



Digital Well-Being among Islamic Religious Education (PAI) Teachers: An Interpretive Phenomenological Study

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ABSTRACT

This study examines how Islamic Religious Education (PAI) teachers maintain digital well-being amidst increasingly intensive technological demands that affect mental health. Using a qualitative approach with an interpretive phenomenological design, the research involved two PAI teachers from junior and senior high schools through in-depth interviews analyzed thematically. The findings reveal that technology use increases cognitive load, digital stress, and disrupts spiritual rhythm. However, Islamic values such as trustworthiness, moderation, and time management function as protective mechanisms that strengthen mental resilience. Self-regulation strategies, including notification restriction, digital scheduling, and digital detox, were found to support balance, although their effectiveness depends largely on institutional support. The novelty of this study lies in integrating the digital well-being framework with Islamic psychoeducation to conceptualize the digital-mental-spiritual balance of PAI teachers, a perspective that remains underexplored in Islamic school contexts. The findings contribute conceptually to the development of value-based digital well-being discourse and provide practical implications for designing institutional policies that protect teachers' mental health within Islamic education settings.

Keywords: digital well-being, Islamic psychoeducation, self-regulation, digital fatigue, guru PAI

ABSTRAK

Penelitian ini berangkat dari pertanyaan utama mengenai bagaimana guru Pendidikan Agama Islam (PAI) mempertahankan kesejahteraan digital di tengah tuntutan teknologi pembelajaran yang semakin intens dan berdampak pada kesehatan mental. Studi ini menggunakan pendekatan kualitatif dengan desain fenomenologis interpretatif yang melibatkan dua guru PAI tingkat SMP dan SMA melalui wawancara mendalam yang dianalisis secara tematik. Hasil penelitian menunjukkan bahwa penggunaan teknologi meningkatkan beban kognitif, stres digital, dan mengganggu ritme spiritual. Namun, nilai-nilai Islam seperti amanah, moderasi, dan pengelolaan waktu berfungsi sebagai mekanisme protektif yang memperkuat resiliensi mental. Strategi regulasi diri, pembatasan notifikasi, serta digital detox terbukti membantu menjaga keseimbangan, meskipun efektivitasnya sangat dipengaruhi oleh dukungan institusional. Kebaruan penelitian ini terletak pada integrasi kerangka digital well-being dengan perspektif Islamic psychoeducation dalam memahami keseimbangan digital-mental-spiritual guru PAI, yang belum banyak dikaji pada konteks pendidikan Islam tingkat sekolah. Secara signifikan, temuan ini

memberikan dasar konseptual bagi pengembangan kebijakan kesejahteraan digital berbasis nilai Islam dalam institusi pendidikan.

Kata Kunci: *digital well-being, Islamic psychoeducation, self-regulation, digital fatigue, guru PAI*

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A. INTRODUCTION

Digital transformation in the world of education has had significant consequences for the way teachers carry out their professional duties (Baskoro et al., 2023). The use of Learning Management Systems (LMS), educational social media platforms, and online communication applications has become an essential element in teachers' daily lives (Rahmawati, 2023). Although digitalization provides easy access to learning resources, the intensity of exposure to technology also creates new pressures in the form of digital stress, cognitive fatigue, and potential mental health disorders. Within the framework of technostress theory, these pressures may function as *technostress creators* that negatively affect performance when not balanced by adequate organizational mechanisms and technology self-efficacy (Tarafdar et al., 2015). Recent empirical research on elementary school teachers further identifies techno-overload, techno-invasion, and techno-complexity as the primary dimensions of technostress experienced during technology-mediated teaching (Tang & Guo, 2023). These dimensions illustrate how digital demands increase workload, blur work-life boundaries, and create cognitive strain in educational settings. Research such as (Bakker, A. B., & Demerouti, 2017) and (Sharma, R., & Gupta, 2024) has confirmed that high technology-based work demands can lead to burnout, especially if not balanced with good psychological management.

