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Students' Psychological Well-Being in Islamic Education: Challenges and Strategies in the Digital Era

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ABSTRACT

The rapid development of digital technology has transformed students' lives, creating new challenges for their psychological well-being, including academic stress, anxiety, digital media addiction, cyberbullying, and declining social interaction. These challenges highlight the need for Islamic education to address students' psychological well-being alongside their academic development. This study aims to examine the challenges affecting students' psychological well-being in the digital era and analyze relevant strategies within Islamic education. Employing a qualitative approach through library research, data were collected from scholarly books, journal articles, and previous studies and analyzed through data reduction, thematic categorization, interpretation, and conclusion drawing. The findings reveal that students' psychological well-being is shaped by interconnected internal and external factors, requiring educational strategies that extend beyond academic and religious instruction. Islamic education can contribute to students' psychological well-being through spiritual development, character education, religious practices, exemplary teacher behavior, supportive learning environments, school and family collaboration, and digital literacy grounded in Islamic values. The novelty of this study lies in its integrative conceptual perspective, which connects Islamic educational values with psychological well-being and digital literacy to address students' contemporary psychological challenges. Its scientific contribution is the synthesis of these dimensions into a holistic educational framework that positions psychological well-being as an integral component of Islamic education rather than a separate educational concern. This study concludes that integrating spiritual, moral, social, emotional, and digital dimensions provides a comprehensive foundation for fostering students' psychological well-being amid the complexities of the digital era.

Keywords: *Psychological Well-Being, Islamic Education, Students, Digital Era.*

INTRODUCTION

The rapid advancement of the digital era has fundamentally transformed various aspects of students' lives, including learning, communication, social interaction, and identity formation. The widespread use of the internet, social media, smartphones, and digital

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learning platforms has expanded access to information and created broader educational opportunities[1]. However, alongside these benefits, digital transformation has introduced new challenges that extend beyond academic concerns to encompass psychological, social, moral, and spiritual dimensions. Students in the digital age are not only expected to adapt to technological developments but are also required to develop self-regulation, emotional resilience, healthy social relationships, and responsible digital behavior.

One of the most pressing issues emerging from this transformation is students' psychological well-being. Psychological well-being extends beyond the absence of psychological distress and refers to individuals' ability to accept themselves, establish positive interpersonal relationships, possess a meaningful sense of purpose, manage their environment effectively, demonstrate autonomy, and continuously develop their personal potential[2]. Within educational settings, psychological well-being plays a crucial role because it significantly influences students' learning motivation, adaptability, social competence, academic engagement, and character development. Consequently, educational institutions should not solely focus on academic achievement but should also prioritize students' happiness, mental health, emotional balance, and overall well-being[3]. This perspective is consistent with the concept of *digital well-being*, which emphasizes self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth as essential dimensions of psychological well-being.

The challenges to students' psychological well-being have become increasingly complex within today's highly connected digital environment. Social media provides opportunities for communication, self-expression, and learning, yet excessive and uncontrolled use may generate significant psychological pressure[4]. Various problems, including smartphone addiction, cyberbullying, anxiety, social comparison, emotional stress, and declining face-to-face social interaction, have become increasingly prevalent among students. Research on digital morality based on Islamic education demonstrates that cyberbullying can result in shame, fear, trauma, stress, anxiety, diminished self-confidence, and withdrawal from both social and educational environments. Likewise, excessive dependence on digital devices has been associated with decreased learning concentration, weakened interpersonal relationships, and reduced self-control and time management[5].

In responding to these challenges, Islamic education occupies a strategic position by providing moral, ethical, and spiritual foundations that support students' holistic development. Islamic education is not limited to the transmission of religious knowledge but also aims to cultivate balanced individuals whose intellectual, emotional, social, moral, and

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[1] Didit Darmawan and Muhammad Musonawawi, *Bimbingan Guru Kompeten dan Kemandirian Belajar Peserta Didik di Era Digital*, 2025

[2] Biyati Ahwarumi, "Digital Transformation of Islamic Economy: Potential and Challenges of Fintech and Blockchain in Islamic Financial System," *Joumi: Jurnal Multidisiplin Indonesia* 2, no. 4 (2024).

[3] Tesha Dwi Aprilita and Pristian Hadi Putra, *Hubungan Psikologi Spiritual Pendidikan Terhadap Fear of Missing Out (fomo) Pada Mahasiswa Di Perguruan Tinggi Agama Islam Negeri Kerinci*, 2022

[4] Zema Yuliana Aulan et al., "Humanized Islamic Leadership dalam Penanganan Burnout Santri di Era Digital," *ARMADA : Jurnal Penelitian Multidisiplin* 4, no. 5 (2026): 1079–86, https://doi.org/10.55681/armada.v4i5.2362; Barlian Fajri et al., "The Utilization of Learning Media for Ayat Kauniyah in Science-Based Pesantren: Integrating Science and the Qur'an in Islamic Boarding Schools," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 179–96, https://doi.org/10.38073/adabuna.v5i2.4985; Asep Rahmatullah and Muhammad Habibi Perdana, "Internalization of Fastabiqul Khairat Values through the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 159–72, https://doi.org/10.38073/aijis.v4i1.5635.

