

**Exploring Teacher Identities in an Islamic Boarding School in  
Aceh Besar**

**THESIS**

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# THESIS

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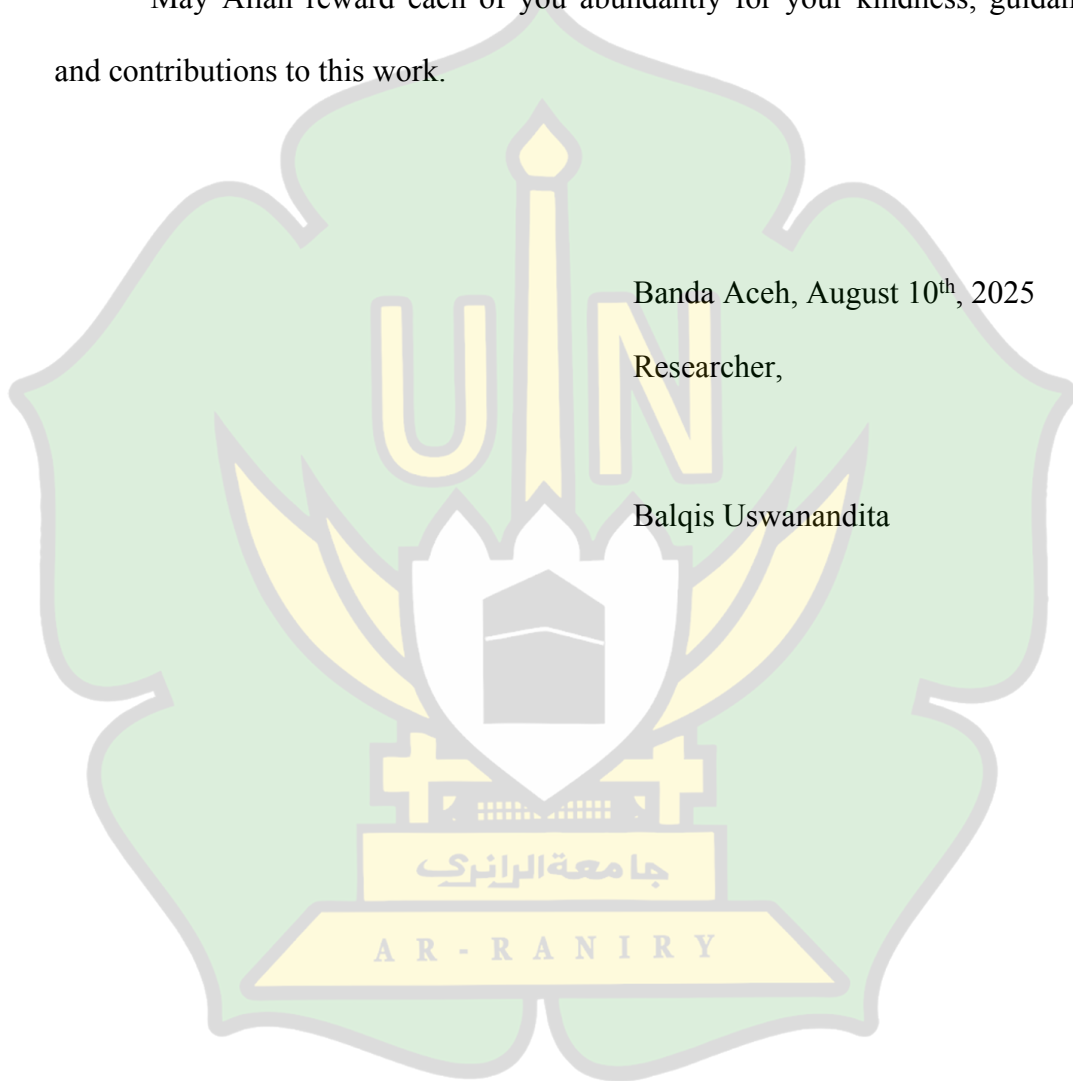
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## ABSTRACT

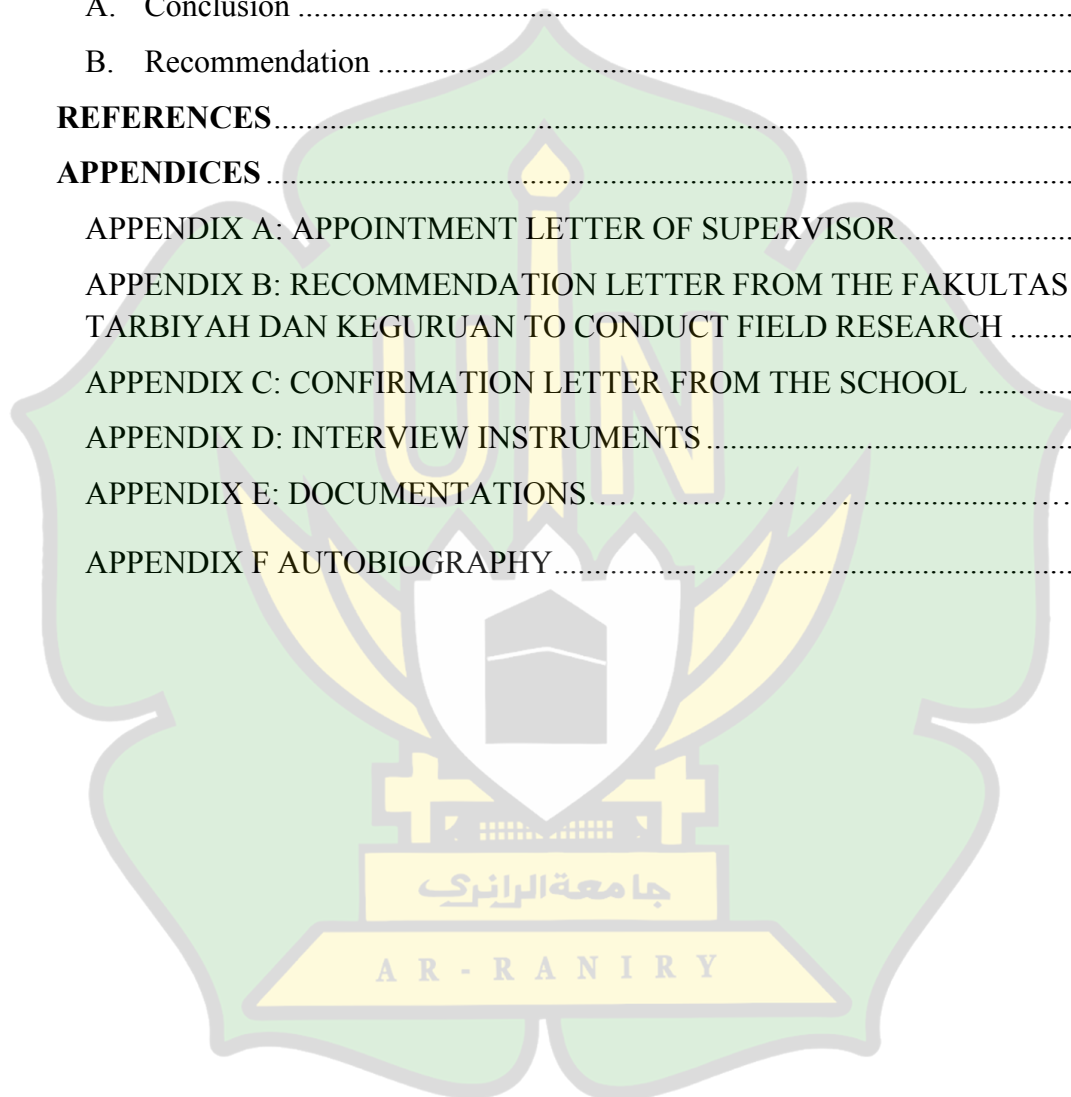
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This study investigates how English language teachers in an Islamic boarding school (*pesantren*) in Aceh Besar construct and negotiate their professional identities and how these identities influence their perceptions of their roles as educators. Using a qualitative approach, data were collected through semi-structured interviews with four English teachers at Darul Ihsan Islamic Boarding School, all of whom also serve as dormitory supervisors. Narrative and thematic analyses revealed that teacher identities in this context are multifaceted, integrating pedagogical expertise with moral guidance, spiritual mentorship, and community leadership. Participants consistently embedded Islamic values into classroom practices, turning language teaching into a means of character development. While they valued modern, communicative teaching methods, they adapted these to align with the *pesantren's* religious and cultural norms. The findings also show that teacher identities evolved over time, shifting from a purely instructional focus toward a holistic view of teaching as both intellectual and spiritual guidance. This study contributes to the understanding of teacher identity in faith-based educational settings and offers implications for professional development that harmonizes contemporary pedagogy with religious values.

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# CHAPTER I

## INTRODUCTION

### A. Background

The idea of teacher identity is constantly evolving and influenced by a range of social, professional, and personal elements. It is impacted by a teacher's own convictions, life experiences, and workplace culture (Pennington & Richards, 2016). According to Reeves (2009), a teacher's identity is constantly negotiated through interactions with peers, students, and the larger sociocultural context. In this way, identity is closely linked to how educators perceive their function in the classroom, particularly with regard to their teaching methods.

Teachers' identities at an Islamic boarding school are influenced by the institution's religious and cultural environment in addition to professional considerations (Nurhidayah & Choiri, 2024). The primary objectives of Islamic boarding schools, commonly referred to as *pesantren*, are the instruction of Islamic knowledge, adherence to religious traditions, and the development of future leaders founded on high moral and spiritual ideals (Soeprayitno & Rahayu, 2019). These schools are distinguished by their constantly management, which creates a highly controlled environment where teachers serve as both parents and educators, monitoring students' academic progress as well as their moral and spiritual growth (Winarno, 2023). Because of their holistic role, teachers in these settings are essential to the character-building process, which extends beyond the classroom.