One relevant theoretical approach for understanding this phenomenon is the digital well-being framework developed by (Büchi, 2021). In his article published in *Media and Communication*, Büchi emphasizes that digital well-being not only encompasses the duration of digital device usage, but also touches upon the quality of interactions that impact individuals' affective, cognitive, and social aspects. This makes digital well-being a highly contextual and multidimensional concept, especially for educators who not only interact with technology but are also responsible for shaping students' characters.

In Indonesia the issue of teachers' digital well-being is still not a major concern in education policy (Mayori, 2025), especially for Islamic Religious Education (PAI) teachers who bear a dual burden: fulfilling both educational and spiritual roles (Bapa, 2025). PAI teachers are required to be able to integrate transcendental Islamic values with technology-based pedagogical approaches. In this context, religious values are not just teaching materials, but also a source of strength in facing digital pressure. The study by Nurlela, Suud, and Salsabila, which examined the impact of Islamic psychoeducation in addressing digital challenges, showed that the Islamic values approach is effective in increasing mental resilience (Nurlela, N., Kurniawati, D., & Sutrisno, 2025; Suud & Salsabillah, 2024). However, the focus of that research was more on students and lecturers, not school teachers. Research (Huda, M., & Slamet, 2024) also emphasizes the importance of Islamic values-based mental health management, but it has not specifically explored the dynamics of PAI teachers in the context of

digital technology pressure.

No previous studies have specifically examined the digital well-being of PAI teachers through an integrated framework combining digital well-being theory and Islamic psychoeducation principles. Moreover, there is still limited development of conceptual models or measurement instruments that assess the balance between technology use and mental health grounded in Islamic values within the teaching profession. This gap provides the foundation for the present study. This research is significant because it attempts to answer two fundamental questions: first, why is it important to understand the balance between technology and mental health for PAI teachers? Second, how can Islamic values be a counterbalancing force against the digital pressures they face? Using an interpretive phenomenological approach, this study delves deeply into the experiences of Islamic Religious Education (PAI) teachers to understand risk factors such as nomophobia and digital fatigue, while also exploring how they develop strategies for balance based on Islamic spiritual values.

The purpose of this study is to identify the digital risks faced by PAI teachers, analyze their experiences in managing mental health amidst technological demands, and formulate a digital-mental-spiritual balance model based on Islamic principles. This research is expected to provide a theoretical contribution to the development of the digital well-being concept in the context of Islamic education, as well as a practical contribution to education policy and teacher capacity development in the digital era.

The novelty of this research lies in the integration of the universal digital well-being theoretical framework with the contextual and spiritual Islamic psychoeducation approach. Thru this synthesis, the research not only addresses scientific needs in the development of value-based digital well-being theory but also provides a foundation for the development of culturally and religiously relevant interventions. This study also provides new directions for the development of instruments and policies to improve the welfare of PAI teachers, which has been minimally addressed in both theoretical and practical frameworks.

B. METHOD

This research uses a qualitative approach with an interpretive phenomenological study design. This approach was chosen because the research aims to deeply understand the subjective experiences of Islamic Religious Education (PAI) teachers regarding digital risks such as nomophobia and digital fatigue, as well as how they interpret and balance technology use and mental health based on Islamic values. The phenomenological study allows for a holistic exploration of teachers' experiences within the context of their daily lives.

The research was conducted in 2025 at several junior and senior high schools. The informants were selected using purposive sampling technique with the following criteria: (1) active PAI teachers, (2) use digital devices in teaching and communication activities, and (3) willing to participate in in-depth interviews. The number of informants is 2, determined based on the principle of data saturation, which is when no significant new information is found.

Data collection was conducted thru semi-structured in-depth interviews. The interview guide was developed based on five main focuses: technology usage practices, its impact on mental health, the role of Islamic values in dealing with technology, digital self-management strategies, and environmental and institutional support. Interviews were conducted in person or online (Zoom/Google Meet) and recorded with the informant's consent. All interview results were transcribed verbatim for analysis.

