

## Student Well-Being in Islamic Religious Education Learning in the Digital Era: A Phenomenological Study

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**Abstract:** Digital transformation in Islamic Religious Education (IRE) learning has not only altered pedagogical strategies but also reshaped students' well-being experiences. This study aims to examine the meaning of student well-being and the factors influencing it in IRE learning in the digital era. This research employed a qualitative, phenomenological design. The findings reveal that student well-being is interpreted as a holistic construct encompassing academic balance, emotional comfort, quality of social relationships, and spiritual meaningfulness within IRE learning. Well-being is shaped by the interaction of pedagogical practices, peer relationships, the design and workload of digital learning, students' self-regulation in technology use, family support, and school-based spiritual practices. The novelty of this study lies in the formulation of a conceptual model of student well-being in IRE grounded in students' perspectives, integrating pedagogical, digital, and spiritual dimensions simultaneously within a learning ecosystem framework that implies the need to develop IRE learning practices oriented toward holistic and sustainable well-being in the digital era.

**Abstrak:** Transformasi digital dalam pembelajaran Pendidikan Agama Islam (PAI) tidak hanya mengubah strategi pedagogis, tetapi juga membentuk ulang pengalaman kesejahteraan peserta didik. Penelitian menggunakan pendekatan kualitatif dengan desain fenomenologis. Hasil penelitian menunjukkan bahwa student well-being dimaknai sebagai konstruksi holistik yang mencakup keseimbangan akademik, kenyamanan emosional, kualitas relasi sosial, dan kebermaknaan spiritual dalam pembelajaran PAI; kesejahteraan dipengaruhi oleh interaksi faktor pedagogis guru, relasi teman sebaya, desain dan beban pembelajaran digital, kemampuan regulasi diri dalam penggunaan teknologi, dukungan keluarga, serta praktik spiritual sekolah. Novelty penelitian ini terletak pada perumusan model konseptual student well-being PAI berbasis perspektif peserta didik yang mengintegrasikan dimensi pedagogis, digital, dan spiritual secara simultan dalam satu kerangka ekosistem pembelajaran yang berimplikasi pada pengembangan pembelajaran PAI yang berorientasi pada kesejahteraan holistik dan berkelanjutan di era digital.



## INTRODUCTION

Junior high school represents a strategic phase of academic, social, and psychological development in early adolescence, characterized by simultaneous cognitive, emotional, and relational changes (Faqihudin et al., 2025; Ismatuddiyanah et al., 2023; Suryana et al., 2022). These developmental challenges unfold within an increasingly intensive digital landscape. Excessive exposure to information and social interactions through social media has been shown to affect academic performance through social media fatigue, cognitive depletion, and decreased self-control (Wang et al., 2025). Social interactions, whether face-to-face or virtual, contribute to enhanced well-being when they occur within positive relational quality (Liang et al., 2024). The quality of school experience correlates with life satisfaction, connectedness, sense of belonging, engagement, and a supportive learning environment (Bezzina, 2025; Ling et al., 2026) and is significantly associated with long-term academic achievement (Marrone et al., 2024). These conditions affirm that student well-being constitutes a fundamental foundation for educational success.

Student well-being is understood as a multidimensional construct encompassing positive emotions, engagement, social relationships, meaning, and accomplishment. It functions as a protective factor against psychological distress while also mediating learning engagement (Marrone et al., 2024). Grit and school connectedness have been shown to mediate the relationship between psychological conditions and student well-being (Han, 2021; Lan & Moscardino, 2019). Students' perspectives are crucial, as well-being is shaped through contextualized subjective experiences (Douwes et al., 2023). Qualitative research in Indonesia indicates that teacher–student relationships and a supportive classroom climate constitute key elements in the construction of student well-being (Dalimunthe et al., 2022).

Digital transformation has given rise to the framework of digital well-being as a dynamic concept influenced by patterns of technology use, individual goals, and self-regulation capacity (Vanden Abeele, 2021). The development of digital well-being theory positions technological experiences as outcomes of complex interactions between individuals and their digital environments (Büchi, 2024). This perspective suggests that integrating technology into learning does not automatically enhance or diminish well-being; rather, it depends on the quality of the learning experiences constructed.

