014). Relevant passages were coded at the level of the available record. Initial categories reflected the topics addressed in the material, including academic and financial pressures, religious reassurance and coping, the relationship between *tawakkul* and *ikhtiar*, perceived teaching capability, moral expectations, and access to support. The coded material was organized in a source-by-theme matrix to examine where accounts converged, where they showed tensions, and where an interpretation depended on a single source type. Related codes were then grouped into themes that addressed the research questions.

For example, the student material described devotional practices as reassuring and also described worship feeling mechanical during periods of exhaustion. These entries informed the interpretation that students' experiences of worship varied with the circumstances they faced. Observation records describing congregational prayers and weekly religious activities helped situate those accounts within campus life. The interview summaries captured the emotional meaning of worship, while the observation records established the setting for those practices.

The same distinction guided the analysis of teaching confidence and institutional support. Student summaries provided accounts of perceived teaching capability and reluctance to seek help. Observation records documented activities and arrangements, while descriptions of institutional documents showed what the program or its services were intended to provide. The analysis therefore distinguished perceived confidence from demonstrated competence and formal service provision from reported access. Findings are reported as patterns in the records. The pooled material did not support individual quotations, estimates of how frequently experiences occurred, or claims about change within individual students.

RESULTS AND DISCUSSION

Results

The analysis identified five themes in the consolidated interview summaries, non-participant observation records, and descriptions of institutional documents. The student summaries describe uncertainty, religious practice, teaching confidence, and help-seeking. The observation records and institutional descriptions situate those accounts within the teacher education program.

Academic, Financial, and Career Uncertainty

The student interview summaries described thesis delays and preparation for teaching practice alongside the transition from online to face-to-face learning. Students also managed family obligations and, in the accounts summarised, combined their studies with paid work such as private tutoring and teaching on an honorarium. Academic advisers identified semesters seven to nine as a period when academic and career concerns became more pressing.

Employment concerns centered on low pay in honorarium-based teaching posts, competition for civil-service and government-contract appointments, and uncertainty about other career options. The summaries referred specifically to recruitment within Indonesia's state civil apparatus (*Aparatur Sipil Negara*, ASN), including government employment under fixed-term work agreements (*Pegawai Pemerintah dengan Perjanjian Kerja*, PPPK). Concerns about graduation thus involved both completing program requirements and judging whether a teaching post could provide adequate income.

Religious Reassurance, Practical Effort, and Fatigue

The student summaries associated faith in Allah with reassurance when students faced thesis delays, financial obligations, and uncertainty about work. They described prayer, including *tahajud* and *dhuha*, as well as *dhikr* and Qur'an recitation, as occasions for comfort and reflection. The summaries placed *tawakkul* (trust in Allah) alongside *ikhtiar* (deliberate effort). The practical actions described included continuing to teach, working on academic requirements, seeking advice from lecturers, and managing financial difficulties.

The consolidated accounts also described worship as feeling mechanical during physical exhaustion. The observation records documented congregational prayers and voluntary weekly religious discussions. The institutional descriptions identified Qur'an literacy activities, Qur'an reading and writing certification (*Baca Tulis Al-Qur'an*, BTQ), and *halaqah*, or religious study circles. These records show the opportunities for religious participation on campus. Accounts of reassurance and fatigue came from the student summaries.

Perceived Teaching Capability in Rehearsal and Practicum

The student summaries described self-doubt in assessed microteaching and unfamiliar classroom situations, including concerns about critical assessors and pupils who participated little. They also associated rehearsal, academic consultation, and encouraging feedback with a greater sense of readiness to teach. In accounts of the school-based teaching practicum (*Praktik Pengalaman Lapangan*, PPL), students associated positive teaching experiences and feedback from supervising teachers and pupils with greater confidence.

Observation records documented microteaching sessions in which students took turns acting as teachers, pupils, and observers and received feedback from lecturers. The institutional description outlined an eight-week placement and assessment in four competency domains: pedagogical, personal, social, and professional. The accounts describe perceived teaching capability in particular settings. The pooled summaries cannot establish individual changes in confidence or independently demonstrate gains in competence.

Professional Calling and the Expectations of Exemplary Conduct

The student summaries described becoming an Islamic Religious Education teacher as an ethical and religious commitment. The ideal of *uswatun hasanah* (setting a good example) was linked to pride in the prospective role and expectations of consistent moral conduct. The summaries also invoked *amanah* (entrusted responsibility) and *ikhlas* (sincerity of intention), expressed in the intention to teach *lillahi ta'ala*, or for the sake of Allah.