Data were analyzed using thematic analysis techniques (Braun & Clarke, 2006), including data familiarization, open coding, initial theme identification, development of thematic categories, and interpretation drawing in accordance with the research objectives. Data validity is strengthened thru source triangulation, member checking, and audit trails during the analysis stage.

The entire research process adheres to ethical principles, including obtaining informed consent, maintaining the confidentiality of informant identities, and the right to withdraw participation at any time. With this approach, the research is expected to produce a comprehensive understanding of digital risks and digital-mental-spiritual balance strategies among PAI teachers in the context of technology-based education.

C. RESULT AND DISCUSSION

This section presents the results of an in-depth analysis of the experiences of two Islamic Religious Education (PAI) teachers: Informant 1 (Mr. Wawan Setiawan, 40 years old, high school teacher, 10 years of experience) and Informant 2 (Mr. Robi, 50 years old, middle school teacher, 10 years of experience). The analysis is presented based on five research themes: technology use practices, impact on mental health, Islamic values, digital self-management strategies, and school environment support. Each finding is discussed and compared with relevant theories, particularly the Job Demands-Resources (JD-R) Theory (Bakker, A. B., & Demerouti, 2017) and the concept of digital well-being in the context of Islamic education.

1. The Practice of Using Technology in Islamic Religious Education Learning

The research findings indicate that both informants, Mr. Wawan (40 years old, junior high school teacher) and Mr. Robi (50 years old, senior high school teacher), have both intensively integrated technology into their Islamic Religious Education teaching practices. The use of technology is not limited to utilizing presentation media such as PowerPoint and Canva, but also extends to the use of YouTube, LMS (Google Classroom), interactive quiz applications, and communication platforms like WhatsApp and Telegram. The high intensity of use indicates that technology has become an integral part of the pedagogical routines of PAI teachers in schools.

Both teachers acknowledged that technology helps increase learning interactivity, expand reference sources, and simplify digital classroom administration. For example, Mr. Wawan regularly uses digital quizzes to evaluate student understanding, while Mr. Robi utilizes Google Classroom to organize materials and assignments in a structured manner. This finding is consistent with EdTech studies showing that technology plays a role in increasing student engagement when used creatively and purposefully.

Research by Siregar et al. (2025) confirms that integrating technology into Islamic education can improve teaching quality, enrich students' learning experiences, and strengthen learning motivation, particularly when teachers are competent in selecting and adapting digital media. These findings are consistent with Abubakari and Kalinaki (2024), who reported that educators' digital competence in Islamic education remains at a moderate level. Effective technology integration therefore requires systematic and continuous digital capacity-building programs. The use of technology by PAI teachers is not merely a matter of operating applications, but involves the development of digital

competence and digital fluency that enable meaningful integration into teaching and learning practices.

Field findings indicate that technology integration requires a high level of multitasking ability. Teachers are expected to function simultaneously as instructors, media designers, and digital classroom managers. This condition reflects the concept of job demands within the Job Demands–Resources (JD-R) Theory (Bakker, A. B., & Demerouti, 2017), which explains that high digital demands can increase cognitive and emotional strain when not supported by adequate resources. Both teachers reported limited technical and systemic support in managing complex digital tasks, resulting in longer lesson preparation time compared to conventional methods.

The multitasking burden experienced by PAI teachers in this study is also consistent with the findings of (Dehghan, 2023), which explains that the simultaneous use of various digital platforms can potentially lead to digital overload and trigger symptoms of digital burnout if not balanced with institutional support. Additionally, research (Zakiyyah, 2024) indicates that technology-based Islamic Religious Education (PAI) learning can only function optimally if schools provide training on using Learning Management Systems (LMS), digital mentoring, and policies that support teacher work efficiency. The lack of structural support will increase the digital burden on teachers and reduce the effectiveness of learning. This condition is also reinforced by (Moldavan et al., 2022), who emphasize that the success of digital learning is heavily influenced by the availability of platforms that support teacher well-being, not just technical capabilities.