The theoretical discourse on well-being has evolved from hedonic and eudaimonic approaches toward an integrative model formulated in Seligman's (2011) PERMA theory. This model comprises Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment as the pillars of flourishing. The adaptation of PERMA within educational contexts demonstrates cross-cultural and cross-level empirical validity (Chue et al., 2024). The implementation of PERMA in learning for Generation Z contributes to more meaningful learning experiences (Khalid et al., 2023). Within the context of Islamic education, spiritual dimensions and the alignment of religious values emerge as essential elements of well-being that extend beyond mainstream positive psychology formulations (Zuhdi & Syarief, 2023). This condition indicates the need to

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enrich the PERMA framework to make it more sensitive to the transcendental dimension of meaning in Islamic Religious Education learning.

Research on student well-being has been dominated by large-scale quantitative approaches emphasizing the relationship between well-being and academic achievement. Phenomenological studies exploring the meaning of well-being in Islamic Religious Education learning at the junior high school level in the digital era, particularly within non-urban contexts, remain limited. This gap is important to address because well-being in value-based education is not solely associated with positive emotions, but also with inner peace, religious meaningfulness, and spiritual experiences integrated into the learning process.

Preliminary research conducted at SMPN 1 Buay Bahuga through initial observations and informal interviews with Islamic Religious Education teachers and students revealed distinctive well-being dynamics within Islamic Religious Education learning in the digital era. Students expressed that learning activities involving digital media and contextual discussions tended to make them feel more engaged and comfortable. Conversely, learning approaches oriented toward memorization and administratively focused online assignments were often perceived as mentally and emotionally burdensome. The preliminary findings also indicated that students at SMPN 1 Buay Bahuga interpreted well-being not merely as feeling happy, but also as experiencing inner calmness, feeling valued by teachers, understanding the meaning of Islamic Religious Education materials in daily life, and maintaining balance between academic demands and their digital lives. Factors such as teacher–student relationships, the relevance of Islamic Religious Education materials to digital realities, and a supportive classroom climate emerged as important elements in students' well-being experiences. These initial findings suggest that student well-being in Islamic Religious Education learning is strongly influenced by how students interpret and experience the learning.

This study aims to explore student well-being in Islamic Religious Education learning in the digital era at SMPN 1 Buay Bahuga through a phenomenological approach. The study focuses on an in-depth understanding of students' subjective experiences in interpreting well-being and the contextual factors shaping it within the Islamic Religious Education learning process. Specifically, this research is designed to address two main research questions: (1) How do students interpret well-being (student well-being) in Islamic Religious Education learning in the digital era? and (2) What factors are associated with the formation of student well-being within this learning context? The PERMA theoretical framework serves as an analytical foundation for interpreting students' experiences holistically. Thus, the findings are expected to provide theoretical contributions to the development of student well-being studies grounded in Islamic values, as well as practical implications for developing Islamic Religious Education learning more oriented toward student well-being in the digital era.

## **METHOD**

This study employed a qualitative approach using Interpretative Phenomenological Analysis (IPA). This approach was selected because it focuses on the in-depth exploration of lived experiences and how individuals make meaning of those experiences within specific contexts (Zahavi, 2024). IPA emphasizes a double hermeneutic process, in which participants interpret their own experiences, and the researcher, in turn, reflects on those meanings. This approach is particularly relevant for examining student well-being in Islamic Religious Education (IRE) learning in the digital era, as well-being constitutes a subjective, contextual, and meaning-laden experience. Phenomenological research does not aim to produce statistical generalizations; rather, it seeks to uncover the underlying structure of lived experience in depth (Creswell & Creswell, 2017; Savin-Baden & Howell Major, 2023).

Data were collected through semi-structured, in-depth interviews with 12 eighth- and ninth-grade students (aged 13–15 years), selected using purposive sampling. Participant criteria included active involvement in digitally based IRE learning, gender representation, and variation in academic achievement. Participant selection was guided by the principle of depth and relevance to the phenomenon rather than numerical representativeness (Takona, 2024). Each interview was conducted individually for approximately 30–45 minutes, audio-recorded with participants' consent, and transcribed verbatim. The IRE teacher and the school principal were interviewed as supporting informants to enrich the institutional context.

Participant observation was conducted during IRE classroom instruction and the use of digital media throughout the learning process. Observational focuses included teacher–student interactions, students' emotional responses, patterns of learning engagement, and the dynamics of digital platform usage. Document analysis was carried out on lesson plans, teaching modules, digital learning media, and records of technology-based IRE activities.