The adviser summaries described a tension between the moral significance students attached to teaching and the employment conditions they anticipated, including low honoraria, limited facilities, and uncertain job prospects. The institutional records separately described three expected graduate profiles: professional educator, developer of Islamic Religious Education learning, and novice researcher. Microteaching, practicum, peer mentoring, and digital teaching workshops were described as preparation opportunities. Together, the sources show that students were considering both the moral example they would be expected to set and the practical demands of taking up a teaching post.

Support, Privacy, and Reluctance to Seek Help

The student summaries identified family members, peers, academic advisers, and study groups as sources of reassurance and practical assistance. They also described hesitation about seeking formal psychological support because of concern about appearing weak or unable to manage difficulties independently.

Observation records described advising schedules, access to career information, and counseling facilities that shared an area with student administration. They also identified a separate room for private consultations. The institutional accounts described voluntary counseling, confidentiality procedures, referral pathways, and limited availability of part-time counselors. The physical arrangement and procedures establish how the service was organized. The student summaries identify concerns that could affect willingness to engage with the service.

Table 1. Summary of themes and supporting field records

Theme	Consolidated student interview evidence	Observation and institutional context
Academic, financial, and career uncertainty	Thesis delays, return to face-to-face learning, practicum preparation, tutoring or honorarium-based teaching, family obligations, and uncertainty about pay and ASN/PPPK recruitment.	Advisers identified heightened pressure during semesters seven to nine. Graduate-tracking descriptions listed diverse career destinations and reported a mean employment waiting period of 3.2 months. The underlying cohort and calculation

Theme	Consolidated student interview evidence	Observation and institutional context
		could not be verified from the available records.
Religious reassurance, practical effort, and fatigue	Prayer, *tahajud*, *dhuha*, *dhikr*, and Qur'an recitation were associated with reassurance. *Tawakkul* accompanied practical effort, and *ikhlas* gave meaning to teaching under financial constraints. Worship could feel mechanical during exhaustion.	Observation records described congregational prayer and voluntary religious discussions. Institutional descriptions identified Qur'an literacy, BTQ certification, and *halaqah*.
Perceived teaching capability	Self-doubt during assessed microteaching, alongside accounts linking rehearsal, consultation, practicum, and encouraging feedback with greater confidence.	Observations documented rotation among teacher, pupil, and observer roles and feedback from lecturers. Institutional descriptions outlined an eight-week PPL placement and four assessment domains.
Professional calling and exemplary conduct	*Uswatun hasanah*, *amanah*, and *ikhlas* were associated with vocational purpose and expectations of moral integrity. Low pay and employment competition complicated career plans.	Adviser summaries described limited school facilities and uncertain employment. Institutional descriptions listed graduate profiles and opportunities for practicum, mentoring, and digital teaching preparation.
Support, privacy, and help-seeking	Family, peers, advisers, and study groups provided assistance in the reported accounts. Concern about appearing weak accompanied reluctance to seek professional support.	Observations described advising schedules, career information, shared administrative and counselling facilities, and a separate consultation room. Institutional accounts described confidentiality and referrals and reported limited counsellor availability.

Discussion

Religious Reassurance Alongside Practical Effort

The central finding is that religious commitment offered reassurance while also informing expectations about how future Islamic Religious Education teachers should conduct themselves. The relationship between *tawakkul* and *ikhtiar* illustrates the first part of this finding. The student summaries placed trust in Allah alongside specific actions, such as consulting lecturers, completing thesis work, and continuing paid teaching. Spiritual reassurance gave these efforts meaning amid uncertainty about circumstances students could only partly control. Zhu et al. (2023) offer a more distant comparison through their study of socioeconomic circumstances and decisions involving uncertainty among adolescents. In the present study, the material constraints were specific to the transition from university into teaching, particularly obligations to family and uncertainty about income.

Earlier studies connect quarter-life crisis with Islamic coping, spiritual well-being, and self-confidence (Anggraini et al., 2022; Sahrah et al., 2023; Sari et al., 2025; Soraya & Puspitasari, 2025). The present analysis adds an account of how the meaning of religious practice varied within the same educational setting. The student summaries described both reassurance and worship that felt mechanical when they were exhausted. Sabki et al. (2025) distinguished different patterns of religious coping among Muslim university students in Malaysia. That distinction supports attending to variation in how students relate to religious practice. The reported experience of mechanical worship is best understood here in the terms available in the summaries, as an experience associated with fatigue. The campus records establish opportunities for observance, while the interview summaries provide the basis for interpreting its emotional significance.