Beside structural factors, the quality of digital infrastructure also has a significant impact. (Siregar et al., 2025) noted that limitations in network, devices, and digital facilities are a major obstacle for teachers in optimizing technology-based learning. This barrier was also found in both informants in this study.

Thus, although technology enriches the PAI learning process, its use generates new dynamics that reflect the complex relationship between digital literacy, job demands, and teachers' psychological readiness. The sustainable integration of technology in PAI requires strong digital competence, infrastructure support, adequate institutional policies, and ongoing training to ensure that technology truly functions as a pedagogical tool and not a source of work pressure.

2. The Impact of Technology on the Mental Health of PAI Teachers

The research findings indicate that the use of digital technology in learning has a significant impact on the mental health of PAI teachers. Both informants, Wawan and Robi, reported that the intensity of interaction with digital devices caused them cognitive fatigue, emotional stress, and changes in social and spiritual relationship patterns. On one hand, technology provides a sense of confidence and motivation, especially when digital media helps make the delivery of material more engaging and student responses are positive. However, on the other hand, the demand to always be responsive to messages, assignments, and coordination thru digital platforms creates new pressures that are difficult to avoid.

Mr. Wawan explained that digital burdens often blur the lines between work and personal life. He often feels that his mind is still tied to work notifications even when he's at home or during prayer time. This leads to feelings of restlessness, difficulty focusing, and a tendency to delay rest. A similar condition was also expressed by Mr. Robi, who

admitted to frequently experiencing digital fatigue, especially when having to switch from one application to another in a relatively short amount of time. Network instability, device malfunctions, and multitasking demands became additional stressors, leaving both of them feeling mentally overwhelmed.

These findings can be further interpreted through the dimensions of technostress identified in previous research. The increased workload and preparation demands reflect *techno-overload*, while the continuous intrusion of work-related messages into personal and spiritual time illustrates *techno-invasion*. Meanwhile, unstable internet connections and the complexity of managing multiple digital platforms represent *techno-complexity*, all of which contribute to psychological strain among teachers (Tang & Guo, 2023).

The experiences of these two informants align with the findings of (Oztosun et al., 2023), which reported that the intensive use of learning technology can increase symptoms of anxiety, academic stress, and mental fatigue in both educators and students, especially after the COVID-19 pandemic. Similarly, (Dehghan, 2023) identified that teachers exposed to multiple digital platforms simultaneously are potentially at risk of digital burnout, characterized by feelings of exhaustion, depersonalization, and decreased job satisfaction. Within the framework of JD-R Theory, this situation indicates that high digital job demands not balanced by adequate digital resources can increase the risk of emotional exhaustion and decreased psychological well-being. Consistent with technostress theory, when organizational mechanisms such as clear digital-boundary policies and structured technical support are absent, technostress creators may negatively affect professional performance and overall well-being (Tarafdar et al., 2015). This suggests that digital pressure is not merely an individual issue but also an institutional responsibility.

Technology use also influences the quality of teachers' spiritual life. Both participants acknowledged that at certain times, digital device usage disrupted the comfort of worship, whether due to accumulated workload, continuous incoming messages, or the tendency to postpone prayer because of ongoing digital tasks. They reflected that the intensity of technology-based teaching occasionally reduced their sense of reverence and limited the time previously devoted to routine self-reflection.

Research (Ahmad Syahir et al., 2025) supports this finding by showing that digital pressure can erode spiritual tranquility and disrupt teachers' worship routines, necessitating a value-based Islamic psychospiritual support mechanism to maintain mental and spiritual balance. Additionally, research in the field of Islamic psychoeducation confirms that a lack of self-regulation in the use of digital devices can reduce the quality of worship and disrupt the self-purification practices of PAI teachers (Suud & Salsabillah, 2024).

The informants did not perceive technology as the sole cause of mental health problems. They emphasized that the difficulties primarily stemmed from an imbalance in work rhythm and the absence of clear boundaries between digital and personal spaces. The impact on mental health is therefore not linear, but depends on how technology is managed, the availability of environmental support, and teachers' capacity to regulate their work pace. This interpretation is consistent with the concept of digital well-being (Büchi, 2021), which highlights that the quality of digital interaction is more significant than merely the duration of device use.