Besides, by educating students Islamic values and discipline, Islamic boarding school teachers usually regard themselves as religious leaders entrusted with incorporating moral and spiritual education into their everyday interactions (Rahtikawatie et al., 2021). With this expanded function, teachers are seen as moral role models who impact students' academic performance as well as their ethical and religious development (Muhammed-Lawal & Hussien, 2018). This unique role requires them to negotiate their professional identities within a complex sociocultural and religious framework. Teachers must constantly balance the expectations of being moral and spiritual mentors with the pedagogical demands of modern education (Battey & Franke, 2008). Their role perception, therefore, is not a fixed entity but a dynamic process shaped by institutional expectations, students' needs, and broader educational trends. Thus, teachers' identities and their view on religion are closely intertwined, significantly impacting their instructional strategies and interactions with students. While religious commitment can increase training effectiveness and motivation, it can also make it challenging to balance traditional religious education with modern teaching techniques (Irfiana et al., 2021).

Therefore, in culturally distinct environments like *Pesantren*, teachers' identities are significantly influenced by their cultural background and the environment in which they teach. According to Battey and Franke (2008), teachers' identities which are connected to their social and cultural roles have an impact on how they perceive and carry out their duties as educators. Understanding students' cultural identities is also crucial for creating inclusive and

supportive learning environments in the classroom, as teachers who demonstrate empathy and cultural sensitivity can significantly increase student learning results (Xiao Ci & Low, 2023).

In Islamic boarding schools, teachers play a particularly special role. In addition to being teachers, they are seen as role models who guide students' moral and personal development. This comprehensive role emphasises the importance of teacher identity in influencing students' whole growth, including their intellectual and spiritual development (Ulum & Riswadi, 2023). For this reason, teachers' perspectives on their role in the classroom are based on Islamic cultural norms and values. To fulfil their responsibility to preserve and spread Islamic values, they must carefully balance the requirements of contemporary education with traditional religious instruction (Siregar et al., 2023).

Furthermore, several studies have examined the idea of teacher identity from various perspectives, typically not concentrating on how it affects how educators view their roles. Keiler (2018), for example, looked at teacher identity in relation to the shift to student-centered classrooms, emphasizing how identity is impacted by adjusting to new teaching strategies without thoroughly examining the consequences for role perception. Similarly, Golzar (2020) highlighted how identity changes as a result of classroom procedures and pedagogical developments, concentrating more on identity as an outcome of educational transformations than the way it shapes instructors' views of their roles.

Likewise, Djoub (2018) provided a broad exploration of teacher identity, discussing its personal and social dimensions, including beliefs, emotions, and

knowledge, yet did not delve into how these identity components influence teachers' views of their roles. These study show that although research on teacher identity is important, barely is known about how exactly it affects role perception in educational settings.

Despite the fact that teacher identity is a significant factor in shaping instructional practices, there has not been much research specifically looking at how teachers' identities impact on how they perceive their roles, particularly in specific contexts like Islamic Boarding School. Harendita and Pasaribu (2019) claimed that a large portion of the study to far has concentrated on how teachers' identities are typically established and how this influences their teaching strategies. Less focus has been placed on how teacher identity explicitly influences how teaching roles are perceived. Similarly, as Siregar et al. (2023) believed, research rarely examines these dynamics in the context of pesantren, where cultural and religious factors significantly shape educational practices.

For instance, Yunus (2019) investigated how senior high school English teachers in Aceh construct their professional identities through cultural and religious dimensions. Drawing on interviews, classroom observations, and teacher journals, the study showed how teachers integrated roles such as moral guides, parents, role models, and English speakers into their practice, while also negotiating regional, national, and global cultural identities. The study highlighted how these identities directly influenced their teaching practices, though it focused more on the construction of identities rather than on their broader implications for perceptions of teaching roles.

Similarly, Madkur et al. (2024) examined the application of context-responsive pedagogy in English language teaching within Indonesian *pesantren*, focusing on how teachers adapt their practices to align with the socio-cultural and religious environment. While this study sheds light on the challenges of integrating pedagogy with cultural and religious values, it does not explicitly explore the internal dynamics of teacher identity or its impact on role perception.

Therefore, this study aims to fill the gap by investigating how teacher identity, specifically English language teachers influences perceptions of their roles. It seeks to offer new insights on this uncommon aspect of teacher identity in Islamic educational contexts by looking deeper into how *pesantren* teachers manage the challenges of striking a balance between their religious duties and modern teaching methods.

### **B. Research Questions**

Based on the background above, the research question is composed as follows:

How do English language teachers at an Islamic Boarding School perceive their own identities within the context of their roles as educators?

### **C. Research Aim**

To understand how the identity of English teachers in *pesantren* influences their perceptions of their role as educators.

#### **D. Significance of Study**

It is anticipated that this study will enhance our understanding of how English language teachers at an Islamic boarding school perceive and oversee their identities in connection to their teaching responsibilities. This study might offer important insights into successful methods for teaching English in Islamic educational contexts by analyzing the relationship between teacher identity and role perception, especially in combining religious requirements with modern teaching procedures. The results could guide professional development strategies that help educators manage their complex responsibilities, which would eventually enhance English language instruction and learning in environments with distinct cultural and religious characteristics, such as Islamic boarding schools.

##### **a. For Teachers**

*Increased Self-Awareness:* The study will assist English language teachers at an Islamic Boarding School in better comprehending how cultural and religious values shape their identities.

*Guidance on Role Management:* Teachers will acquire insightful viewpoints on how to effectively manage both of their responsibilities as moral leaders and educators, enabling them to better assist students' moral and academic development.

##### **b. For Researcher**

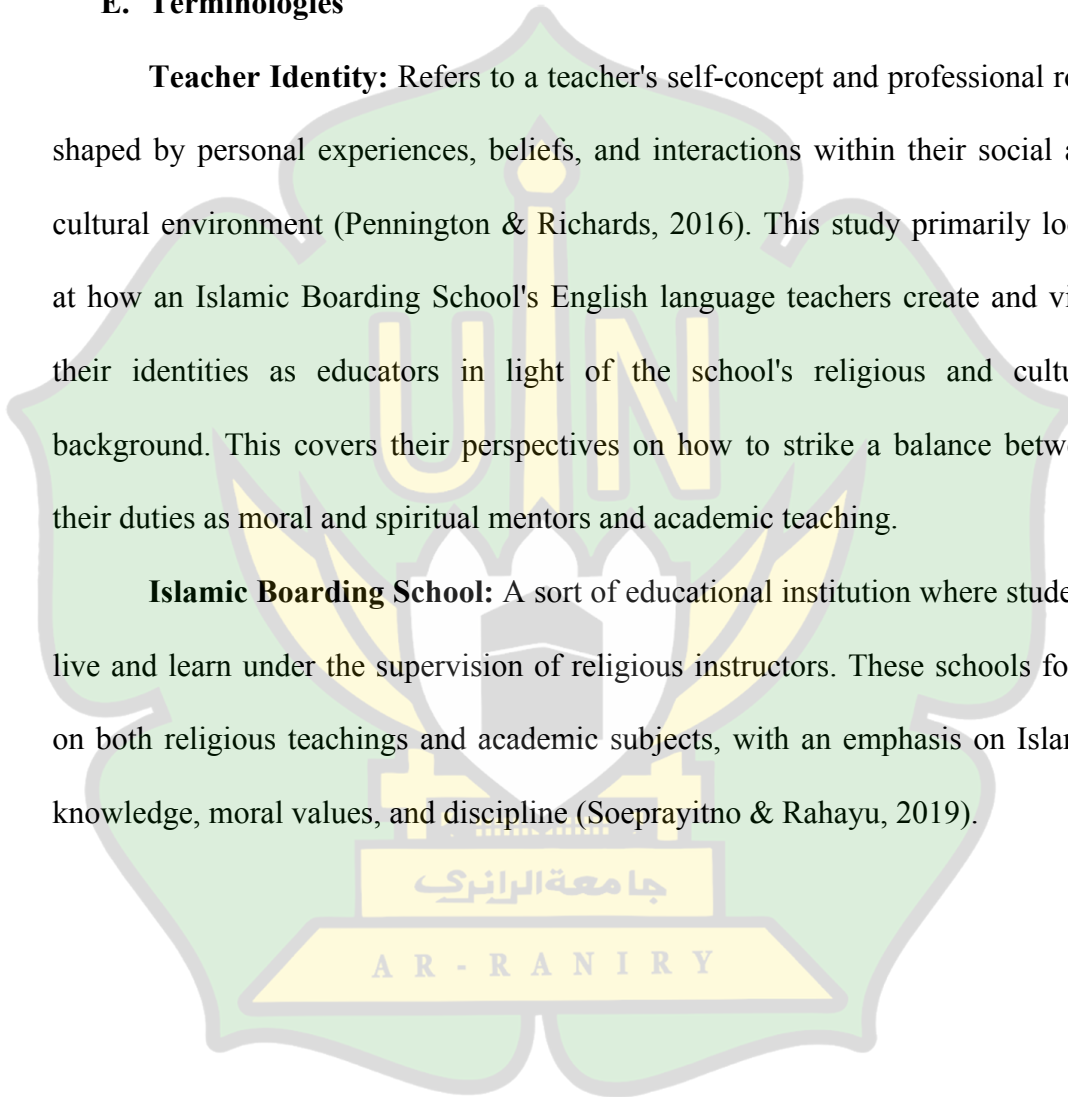
*Focused Insight into Teacher Identity:*

By addressing a gap in understanding about the influence of teacher identity on instructional beliefs in an Islamic boarding school context, the study will provide targeted understanding for subsequent research on teacher identity in religiously particular contexts.