Exemplary Conduct, Teaching Confidence, and the Conditions of Work

The ideal of *uswatun hasanah* helps explain why professional identity carried both pride and pressure. The prospect of setting an example gave teaching a purpose, while the expectation of consistent moral conduct gave students another standard against which to judge their readiness. *Ikhlas* gave ethical meaning to the intention to teach. Questions about whether a low-paid post could meet financial and family obligations remained part of the career decision. Research on Islamic educational institutions provides context for this tension. Nakissa (2023) places religious expectations within the governance of Islamic universities. Mutammam et al. (2025) and Sofi et al. (2025) discuss how Islamic educational traditions are negotiated amid institutional change, while Setiawan et al. (2026) examine how pesantren culture and leadership inform expectations of conduct. Basman et al. (2026) bring this discussion closer to teaching practice by examining the relationship between religious socialization and pedagogical agency among practicing Islamic Religious Education teachers. The present study locates a related negotiation during initial preparation, when students are still deciding whether and under what conditions they can take up the role.

The practicum evidence adds a concrete dimension to this account of professional identity. Microteaching put students in situations where their performance could be assessed. Rehearsal and feedback also gave them specific aspects of their practice to work on. The student summaries linked these experiences to perceived readiness. Çetinkaya and Varis (2026) identify reflection and professional tensions as recurring features of identity development in initial teacher education. Montgomery and Wilson (2026) and Zamiri and Esmaeili (2024) offer complementary perspectives on reflective mentoring and knowledge sharing. Work on school climate and belonging helps explain why the relational setting of feedback merits attention (Martinsone et al., 2023; Porter et al., 2024). Walsh et al. (2023), whose review focuses on safeguarding, further illustrate the breadth of responsibilities addressed in teacher preparation. In the present study, the evidence is strongest for how students understood their own readiness to undertake those kinds of professional responsibilities.

The Conditions for Seeking Support

Support was described through several relationships, including family, peers, advisers, and supervising teachers. The counseling accounts show that service

provision and willingness to seek support should be considered separately. A private consultation room and formal confidentiality procedures addressed aspects of service design. Student summaries still recorded concern about being seen as weak, while institutional accounts described limited counselor availability. Zhao et al. (2025) situate this distinction within wider evidence on barriers to professional help-seeking among college students. Hart and Bracey (2023) provide an ethical lens for considering how privacy and institutional power affect trust. Deroncele-Acosta and Ellis (2024) situate support within the design of inclusive educational environments, and school-based studies by Ajibewa et al. (2025) and Ten Bokkel et al. (2023) offer adjacent evidence on connectedness and supportive educational relationships.

For Islamic teacher education, the findings raise a specific question about whether students feel able to discuss distress while preparing to become moral exemplars. The available records place concerns about appearing weak alongside expectations of exemplary conduct. They leave open whether the same students directly connected these concerns. Confidential advising, clear referral procedures, and voluntary opportunities for spiritual reflection are potential responses to the barriers identified in the records.

An Interpretive Framework for Quarter-Life Uncertainty in Islamic Teacher Education

Table 2 distinguishes the conditions students faced from the ways they responded. The first results theme, academic, financial, and career uncertainty, forms the context across all four dimensions. The other themes inform religious meaning-making, practical agency and perceived teaching capability, negotiation of professional identity, and access to support. *Psycho-spiritual resilience* describes the wider interpretive interest in how students respond to difficulty and find support. The framework organizes the patterns observed in the records and identifies possible educational responses for future evaluation.

Table 2. Interpretive framework and possible educational responses

Dimension	Basis in the field records	Interpretation	Possible educational response
Religious meaning-making	Reassurance associated with devotional practices, *tawakkul* alongside *ikhtiar*, and accounts of worship feeling mechanical during exhaustion.	The significance of devotional practice depends on students' circumstances. Trust and deliberate effort can coexist.	Offer voluntary reflective spiritual mentoring and discuss how religious commitments inform responses to academic and financial pressures.
Practical agency and perceived teaching capability	Self-doubt during assessed microteaching, role rotation, consultation, practicum, and reported encouragement from feedback.	Students had opportunities to rehearse teaching, receive guidance, and reconsider their perceived readiness.	Provide structured rehearsal, specific feedback, reflective supervision, and peer mentoring.

