

ISLAMIC SPIRITUAL WELL-BEING AS A CONCEPTUAL FRAMEWORK FOR ISLAMIC EDUCATION

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Abstract

This article develops Islamic Spiritual Well-Being (ISWB) as a conceptual framework for Islamic education. It examines the ontological foundations of the construct, the dimensions through which those foundations become educationally meaningful, and the points at which ISWB differs from established Western models. The study used qualitative library research and integrative conceptual analysis. Qur'anic verses, canonical Hadith, major works of Al-Ghazali, Al-Attas, Ibn Qayyim al-Jawziyyah, and Ibn 'Ata'illah al-Sakandari were read alongside contemporary scholarship on spirituality, Islamic psychology, and student well-being. Relevant propositions were documented, coded thematically, compared across sources, and synthesized into a conceptual structure. The analysis identifies three foundations Fitrah, Tawhid, and Khalifah—and five connected dimensions: Silah Billah, Tazkiyat al-Nafs, Maqasid al-Hayah, Ukhuwwah and Adab, and Sabr-Shukr. Rather than treating the relationship with Allah as a separate domain, ISWB places it within a tawhidic orientation that also shapes moral agency, purpose, social conduct, and resilience. The framework is offered as a theoretical basis for curriculum reflection, student guidance, and future scale development. Its educational and psychometric value, however, still requires empirical testing in diverse Islamic settings.

Keywords

Happiness Education, Islamic Education, Islamic Psychology, Islamic Spiritual Well-Being, Spiritual Well-Being.



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INTRODUCTION

In this article, Islamic Spiritual Well-Being (ISWB) refers to a condition in which a person maintains a conscious relationship with Allah, works to purify the self, understands life as worship and stewardship, relates to others through *ukhuwwah* and *adab*, and responds to both ease and difficulty with gratitude and patience. ISWB therefore extends beyond religious feeling or the frequency of ritual practice. It brings together meaning, character, relationships, and resilience within an orientation toward *falah* in this life and the hereafter.

Research on spiritual well-being has grown considerably since Ellison (1983) distinguished Religious Well-Being from Existential Well-Being. Fisher's (2011) SHALOM model later described personal, communal, environmental, and transcendental domains. These models remain useful across many settings, but their categories should not be assumed to be culturally neutral. In Islamic thought, the relationship with Allah is not simply one area of experience beside several others; Tawhid provides the orientation through which meaning, conduct, relationships, and adversity are understood. Recent work in Muslim mental health and Islamic psychology similarly argues that religious concepts need to be engaged as part of a coherent worldview rather than added to an otherwise unchanged psychological model (Cucchi, 2022; Ibrahim & Whitley, 2021; Mobayed, 2024). Al-Thani's study of higher-education faculty further shows that Islamic understandings of spiritual well-being can challenge assumptions embedded in broad Western paradigms (Al-Thani, 2025).

The need for a more context-sensitive construct is visible in Indonesian education. Using national survey data from 1,299 secondary-school students, Patria found that madrasah students reported higher levels of happiness than students in regular schools, even after household wealth was considered. In the sample, 97.6% of madrasah students described themselves as happy or very happy, compared with 66% of students in regular high schools. The result suggests that Islamic educational environments may offer distinctive resources for well-being. It does not, however, explain which spiritual processes are involved or how they might be cultivated intentionally (Patria, 2023).

At the same time, an Islamic institutional identity does not automatically protect every student from psychological difficulty. A study of 425 students in four East Javanese pesantren found that 30.64% experienced stress, with peer communication and participation in social activities among the associated factors (Irawan et al., 2025). Asri et al. likewise reported depressive symptoms among boarding-school students and identified links with educational level, personality, peer

communication, satisfaction with the living environment, and health status (Asri et al., 2024). A mixed-method study at another pesantren found that most students were within the normal range, but a smaller group still required attention; adaptation, social skills, family support, teacher support, and religious belief all shaped their mental-health experience (Izfanna et al., 2025). Taken together, these studies point to both the strengths and the vulnerabilities of Islamic educational settings.

A second problem concerns assessment. Contemporary studies among Indonesian Muslims show meaningful associations between religiosity or spiritual well-being and subjective well-being, depression, anxiety, and stress (Aziz et al., 2022; Hamka et al., 2022). Qualitative evidence also indicates that practices such as prayer and remembrance shape how Muslim participants experience spiritual well-being in everyday life (Irawati et al., 2023). These studies are valuable, but they generally examine religiosity, spiritual practice, happiness, or distress as separate variables. Educators may therefore know whether students pray regularly, report happiness, or experience distress, yet still lack a framework for examining how connection with Allah, moral self-regulation, life purpose, social ethics, and resilience work together as an educational outcome.