The primary data source consisted of students as subjects of lived experience. Secondary data sources included the IRE teacher, the school principal, and instructional documents. Data analysis followed the stages of Interpretative Phenomenological Analysis: repeated and immersive reading of transcripts, initial noting, development of emergent themes for each case, and cross-case analysis to identify patterns of shared meaning. NVivo software was utilized as a data management tool to ensure transparency and traceability throughout the analytical process (Dhakal, 2022). The PERMA framework was employed at the final stage of interpretation as a conceptual lens rather than as an a priori coding framework. Trustworthiness was ensured through source and methodological triangulation, member checking, and the maintenance of an audit trail to establish credibility and consistency in the research process (Savin-Baden & Howell Major, 2023).

## **RESULT AND DISCUSSION**

### **Result**

The findings of this study were derived from in-depth interviews with students, supporting interviews with the Islamic Religious Education (IRE) teacher, observations of digitally based IRE learning processes, and analysis of instructional documents, including lesson plans and teaching media. Based on the overall data, two major patterns emerged: (1) the construction of student well-being as subjectively experienced by students in IRE learning in the digital era, and (2) the contextual factors influencing the formation of such well-being across pedagogical, relational, digital, and spiritual dimensions. Data organization was facilitated using NVivo software as a technical tool, while the analytical and interpretative processes were conducted reflectively in accordance with the phenomenological research design. A detailed mapping of the construction of meaning and the factors shaping student well-being is presented in the following subsections.

### **Student well-being in IRE Learning in the Digital Era**

The dimension of emotional well-being emerged as the most fundamental aspect in students' interpretation of well-being. Students described well-being as an inner state of calmness, absence of pressure, and a sense of safety during IRE lessons. This sense of safety was primarily associated with the teacher's non-judgmental teaching style, the absence of harsh reprimands for mistakes, and the provision of space for questioning and discussion. One student stated, "*IRE lessons feel calmer. I'm not afraid of making mistakes because if I'm wrong, the teacher explains it kindly*" (S7). This finding suggests that students' emotional well-being is shaped by a supportive and empathetic classroom climate.

Learning engagement emerged as another prominent dimension in students' construction of well-being. Students associated well-being with feeling interested, focused, and actively involved in digitally based IRE learning. The use of digital media such as instructional videos, presentation slides, and visual displays was perceived as enhancing comprehension and reducing boredom. One student expressed, "*When we use videos or slides, I feel more enthusiastic. I don't get sleepy, and I understand the material better*" (S3). Engagement was perceived as an indicator that IRE learning was meaningful and not psychologically burdensome.

Student well-being was also linked to perceptions of realistic and attainable academic achievement. Students reported feeling well when they were able to complete IRE assignments without excessive pressure and when they understood the purpose behind the tasks. Digitally based assignments were viewed positively when connected to daily life and Islamic values. One student noted, "*IRE assignments now focus more on understanding rather than just quantity. Even though we use digital media, it's not too stressful*" (S10). This finding indicates that academic well-being emerges when learning presents challenges that are balanced with students' capabilities.

Social relationships with teachers and peers constituted an integral component of student well-being. Students interpreted well-being as feeling accepted, valued, and

connected to both their IRE teacher and classmates. Face-to-face classroom interaction was considered more meaningful than communication via digital platforms alone. One student emphasized, "*Meeting the IRE teacher and friends in person feels more comfortable than just interacting through online groups*" (S5). Positive social relationships strengthened students' sense of belonging and reduced feelings of isolation in the context of digital learning.

Spiritual meaningfulness emerged as a distinctive characteristic of student well-being in IRE learning. Students experienced well-being when IRE lessons helped them feel closer to Allah, understand religious values, and apply them in daily life, including in their use of digital technology. Routine religious activities at school, such as Qur'anic recitation (*tadarus*), congregational prayer, and character habituation, were perceived as sources of inner peace. One student explained, "*After tadarus and congregational prayer at school, I feel calmer, even when we continue learning using digital media*" (S1). Spirituality functioned as a foundational element that balanced students' learning experiences amid the intensity of technological use.

### **Factors Influencing Student well-being**

Pedagogical factors occupied a central position in shaping student well-being. The IRE teacher's communicative, patient, and dialogical teaching style was perceived as a primary factor in fostering students' emotional security. Students reported that a learning approach oriented toward understanding and guidance rather than punishment directly contributed to their comfort. One student stated, "*When the IRE teacher teaches in a relaxed but clear way, I don't feel tense, and I'm more confident to ask questions*" (S4). This finding highlights the significant role of humanistic pedagogical approaches in fostering emotional well-being and learning engagement.