### **E. Terminologies**

**Teacher Identity:** Refers to a teacher's self-concept and professional role, shaped by personal experiences, beliefs, and interactions within their social and cultural environment (Pennington & Richards, 2016). This study primarily looks at how an Islamic Boarding School's English language teachers create and view their identities as educators in light of the school's religious and cultural background. This covers their perspectives on how to strike a balance between their duties as moral and spiritual mentors and academic teaching.

**Islamic Boarding School:** A sort of educational institution where students live and learn under the supervision of religious instructors. These schools focus on both religious teachings and academic subjects, with an emphasis on Islamic knowledge, moral values, and discipline (Soeprayitno & Rahayu, 2019).



## CHAPTER II

### LITERATURE REVIEW

#### **A. Teacher Identity: Theoretical Foundation**

##### **a. Definitions and Dimensions**

The dynamic and complex construct of teacher identity is influenced by individual convictions, personal experiences, and interactions in many sociocultural situations. As stated by Pennington and Richards (2016), it is a combination of professional and personal aspects that are impacted by institutional culture and the lived experiences of teachers. This notion is expanded upon by Reeves (2009), who highlights how identity changes as a result of interactions with peers, students, and social expectations, impacting how educators view their jobs and instructional strategies.

Lojdová et al. (2021) emphasize the narrative aspect of identity, describing how teachers' personal and professional stories reflect the interplay of factors like gender, ethnicity, and cultural values with classroom practices and professional development. Similarly, Pishghadam et al. (2022) present a new conceptual framework where identity formation is shaped by social power, discourse, imagination, emotions, and investment, acknowledging its inherently dialogical and context-dependent nature.

Teacher identity also involves ethical and political dimensions, as Clarke (2018) discusses identity as a paradoxical space simultaneously indispensable and fragmented, shaped by external societal forces and internal self-dialogue. Whereas Zembylas and Chubbuck (2018) argued for a politicized understanding of identity

that incorporates agency, discourse, and power relations, positioning identity formation as a critical, transformative process. Additionally, identity is seen as closely linked to various teacher roles such as facilitator, assessor, and researcher as central to shaping how teachers see themselves professionally (Rochsantiningsih, 2020).

Likewise, teacher's identity is an expansive concept that combines social and personal aspects, representing both personal qualities and the larger sociocultural environment in which they work. At the individual level, identity is firmly anchored in convictions, emotions, and life experiences, all of which influence how teachers view themselves and their positions. These internal factors are crucial, as stated by Djoub (2018), because they affect teachers' motivation, sense of professional purpose, and pedagogical decisions. Being subjective by the environment, this personal factor changes as teachers deal with particular difficulties and navigate their career paths.

Whereas, the social aspect of teacher identity is shaped by contacts with the external world within institutional and sociocultural contexts. Reeves (2009) emphasizes how these settings influence how educators adjust and react to standards, norms, and regulations enforced by communities and educational institutions. Teachers' ability to manage their professional identities within the limitations of their working environment and how they are viewed by others are frequently determined by these encounters.

Building on this sociocultural lens, recent studies emphasize how identity construction unfolds across multiple contextual levels. For instance, Neupane

(2024) draws from Wenger's communities of practice to show how micro (classroom), meso (school), and macro (policy) environments influence teachers' identity development. Despite the weight of these environments, teachers exercise agency by engaging in reflective practices and initiating change from within their professional spaces.

In addition to sociocultural settings, institutional affiliation significantly shapes how teachers perceive their efficacy and legitimacy. For example, a positive association between institutional identity and teacher efficacy, teachers who aligned more strongly with institutional norms demonstrated greater self-efficacy and classroom confidence (Karimi & Nikbakht, 2019). This finding is echoed by Xu and Chang (2023), who argue that perceived institutional norms mediate the relationship between professional identity and teachers' conformity behaviors, indicating that institutional structures subtly shape how identity is expressed and enacted in practice (Xu & Chang, 2023).

However, identity formation is not always supported by institutional settings. A more critical viewpoint is offered by Lasky (2005), who demonstrates how top-down educational innovations frequently go against teachers' fundamental convictions and expose them to professional vulnerability. Her research shows how teachers find it difficult to stay true to themselves in the face of legislative demands, accountability frameworks, and managerial pressures that degrade their independence.

In addition to these structural issues, teachers' cultural backgrounds and life experiences significantly influence their identity. This dynamic among ESL

teachers in urban U.S. schools is examined by Ajayi (2011), who demonstrates how their sociocultural identities—formed through language, ethnicity, and education—influence their responsibilities in the classroom and methods of instruction.

Diop (2016) provided additional evidence of the interplay between institutions and culture when he discovered that teacher expectations and school culture play a significant role in mediating teacher identity enactment in Senegalese schools. His findings highlight how important it is to take local institutional realities into account while attempting to comprehend or assist identity development.

Collectively, these studies illustrate that teacher identity is not merely a personal or psychological construct, but a socially negotiated process deeply embedded in institutional, cultural, and relational contexts. Recognizing these influences is essential to designing effective teacher education and professional development programs that empower educators to navigate and shape their professional identities in meaningful ways.

#### **b. Identity Formation and Negotiation**

According to Pennington and Richards (2016), teacher identity is a dynamic construct that changes over time as a result of ongoing negotiation rather than a fixed attribute. This constant change is influenced by the cultural environment in which teachers work, their professional roles, and the broader societal expectations they must meet. In this case, teachers frequently must balance a variety of tasks as part of their duties as educators, such as teaching,

mentoring, and administrative work, all of which call for ongoing introspection and adaptation.

Since institutional culture includes the rules, customs, and values that define teachers' workplaces, seem so important to this process. In accordance with Morake (2020), teachers may be prompted to reconsider their identities if their personal values and institutional standards are not in alignment. This negotiation is further complicated by external sociocultural expectations, such as how society views the teaching profession and changing educational priorities, which force teachers to balance these demands with their personal values and objectives.

### **c. Practical Implications**

Research has shown a strong connection between teachers' self-efficacy beliefs and the quality of their instructional practices and classroom relationships. Teachers with higher self-efficacy are more confident in managing classrooms, more effective in fostering positive teacher–student interactions, and better equipped to support student learning outcomes (Hajovsky, Chesnut, & Jensen, 2020).

Following that, Zadorozhna et al., (2018) agreed that the strong link between reflective practice, emotional intelligence, and instructional adaptability holds important practical implications for teacher education, professional development, and school-based support systems. Teachers who regularly engage in structured reflection such as journaling, guided discussion, or self-assessment are more likely to cultivate emotional intelligence skills like empathy, emotion

regulation, and social awareness (Perkins & Schmid, 2019). These attributes directly influence classroom climate, student engagement, and inclusive pedagogy

By incorporating emotional intelligence training into courses and practicum experiences, teacher preparation programs can put these results into practice. Peer review groups, reflective portfolios, and emotionally supportive mentorship partnerships are a few possible strategies. By encouraging professional learning communities, setting aside time for reflective inquiry, and preparing school leaders to lead and foster reflective discourse, schools and districts can further enhance teachers' identity construction and emotional resilience (Luft & Roughley, 2016).

These implications are especially salient in culturally specific educational environments such as *pesantren* (Islamic boarding schools), where teachers are tasked with integrating moral and spiritual instruction alongside modern pedagogical demands. In such contexts, adaptability becomes essential. As Akhtar (2024) notes, *pesantren* teachers must navigate the dual responsibility of transmitting traditional religious values while responding to the academic expectations of contemporary education systems. Murdianto (2023) emphasizes that this balance requires a high degree of reflective capacity and sociocultural awareness. Teachers who embrace their reflective roles can more effectively harmonize these dimensions, fostering both character formation and academic achievement in their students.

Ultimately, the holistic development of teacher identity requires institutions to go beyond surface-level training and adopt practices that integrate

emotional, cognitive, and cultural dimensions of teaching. Fostering a professional culture that values reflection and emotional awareness as essential competencies is key to cultivating adaptive, effective, and socially responsive educators. Research shows that teacher identity is deeply influenced by emotional and personal experiences, which shape professional values and teaching approaches (González-Calvo & Arias-Carballal, 2017).

Holistic education practices that address both the intellectual and emotional needs of teachers and students are critical to fostering well-rounded, responsive teaching environments. Furthermore, reflective practices that include emotional dimensions can help educators construct more meaningful professional identities and engage more deeply with their work (Falcón-Linares, 2023).

### **B. Islamic Boarding School: Religious and Cultural Contexts**

In an Islamic boarding school or *pesantren*, teacher identity is deeply intertwined with religious and cultural values, shaping their roles both inside and outside the classroom. As Budiharso et al. (2023) explain *pesantren* are designed not only to develop students' Islamic knowledge but also to instill moral discipline, positioning teachers as both educators and moral leaders. This dual responsibility aligns with the broader expectations within *pesantren* communities, where, as Soeprayitno and Rahayu (2019) describe, teachers are seen as role models who guide students in both intellectual and spiritual development. Their identity, therefore, is not merely that of an instructor but of a mentor and guardian of Islamic values.

This expectation extends beyond formal instruction, as teachers in *pesantren* also perceive themselves as spiritual leaders responsible for instilling Islamic principles in their students. Rahtikawatie et al. (2021) and Muhammed-Lawal and Hussien (2018) highlight that this role shapes their interactions with students and their approach to moral education. Teaching, in this context, is not limited to the transmission of knowledge; it involves character building and the reinforcement of religious values in everyday life. By serving as moral exemplars, teachers help preserve the *pesantren's* cultural ethos, ensuring that students internalize both academic learning and ethical teachings.

While *pesantren* teachers embrace these multifaceted roles, balancing their dual responsibilities presents significant challenges. Irfiana et al. (2021) discuss the complexities of integrating traditional Islamic education with modern teaching methodologies as on one hand, religious values necessitate adherence to time-honored pedagogies; on the other, contemporary educational demands require innovative approaches. This creates an ongoing tension that teachers must navigate, finding ways to uphold *pesantren* traditions while ensuring students are equipped with relevant skills for the modern world.