Recent scholarship offers several starting points. Rothman (2021) developed an Islamic psychology model centered on the soul and Fitrah, although its main application is psychology and psychotherapy. Rahman et al. (2023) showed that Tazkiyat al-Nafs can be operationalized as a multidimensional construct, but their model does not combine it with life purpose, social relationships, and resilience. Zuhdi and Syarief (2023) examined student well-being in Indonesian Islamic higher education without setting out a detailed ontological structure. Bagis et al. (2024) developed and validated an Islamic Spiritual Well-Being scale for an organizational context, while Al-Thani (2025) showed qualitatively that Islamic values shape how university faculty understand spiritual well-being. A systematic review of religious coping among Muslim university students also found that positive and negative forms of coping have different implications for mental well-being (Javaid et al., 2024).

What remains underdeveloped across this literature is an educational construct that begins with an explicit Islamic account of the human person, draws its categories from revelation and classical scholarship, and translates those categories into dimensions that can be discussed in educational practice. The contribution of this article is therefore not the addition of Islamic terminology to an existing scale. It is the proposal of a coherent structure built around three foundations—Fitrah, Tawhid, and Khalifah—and five dimensions that connect Islamic intellectual

tradition with curriculum, guidance, and later instrument development. This approach is consistent with efforts to develop Islamic psychology from its own conceptual resources and to connect those resources with contemporary practice (Gillani & Khan, 2025; Mobayed, 2024; Rothman, 2021; Rothman & Coyle, 2020; Sadiq & Ahmad, 2026).

This formulation also has a clear educational basis. Al-Attas (2023) argues that education should lead learners to recognize the proper place of things and to embody *adab*. Indonesian law similarly defines education as a process intended to develop faith, piety, noble character, knowledge, competence, creativity, independence, and responsibility (Republic of Indonesia, 2003). Seen from this perspective, spiritual well-being is not an optional religious activity added to the curriculum. It is closely related to the kind of person Islamic education seeks to form.

On this basis, the study seeks to: (1) explain the ontological foundations of ISWB; (2) formulate five operational dimensions; (3) describe the educational meaning of each component; (4) compare ISWB with established Western spiritual well-being constructs; and (5) consider how the framework may inform happiness education in Indonesian Islamic institutions.

METHOD

This study uses qualitative library research with an integrative conceptual-analysis approach. A literature review can function as a research method when its search, selection, interpretation, and synthesis procedures are made explicit (Snyder, 2024). Conceptual research likewise requires a coherent theoretical storyline and a transparent account of how the proposed framework contributes to knowledge (Koskela-Huotari, 2024). Accordingly, the present analysis was organized as a sequence of source selection, thematic coding, comparison, and conceptual synthesis rather than as an informal reading of selected texts.

The data consist of statements, concepts, and arguments concerning the human soul, the relationship between human beings and Allah, purification of the self, the purpose of life, ethical social relations, and responses to adversity. Primary sources included the Qur'an, *Sahih al-Bukhari*, *Sahih Muslim*, *Tafsir al-Tabari*, *Tafsir Ibn Kathir*, Al-Ghazali's *Ihya' Ulum al-Din*, Al-Attas's *The Concept of Education in Islam*, Ibn Qayyim al-Jawziyyah's *Madarij al-Salikin*, and Ibn 'Ata'illah al-Sakandari's *Al-Hikam*. Secondary sources comprised peer-reviewed studies on spiritual well-being, Islamic psychology, student well-being, religiosity, religious coping, and Islamic education. Recent publications were prioritized, while older works were retained when they provided foundational

theory.

Data were collected through documentation. The researcher searched Scopus, PsycINFO, ERIC, and Google Scholar using combinations of the terms 'spiritual well-being', 'Islamic spiritual well-being', 'Muslim psychology', 'student well-being', 'tazkiyat al-nafs', and 'happiness education'. The search was updated during the revision process to include relevant publications available through 2026. Sources were retained when they contributed directly to conceptualization, measurement, or educational application. Key propositions were then entered into a matrix containing the source, central concept, interpretation, and possible educational implications.