The quality of teacher–student relationships also emerged as a dominant factor influencing student well-being. Students experienced well-being when they felt cared for, respected, and treated fairly by their IRE teacher. Simple forms of attention—such as listening to students' concerns, offering personal advice, and understanding their circumstances—were perceived as having a substantial impact on psychological well-being. One student remarked, "*The IRE teacher listens to our problems, so we feel closer and more comfortable*" (S9). Positive relationships reinforced students' sense of belonging within the learning environment.

Digital technology usage demonstrated an ambivalent influence on student well-being. On the one hand, digital media facilitated comprehension, increased interest, and diversified learning. On the other hand, limited access to devices, unstable internet connectivity, and excessive digital assignments could generate academic stress. One student explained, "*If the signal is good and the assignments are clear, learning feels good. But when the connection is bad, it becomes stressful*" (S11). This finding indicates that technology functions both as a supportive factor and as a potential source of well-being disruption.

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Personal factors also contributed to variations in student well-being. Intrinsic motivation, time-management skills, and readiness for digital learning influenced how students responded to IRE learning demands. Students with higher motivation and stronger self-regulation skills tended to demonstrate more stable well-being. One student stated, "*When I can manage my time between assignments and rest, I feel calmer while studying*" (S2). It suggests that well-being is shaped not only by environmental conditions but also by individual adaptive strategies.

The school's social environment constituted another significant factor influencing student well-being. A religious school atmosphere, routine religious activities, and a culture of mutual respect created a sense of security and comfort. Activities such as morning Qur'anic recitation, congregational prayer, and character habituation were perceived as emotional buffers amid the intensity of digital technology use. One student explained, "*At school we have tadarus and congregational prayer, so even though we study using phones or laptops, we still feel calm*" (S6).

In addition to the school environment, family support emerged as a crucial external factor influencing student well-being. Students reported greater well-being when parents provided supervision, moral support, and adequate learning facilities without excessive pressure. Conversely, minimal support or overly demanding parental expectations were associated with increased emotional strain. One student stated, "*When parents only demand good grades without understanding the learning difficulties, I get tired more easily*" (S12). This finding underscores the role of the family as an external factor shaping the balance of student well-being.

## **Discussion**

### **The Construction of Student well-being in IRE Learning in the Digital Era**

The findings indicate that student well-being in Islamic Religious Education (IRE) learning in the digital era is constructed by students as a holistic, relational, and contextual experience. Well-being is not perceived merely as enjoyment or academic success; rather, it represents the integration of emotional calmness, learning engagement, quality social relationships, perceptions of realistic academic achievement, and spiritual meaningfulness rooted in Islamic values. This construction demonstrates that well-being develops through a process of negotiation among the demands of digital learning, social interactions within the school environment, and a religious orientation toward life meaning. This perspective aligns with the conceptualization of digital well-being as a dynamic construct shaped by individuals' interactions with technology and their social environments (Büchi, 2024; Vanden Abeele, 2021).

The emotional dimension emerged as the primary foundation in students' interpretation of well-being. Feelings of calmness, absence of fear of making mistakes, and psychological safety became prerequisites for the development of other well-being dimensions. A dialogical and non-judgmental classroom climate fostered emotional safety, enabling students to participate actively without pressure. Teacher social support has been shown to influence positive emotions and learning engagement significantly (Jia

& Cheng, 2024), while the quality of teacher–student relationships correlates with emotional well-being and academic motivation (Kusumawardani et al., 2024; Saxer et al., 2025). The concepts of connectedness and sense of belonging are also recognized as essential elements in the formation of student well-being (Bezzina, 2025). Emotional well-being in IRE learning, therefore, rests upon the quality of humanistic and empathetic pedagogical relationships.

The dimension of engagement further reinforces an active and participatory construction of well-being. Students experienced well-being when digitally based IRE learning stimulated interest, maintained focus, and facilitated understanding of the material. Visual media and instructional videos created more immersive learning experiences and reduced boredom. Research by Shao et al. (2024) demonstrates that digital technology use can enhance flow and learning engagement, thereby contributing to subjective well-being. However, increased engagement requires proportional management of cognitive load. Excessive digital assignments may reduce well-being through mechanisms of digital fatigue and cognitive depletion (Febuati et al., 2024; Ibrahim et al., 2025; Wang et al., 2025). Maintaining a balance between academic stimulation and students' adaptive capacities is therefore crucial for sustaining digital well-being (Abraham et al., 2025; Cahyono et al., 2025).