Recent research further deepens our understanding of teacher identity in *pesantren* by highlighting how educators navigate complex religious, pedagogical, and cultural roles. Alim et al. (2024) found that teacher identity in *pesantren* is constructed through deeply personal narratives, shaped by both spiritual commitment and professional experience. This identity formation is dynamic,

evolving as teachers balance their religious responsibilities with the professional expectations of modern education

Similarly, Islam and Ilfiah (2024) highlight how Islamic values, teacher beliefs, and self-efficacy interact to influence how pesantren instructors view their positions. Their research demonstrated that teachers are more resilient and dedicated when they have a positive outlook on the future and faith in their professional skills, especially in the face of institutional or ideological obstacles.

Madkur (2024) adds a nuanced perspective by examining how multilingual environments in pesantren complicate identity formation. Teachers in these settings must negotiate religious, linguistic, and cultural discourses, which often results in hybrid professional identities that are both context-responsive and grounded in Islamic ethics.

These studies collectively affirm that teacher identity in pesantren is not solely defined by doctrinal fidelity or instructional method, but by a teacher's capacity to meaningfully integrate moral leadership with contemporary educational practice. Developing this kind of professional identity requires institutional support, reflective opportunities, and a clear understanding of the values that guide both spiritual formation and academic success.

### **C. The Role Perception of Teacher Identity**

Teachers' views of their roles, methods of instruction, and general level of professional engagement are greatly influenced by their identities. Battey and Franke (2008) assert that identity is central to how teachers define their roles, influencing not only their pedagogical choices but also the nature of their

classroom interactions. A strong sense of identity helps teachers establish meaningful connections with students, fostering a more engaged and supportive learning environment. Moreover, Ahmad (2023) emphasizes that educators who demonstrate cultural sensitivity and empathy are more effective in creating inclusive spaces where students feel valued and understood.

Despite the influence of teacher identity on pedagogy is becoming more well acknowledged, less research has examined how it directly relates to role perception, especially in religious educational contexts like *pesantren*. In these institutions, teachers must navigate the intersection of religious instruction, moral guidance, and contemporary pedagogical demands, which can create unique challenges in role definition.

The relationship between teacher identity and role perception becomes even more nuanced in religious educational environments, where educators are expected to embody spiritual authority, cultural custodianship, and instructional leadership simultaneously. In Islamic institutions such as *pesantren*, role perception is shaped not only by pedagogical responsibilities but also by religious expectations placed upon teachers by students, parents, and the broader community. As highlighted by Hiyaroh et al. (2022), Islamic Religious Education (IRE) teachers view their professional identity as deeply tied to both the mastery of pedagogical tools and the responsibility to model moral and spiritual behavior. Their use of TPACK (Technological Pedagogical Content Knowledge) in religious education underscores how modern teaching strategies are increasingly

being merged with traditional religious roles, reshaping teacher identity in these contexts.

Aulia et al. (2022) add that in pesantren and other Islamic institutions, teachers are responsible not just for instruction but also for guiding moral development. This dual role requires teachers to perceive themselves as both facilitators of knowledge and moral exemplars, which influences how they prioritize and perform various aspects of their work.

Moreover, novice English teachers in Islamic junior high schools navigate a dual identity such combining professionalism with religious identity, which directly influences how they conceptualize their roles and adapt their instructional content. These role perceptions are not static but are formed through personal reflection and institutional expectations, revealing the dynamic nature of teacher identity in faith-based education (Kurniawati et al., 2024).

Together, these studies illustrate that in religious contexts like pesantren, teacher identity and role perception are intricately intertwined with spiritual leadership, community norms, and the evolving demands of contemporary education. Recognizing and supporting this complexity is essential for sustaining both teacher well-being and educational effectiveness.

## **CHAPTER III METHODOLOGY**

### **A. Research Design**

Research design is a fundamental plan or strategy that specifies how a study will be carried out to accomplish its goals that cover the strategies, processes, and tactics applied to the gathering, evaluating, and interpreting of data (Akhtar, 2016). For this study, the researcher applied a **qualitative** approach. The qualitative method is a research approach that focuses on understanding human experiences, behaviors, and social phenomena through non-numerical data. It emphasizes interpretation, context, and meaning rather than statistical analysis (Jackson et.al., 2007).

The researcher employed the qualitative approach because it enabled a thorough, contextualized understanding of teacher identity construction, negotiation, and role perception. It offered comprehensive, in-depth insights and gave teachers an advocate.

### **B. Research Location**

This research was conducted at Darul Ihsan Islamic Boarding School (Dayah Terpadu Darul Ihsan Abu Hasan Krueng Kale) in Krueng Kale, Mukim Siem, Darussalam, Aceh Besar. The research location encompassed the English teachers that involved in different aspects of school life (e.g., classroom instruction, mentoring, dormitory supervision).

### **C. Research Participant**

#### **1. Population**

According to Creswell (2012), a population is a group of people who share a common characteristic or collection of attributes. Whereas Sulisty (2006) asserts that the population is seen as a component of the study object. Teachers who specifically taught English at Darul Ihsan Islamic Boarding School made up the study's population.

#### **2. Sample**

A sample was frequently thought of as a subset of the population chosen for analysis; nevertheless, its use in qualitative research might differ greatly from statistical sampling (Nakeeran, 2016). In accordance with Lombardini (2016), sample is the process of selecting a group of subjects from the larger population that is being studied, highlighting its function in drawing conclusions about a whole community.

Purposive sampling was the method used by the researcher to gather data for this study. According to Kelly (2010), purposive sampling is used to select respondents that are most likely to yield appropriate and useful information and is a way of identifying and selecting cases that will use limited research resources effectively (Palinkas et al., 2015). As added by Turner (2022) that purposive sampling is a sampling approach that is employed when the researchers already have a specific target with attributes relevant to the study.

The sample in this research consisted of 4 English teachers selected based on:

### 1. Teaching Experience

Teachers with at least two years of teaching experience in pesantren to have sufficient insight in shaping their professional identity.

### 2. Involvement in the Life of the Pesantren

Teachers who not only teach but also have other roles, such as dormitory supervisors or spiritual mentors, so they can explore their identities in a multidimensional way.

### 3. Educational Background

Teachers with diverse educational backgrounds, whether from general universities or Islamic-based institutions, to see how their education influences their teaching identity.

## **D. Technique of Data Collection**

### **a. Interview**

An interaction between a researcher and a participant or group of participants that is either semi-structured or structured is what defines an interview. It serves as a tool for gathering comprehensive information, opinions, and concepts on a specific topic of interest (Smith, 2015). Semi-structured interviews used by the researcher to gather information. Semi-structured interviews, as DeJonckheere and Vaughn (2019) claimed are used to collect crucial information about people's experiences, attitudes, opinions, and beliefs regarding the topic.

This interview provided teachers with the opportunity to articulate their experiences, beliefs, and perceptions in their own words, offering a personal and

reflective account of their identity. Through open-ended discussions, teachers can share their thoughts on how their identities are shaped and negotiated within the *pesantren* environment.

a) Interview Process

The interviews were conducted twice for each participant. The first interview which is held on July 21<sup>st</sup>, aimed to gain an initial understanding of the teachers' identities and how they viewed their roles as educators. After the initial analysis of the first interview, a second interview which is held the next day on July 22<sup>nd</sup>, were conducted to delve deeper into aspects that required clarification or further exploration based on the previous responses.

b) Duration

Each interview session lasted approximately 45-60 minutes to provide participants with the opportunity to express their thoughts in depth without time pressure.

c) Interview Method

The interviews were conducted face-to-face to build rapport with the participants and allowed the researcher to capture nuances of expression and body language that might have provided additional insights into their identities.

In this case, raw information such as voice records, interview narratives and other things are not published in accordance to the agreement between the researcher and the participant.

## E. Technique of Data Analysis

To analyze the collected data, this study employed **narrative analysis** and **thematic analysis**, which worked together to provide a comprehensive understanding of teacher identity formation. Additionally, **participant validation** (member checking) is used to enhance the credibility of findings.

### 1. Narrative Analysis: Understanding Individual Identity Stories

A qualitative research technique called narrative analysis focusses on examining personal narratives and stories to comprehend human experiences. It is frequently used to investigate how people create meaning through narratives in fields including psychology, sociology, education, and political science (Riessman, 2020). Since teacher identity is shaped by lived experiences, challenges, and interactions within the *pesantren* environment, narrative analysis allowed for an in-depth exploration of how teachers perceive and express their evolving professional roles.

The process of narrative analysis began with transcription and data familiarization, where interview recordings and teacher journals are reviewed to identify key storytelling structures, emotions, and turning points (Riessman, 2008). Next, narrative structures are analyzed, focusing on chronological progressions, pivotal moments, and reflective insights that reveal how teachers perceive their evolving roles within the *pesantren* (Clandinin & Connelly, 2000). These narratives are then categorized into identity themes, such as challenges in balancing religious and professional expectations or shifts in pedagogical

approaches over time. Finally, the analysis moved to interpretation, where the underlying meanings behind teachers' self-narratives are explored, considering the broader cultural, religious, and institutional factors that shaped their identities.