Analysis proceeded iteratively through data familiarisation, coding, thematic organization, comparative display, and conclusion drawing (Byrne, 2022). During reduction, relevant passages were assigned initial codes and grouped into recurring themes. The themes were then displayed in comparative matrices linking Qur'anic and Hadith propositions, classical interpretations, contemporary empirical studies, and Western spiritual well-being models. A critical reading examined conceptual consistency, overlap, and difference. Themes were retained only when they could be traced across more than one Islamic source. This procedure was informed by systematic qualitative content analysis (Kuckartz & Rädiker, 2023) and by reflexive attention to the interpretive decisions involved in thematic development (Braun & Clarke, 2021).

Trustworthiness was addressed through source triangulation and conceptual traceability. Qur'anic propositions were read alongside recognized tafsir, classical concepts were compared across authors, and contemporary studies were used to assess educational relevance rather than to determine the meaning of the primary sources. An audit trail was maintained through the coding and comparison matrix, and interpretive decisions were revisited when themes overlapped or appeared too broad. These procedures reflect current expectations for transparent qualitative analysis (Ahmed, 2024; Braun & Clarke, 2021; Kuckartz & Rädiker, 2023), while recognizing that conceptual synthesis necessarily involves scholarly judgment.

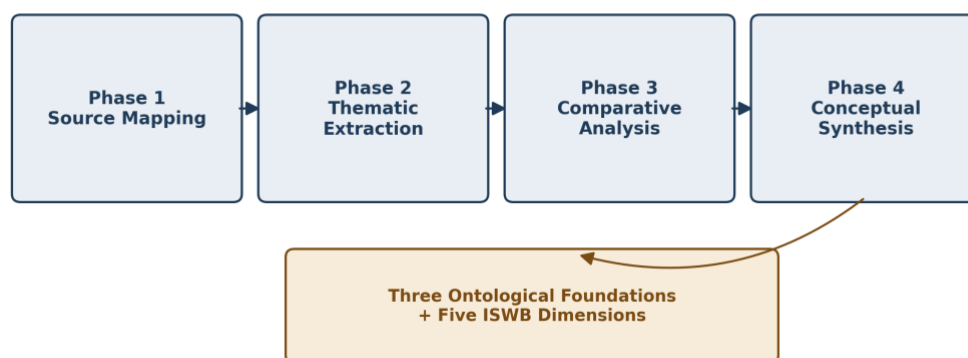


Figure 1. The ISWB Research and Analytical Framework

Source: Author's elaboration, 2025

FINDINGS AND DISCUSSION

Findings

The analysis produced three ontological foundations for ISWB: Fitrah, Tawhid, and Khalifah. They are presented as connected rather than independent ideas. Fitrah describes the learner's original disposition toward truth and virtue. Tawhid gives unity and direction to intellectual, moral, emotional, and social life. Khalifah carries that orientation into responsible action through amanah. Together, these foundations explain where spiritual formation begins, what gives it coherence, and how it becomes visible in conduct (Table 1).

Table 1. The Three Ontological Foundations of ISWB

No	Foundation	Ontological Definition	Qur'anic Reference	Educational Implication
1.	Fitrah	The innate disposition with which every human being is created — a primordial orientation toward tawhid and moral virtue that precedes and conditions all subsequent development. Spiritual well-being is therefore not built from nothing, but restored and cultivated through education that is aligned with this original disposition.	Q.S. Ar-Rum: 30	Education that contradicts fitrah produces spiritual dissonance that ultimately erodes happiness; pedagogy should reactivate what is already latent in the student rather than impose it externally.
2.	Tawhid	The absolute oneness of God is	Q.S. Al-Ikhlās: 1–	Academic,

	both a cosmological and psychological integrator, unifying every domain of life within a single transcendent orientation. A life centered on tawhid produces inner wholeness (nafs mutma'innah), since it is not fragmented across competing worldly attachments.	4; Q.S. Az-Zumar: 53	social, and spiritual development are integrated expressions of a single tawhidic orientation; learning itself becomes intelligible as an act of worship.
3. Khalifah	The divinely mandated stewardship of the human person as God's vicegerent on earth, entrusted (amanah) to sustain a righteous order in creation. This foundation grounds a transcendent yet practical meaning: every act — learning, teaching, and social interaction — is understood as the fulfillment of an accountable trust.	Q.S. Al-Baqarah: 30	Awareness of Khalifah cultivates intrinsic, meaning-driven motivation that extends far beyond academic competition; students are moral agents carrying a cosmic mandate, not merely knowledge consumers.