In this study, the academic dimension was interpreted as an experience of realistic and meaningful accomplishment rather than as mere performative pressure. Students reported feeling well when they completed assignments with adequate understanding and without excessive stress. Perceived competence and task meaningfulness played important roles in shaping academic well-being. The PERMA framework identifies accomplishment and engagement as central components of well-being (Chue et al., 2024; Khalid et al., 2023). Within the IRE context, academic achievement is interconnected with moral and religious orientation, thereby granting the accomplishment dimension a transcendental meaning associated with life purpose and spiritual values (Qadir & Ghauri, 2021).

Social relationships with teachers and peers formed an integral part of the well-being construction. Face-to-face interaction was perceived as possessing affective qualities that could not be fully replaced by digital communication. The school's relational culture significantly influenced perceptions of well-being (Dalimunthe et al., 2022). An approach that positions students' subjective experiences at the center of analysis further underscores the importance of participant perspectives in understanding well-being (Douwes et al., 2023).

The spiritual dimension emerged as a distinctive characteristic in the construction of student well-being within IRE learning. well-being was interpreted as an inner state aligned with faith values and religious practice. Religious activities such as Qur'anic recitation (*tadarus*) and congregational prayer served as mechanisms for emotional regulation and the reinforcement of personal meaning. Nadifa et al. (2024) affirm the significant contribution of spiritual dimensions to mental well-being. Religious education also plays a role in strengthening students' psychological health (Afifah et al., 2024) and fostering resilience in the face of academic and digital pressures (Das & Amiruddin, 2023;

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Haryanto, 2025). From the perspective of Islamic education, well-being is understood as harmony between psychological conditions and religious orientation (Zuhdi & Syarief, 2023).

The construction of student well-being in IRE learning in the digital era thus reflects a dynamic integration of emotional, academic, relational, digital, and spiritual dimensions. Well-being develops through everyday learning experiences influenced by technology, the quality of social relationships, and the depth of religious meaning. This integration suggests that the spiritual dimension functions as a balancing foundation amid the dynamics of digital learning, while simultaneously expanding the discourse on digital well-being by incorporating religious elements as inherent contextual variables within Islamic education.

### **Factors Influencing Student well-being in IRE Learning**

The findings indicate that student well-being in Islamic Religious Education (IRE) learning in the digital era is influenced by interconnected factors encompassing pedagogical, relational, digital-technological, personal, and school- and family-environmental dimensions. A single variable does not shape well-being; rather, it emerges from the dynamic interaction between classroom learning experiences, the quality of interpersonal relationships, and the external conditions surrounding students. This perspective reinforces the view that well-being is contextual and shaped by the social systems in which students participate (Dalimunthe et al., 2022; Douwes et al., 2023).

Pedagogical factors occupy a central role in shaping well-being. The communicative, patient, dialogical, and non-punitive teaching style of the IRE teacher fosters emotional security, which forms the foundation for learning engagement. This humanistic approach allows students to feel valued and to express themselves without pressure. Research demonstrates that teacher social support significantly contributes to positive emotions and learning engagement (Jia & Cheng, 2024) and maintains a longitudinal relationship with student well-being (Saxer et al., 2025). The quality of teacher-student relationships also correlates with motivation and academic performance (Kusumawardani et al., 2024). Learning environments that cultivate connectedness and a sense of belonging have been shown to strengthen overall well-being (Bezzina, 2025).

Relational factors extend beyond interactions with teachers to include peer relationships. Feeling accepted and valued within the classroom community enhances students' emotional stability, particularly amid the intensity of technology-based learning. A religious and supportive school culture strengthens social solidarity and creates a conducive learning atmosphere (Tomás et al., 2020). These findings suggest that well-being is influenced by the overall quality of the school's social ecosystem, rather than solely by individual instructional strategies.