Dimension	Basis in the field records	Interpretation	Possible educational response
Professional identity and moral responsibility	*Uswatun hasanah*, *amanah*, and *ikhlas*, alongside low honoraria, competition for posts, and doubts about teaching readiness.	Becoming a teacher involves negotiating vocational purpose, exemplary conduct, and feasible employment.	Pair reflection on professional ethics with realistic career guidance. Use the programme's documented digital teaching provision as a possible avenue for professional development.
Relational and institutional support	Family and peer assistance, academic advising, concerns about judgement, private consultation arrangements, and limited counsellor availability.	The accessibility of support depends on how students perceive and can use it, as well as on institutional provision.	Clarify confidentiality and referral procedures, communicate service availability, and coordinate academic, career, and counselling support.

The framework connects two concerns that the literature often examines separately: how religious commitments help students make sense of uncertainty and how those same commitments shape expectations associated with becoming an Islamic educator. Individual interviews and follow-up across the practicum and entry into employment would help clarify how students negotiate these concerns over time.

This study's novelty lies in examining religious reassurance and moral expectations within the same transition to professional life. The consolidated accounts link *tawakkul* (trust in Allah) with *ikhtiar* (deliberate effort) as pre-service Islamic Religious Education teachers contend with thesis delays, financial obligations, and uncertain employment. They also associate *uswatun hasanah* (setting a good example) with both vocational purpose and pressure to demonstrate moral credibility. Accounts of worship feeling mechanical during exhaustion further show how the meaning of religious practice varies with students' circumstances. These findings extend research on religious coping by showing how faith shapes both managing uncertainty and forming professional identity.

The study contributes an interpretive framework that centers academic, financial, and career uncertainty across four dimensions: religious meaning-making, perceived teaching capability, professional identity, and access to support. For Islamic teacher education programs, the framework connects specific concerns in the field records with possible institutional responses. Reflective mentoring can give students room to discuss religious and professional expectations, while structured practicum feedback can help them assess their readiness to teach. Realistic career guidance and confidential support address concerns about employment and seeking help. These responses follow from the findings and provide concrete directions for future evaluation.

CONCLUSION

This study found that Islamic religiosity offered reassurance while also informing the moral expectations that pre-service Islamic Religious Education teachers faced amid academic, financial, and career uncertainty. The interview summaries described *tawakkul* (trust in Allah) alongside *ikhtiar* (deliberate effort), including seeking guidance and continuing with academic and teaching responsibilities. They also associated *uswatun hasanah* (setting a good example) with vocational purpose and pressure to demonstrate moral credibility. Accounts of worship feeling mechanical during exhaustion challenge the assumption that religious practice is consistently reassuring. These findings show why religious coping in teacher preparation needs to be understood alongside teaching confidence, employment prospects, and access to support.

The study extends previous research on religious coping by showing how reassuring religious commitments can also shape what prospective teachers expect of themselves. Its interpretive framework situates four dimensions within academic, financial, and career uncertainty: religious meaning-making; practical agency and perceived teaching capability; professional identity and moral responsibility; and relational and institutional support. The framework connects scholarship on quarter-life uncertainty with research on teacher identity by showing how students negotiate the demands of becoming an educator while deciding whether teaching is a viable career.

The study drew on a limited set of records from one private Islamic higher education institution, including pooled interview summaries, observation notes, and descriptions of institutional documents. This evidence limits transferability and the ability to trace changes in individual experiences. Future research should include larger and more diverse groups of pre-service teachers across institutions and follow participants through the practicum and into employment. Individual interviews would help clarify how religious reassurance, moral expectations, and help-seeking change over time. Teacher education programs could also pilot and evaluate voluntary reflective mentoring, structured practicum feedback, realistic career guidance, and clearly communicated confidential referral pathways.

ACKNOWLEDGMENT

The authors thank the leadership, Islamic Religious Education Study Program, lecturers, and administrative staff of Sekolah Tinggi Agama Islam Haji Agus Salim Cikarang for supporting the study. They also thank the students who shared their experiences and perspectives. Titi Hendrawati, the corresponding author, led the study design and drafted the manuscript. Eva Dwi Kumala Sari contributed to data analysis and interpretation, and Solihin Sari contributed to data collection and manuscript revision.

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