Source: Author's synthesis from primary Islamic sources, 2025

Table 1 explains each foundation through its ontological meaning, principal Qur'anic reference, and educational implication. Fitrah suggests that education should cultivate an existing moral-spiritual potential rather than treat the learner as spiritually empty. Tawhid prevents academic, social, and religious development from being separated into unrelated aims. Khalifah highlights responsibility: knowledge is not acquired only for personal advancement, but also for the fulfillment of trust and service.

From these foundations, five operative dimensions were identified. They are not arranged as a rigid hierarchy, although *Silahkan Allah* gives the other dimensions their tawhidic orientation. Each dimension addresses a different aspect of lived spiritual well-being, and the dimensions are expected to reinforce one another in educational experience (Table 2).

Table 2. The Five Operative Dimensions of Islamic Spiritual Well-Being

No	Dimension	Qur'anic & Classical Basis	Key Concepts	Educational Indicators
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1.	Silah (Relational Connection God)	Billah with	Q.S. Ar-Ra'd: 28; Q.S. Az-Zumar: 53; Al-Ghazali, Ihya' 'Ulum al-Din	<i>Ibadah, tawakkul, khawf, raja', ridha, ma'rifatullah</i>	Worship performed with conscious awareness rather than formal obligation; genuine tranquillity (sakinah) following supplication; interpreting every learning experience — including failure — as part of a divinely wise decree.
2.	Tazkiyat (Moral Integrity)	al-Nafs Self-	Q.S. Al-Shams: 9–10; Al-Ghazali, Ihya' 'Ulum al-Din; Ibn Qayyim al-Jawziyyah, Madarij al-Salikin	<i>Muhasabah, muraqabah, mujahadah; akhlaq mahmudah (ikhlas, honesty, amanah, tawadhu')</i>	Academic honesty; trustworthiness in delegated responsibility; consistency between thought, speech, and conduct; graceful acknowledgment of error.
3.	Maqasid (Islamic Meaning & Purpose)	al-Hayah Life	Q.S. Al-Baqarah: 201; Q.S. Al-Dharyat: 56; maqasid al-shari'ah; the concept of falah	<i>Falah (worldly and other-worldly); learning as ibadah and amanah; eschatological orientation</i>	Framing learning as an act of worship and trust; life goals that transcend career and material success; a felt sense of pursuing a meaningful mission.
4.	Ukhuwwah and Adab (Ethically Grounded Social Relations)	and Social	Q.S. Al-Hujurat: 10; Al-Attas, The Concept of Education in Islam; hadith on ukhuwwah	<i>Ukhuwwah Islamiyyah, adab, ta'awun, Islamic empathy</i>	Respectful conduct toward teachers; sincere empathy toward peers; willingness to help without self-interest; dignified and principled conflict resolution.
5.	Sabr-Shukr (Spiritual Resilience)		Q.S. Al-Baqarah: 155–157; Q.S. Ibrahim: 7; Ibn 'Ata'illah al-Sakandari, Al-Hikam	<i>Sabr, shukr, tawakkul, ridha, husn al-zann billah</i>	Recovery from academic failure without losing hope; equanimity under social pressure; sustained motivation despite material constraint.

Source: Author's synthesis from primary Islamic sources, 2025

Table 2 translates the framework into five educationally meaningful dimensions. Silah Billah concerns an aware and trusting relationship with Allah. Tazkiyat al-Nafs refers to ongoing moral reflection and self-purification. Maqasid al-Hayah concerns a life purpose shaped by worship, stewardship, and falah. Ukhuwwah and Adab describe ethically ordered relationships with teachers, peers, and the wider community. Sabr-Shukr captures resilience that is expressed not only

in hardship but also in the responsible reception of success. The indicators in the final column are illustrative tendencies; they are not yet validated scale items.

A comparison with Ellison's and Fisher's models was then undertaken across eight aspects: ontological foundation, the place of the relationship with God, temporal orientation, purification of the self, social relations, responses to adversity, life meaning, and epistemological basis. The purpose of the comparison is not to portray Western models as unusable. Rather, it clarifies the assumptions each framework makes and the kinds of experience each is designed to represent (Table 3).