[5] Shevira Rima Nurfiza, *Kepemimpinan Profetik Sebagai Strategi Penguatan Psychological Well-Being Guru Di Tengah Transformasi Pendidikan*, 2022.

spiritual capacities develop harmoniously[6]. Islamic values such as *ṣidq* (truthfulness), *amanah* (trustworthiness), patience, gratitude, *tawakkul* (trust in God), responsibility, respect for personal dignity, and compassion toward others provide ethical guidance for students in navigating the complexities of the digital environment. Studies on digital morality further emphasize that Islamic Religious Education serves as a valuable ethical framework through the internalization of values such as *ṣidq*, *amanah*, *hifẓ al-ghayb* (protection of privacy and dignity), and *ihsan* (benevolence and excellence).

From an Islamic perspective, psychological well-being is inseparable from spiritual well-being. Mental health is understood not only as emotional and social stability but also as the establishment of a harmonious relationship with Allah, fellow human beings, and the surrounding environment. Previous studies indicate that mental well-being in Islam can be strengthened through faith development, consistent religious practices, self-control, resilience in facing life's challenges, and the ability to adapt to continuous change[7]. Moreover, Islamic values such as patience, gratitude, sincerity, trust in Allah, and contentment provide important psychological resources that help students cope with contemporary digital challenges, including social comparison, Fear of Missing Out (FOMO), and cyberbullying.

Several previous studies have investigated issues related to students' psychological well-being in the digital era. Rahmayani and Surawan examined the integration of *digital well-being* into educational curricula and found that digital well-being education contributes significantly to enhancing students' self-awareness, emotional resilience, and healthy decision-making regarding technology use[8]. Meanwhile, Aprilita and Putra explored the relationship between spiritual educational psychology and Fear of Missing Out (FOMO) among university students in an Islamic higher education institution. Their findings revealed that FOMO represents a form of social anxiety triggered by intensive social media engagement and may negatively affect students' psychological well-being in digital environments.

Other studies have emphasized the importance of teachers, guidance and counseling services, and family involvement in promoting students' psychological well-being. Research on the role of guidance and counseling teachers indicates that counseling services contribute to improving students' emotional regulation, self-confidence, social competence, and adaptive coping strategies[9]. Furthermore, effective collaboration between schools and families has been recognized as a critical factor in establishing supportive educational environments that foster students' psychological development.

Although previous studies have examined digital well-being, mental health, digital morality, FOMO, and counseling services separately, limited attention has been given to integrating these issues within the broader framework of Islamic education. Existing research generally focuses on technological aspects, mental health, or counseling interventions independently, while comprehensive discussions that combine spiritual, moral, emotional, and social dimensions from the perspective of Islamic education remain relatively scarce. This gap indicates the need for a more holistic understanding of how Islamic education can contribute to strengthening students' psychological well-being amid the challenges of the digital era.

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[6] Eka Diana and Hizamul Fikri Aditama, *Manajemen Strategik Pemasaran Lembaga Pendidikan Islam dalam Menarik Minat Calon Peserta Didik di Era Digital*, no. 1 (2025).

[7] Loso Judijanto, *Membangun Generasi Berkarakter melalui Pendidikan Berbasis Budaya Positif: Sebuah Tinjauan*, 2025.

[8] Anita Rahmayani, *Menanamkan Digital Well-Being dalam Kurikulum: Upaya Membangun Kesehatan Mental Siswa di Era Digital*, 04, no. 02 (2025).

[9] Siti Nur Halisaturrohma et al., *Model Integratif Pengelolaan Kelas Pendidikan Islam Berbasis Nilai Spiritual Dan Psigologi Pendidikan*, 2022.

Therefore, this study aims to analyze the challenges affecting students' psychological well-being in the digital era and to examine the strategies offered by Islamic education in promoting and strengthening students' psychological well-being. The findings are expected to contribute to the development of Islamic education by emphasizing not only academic excellence but also the cultivation of psychologically healthy, spiritually resilient, socially responsible, and morally grounded individuals who are capable of navigating the complexities of contemporary digital society.

METHOD

This study employed a qualitative approach using library research as its research design. This approach was selected because the study did not involve field data collection but instead focused on examining, analyzing, and interpreting various scholarly sources relevant to students' psychological well-being, Islamic education, and the challenges of the digital era. The data used in this study consisted of secondary sources, including academic books, peer-reviewed journal articles, previous research findings, and other scholarly publications discussing psychological well-being, students' mental health, Islamic education, digital morality, digital well-being, guidance and counseling services, and the challenges faced by students in the digital era. The literature was selected based on its relevance to the objectives of this study, particularly those addressing the psychological well-being of students in the context of Islamic education and the influence of digital transformation on students' psychological development.

Data were collected using the documentation technique, which involved identifying, reviewing, recording, and classifying relevant scholarly literature. The collected literature was then examined to identify concepts, empirical findings, and theoretical perspectives related to students' psychological well-being from the perspective of Islamic education. Particular attention was given to studies discussing contemporary digital issues affecting students, including excessive digital device use, cyberbullying, social media pressure, Fear of Missing Out (FOMO), declining face-to-face social interaction, and the need to strengthen Islamic values in students' digital lives.

The data were analyzed using content analysis. The analysis consisted of four stages: data reduction, data presentation, data interpretation, and conclusion drawing. During the data reduction stage, information relevant to the research objectives was selected. The findings were subsequently organized into several major themes, namely students' psychological well-being, challenges of the digital era, the role of Islamic education, and strategies for promoting psychological well-being. The identified themes were then interpreted by integrating the findings from previous studies with the fundamental values of Islamic education, including faith, religious practices, moral conduct, self-control, responsibility, exemplary behavior, and the development of a supportive religious educational environment.