## **2. Thematic Analysis: Finding Common Patterns Across Participants**

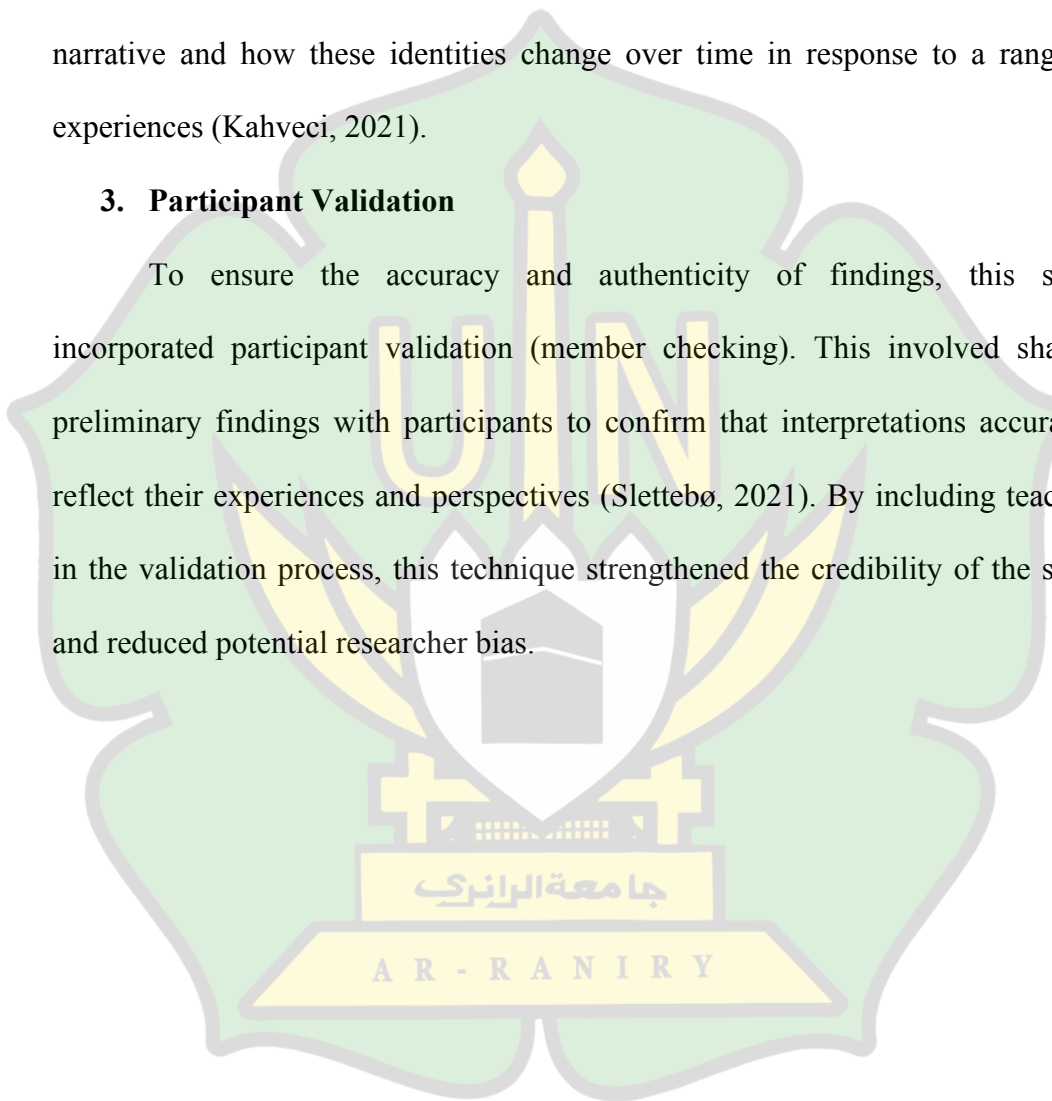
Thematic analysis (TA) is a widely used method for identifying, analyzing, and interpreting patterns (themes) within qualitative data (Braun & Clarke, 2006). Thematic analysis offered a more comprehensive understanding of common experiences by classifying recurrent concepts, challenges, and identity negotiations that teachers share. By enabling the study to go beyond individual stories and identify recurring elements in the creation of teacher identities, this enhanced narrative analysis.

Furthermore, Braun and Clarke (2006) concurred that the first step in the process of thematic analysis was becoming familiarized with the data, which included reviewing observation and interview transcripts to find new concepts pertaining to teacher identity. Following that, important data segments like difficulties matching role expectations or incorporating religious values into teaching methods are labeled to begin the initial coding process. Eventually, these codes are categorized into more general themes to make sure that common motifs such teachers' dual roles as moral advisors and educators are acknowledged by all participants (Nowell et al., 2017). Once themes are established, they are reviewed and refined to ensure accuracy, eliminating overlaps and confirming their relevance. The final stage involved defining and naming themes, presenting them with supporting evidence from participant narratives.

When used together, narrative and thematic analysis can offer a rich and nuanced understanding of teacher identity formation. Narrative analysis gives the context and personal stories, whereas thematic analysis helps to find larger themes and patterns throughout these narratives. Because of this integration, researcher was able to investigate how teachers create their identities through narrative and how these identities change over time in response to a range of experiences (Kahveci, 2021).

### **3. Participant Validation**

To ensure the accuracy and authenticity of findings, this study incorporated participant validation (member checking). This involved sharing preliminary findings with participants to confirm that interpretations accurately reflect their experiences and perspectives (Slettebø, 2021). By including teachers in the validation process, this technique strengthened the credibility of the study and reduced potential researcher bias.



## CHAPTER IV

### FINDINGS AND DISCUSSION

#### A. Finding

This chapter presents the findings of the research based on the narratives and reflections provided by the English language teachers at Darul Ihsan Islamic Boarding School. The data was collected through semi-structured interviews and analyzed using a combination of narrative and thematic approaches with interpretation in relation to the research question: How do English language teachers at an Islamic Boarding School perceive their own identities within the context of their roles as educators?

The analysis aimed to explore how English teachers construct their professional identities and how those identities influence their perception of their roles within the *pesantren* environment. The findings are presented thematically to highlight both individual and shared experiences among participants. The four initials of the participants are CMH, NS, MA and SU. All participants are English language teachers who are also dormitory supervisors at Darul Ihsan. Participants with the initials CMH and NS are English language teachers in grade 7 of junior high school, while MA teaches in grade 8. Then SU teaches in grade 12 of high school. Their varied backgrounds and teaching contexts provide a rich foundation for examining the themes that emerged from the data.

## 1. Pathways to Becoming an English Language Teacher in an Islamic Boarding School

Participants' routes as English teachers at Darul Ihsan Islamic School are characterized by intensely personal and frequently spiritual motivations that go beyond the realm of work. The decision to teach at an Islamic boarding school is impacted not just by academic background but also by life experiences and value systems created by Islamic tradition, and these varied routes represent a recurrent theme of intentionality and calling.

For instance, CMH and NS both described entering the *pesantren* teaching environment initially through informal or voluntary experiences. CMH recounted how her involvement began while she was still completing her university degree in English education. She was invited by a senior teacher to volunteer at Darul Ihsan, and this opportunity eventually led to a full-time teaching position. What stood out in her narrative was the natural ease with which she adapted to the *pesantren* lifestyle, which she attributed to her upbringing in a similar Islamic environment.

*“I actually started teaching English while I was still a student at university. I majored in English education and during my final year, I was invited by one of the teachers here to volunteer at Darul Ihsan. After graduating, I was offered a full-time teaching position, and I’ve been here ever since. Living in the pesantren environment felt natural for me because I also grew up in one,”*

She explained. This familiarity with *pesantren* values and routines not only facilitated her transition into the institution but also reinforced her sense of belonging and commitment to its educational mission.

NS's journey reflects a similar dynamic, although his academic interests initially leaned more toward linguistics. During a short teaching internship at Darul Ihsan, she discovered her passion for teaching and building meaningful relationships with students. As she stated,

*"Actually, I didn't plan to become a teacher at first. During college, I was more interested in linguistics. However, after doing a short teaching internship at the pesantren, I found that I really enjoyed interacting with students. After graduating, I was offered a position here at Darul Ihsan. I accepted it because I felt this place allowed me to combine my academic interests and spiritual growth."*

Her story reflects how experiential learning in Islamic educational settings can prompt a reevaluation of professional goals and identity. What began as a temporary assignment evolved into a deeper commitment, shaped by the personal fulfillment she found in the boarding school environment.

On the other hand, other participants such as MA and SU said that they entered the *pesantren* after spending time in more secular or non-*pesantren* educational institutions. MA initially worked at a language course center before feeling drawn back to the *pesantren* environment, which she found more spiritually fulfilling and in line with his personal values. Her decision to return

was driven by a longing for a more meaningful life and a desire to engage in what she described as work with “spiritual value” (*nilai ibadah*). This is evident from her quote

*"Actually, I didn't start teaching at the pesantren right away. After graduating from university, I worked elsewhere first—at a language course center. But over time, I felt something was missing. I missed the pesantren atmosphere, the environment that supports spirituality. Eventually, I applied to Darul Ihsan and, alhamdulillah, was accepted as both a teacher and a supervisor."*

Equally, SU, who began teaching while still a student at UIN Ar-Raniry and has long been involved in teaching *Al-Qur'an*, views *pesantren* not only as a place of work, but as a holistic educational ecosystem where intellectual and spiritual development go hand in hand.

*"I started teaching English more than a decade ago. My journey began when I was still a student at IAIN. At that time, I was already involved in tutoring and teaching the Qur'an. After graduating, I was offered a teaching position at Darul Ihsan. What attracted me was not only the opportunity to teach English, but also the pesantren's strong focus on Islamic character building."*

Her declarations offer substance to this view of *pesantren* that serves a place where both intellectual and spiritual development are nurtured together.

## 2. Teacher Identity in the *Pesantren* Context

All of the participants agreed that their identities as *pesantren* teachers were multifaceted, dynamic, and solidly established in both the professional and spiritual realms. They outlined several roles that intertwined education with moral duty, spiritual mentoring, and community leadership, rather than limiting themselves to the function of English language teachers. The holistic educational philosophy rooted in *pesantren* culture was reflected in their concepts of identity, which ran well beyond classroom learning.

For instance, CMH highlights that her identity includes several of relational and ethical dimensions.