Table 3. Differentiation between Islamic Spiritual Well-Being (ISWB) and Western SWB Constructs

No	Comparative Aspect	Western SWB (Ellison, 1983; Fisher, 2011)	Islamic Spiritual Well-Being (ISWB)
1.	Ontological Foundation	Developed as broad psychological frameworks for examining perceived meaning, relationship, and transcendence across varied populations.	Theocentric: Allah is understood as the source and end of life, with Fitrah as the starting point of human development.
2.	Position of the God-Relationship	Represented as a religious or transcendental subscale/domain that can be examined alongside other domains.	Silah Billah functions as the organizing orientation that gives meaning to the other dimensions.
3.	Temporal Orientation	Primarily concerned with present-life experience, perceived quality of life, and current meaning or satisfaction.	Connects well-being in the present life with accountability and falah in the hereafter.
4.	Soul-Purification Dimension	Moral self-purification is not usually specified as a distinct component of spiritual well-being.	Tazkiyat al-Nafs is central: self-examination and purification are treated as ongoing conditions of spiritual growth.
5.	Basis of Social Relations	Emphasizes care, belonging, relational harmony, and communal well-being in broadly applicable terms.	Relations are interpreted through ukhuwwah, adab, rahmah, and ta'awun, linking social conduct with worship and responsibility.
6.	Response to Adversity	Focuses on coping, resilience, emotion regulation, and meaning-making; religious coping may be added depending on the instrument.	Resilience is interpreted through Sabr, Shukr, Tawakkul, Ridha, and Husn al-Zann Billah while still recognizing psychological support.
7.	Life Meaning	Addresses existential meaning and purpose as they are experienced in the present life.	Maqasid al-Hayah frames purpose through worship, amanah, stewardship, and an eschatological horizon.
8.	Epistemological Basis	Grounded in psychological theory and empirical measurement, with instruments often designed for broad	Integrates revelation, reason, classical scholarship, and lived experience within an

or cross-cultural use.

Islamic epistemological framework.

Source: Author's comparative analysis, 2025

The eight rows in Table 3 show that the main difference is structural rather than lexical. Western models generally describe domains of experienced well-being that can be measured across varied populations. ISWB begins from a theological account of the person and treats revelation, reason, and lived experience as related sources of understanding. The comparison also shows where there is overlap: both traditions attend to meaning, relationships, and coping. ISWB gives these themes a specifically tawhidic and eschatological interpretation.

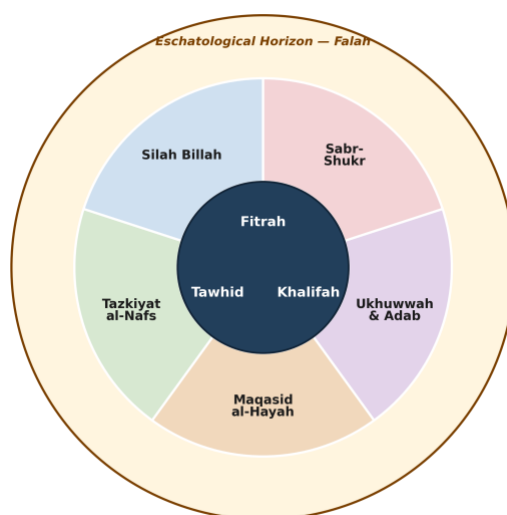


Figure 2. The Ontological Architecture of Islamic Spiritual Well-Being

Source: Author's elaboration, 2025

Figure 2 summarises this relationship in a concentric form. Fitrah, Tawhid, and Khalifah occupy the center because they provide the conceptual basis of the model. The five dimensions form the next layer, showing how that basis is expressed in personal, moral, social, and educational life. The outer horizon is falaḥ, which places present well-being within responsibility for the hereafter. The circular arrangement should not be read as a causal model that has already been tested. It is a conceptual map showing that development in one dimension may support, and sometimes depend on, development in the others.

Discussion

Silah Billah is placed at the heart of the operative dimensions because the framework begins from Tawhid. This does not mean that worship alone is sufficient for well-being or that the other

dimensions are secondary. It means that, within ISWB, moral effort, life purpose, relationships, and resilience are interpreted through a person's relationship with Allah. Recent research among Turkish university students found that spiritual attachment was associated with flourishing, partly through self-forgiveness (Aydın, 2025). Reviews and qualitative studies in Muslim settings also show that faith, religious practice, and the perceived relationship with God can shape coping and mental-health experience (Ibrahim & Whitley, 2021; Irawati et al., 2023). These findings support the relevance of *Silah Billah*, although they do not by themselves establish its proposed organizing role within ISWB.