To ensure the trustworthiness of the findings, this study employed source triangulation by comparing and synthesizing information from multiple scholarly sources. This process enabled the researchers to obtain a more comprehensive and balanced understanding of the research topic while minimizing potential bias. Through this approach, the study is expected to provide a comprehensive conceptual understanding of how Islamic education can serve as a strategic framework for promoting students' psychological well-being amid the challenges of the digital era.

RESULTS AND DISCUSSION

Challenges to Students' Psychological Well-Being in the Digital Era

The rapid advancement of digital technology has significantly transformed various aspects of students' lives, including the ways they learn, communicate, establish social relationships, and construct their personal identities. The widespread availability of the internet, social media platforms, digital devices, and technology-enhanced learning environments has provided unprecedented opportunities for accessing information and supporting educational activities. Nevertheless, these developments have also generated increasingly complex consequences for students' psychological development. The digital environment, characterized by continuous connectivity and unrestricted access to information, has exposed students to various psychological pressures that were less prevalent before the digital transformation[10]. Consequently, psychological well-being has emerged as a critical issue that deserves greater attention within contemporary educational discourse.

Psychological well-being refers to an individual's ability to function positively by maintaining emotional balance, realizing personal potential, establishing healthy interpersonal relationships, and pursuing meaningful life goals[11]. This concept is widely represented by Ryff's multidimensional model, which identifies six essential dimensions of psychological well-being: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. These dimensions provide a comprehensive framework for understanding students' psychological development within educational settings[12]. Accordingly, psychological well-being should not merely be understood as the absence of psychological disorders or emotional distress but rather as an individual's capacity to achieve optimal personal functioning while responding effectively to life's challenges.

Within educational contexts, psychological well-being is closely associated with students' academic success and overall development. Students who experience higher levels of psychological well-being generally demonstrate stronger learning motivation, greater emotional regulation when facing academic challenges, healthier relationships with teachers and peers, and better adaptability to changing learning environments[13]. Conversely, diminished psychological well-being may result in decreased learning concentration, reduced academic motivation, social withdrawal, and an increased risk of mental health problems. Therefore, psychological well-being should be regarded as an integral component of educational success, since students' achievement depends not only on their cognitive abilities but also on their emotional stability, social competence, and psychological resilience[14].

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[10] Risqiatul Hasanah and Ani Cahyadi Maseri, "Model Pendidikan Islam Berbasis Keluarga yang Adaptif di Era Digital dan Kecerdasan Buatan: Telaah Literatur, Teks, dan Konteks," *Tarbiyatuna: Jurnal Pendidikan Ilmiah* 10, no. 1 (2025): 63–80, https://doi.org/10.55187/tarjpi.v10i1.6234.

[11] Lailatul Qomariah et al., *Motivasi Belajar Dalam Perspektif Psikologi Islam Dan Sains Modern*, 11 (2026).

[12] Reni Kusmiarti and Eli Rustinar, *Pendampingan Guru Bahasa Indonesia SMP dalam Membangun Literasi Informasi untuk Mendukung Kesejahteraan Psikologis Siswa Melalui Pembelajaran pada Kurikulum Merdeka*, no. 1 (2026).

[13] Lilik Aminah et al., "Penguatan Moralitas Digital Berbasis Pendidikan Islam Bagi Generasi Muda Melalui Kegiatan Webinar Nasional," *BHAKTI NAGORI (Jurnal Pengabdian kepada Masyarakat)* 5, no. 2 (2025): 1094–110, https://doi.org/10.36378/bhakti_nagori.v5i2.5104.

[14] Asyifa Daufiza et al., *Peran Guru dalam Layanan Bimbingan dan Konseling untuk Meningkatkan Kesejahteraan Psikologis Anak Usia Dini di RA Baitul Ibadah*, 1 (2025); Junaidi Junaidi, "Transforming Kasada Local Wisdom into Tolerance Education for Muslim Students in the Tengger Community," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 133–49, https://doi.org/10.38073/pelita.v4i1.6054; Endah Winarti, "Digital Communication Practices in Public and Islamic Schools: A Comparative Content Analysis Across Elementary and Senior Secondary Levels in Malang," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 150–66, https://doi.org/10.38073/pelita.v4i1.6087; M. Azka Ibadillah, "The Effect of Education Commercialization

Although the digital era has substantially facilitated learning processes, it has also reshaped students' daily behaviors. Educational activities that were once primarily conducted through face-to-face interaction have increasingly shifted toward technology-mediated communication. Students now spend considerably more time using smartphones, computers, and social media for both educational and recreational purposes[15]. This transformation has contributed to longer screen time, reduced physical activity, and a growing reliance on virtual interaction rather than direct interpersonal communication. Rahmayani and Surawan argue that digital technology has become inseparable from students' everyday lives; however, uncontrolled technology use may lead to various psychological challenges, highlighting the importance of strengthening digital well-being as an essential educational competence[16].

These behavioral changes have subsequently generated numerous challenges to students' psychological well-being. One of the most prominent concerns is the increasing psychological pressure associated with excessive digital media use. Social media platforms continuously expose students to an overwhelming flow of information, opinions, and idealized representations of life. Such exposure often encourages social comparison, leading students to evaluate themselves against unrealistic standards portrayed online. As a result, many students experience decreased self-confidence, dissatisfaction with themselves, and heightened emotional vulnerability[17]. Continuous comparison with others may gradually undermine self-acceptance and disrupt emotional balance, ultimately affecting overall psychological well-being.