*“I see myself as more than just a language teacher. I am a role model, a spiritual guide, and sometimes even like an older sister to my students. My identity is closely tied to the values of the pesantren—discipline, honesty, and service,”* she explained.

This statement illustrates that her role is not limited to delivering academic material, but rather places her as a daily presence in students' lives—someone who supports their emotional, spiritual, and behavioral development. Her identification as a “spiritual guide” and “older sister” also highlights the informal yet influential role that *pesantren* teachers often take in shaping students' character outside the formal classroom environment.

In addition, MA describes her identity with the phrase, “a combination of professionalism as a teacher and sincerity as a caregiver.”

*“I see myself as an educator who is also a moral guide. I am not only an English teacher, but also someone who is present in the daily lives of students. My identity is a combination of professionalism as a teacher and sincerity as a caregiver.”*

This duality reflects the unique pedagogical culture of the *pesantren*, where teachers are not only expected to adhere to educational standards but also to instill sincerity (*ikhlas*) and humility in their interactions. MA’s view of her identity reflects a conscious integration of instructional competence and spiritual guidance or a balance that defines the ethos of the *pesantren*.

SU elaborated on this further by identifying herself as a spiritual and intellectual teacher. As she accurately stated:

*“I feel that my identity is that of a spiritual and intellectual educator. I am not just a language teacher, but also a character builder. Here, the role of a teacher is broader than just teaching. We become role models, advisors, and spiritual friends to our students.”*

This self-perception highlights the dual mandate she carries: developing both mind and soul. For her, teaching English is not merely an isolated academic task, but an opportunity to instill values, discipline, and a sense of moral purpose. This blend of spiritual and informative elements shows that professional identity in the *pesantren* context is not divided into secular and religious roles, but synthesized into an integrated educational mission.

NS, on the other hand, uses the terms facilitator and moral guide to describe her role. She emphasizes her responsibility to support students emotionally and spiritually, beyond the scope of language teaching. Her self-concept is strongly influenced by a sense of responsibility toward the community and religious obligations. By positioning herself as a facilitator, NS highlights her commitment to student-centered learning, while her role as a moral guide reflects her intention to foster ethical awareness and emotional intelligence among students. For her, teaching is an act of compassion and moral responsibility as much as it is an academic endeavor. This aligns with her statement

*“I would say I’m a facilitator and a moral guide. I try to support students not only academically but also emotionally and spiritually. My identity as a teacher here is shaped by a strong sense of community and responsibility.”*

### **3. Influence of Islamic Values on Teaching Practice and Identity**

Islamic teachings and values are not perceptive or complementary in the teaching practices of the participants—they are deeply embedded in the way these teachers view their role, manage classroom interactions, and define their professional identity. Each participant clearly and deliberately integrates Islamic values such as *ikhlas* (sincerity), *amanah* (trustworthiness), *adab* (good behavior), *hikmah* (wisdom), *tawadhu* (humility) and *kesungguhan* (diligence) into their daily pedagogical routines and personal attitudes toward teaching.

CMH offered a compelling example of how Islamic values informed even the smallest aspects of her instructional choices.

*“For example, I try to always start my lessons with a short prayer and integrate values like honesty, humility, and hard work in class discussions. Even when teaching English texts, I try to relate them to moral lessons,”*

She explained, demonstrating an intentional effort to create learning experiences that are not only linguistically meaningful but also spiritually enriching. In her classroom, English was not taught in isolation from ethical context; rather, it became a vehicle for reinforcing values such as honesty, perseverance, and humility. For her, the teaching of language and the cultivation of character were inseparable.

SU emphasizes the spiritual nature of the teaching process itself, stating that

*“Principles such as sincerity, patience, and humility are applied in my teaching methods and attitude toward students. Even when assessing or giving feedback, I strive to do so with decorum and empathy because teaching is a form of worship.”*

This perspective transforms the routine act of delivering lessons into a sacred duty. By viewing her teaching as worship, SU highlights how Islamic values influence not only what she teaches, but also how and why she teaches. The classroom turns into a place for moral involvement, where her duty extends beyond simply teaching knowledge to include modeling good behavior and applying Islamic ethics. Her approach sheds light on how professional identity in the *pesantren* environment is based on the belief that educators are not only

responsible to students or institutions, but ultimately to God, Allah *Subhanahuwata'ala*.

On the other hand, NS provides insight into how Islamic values shape her approach to communication and interaction with students. She mentions that she deliberately uses *hikmah* (wisdom) when giving feedback, ensuring that her corrections are delivered with empathy and consideration. Her explanation was as follows:

*"In my classroom, I try to instill values such as respect, discipline, and gratitude. Even in the way I correct students, I try to use hikmah (wisdom) and avoid harsh words, because that's what our religion teaches."*

This reflects her commitment to maintaining her students' dignity while encouraging their growth. For NS, teaching is not only about emotional intelligence and moral development, but also about academic achievement. Her practice demonstrates the value placed on gentleness, patience, and ethical speech—traits emphasized in Islamic pedagogy.

MA emphasizes the importance of *amanah* (trustworthiness) and sincerity (seriousness or dedication) in her approach to teaching. She sees herself as someone entrusted with shaping her students' futures and character, not just as a knowledge provider. This sense of responsibility guides her teaching ethos and fosters consistency and perseverance in preparing lessons, interacting with students, and fulfilling her duties as a teacher and spiritual mentor. In line with her statement,

*"I feel that every activity has a spiritual dimension. So, even when I teach English tenses, I still instill values like trustworthiness and dedication. The way I speak, dress, and interact, I also ensure they align with Islamic values."*

#### **4. Reconciling Modern Methodologies with *Pesantren* Norms**

The participants acknowledged that modern English language teaching methodologies—particularly those emphasizing student-centered learning, communicative approaches, and interactive activities—hold significant pedagogical value. However, in the unique cultural and religious environment of a *pesantren*, these methods cannot be applied wholesale without careful adaptation. Teachers in this study consistently expressed the need to contextualize such approaches so that they align with the institution's Islamic values, moral expectations, and community norms.

MA explains this balancing act concisely:

*"I am selective in choosing methods. I make sure the content remains polite and in line with Islamic values."*

The selectivity is not a rejection of modern pedagogy but rather a screening process to ensure that learning materials, classroom activities, and examples remain culturally and religiously appropriate.

Similarly, NS described the importance of adjusting the content to be respectful and meaningful for students.

*"Communicative methods that promote collaboration and critical thinking can still be used in Islamic contexts. I just adjust the content to be respectful and meaningful for our students."*

For her, this meant rethinking lesson materials so she would not only teach language skills but also reinforce values such as respect, modesty, and cooperation. NS decontextualized communicative activities by using culturally familiar topics or by framing role-play scenarios within Islamic settings, such as what she stated

*"Sometimes what we do is conducting conversations about community service or discussing inspirational figures from Islamic history."*

NS's approach demonstrates how pedagogical creativity can serve as a bridge between global teaching strategies and local cultural integrity.

CMH had a similar perspective, emphasizing that even when she used communicative games or pair work, she was careful to maintain the boarding school's standards of behavior and respect. She avoids activities that could encourage excessive familiarity between male and female practices or narratives or undermine school etiquette.

*"I try to be creative. For example, when using group discussions or role plays, I make sure the topics are appropriate and align with Islamic values for example drama about prophet hood."*

For her, the classroom is a space for language learning and a place for ongoing moral training.

SU approached this issue by integrating Islamic elements directly into her subject matter.

*"I modify vocabulary lists, recite verses, and even do pronunciation exercises by incorporating Qur'anic stories, Islamic proverbs, or moral anecdotes. If we can teach English through examples that strengthen their faith, that's even better,"* she explains.

This approach allows her to provide communicative lessons while ensuring that each activity supports students' spiritual development alongside their language skills.

From the perspective of teacher identity, this process of reconciling modern methodologies with *pesantren* norms reflects a key aspect of how these teachers define themselves professionally. They do not see themselves as passive implementers of predetermined teaching techniques but as active actors who reshape pedagogy to serve linguistic and moral goals. This identity is characterized by a dual allegiance—to the pedagogical principles of effective English language teaching and to the religious and cultural values of the *pesantren* community. In navigating this intersection, the teachers embodied an adaptive, value-driven professional identity that integrated modern educational practices with the spiritual mission of their institution.

## **5. Identity Development over Time**

The participants in this study faced various challenges that significantly shaped their professional identity. These include limited resources, students'

varying levels of language proficiency, and the ongoing task of balancing secular language content with Islamic values. Despite these constraints, some of them saw these difficulties as opportunities for growth and reflection.

CMH recalled that when she first entered the profession, her energy was concentrated on lesson planning, implementing new methodologies, and ensuring that students understood the material.

*"When I first started, I was more focused on teaching techniques. But now I realize that being a teacher here is also about emotional and spiritual guidance. I have become more patient and reflective,"* she reflected.

Her perspective changed when she realized that students' moral and emotional development cannot be separated from their academic progress.

NS describes a similar transformation, noting that she initially approached teaching with a purely academic mindset but gradually began to value relationship building and spiritual awareness as core components of her role.

*"I understand that relationship building and spiritual awareness are equally important. I have become more sympathetic and conscious of the impact I have beyond the classroom,"* she shared, highlighting how her daily interactions and trust-based relationships with students are key drivers of her teaching effectiveness.

MA's journey reflects this shift, although she frames it in terms of sincerity and nurturing. In her early years, she prioritized delivering well-structured lessons

and maintaining classroom discipline. However, at this point she remarked as follows:

*"I learned that being a teacher is also about listening, understanding, and being a role model, not just delivering the material."*

Over time, she found herself taking on a more pastoral role—mediating student conflicts, offering personal advice, and modeling Islamic values in daily interactions. For MA, professional growth meant learning to balance academic rigor with compassion and guidance.

SU also reported a gradual transformation in his role perception.