Tazkiyat al-Nafs adds a process of moral self-formation that is not usually specified in general spiritual well-being measures. Contemporary character-education research emphasizes that effective formation involves not only moral knowledge, but also school practices, relationships, reflection, and repeated opportunities for responsible action (Birhan et al., 2021; Oldham & McLoughlin, 2025). Research in madrasah settings likewise shows that character formation is strengthened when classroom learning and religious activities are treated as connected parts of the educational environment (Syarnubi et al., 2021). The Islamic sequence of *muhasabah*, *muraqabah*, and *mujahadah* adds an explicitly theological process: learners examine themselves, remain aware of divine accountability, and work to correct their conduct. Rahman et al. (2023) further demonstrate that Tazkiyat al-Nafs can be operationalized in contemporary measurement, supporting its viability as a construct for later educational instrument development.

Maqasid al-Hayah addresses the question of why a learner studies, works, and plans for the future. Self-Determination Theory explains intrinsic motivation through needs for autonomy, competence, and relatedness (Ryan & Deci, 2000). ISWB does not reject those needs. It adds a religious horizon in which personal goals are also understood as worship and *amanah*. Empirical studies with university students have found close relationships between spiritual well-being and psychological health or happiness (Abdolkarimi et al., 2022; Leung & Pong, 2021). These findings make the educational proposition plausible, but they do not show that an Islamic life-purpose orientation necessarily produces more stable motivation. That question requires direct empirical testing.

Sabr-Shukr frames resilience as more than emotional endurance. Sabr involves disciplined persistence without denying difficulty, while shukr directs attention to responsibility in conditions of ease as well as hardship. Mursidin (2023) argues that Qur'anic ethics can provide culturally

meaningful resources for resilience and coping, and Javaid et al. (2024) show that the effects of religious coping among Muslim students depend on how faith is interpreted and practiced. For that reason, Sabr-Shukr should not be reduced to passive acceptance. In educational terms, it includes realistic effort, help-seeking, constructive interpretation of failure, and gratitude that does not obscure material or psychological problems.

Ukhuwwah and Adab make social relationships part of spiritual well-being itself. The dimension includes empathy and cooperation, but it also asks whether relationships are ordered by respect, responsibility, and recognition of each person's proper place. Parina et al. (2026) similarly integrate Lickona's character framework with Al-Attas's concept of adab and argue that moral knowing and action need an ontological foundation. Empirical work among Indonesian Muslim students also shows that happiness, life satisfaction, and self-control are related to prosocial behavior (Hidayah et al., 2026). ISWB interprets this relationship cautiously: prosociality may be both an expression of spiritual well-being and a context in which spiritual well-being is strengthened.

The comparison in Table 3 should therefore be read as a clarification of perspective, not as a claim that Western instruments have no value in Muslim settings. The SWBS and SHALOM models offer established ways to examine meaning, relationships, and transcendence, and their broad design is one of their strengths. The limitation for the present purpose is that they do not require Tawhid, Tazkiyat al-Nafs, or orientation toward the hereafter to organize the whole construct. Islamic psychology research has increasingly called for frameworks whose assumptions about the person and the soul are stated explicitly rather than left implicit (Al-Thani, 2025; Mobayed, 2024). ISWB responds to that concern within an educational, rather than clinical, setting.

This argument also relates to epistemological decolonization. Decolonization does not require the rejection of all Western theory; such a position would reproduce the same intellectual closure that the project seeks to challenge. Instead, it asks that Islamic sources be allowed to generate concepts and not merely supply examples for categories developed elsewhere. Recent scholarship in Islamic psychology and philosophy has made a similar case for conceptual work that begins from Islamic accounts of the self, knowledge, and human purpose (Faruque, 2024; Rothman, 2021; Rothman & Coyle, 2020). In that sense, ISWB is intended as a contribution to a more plural psychology of well-being. It remains open to dialogue with existing theory while retaining the theological commitments that give the construct its meaning.