Another major challenge is the increasing prevalence of cyberbullying, which has become one of the most serious threats to students' psychological health in digital environments. Unlike traditional bullying, cyberbullying may occur at any time through social media, messaging applications, online gaming platforms, and other digital communication channels. Victims are often subjected not only to direct insults or harassment but also to the widespread dissemination of harmful content that can rapidly reach large audiences. Previous studies have consistently demonstrated that cyberbullying may result in shame, fear, anxiety, stress, psychological trauma, reduced self-esteem, and social withdrawal. In the long term, these psychological consequences may negatively affect students' academic performance, emotional development, and willingness to engage in both educational and social activities[18].

In addition to cyberbullying, Fear of Missing Out (FOMO) has emerged as another significant psychological issue among students in the digital era. FOMO refers to a persistent feeling of anxiety arising from the perception of missing rewarding experiences, activities, or information shared by others through social media[19]. Adolescents are particularly vulnerable to this phenomenon due to their intensive engagement with digital platforms. As a result, many students feel compelled to remain constantly connected to social media to avoid being

on the Quality Orientation of Schools: An Examination of Student Satisfaction and Character Values," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 116–28, https://doi.org/10.38073/adabuna.v5i2.4702.

[15] Nurlaili Hidayatul Baiti and Rachmat Panca Putera, "Peran Mediasi Kesejahteraan Psikologis pada Hubungan Pola Asuh Permisif dan Kecanduan Game Online Remaja di Era Digital," *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2026): 32–48, https://doi.org/10.59841/miftahulilmi.v3i2.434.

[16] Rahmayani, *Menanamkan Digital Well-Being dalam Kurikulum: Upaya Membangun Kesehatan Mental Siswa di Era Digital.*

[17] Durul Napis, *Peran Pendidikan Agama Islam dalam Membentuk Ketahanan Mental (Resilience) Siswa menghadapi Tekanan Era Modern*, 2025.

[18] Ahmad Ainun Najib, *Perilaku Sosial Remaja di Era Media Sosial: Analisis dalam Perspektif Psikologi Pendidikan Islam*, 5, no. 1 (2026).

[19] Nabila Saqilah et al., *Perkembangan Peserta Didik: Teori Dan Implementasi Perkembangan Peserta Didik Pada Era Digital*, 2026.

excluded from their peer groups. This behavior frequently leads to excessive smartphone use, sleep disturbances, reduced concentration, and increased emotional exhaustion. Previous research has demonstrated that FOMO is closely associated with heightened social anxiety, lower life satisfaction, and declining psychological well-being[20]. These findings suggest that digital technology not only influences students' communication patterns but also shapes their self-perception and psychological adjustment.

Excessive engagement with digital platforms may also develop into smartphone and social media addiction. Digital addiction is characterized by an inability to regulate technology use, feelings of discomfort when separated from digital devices, and a tendency to prioritize online activities over academic responsibilities and face-to-face social interactions. Furthermore, students increasingly experience academic stress resulting from the demands of digital learning environments. While digital technology provides easier access to educational resources, it simultaneously requires students to process large amounts of information, complete multiple assignments through various digital platforms, and remain continuously responsive to academic communication. These conditions often create mental fatigue, performance anxiety, and pressure to maintain consistently high academic achievement. When such pressures persist without effective coping mechanisms, students' psychological well-being is likely to deteriorate[21].

Another important challenge concerns the declining quality of direct social interaction. Although digital technology has expanded opportunities for communication, online interactions often fail to provide the emotional depth and interpersonal closeness associated with face-to-face relationships. Many students now interact more frequently through digital media than through direct communication with family members, teachers, and peers[22]. Consequently, opportunities to develop empathy, interpersonal communication skills, and conflict-resolution abilities may gradually diminish. This situation may also contribute to feelings of loneliness despite students having extensive online social networks. These circumstances indicate that the quantity of digital interactions does not necessarily correspond to the quality of meaningful social relationships[23].

Previous studies consistently reveal similar patterns regarding the challenges faced by students' psychological well-being in the digital era. Lestariningtyas emphasize the importance of strengthening digital well-being, arguing that students are increasingly exposed to psychological risks such as excessive smartphone use, mental health problems, cyberbullying, and social pressure generated through digital environments[24]. Her study further demonstrates that digital well-being education enhances students' self-awareness, emotional resilience, and ability to make healthier decisions regarding technology use.

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[20] Nur Ihwana, 'The Concept of Adolescent Mental Health from an Islamic Perspective', *Journal of Psychology*, 2023

[21] Rofiul Kahfi and Donny Khoirul Azis, "Transformasi Peran Guru PAI dalam Pembentukan Kesadaran Beragama Siswa di Era Digital: Studi Implementatif di SMP Negeri 5 Cilacap," *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 12, no. 1 (2026): 318–30, https://doi.org/10.37567/alwatzikhoebillah.v12i1.4799; Suud Sarim Karimullah, "Economic Secularization and Its Impact on the Islamic Economic System," *Dalwa Islamic Economic Studies: Jurnal Ekonomi Syariah* 3, no. 2 (2024): 141–59, https://doi.org/10.38073/dies.v3i2.2547.

[22] Saridudin Saridudin, "Transformasi Pembelajaran Pendidikan Agama Islam Berbasis Delapan Dimensi Profil Lulusan Pembelajaran Mendalam (deep Learning) Untuk Menjawab Tantangan Abad 2," *Jurnal Pendidikan Islam*, 2025.