Digital technology factors demonstrate an ambivalent character. Digital media function as enablers by increasing instructional variety, clarifying material, and strengthening learning engagement. Shao et al. (2024) show that purposeful technology use can enhance flow and subjective well-being. However, unregulated intensity of

technology use may generate cognitive load, digital fatigue, and declines in academic performance (Februati et al., 2024; Wang et al., 2025). Digital cognitive load may even mediate negative impacts on well-being (Ibrahim et al., 2025). Other studies confirm that excessive digital exposure correlates with psychological distress when not balanced with adequate self-regulation (Abraham et al., 2025; Cahyono et al., 2025). This dynamic aligns with digital well-being theory, which emphasizes balancing technological benefits and demands (Büchi, 2024; Vanden Abeele, 2021).

Personal factors also determine variations in well-being levels. Intrinsic motivation, time-management skills, and self-regulation capacities influence students' responses to academic and digital demands (Aulia et al., 2020). Students with stronger adaptive capacities tend to maintain emotional stability and manage assignment-related pressures more effectively. Education that fosters mental resilience has been shown to help students navigate the dynamics of digital learning (Das & Amiruddin, 2023). Structured digital interventions have also been reported to improve mental health when appropriately designed (Madrid-Cagigal et al., 2025).

The school environment functions as a contextual factor that may strengthen or weaken well-being. Routine religious practices such as Qur'anic recitation (*tadarus*) and congregational prayer serve as mechanisms of emotional regulation and reinforcement of personal meaning. The integration of spiritual dimensions within school culture has been shown to enhance mental well-being (Nadifa et al., 2024). The contribution of Islamic Religious Education to students' psychological health has also been emphasized by Afifah et al. (2024). From the perspective of Islamic education, well-being is understood as harmony between psychological conditions and religious orientation (Zuhdi & Syarief, 2023), positioning school-based spiritual practices as buffers against digital and academic pressures.

Family support complements the ecosystem, shaping student well-being (An et al., 2024). Proportional supervision, moral support, and adequate learning facilities help students manage the demands of digital learning. Conversely, excessive family pressure without understanding learning difficulties may increase emotional stress (Deng et al., 2022). These findings suggest that student well-being is influenced by the continuity between school and home environments. Student health issues arising from academic and social pressures have also been documented in Islamic educational contexts (Haryanto, 2025).

Overall, the factors influencing student well-being in IRE learning in the digital era reveal a complex and multidimensional interaction pattern. Pedagogical and relational dimensions function as foundational elements; digital technology operates as a dual factor requiring balanced management; personal factors act as adaptive mediators; and school and family environments serve as contextual buffers. Student well-being, therefore, cannot be reduced to a single aspect, but must be understood as the outcome of systemic interactions among individuals, technology, social relationships, and spiritual values embedded within the educational community.

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Figure 1. Coding Classifications

The mapping of these findings further demonstrates that student well-being in IRE learning in the digital era is formed through the interconnection of academic experiences, social relational quality, emotional dynamics, and reinforcement of spiritual meaning. This structural pattern aligns with the PERMA model developed by Martin E. P. Seligman (2011), particularly the dimensions of Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment. Positive emotion and engagement are reflected in comfortable and participatory learning experiences; relationships are manifested in teacher closeness and peer support; meaning is constructed through the internalization of religious values; and accomplishment is evident in students' growing confidence in their academic success. The design of the findings illustrates an integrative model positioning pedagogical and relational factors as foundational elements, digital technology as a dynamic mediator, personal factors as adaptive reinforcers, and school and family environments as buffering contexts that simultaneously holistically shape student well-being.

### CONCLUSION

Based on the findings and analysis conducted, this study provides empirical insights into the meaning and factors influencing student well-being in Islamic Religious Education (IRE) learning in the digital era. First, student well-being is interpreted by students as a holistic construct encompassing academic balance, emotional comfort, quality of social relationships, and spiritual meaningfulness. well-being is therefore understood not merely as academic achievement, but as a learning experience aligned with religious values and psychosocial conditions. Second, such well-being is shaped by the interaction of pedagogical and relational factors, the design and workload of digital learning, self-regulation capacities, family support, and school-based spiritual practices, which may function either as supportive or challenging elements depending on students' contextual experiences.

The novelty of this study lies in the formulation of a conceptual model of student well-being in IRE grounded in students' perspectives, integrating pedagogical, digital, and spiritual dimensions simultaneously within the context of the digital era. The findings underscore the importance of strengthening supportive, meaningful instructional practices and managing a balanced digital ecosystem to foster holistic well-being. This study is limited by its confined research setting and phenomenological qualitative approach; therefore, the findings are not intended for broad generalization and require further examination across more diverse contexts.

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