*"I used to define myself strictly as a language teacher. But over time, I realized that my influence is broader. Now, I see myself as a mu'allim, not just a teacher—someone who imparts knowledge and wisdom with compassion and faith."*

Having started as a young teacher still completing her studies, she initially measured her success through student test scores and the completion of the syllabus. Years later, she began to see herself as a *pendidik ruhani dan intelektual*—an educator of both the spirit and the mind. This shift reflected her growing conviction that nurturing students' spiritual resilience and moral compass was inseparable from building their academic abilities. This continuous progression, as seen from the standpoint of teacher identity, shows that identity in the *pesantren* environment is not fixed but rather is constantly rebuilt through practice, introspection, and social interaction.

## B. Discussion

The aim of this study was to investigate how English instructors at an Islamic boarding school view their positions in connection to their identities in the setting of the *pesantren*. The results show that a unique combination of instructional knowledge, ethical guidance, and spiritual leadership shapes the participants' professional identities. These positions are viewed as interrelated aspects of their work that support one another rather than being separate tasks. This section directly addresses the research topic by interpreting and discussing the findings in light of the large amount of existing literature.

The first key theme from the findings is that teachers perceive themselves not only as language instructors but also as moral and spiritual guides, align with CMH describing of the role as “an older sister” or “a parent figure” to her students, reflecting a responsibility that extends beyond teaching English. This resonates with the view of Beauchamp and Thomas (2009) that teacher identity involves both professional and personal dimensions, and with Ulum and Riswadi’s (2023) argument that *pesantren* teachers carry a “hidden curriculum” of moral and spiritual values.

In the *pesantren* context, the idea of being a *mu'allim*—a teacher who embodies Islamic ethics—is central. As expressed by participant SU, the role extends beyond teaching grammar or vocabulary to guiding students on how to live in accordance with Islamic principles. This perspective aligns with Madkur et al. (2024), who emphasize that Islamic education is as much about character

formation as it is about academic instruction. The teachers' commitment to this dual responsibility demonstrates that, within this context, identity is inseparable from religious and moral obligations.

Another prominent finding is that participants actively embed Islamic values such as *ikhlas* (sincerity), *amanah* (trustworthiness), and *adab* (proper conduct) into their English teaching practices. This approach turns language lessons into opportunities for moral reinforcement. Thus, the participants' identities and teaching philosophies were inextricably linked to their religious commitments. They approached teaching as a moral and spiritual vocation, guided by Islamic principles that extended beyond religious instruction and permeated their overall pedagogical approach. This integration of Islamic values into both content and conduct underscores the holistic vision of education upheld by *pesantren* culture—an education that seeks not only to sharpen the intellect, but also to purify the soul and build virtuous individuals.

This reflects the perspective of Muhammed-Lawal and Hussien (2018), who argue that in faith-based schools, teaching is framed as an act of worship (*ibadah*). Here, the English classroom becomes both a linguistic and moral space, where the teacher's professional identity is expressed through the integration of faith and content. This supports Qoyyimah et al.'s (2023) view that teachers in Islamic schools construct "hybrid identities" that combine subject expertise with religious stewardship.

The findings also show that teachers adapt communicative and student-centered methods to fit the *pesantren* environment. While they value interactive activities and collaborative learning, they modify content that may conflict with Islamic values, such as one of the participant, CMH, explained that role-play activities are adjusted to use culturally relevant scenarios, such as Islamic historical figures or moral lessons, instead of dating or parties.

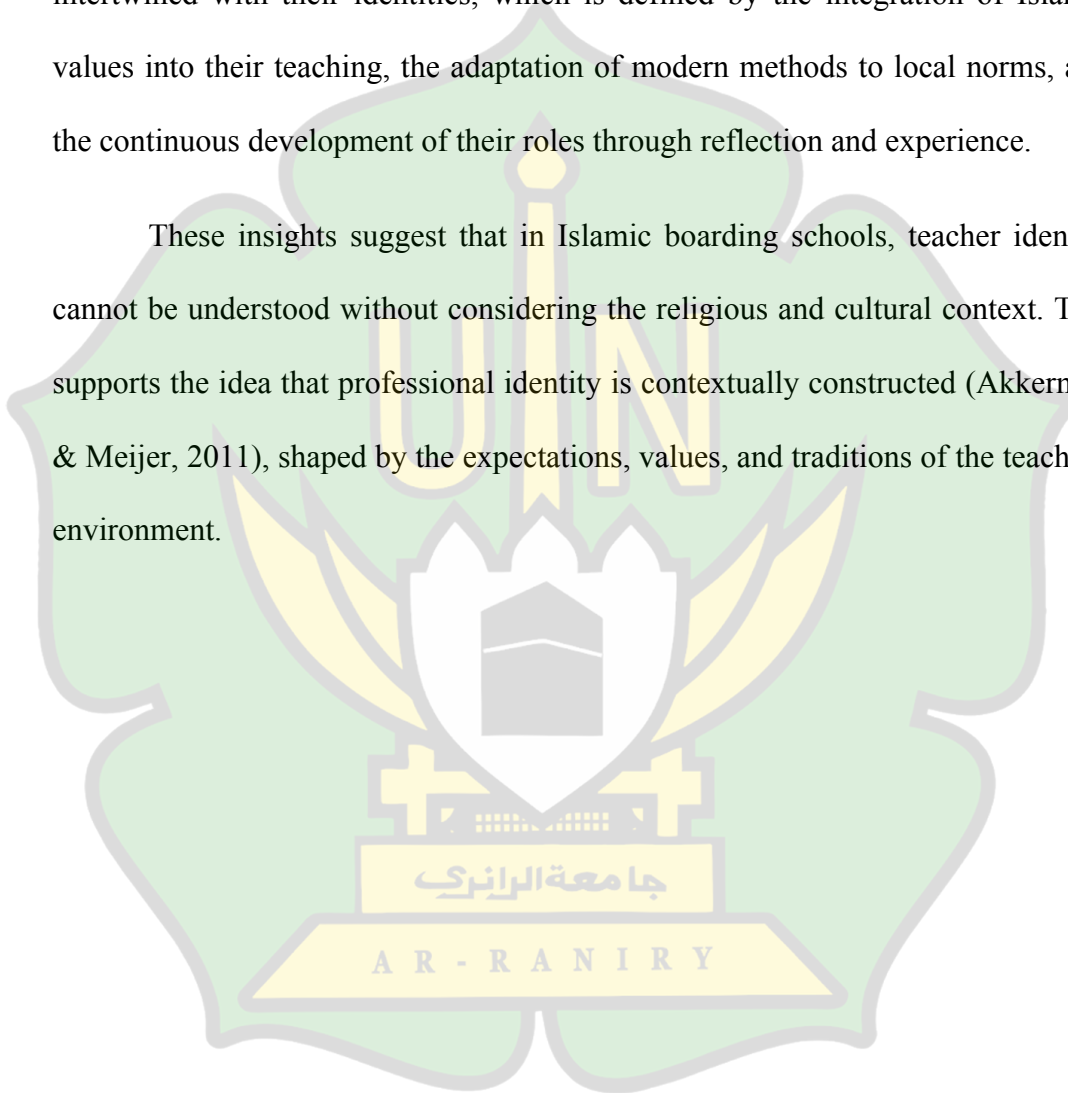
This selective adaptation illustrates what Madkur et al. (2024) call “context-responsive pedagogy,” where global ELT approaches are reshaped to align with local cultural and religious expectations. It also supports Clarke’s (2018) argument that teacher identity often exists in a negotiated space, balancing innovation with tradition. Through this process, teachers exercise agency (Neupane, 2024) by ensuring that their professional practice remains faithful to *pesantren* norms while still engaging students in meaningful learning.

In another case, the finding shows that teachers’ professional identities are not static; rather, they evolve over time. This ongoing evolution illustrates that identity in the *pesantren* context is not fixed but continually reconstructed through practice, reflection, and community engagement. The teachers’ shift from a content-focused role to a more holistic, value-driven role reflects an identity that adapts in response to the needs of their students and the moral mission of the institution. Over time, they have come to see themselves not simply as transmitters of knowledge, but as lifelong mentors, moral exemplars, and spiritual guides—an identity deeply embedded in the integrated educational philosophy of

the *pesantren*. This development is consistent with Pennington and Richards' (2016) theory that a teacher's identity is fluid and changes with experience.

Overall, the findings directly answer the research question by showing that English teachers in the *pesantren* context perceive their roles as deeply intertwined with their identities, which is defined by the integration of Islamic values into their teaching, the adaptation of modern methods to local norms, and the continuous development of their roles through reflection and experience.

These insights suggest that in Islamic boarding schools, teacher identity cannot be understood without considering the religious and cultural context. This supports the idea that professional identity is contextually constructed (Akkerman & Meijer, 2011), shaped by the expectations, values, and traditions of the teaching environment.



## CHAPTER V

### CONCLUSION AND RECOMMENDATION

This chapter is divided into two sections: the conclusion and the recommendation. The conclusion summarizes the analysis and discussion of the research findings, while the recommendation provides suggested actions related to the results of this study.

#### **A. Conclusion**

The purpose of this study was to investigate the ways in which English teachers at Aceh Besar's Darul Ihsan Islamic Boarding School develop their professional identities and how these identities affect their roles within the *pesantren* setting. Four participants—CMH, NS, MA, and SU—who oversee dorms and teach at various grade levels participated in the study.

Base on the data analysis, the conclusion can be drawn as follows: First, the participants' decisions to teach in Darul Ihsan Islamic Boarding School were influenced by both academic qualifications and personal experiences. Their pathways to teach at Darul Ihsan were often influenced by a sense of calling and spiritual motivation, not only by career considerations.

A central aspect of their professional practice was the integration of Islamic values. The values were not merely taught explicitly but were woven into classroom interactions and daily activities, transforming English instruction into an avenue for both linguistic and character development.