[23] Nailal Izzah and Khusnul Wardan, "Transformasi Pembelajaran PAI: Integrasi Pedagogi Inovatif, Teknologi, dan Dukungan Kontekstual," *Journal of Nusantara Education* 5, no. 2 (2026): 1–14, https://doi.org/10.57176/jn.v5i2.194.

[24] Fera Ayu Lestariningtyas et al., *The Role Of Islamic Education In The Mental Health Of Generation Z: A Focus On Spirituality, Resilience, And Psychological Well-Being*, 2024.

Likewise, studies examining FOMO, adolescent mental health, and digital morality indicate that uncontrolled technology use contributes to heightened anxiety, stress, deteriorating interpersonal relationships, and reduced emotional self-regulation[25]. Collectively, these findings suggest that the psychological challenges experienced by students in the digital era are multidimensional, arising from the interaction between technological advancement, social environments, individual characteristics, and the increasingly digital nature of everyday life.

Based on the foregoing discussion, it can be concluded that the digital era presents increasingly complex challenges to students' psychological well-being. These challenges extend beyond excessive technology use to encompass behavioral changes, emotional distress, cyberbullying, Fear of Missing Out (FOMO), smartphone and social media addiction, academic stress, and declining quality of face-to-face social interaction. Such conditions demonstrate that students' psychological well-being should no longer be viewed merely as an individual concern but rather as an integral component of the educational process. Consequently, a more comprehensive educational approach is required to support students in achieving optimal psychological development amid the complexities of the digital era. The following section discusses this issue from the perspective of Islamic education and its role in promoting students' psychological well-being.

The Role of Islamic Education in Promoting Students' Psychological Well-Being

Islamic education plays a significant role in promoting students' psychological well-being because it views human beings not merely as intellectual individuals but also as spiritual, moral, social, and emotional beings. From the Islamic perspective, education is not solely intended to develop cognitive competence but also to nurture individuals who are capable of understanding themselves, exercising self-control, maintaining healthy relationships with others, and strengthening their connection with Allah (SWT). Consequently, Islamic education provides a comprehensive foundation for developing students who are not only academically competent but also psychologically healthy, spiritually resilient, and socially mature[26].

The concept of human beings in Islamic education is founded upon the notion of fitrah, which refers to the innate potential bestowed upon every individual. This potential should be developed through an educational process that addresses intellectual, emotional, physical, and spiritual dimensions in a balanced manner[27]. Accordingly, psychological well-being in Islamic education cannot be separated from the harmonious development of spiritual, emotional, moral, and social aspects of life. Students who achieve such balance are better equipped to accept themselves, cope with life challenges, establish positive interpersonal relationships, and discover meaning and purpose in life[28]. This perspective is consistent with the Islamic understanding of mental health, which extends beyond the absence of psychological disorders to encompass the harmonious integration of physical, intellectual, emotional, psychological, and spiritual well-being in accordance with divine guidance.

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[25] Ndanda Ambarawadi et al., *Strategi Peningkatan Kesejahteraan Guru Melalui Kompensasi Di Lembaga Pendidikan Islam*, 2023.

[26] Imdad Labib Sakilah, *Strategi Mengatasi Ketergantungan Gadget Untuk Mendukung Madrasah Digital Yang Efektif*, 5, no. 1 (2026).

[27] Hasmi Nur Bayhaqi et al., "Relevansi Konsep Spiritual dalam Kimiya' Al-Sa'adah Imam Al-Ghazali untuk Mengatasi Krisis Mental dan Kesejahteraan Psikologis Generasi Z," *Intizar* 31, no. 2 (2025), https://doi.org/10.19109/intizar.v31i2.32243.

[28] Syadidul Kahar and Emfiandri Hasim, "Rekonstruksi Pedagogi Sufistik sebagai Model Penguatan Resiliensi Mental Generasi Z dalam Pendidikan Agama Islam," *RIYADHAH - Jurnal Pendidikan Islam* 1, no. 1 (2026): 51–72, https://doi.org/10.66801/ryd.v1i1.264.

The objectives of Islamic education are inherently holistic, aiming to develop individuals who possess faith (*iman*), knowledge (*ʿilm*), noble character (*akhlaq*), and a strong sense of responsibility in both personal and social life. Therefore, Islamic education is not limited to the transmission of religious knowledge but seeks to cultivate well-rounded individuals capable of achieving balanced personal development[29]. In the context of psychological well-being, this holistic orientation is particularly relevant because students require strong moral and spiritual foundations to navigate academic, social, and digital challenges. An educational system that prioritizes cognitive achievement while neglecting students' emotional and spiritual development may produce academically successful individuals who remain psychologically vulnerable when confronted with life's difficulties[30].

One of the distinctive strengths of Islamic education lies in the close relationship between faith (*iman*), religious practice (*ʿibadah*), moral character (*akhlaq*), and psychological health. Faith provides students with a sense of meaning, security, and optimism by encouraging the belief that life has a purposeful direction and that every challenge can be faced through patience and trust in Allah[31]. Religious practices function as continuous spiritual exercises that cultivate self-discipline, emotional tranquility, and self-regulation. Meanwhile, moral values guide students in maintaining ethical behavior, fostering healthy social relationships, and avoiding actions that may harm themselves or others. Previous studies on adolescent mental health from an Islamic perspective demonstrate that strengthening faith, maintaining consistent religious practices, exercising self-control, and developing resilience in overcoming life's challenges contribute significantly to positive mental health and psychological well-being[32].