The theoretical contribution of ISWB lies in changing the architecture of spiritual well-being rather than merely adding Islamic labels to existing dimensions. First, it extends domain-based models such as Ellison's and Fisher's by introducing an ontological layer—Fitrah, Tawhid, and Khalifah—that explains why the dimensions belong together before they are treated as measurable experiences. Second, it revises the position of the God-relationship: instead of placing transcendence beside personal or communal well-being as one parallel domain, ISWB treats Tawhid as the organizing principle, with *Silah Billah* as its primary relational expression, through which moral agency, life purpose, social conduct, and responses to adversity acquire meaning. Third, it addresses elements that are not structurally central in established broad models, especially continuous self-purification and accountability beyond the present life, without denying the value of psychological, relational, or empirical approaches to well-being. Its conceptual novelty within Islamic scholarship is also integrative. Rothman (2021) provides a model of the soul mainly for psychology and psychotherapy, Rahman et al. (2023) operationalize *Tazkiyat al-Nafs*, Bagis et al. (2024) validate Islamic spiritual well-being in an organizational context, and Al-Thani (2025) shows how Islamic perspectives challenge broad Western assumptions. ISWB brings these lines of inquiry into a single educational framework by linking ontological foundations, formative processes, lived dimensions, and educational implications. Accordingly, the model proposes a theory of spiritual well-being as tawhidically organized formation rather than a collection of independent spiritual experiences; this proposition is the principal theoretical claim that future empirical research must test.

ISWB as the Basis for Happiness Education

Within this study, ISWB is proposed as a possible foundation for happiness education. The relationship should be understood as theoretical and formative, not as a causal effect already demonstrated by data. Happiness education informed by ISWB would not aim simply to increase pleasant emotion. It would help learners connect tranquillity and hope with worship, moral integrity, meaningful goals, respectful relationships, and resilient responses to changing circumstances.

A learner who develops these dimensions may experience happiness that is less dependent on immediate success or comfort. Such happiness can still include enjoyment, achievement, friendship, and material well-being, but these are interpreted within a wider sense of purpose. This distinction is more useful than setting spiritual happiness against all forms of pleasure. The central issue is whether pleasure becomes the sole measure of a good life or is integrated with responsibility,

gratitude, and meaning.

In practice, the framework could inform several areas of Islamic education. Curriculum designers might connect subject learning with amanah and social contribution; teachers might incorporate structured reflection and muhasabah; counselors might explore students' relationship with Allah alongside emotional and interpersonal concerns; and school culture might strengthen ukhuwwah, adab, gratitude, and constructive responses to failure. These examples illustrate possible applications rather than a standardised programme. Their effectiveness will depend on age, institutional context, and the way students themselves understand spiritual experience.

The study has several limitations. The framework was developed through conceptual analysis and has not yet been tested with students, teachers, or counselors. Interpretation of classical sources also involves scholarly judgment, and different Islamic traditions may place different emphases on particular concepts. The five dimensions should therefore be treated as a theoretically grounded proposal. The next stage should include expert review, interviews, and cognitive testing with learners, exploratory and confirmatory factor analysis, measurement-invariance testing across madrasah, pesantren, and Islamic universities, and a longitudinal study of the relationship between ISWB and student well-being.

CONCLUSION

This study proposes Islamic Spiritual Well-Being as a construct grounded in Fitrah, Tawhid, and Khalifah and expressed through five connected dimensions: Silah Billah, Tazkiyat al-Nafs, Maqasid al-Hayah, Ukhuwwah and Adab, and Sabr-Shukr. The framework differs from general spiritual well-being models mainly in the way its components are organized. Relationship with Allah provides the tawhidic orientation, purification of the self is included as an ongoing process, and present well-being is connected with responsibility in the hereafter.

For Islamic education, ISWB offers a language for discussing spiritual formation without reducing it to ritual frequency or separating it from character, relationships, purpose, and resilience. It may therefore support curriculum reflection, student guidance, and the design of future measures of spiritual well-being. These applications remain provisional. Empirical validation across different Islamic educational settings is needed before the framework can be used as an assessment model or before claims can be made about its contribution to student happiness.

Future research should develop and validate ISWB in sequential stages. Initial studies should

use expert review, interviews, and cognitive testing with students and educators to refine the conceptual definitions and generate culturally intelligible items. This should be followed by exploratory and confirmatory factor analysis, reliability assessment, and tests of convergent, discriminant, and criterion validity. Subsequent studies should examine measurement invariance across madrasah, pesantren, and Islamic universities, as well as across relevant age groups and educational contexts. Longitudinal and intervention studies are also needed to test whether changes in ISWB predict or accompany changes in student well-being, character, resilience, and educational engagement. Cross-cultural studies in different Muslim communities would further clarify which elements of the framework are stable and which require contextual adaptation.

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