While participants adapt modern teaching approaches to fit the religious and cultural environment of the *pesantren*, they create a balanced and context-appropriate pedagogy. Over time, their professional identities continue to develop, reflecting the *pesantren's* holistic mission of nurturing both intellectual and spiritual growth.

Overall, the *pesantren* setting is intimately connected to the identities of English teachers in Darul Ihsan. Their work is grounded in both academic proficiency and Islamic values, which shape how they understand and perform their roles.

### **B. Recommendation**

For teachers, it is essential to engage in regular self-reflection on how professional identity influences teaching practice. They should continue embedding Islamic values into lesson planning and classroom delivery, while also collaborating with colleagues to exchange effective methods that balance academic achievement with spiritual formation.

For school leaders and policy makers, training programs should be designed to integrate Islamic values with contemporary language teaching approaches, ensuring that educators are equipped for both academic and moral instruction. Institutional support is also needed to help teachers manage the dual demands of classroom teaching and dormitory supervision. In addition, providing culturally relevant and pedagogically sound teaching materials will further strengthen instructional quality.

For researchers, comparative studies across different *pesantren* could reveal patterns and variations in teacher identity construction. Longitudinal research would be valuable for tracking identity development over time, while classroom observations could complement interview data, offering richer insights into how professional identity is enacted in daily teaching practice.



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## APPENDICES

## APPENDIX A: APPOINTMENT LETTER OF SUPERVISOR



KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH  
NOMOR: 519 TAHUN 2025

TENTANG:  
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA  
DENGAN RAHMAT TUHAN YANG MAHA ESA

DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

Menimbang : a. bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi;  
b. bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cakap dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;  
c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.

Mengingat : 1. Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;  
2. Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;  
3. Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;  
4. Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengelolaan keuangan Badan Layanan Umum;  
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;  
6. Peraturan Presiden Nomor 64 Tahun 2013, tentang perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh Menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;  
7. Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;  
8. Peraturan Menteri Agama Nomor 14 Tahun 2022, tentang Statuta UIN Ar-Raniry Banda Aceh;  
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Depag RI;  
10. Keputusan Menteri Keuangan Nomor 293/Kmk.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;  
11. Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

MEMUTUSKAN

Menetapkan : Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.

KESATU : Menunjuk Saudara : **Rahmi, M.TESOL., Ph.D**  
Untuk membimbing Skripsi  
Nama : **Balqis Uswanandita**  
NIM : **210203096**  
Program Studi : **Pendidikan Bahasa Inggris**  
Judul Skripsi : **Exploring Teacher Identities in an Islamic Boarding School in Aceh Besar**

KEDUA : Kepada pembimbing yang tercantum namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku.

KETIGA : Pembiayaan akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-025.04.2.423925/2025 Tanggal 02 Desember 2024 Tahun Anggaran 2025;

KEEMPAT : Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan.

KELIMA : Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

AR - RANIRY

Ditetapkan di : Banda Aceh  
Pada tanggal : 24 April 2025  
Dekan :

Tembusan

1. Sekjen Kementerian Agama RI di Jakarta;
2. Dirjen Pendidikan Islam Kementerian Agama RI di Jakarta;
3. Direktur Perguruan Tinggi Keagamaan Islam Kementerian Agama RI di Jakarta;
4. Komite Pelaksana Feribondabawah Negara (KPPN) di Banda Aceh;
5. Rektor UIN Ar-Raniry Banda Aceh di Banda Aceh;
6. Kepala Bagian Keuangan dan Manajemen UIN Ar-Raniry Banda Aceh di Banda Aceh;
7. Yang bersangkutan;
8. Arsip.



## APPENDIX B: RECOMMENDATION LETTER FROM THE FAKULTAS TARBIYAH DAN KEGURUAN TO CONDUCT FIELD RESEARCH



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH  
FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh Telp/Fax. : 0651-752921

Nomor : B-5276/Un.08/FTK.1/TL.00/07/2025

Lamp : -

Hal : *Penelitian Ilmiah Mahasiswa*

Kepada Yth,

Pimpinan Dayah Darul Ihsan Abu Hasan Krueng Kalee, Kabupaten Aceh Besar

Assalamualaikum Warahmatullahi Wabarakatuh.

Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

NIM : 200203096

Nama : BALQIS USWANANDITA

Program Studi/Jurusan : Pendidikan Bahasa Inggris

Alamat : JLN.NASIONAL

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah Dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul *EXPLORING TEACHER IDENTITIES IN AN ISLAMIC BOARDING SCHOOL IN ACEH BESAR*

Banda Aceh, 03 Juli 2025

An. Dekan

Wakil Dekan Bidang Akademik dan Kelembagaan



Prof. Dr. Buhori Muslim, M.Ag.

NIP. 197508152001121002

Berlaku sampai : 08 Agustus 2025

جامعة الرانيري

AR - RANIRY

## APPENDIX C: CONFIRMATION LETTER FROM THE SCHOOL



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY  
**FAKULTAS TARBİYAH DAN KEGURUAN**  
**PRODI PENDIDIKAN BAHASA INGGRIS**

Jln Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh  
Email : [pbi.ftk@ar-raniry.ac.id](mailto:pbi.ftk@ar-raniry.ac.id). Website : <https://ar-raniry.ac.id>

**SURAT KETERANGAN**

Nomor: B-397/Un.08/PBI/Kp.01.2/7/2025

Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang nama tersebut di bawah ini:


Nama : Balqis Uswanandita  
NIM : 200203096  
Prodi : Pendidikan Bahasa Inggris  
Alamat : Lambheu, Keutapang

Benar telah melakukan pengumpulan data untuk penelitian pada Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh dalam rangka penyusunan Skripsi yang berjudul:

***"Exploring Teacher Identities in an Islamic Boarding school in Aceh Besar"***

Demikianlah Surat Keterangan ini kami buat agar dapat dipergunakan sepenuhnya.

Banda Aceh, 05 Juli 2025  
Ketua Prodi Pendidikan Bahasa Inggris,

  
Syarifah Dahliana

AR - RANIRY

## APPENDIX D: INTERVIEW INSTRUMENTS

No.	Section	Ind.Ver	Eng. Ver
1.	<b>Background &amp; Teacher Identity</b>	Bisa Ibu/Bapak ceritakan bagaimana perjalanan Anda menjadi guru bahasa Inggris di pesantren ini?	Could you share your journey to becoming an English teacher at this Islamic boarding school?
		Apa yang memotivasi Anda memilih menjadi guru di lingkungan pesantren?	What motivated you to teach in a pesantren environment?
		Bagaimana Anda mendefinisikan identitas Anda sebagai seorang guru di pesantren?	How do you define your identity as a teacher in this pesantren?
2.	<b>Teacher Roles</b>	Apa saja peran yang Anda jalankan selain mengajar bahasa Inggris?	What roles do you carry out besides teaching English?
		Bagaimana Anda menyeimbangkan peran Anda sebagai pengajar, pembina asrama, dan pembimbing spiritual?	How do you balance your roles as an educator, dormitory supervisor, and spiritual mentor?
		Apakah Anda merasa peran Anda sebagai guru dipengaruhi oleh nilai-nilai keislaman di pesantren?	Do you feel your role as a teacher is influenced by Islamic values taught in the pesantren? Can you explain how?

3.	<b>The Influence of <i>Pesantren's</i> Environment</b>	Menurut Anda, bagaimana lingkungan religius pesantren membentuk atau memengaruhi identitas profesional Anda?	In your opinion, how does the religious environment of the pesantren shape or influence your professional identity?
		Apakah terdapat nilai-nilai atau praktik tertentu dari latar belakang pribadi Anda yang membentuk identitas mengajar Anda?	Are there particular values or practices from your personal or educational background that shape your teaching identity?
4.	<b>Perceptions of Modern Teaching and Education Methods</b>	Bagaimana Anda menyesuaikan antara metode pengajaran bahasa Inggris modern dengan nilai-nilai Islam di pesantren ini?	How do you reconcile modern English teaching methodologies with Islamic values in this pesantren?
		Apa tantangan yang Anda hadapi dalam menerapkan pendekatan pengajaran modern di lingkungan pesantren?	What challenges do you face in applying modern or context-responsive approaches in the pesantren setting?
		Bagaimana Anda menyikapi tuntutan kurikulum nasional dan kurikulum pesantren secara bersamaan?	How do you navigate the expectations of the national curriculum and the pesantren's religious curriculum simultaneously?
5.	<b>Reflections &amp; Expectations</b>	Apakah Anda merasa identitas Anda sebagai guru berubah seiring waktu? Jika ya, bisa dijelaskan?	Do you feel that your identity as a teacher has evolved over time? If so, how?

		Apa harapan Anda sebagai guru bahasa Inggris di pesantren ini terkait pengembangan profesionalitas dan kontribusi Anda kepada para siswa?	What are your hopes as an English teacher in this pesantren regarding your professional growth and contribution to students?
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**APPENDIX E: DOCUMENTATIONS**



**APPENDIX F AUTOBIOGRAPHY****Personal Identity**

Name : Balqis Uswanandita  
Place/Date of Birth : Meulaboh, May 3<sup>rd</sup>, 2003  
Sex : Female  
Religion : Islam  
Nationality : Indonesia  
Marital Status : Single  
Occupation : Student  
Address : Lambheu, Keutapang, Aceh Besar  
Email : [200203096@student.ar-raniry.ac.id](mailto:200203096@student.ar-raniry.ac.id)

**Parents**

Father's Name : Huswajar  
Mother's Name : Nurcharijah

**Educational Background**

Primary : MIN 11 Kuta Padang Meulaboh (2007-2014)  
Junior : MTSs Darul Ihsan (2014-2017)  
Senior : MASs Darul Ihsan (2017-2020)  
University : UIN Ar-Raniry Banda Aceh (2020-2025)

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