Islamic character education also constitutes an essential component in promoting students' psychological well-being. Core Islamic values such as patience (*ṣabr*), gratitude (*shukr*), sincerity (*ikhlaṣ*), trust in Allah (*tawakkul*), honesty (*ṣidq*), responsibility (*amanah*), and contentment (*qanaʿah*) provide students with psychological resources for coping with emotional pressure and adversity[33]. For example, gratitude and contentment encourage students to appreciate their own circumstances rather than engaging in unhealthy comparisons with others, particularly through social media. Likewise, patience and trust in Allah help students respond constructively to academic failure and personal difficulties without losing hope or motivation[34]. Consequently, Islamic character education serves not only as moral instruction but also as a source of psychological resilience that enables students to regulate their emotions and respond positively to life's challenges.

Within the educational process, teachers occupy a strategic position as murabbi, a concept that extends beyond the conventional role of knowledge transmission. A *murabbi* is responsible for nurturing, guiding, mentoring, and serving as a moral role model for students. In this capacity, teachers are expected to understand students comprehensively, including

[29] Ririn Ristiani and Salmaini Yeli, *Psikologi Lingkungan Belajar Religius Dalam Membentuk Religiusitas Peserta Didik*, 12 (2026).
[30] Haidar Umar Zaky et al., *Problematika Siswa Dan Solusinya Dalam Perspektif Manajemen Pendidikan: Kajian Strategi Pengelolaan Kesiswaan Di Era Digital*, 2024
[31] Saqilah et al., *Perkembangan Peserta Didik: Teori Dan Implementasi Perkembangan Peserta Didik Pada Era Digital*, 2026.
[32] Nabila Saqilah et al., *Perkembangan Peserta Didik: Teori Dan Implementasi Perkembangan Peserta Didik Pada Era Digital*, 2026.
[33] Liza Azahari et al., *Countering Digital-Era Mental Health Challenges Through Islamic-Based Programs in Brunei Darussalam*, 33, no. 1 (2026).
[34] Lia Nur Khotijah et al., "Digital and Online Counseling dalam Perspektif Bimbingan dan Konseling Islam: Tantangan Etika dan Transformasi Layanan," *Al-Shifa Jurnal Bimbingan Konseling Islam* 7, no. 1 (2026): 18–31, https://doi.org/10.32678/alshifa.v7i1.12698.

their emotional and psychological conditions[35]. Teachers who demonstrate empathy, patience, compassion, and effective interpersonal communication contribute significantly to students' sense of acceptance, security, and emotional support. Previous research on adolescent mental health from an Islamic perspective emphasizes that Islamic Religious Education teachers play an important role in creating learning environments that support not only academic achievement but also students' psychological and spiritual well-being[36].

In addition to teachers, a religious school environment plays a vital role in fostering students' psychological well-being. A school atmosphere grounded in Islamic values provides students with a sense of security, structure, belonging, and purpose. Regular religious practices, collective prayers, Islamic educational activities, greetings based on Islamic etiquette, mutual respect, and harmonious relationships between teachers and students contribute to creating a supportive educational climate[37]. Such an environment enables students to experience not only academic learning but also social and spiritual support, both of which are fundamental components of psychological well-being.

Furthermore, an Islamic school culture contributes substantially to establishing a psychologically healthy educational environment. School cultures that consistently promote honesty, responsibility, discipline, compassion, mutual respect, and social responsibility strengthen students' psychological security and emotional stability. Within such positive environments, students are more likely to develop healthy interpersonal relationships, empathy, and constructive conflict-resolution skills. Conversely, unsupportive school environments may intensify psychological stress and hinder students' emotional development[38]. Therefore, the cultivation of an Islamic school culture represents an essential pedagogical foundation for creating educational settings that nurture students' overall well-being.

Previous studies consistently demonstrate that spiritual and religious values contribute positively to psychological well-being. Research on adolescent mental health from an Islamic perspective indicates that religious activities such as Qur'anic recitation, *dhikr* (remembrance of Allah), *tafakkur* (reflection), participation in Islamic learning circles, and strengthening positive social relationships help adolescents reduce stress, anxiety, and emotional distress. Moreover, spiritual practices including *dhikr*, *tafakkur*, and *muraqabah* (spiritual self-awareness of Allah's presence) have been shown to enhance inner peace, emotional stability, and overall psychological well-being[39].

Other studies further reveal that students' psychological well-being is shaped by both internal and external factors. Internal factors include emotional regulation, personality characteristics, and individual religiosity, whereas external factors encompass family relationships, school environments, peer interactions, and the broader community. Adolescents with stronger religious commitment tend to demonstrate greater resilience in coping with life stressors because faith provides psychological meaning and emotional strength when facing adversity[40]. Similarly, harmonious family relationships and positive

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35 Dwi Nurrahmi, *Digital Da'wah Youtube and Psychological Well-Being Student: A Transformation in Islamic Education in the Contemporary Era*, 2025.

36 Aulan et al., "Humanized Islamic Leadership dalam Penanganan Burnout Santri di Era Digital."

37 Aulan et al., "Humanized Islamic Leadership dalam Penanganan Burnout Santri di Era Digital."

38 Sudirman Sudirman et al., "Challenges for Islamic Education Teachers in the Era of Society 5.0: Between Technology and Spirituality," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 20, no. 3 (2026): 1867, https://doi.org/10.35931/aq.v20i3.6594.

39 Helene Knudstad, *Islamic Religious Education for Mental Well-Being: Strengthening Students' Psychological Resilience through Spiritual-Based Learning*, 2024.

40 Nurfiza, *Kepemimpinan Profetik Sebagai Strategi Penguatan Psychological Well-Being Guru Di Tengah Transformasi Pendidikan*.

school environments significantly contribute to students' sense of security, belonging, and psychological well-being.

Overall, Islamic education possesses robust philosophical and pedagogical foundations for promoting students' psychological well-being in a comprehensive manner. Philosophically, Islamic education views human beings as integrated individuals whose physical, intellectual, psychological, and spiritual dimensions should be developed harmoniously. Pedagogically, it promotes psychological well-being through the cultivation of faith, religious practice, moral character, teacher role modelling, religious educational environments, and an Islamic school culture. These interrelated components demonstrate that Islamic education extends beyond fostering religious observance; it also plays a crucial role in developing psychologically healthy, spiritually resilient, and socially responsible individuals who are capable of responding constructively to the challenges of contemporary life.

Strategies for Strengthening Students' Psychological Well-Being through Islamic Education in the Digital Era

The rapid advancement of digital technology requires Islamic educational institutions not only to adapt to technological developments but also to formulate educational strategies that effectively promote students' psychological well-being. Challenges such as cyberbullying, Fear of Missing Out (FOMO), social media addiction, academic pressure, and declining face-to-face social interaction demonstrate that students need educational support that extends beyond academic achievement to include spiritual, emotional, moral, and social development[41]. Therefore, strategies for strengthening psychological well-being within Islamic education should be designed comprehensively by integrating Islamic values into every aspect of the educational process.

One of the primary strategies is the strengthening of digital literacy grounded in Islamic values. Within the context of Islamic education, digital literacy should not merely be understood as the ability to operate digital technologies effectively, but also as the ability to use digital media ethically and responsibly in accordance with Islamic principles. Students should be equipped with the skills to evaluate information critically, verify the credibility of digital content, communicate respectfully, protect others' privacy, and avoid the dissemination of misinformation. Islamic values such as *sidq* (truthfulness), *amanah* (trustworthiness), *tabayyun* (verification of information), and *ihsan* (excellence and benevolence) provide ethical guidance for responsible digital citizenship[42]. Consequently, digital literacy not only enhances students' technological competence but also strengthens their capacity to respond wisely to the psychological challenges associated with digital environments.

Another important strategy involves the integration of Islamic character education into the teaching and learning process. Character education should not be delivered as a separate subject but should instead be embedded throughout classroom instruction and school activities[43]. Teachers can integrate values such as patience, honesty, responsibility, empathy, discipline, cooperation, and self-control into daily learning experiences. Through this approach, students acquire not only academic knowledge but also social and emotional

[41] Kuunu Ghurron Muhajjalina, "Mental Health from a Qur'anic Perspective: Conceptual Foundations and Implications for Islamic Religious Education," *INCARE, International Journal of Educational Resources* 6, no. 5 (2026): 594–605, https://doi.org/10.59689/incare.v6i5.1345.

[42] Zaky et al., *Problematika Siswa Dan Solusinya Dalam Perspektif Manajemen Pendidikan: Kajian Strategi Pengelolaan Kesiswaan Di Era Digital.*

[43] Eka Diana and Hizamul Fikri Aditama, *Manajemen Strategik Pemasaran Lembaga Pendidikan Islam dalam Menarik Minat Calon Peserta Didik di Era Digital*, no. 1 (2025).

competencies that contribute to psychological well-being. Furthermore, integrating Islamic character education enables students to respond more adaptively to academic and social pressures because they possess a strong moral framework for decision-making, emotional regulation, and problem-solving.

In addition to classroom instruction, the cultivation of regular religious practices and spiritual development represents a fundamental strategy for enhancing students' psychological well-being. Activities such as congregational prayer, Qur'anic recitation, *dhikr* (remembrance of Allah), collective supplication, short religious lectures, and guided self-reflection provide opportunities for students to strengthen their relationship with Allah (SWT) while fostering inner peace and emotional stability. These practices not only cultivate spiritual discipline but also help students regulate their emotions, reduce anxiety, and develop a deeper sense of meaning in response to life's challenges. In the context of the digital era, where students are continuously exposed to distractions and psychological pressures, spiritual development serves as an important mechanism for strengthening psychological resilience and maintaining emotional balance.

Promoting students' psychological well-being also requires the provision of Islamic guidance and counseling services that are responsive to the realities of contemporary digital life. Guidance and counseling should function not only as a remedial service for students experiencing difficulties but also as a preventive and developmental program that supports students' personal growth. Islamic counseling approaches may integrate contemporary counseling techniques with Islamic principles such as *muhasabah* (self-reflection), strengthening faith, moral development, and motivational guidance derived from the Qur'an and the Sunnah. Through such services, students receive appropriate assistance in addressing academic challenges, interpersonal conflicts, emotional difficulties, and problems related to excessive digital media use while simultaneously reinforcing their spiritual values and psychological resilience.

Another essential strategy is strengthening collaboration among teachers, schools, and parents. The responsibility for promoting students' psychological well-being cannot be placed solely upon educational institutions because students' development is strongly influenced by their family environment. Parents play a crucial role in establishing healthy digital habits, monitoring children's emotional well-being, and modeling responsible technology use. Meanwhile, schools should maintain open and continuous communication with parents through digital parenting programs, counseling services, and regular discussions regarding students' academic and psychological development. Such collaboration creates consistency between home and school environments, enabling students to receive comprehensive support for their psychological and moral development.

Furthermore, Islamic educational institutions should strive to create a safe, inclusive, and supportive school culture. A positive school culture is characterized by mutual respect between teachers and students, open communication, appreciation of diversity, and the consistent implementation of Islamic values such as compassion, justice, and mutual care. Schools should also establish clear policies against all forms of bullying, including cyberbullying, discrimination, and other behaviors that threaten students' psychological safety. A psychologically secure learning environment enables students to feel respected, accepted, and confident in expressing themselves and developing their potential without fear of social rejection or intimidation. Such an environment contributes significantly to fostering both emotional well-being and academic engagement.

The implementation of these strategies has important implications for madrasahs, pesantren, and Islamic schools. These institutions should broaden their educational orientation beyond academic achievement toward the holistic development of students' well-

being. Curriculum design, instructional practices, student support services, and school culture should all be developed with careful consideration of the psychological needs of students living in an increasingly digital society. Islamic education should therefore extend beyond intellectual and religious instruction by cultivating psychological resilience, emotional intelligence, social competence, and the ability to navigate digital challenges responsibly. In this way, students' psychological well-being can become an important indicator of educational quality alongside academic performance and religious competence.

Looking ahead, the future development of Islamic education should emphasize a more integrated approach that combines Islamic values with educational science, psychology, and digital technology. Emerging technologies, including artificial intelligence, digital learning platforms, and social media, have become inseparable from students' everyday lives. Consequently, Islamic education should adopt an adaptive perspective that embraces technological innovation without compromising its fundamental values and educational philosophy. Curriculum development, teacher professional development, expanded psychological support services, and the promotion of Islamic value-based digital literacy should therefore become strategic priorities[44]. Through this integrative approach, Islamic education will be better positioned not only to respond to the challenges of the digital era but also to cultivate a generation that is spiritually grounded, morally responsible, technologically competent, and psychologically resilient.

Overall, strengthening students' psychological well-being through Islamic education requires a holistic, collaborative, and sustainable educational strategy. Such a strategy encompasses the promotion of Islamic value-based digital literacy, the integration of Islamic character education into classroom learning, the cultivation of religious practices and spiritual development, the provision of Islamic guidance and counseling services, strong partnerships among teachers, schools, and parents, and the establishment of safe and supportive school cultures. These interconnected strategies contribute to creating educational environments that nurture not only students' academic achievement but also their psychological health, spiritual maturity, and social development. Accordingly, Islamic education possesses substantial potential to serve as a comprehensive educational model capable of harmonizing technological advancement with character formation and the promotion of students' psychological well-being in the digital era.

CONCLUSION

The rapid advancement of the digital era has significantly transformed students' learning experiences, social interactions, and psychological development. While digital technology offers extensive opportunities to facilitate access to information and support educational processes, its widespread use has also introduced various challenges that may adversely affect students' psychological well-being. These challenges include excessive digital media use, cyberbullying, Fear of Missing Out (FOMO), smartphone and social media addiction, academic stress, and the decline of meaningful face-to-face social interaction. Collectively, these issues demonstrate that psychological well-being has become a fundamental concern that should be addressed as an integral component of contemporary education rather than merely an individual matter.

The findings of this study indicate that Islamic education possesses strong philosophical and pedagogical foundations for promoting students' psychological well-being. Through its holistic view of human beings, Islamic education seeks to develop not only students' intellectual capacities but also their spiritual, emotional, moral, and social

[44] Rahmayani, *Menanamkan Digital Well-Being dalam Kurikulum: Upaya Membangun Kesehatan Mental Siswa di Era Digital.*

dimensions in a balanced manner. Core elements of Islamic education, including faith (*iman*), religious practices (*ʿibadah*), moral character (*akhlaq*), Islamic character education, teacher role modelling, and a religious school environment, collectively contribute to strengthening students' psychological resilience, emotional stability, and moral development. Accordingly, Islamic education provides a comprehensive educational framework that supports students in responding constructively to the psychological challenges associated with the digital era.

Based on these findings, strengthening students' psychological well-being requires holistic, collaborative, and sustainable educational strategies. Such strategies include promoting digital literacy grounded in Islamic values, integrating Islamic character education into classroom learning, cultivating regular religious practices and spiritual development, providing Islamic guidance and counseling services, strengthening collaboration among teachers, schools, and parents, and fostering safe, religious, and supportive school environments. The implementation of these interconnected strategies enables Islamic educational institutions to create learning environments that support not only students' academic achievement but also their psychological, spiritual, and social development. Therefore, Islamic education has considerable potential to serve as a relevant and adaptive educational approach for promoting students' psychological well-being while responding effectively to the challenges of the digital era.

Although this study provides a conceptual understanding of the relationship between Islamic education and students' psychological well-being, it is limited to a literature-based analysis. Therefore, future research is encouraged to examine the implementation and effectiveness of Islamic education strategies in different educational settings, such as madrasahs, pesantren, and Islamic schools, through empirical approaches. Such studies would provide stronger evidence regarding the practical contribution of Islamic education to enhancing students' psychological well-being in the context of an increasingly digitalized society.

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