(Büchi, 2021) states that the ability to set digital boundaries is one of the main

indicators of digital well-being; when these boundaries collapse, the risk of stress, fatigue, and a decline in quality of life increases significantly. This is supported by (Moldavan et al., 2022), who found that teachers without strategies for managing work-digital boundaries tend to experience decreased motivation, emotional balance, and overall quality of pedagogical experience.

The impact of technology on the mental health of PAI teachers is not linear; rather, it is influenced by how technology is managed, the availability of environmental support, teachers' capacity to regulate their work rhythm, and their ability to maintain spiritual balance. This interpretation is consistent with the concept of digital well-being (Büchi, 2021), which emphasizes that the quality of digital interactions is more influential for psychological well-being than merely the duration of device use.

3. Islamic Values in the Use of Technology

The research findings indicate that Islamic values play a very strong role in shaping how PAI teachers interpret and use technology in both their professional and personal lives. Both Mr. Wawan and Mr. Robi view technology as a neutral tool that doesn't automatically bring good or bad, but rather depends on the intention and management methods. As PAI teachers, they view the use of technology in learning as both a trust and a means of worship, as long as its use is directed toward conveying knowledge, facilitating student understanding, and upholding Islamic values. This aligns with the concept of righteous deeds, which emphasizes that every activity intended for the sake of Allah, including the effort to prepare digital learning media, can be considered an act of worship if it is based on sincerity and moral responsibility.

Both teachers emphasized the importance of maintaining digital manners and ethical conduct as part of implementing Islamic values. They consistently ensured that the content presented in class was appropriate, avoided unsuitable materials or visuals, and verified that all shared information was derived from reliable sources. This principle of caution was associated with Islamic teachings on trustworthiness and the prohibition of disseminating invalid information. The teachers also referred to Qur'anic verses and hadiths as personal guidance, including Surah Al-Furqan (25:67), which highlights moderation; Surah Al-'Asr, which underscores the importance of time management; and Surah Qaf (50:18), which reminds believers that every word is recorded. These references positioned digital activities within a broader spiritual framework, ensuring that technology use remained not only efficient but also ethically guided.

This PAI teacher's experience aligns with the findings of (Nurlela, N., Kurniawati, D., & Sutrisno, 2025), which emphasize that Islamic values serve as a psychological buffer when individuals face digital pressure, especially in the context of technology-based learning. Similarly, (Suud & Salsabillah, 2024) show that Islamic resilience can strengthen self-control, spiritual awareness, and individuals' ability to maintain ethics in digital activities, thus preventing technology use from eroding educators' religious identity. Research (Huda, M., & Slamet, 2024) also emphasizes that an Islamic Education teacher needs values fluency, which is the ability to translate Islamic values into digital practices, including filtering content, choosing learning platforms, and maintaining online communication etiquette.

Islamic values also guide them in maintaining a balance between digital productivity and religious responsibility. Both informants admitted to having experienced

conditions where digital demands led to a decline in the quality of their worship, such as rushed prayers or reduced time for reading the Quran due to screen fatigue. However, this experience actually strengthened their belief that technology should be used proportionally, not become the center of life, but rather a supporter of missionary and educational tasks. This awareness shapes the mindset that technology is not merely a work tool, but also a test of spiritual discipline. They developed the habit of straightening their intentions before starting digital activities, keeping an eye on the content that appears, and avoiding the use of technology during times that are spiritually considered "sacred," such as after Maghrib or while worship is taking place.

This finding is supported by research (Ahmad Syahir et al., 2025), which shows that an Islamic values-based mHealth approach can help teachers manage digital stress by maintaining religious routines, increasing self-awareness, and strengthening spiritual resilience. Thus, religious values not only serve as moral guidelines but also as a spiritual-based mental health strategy. Additionally, research (Moldavan et al., 2022) found that the spiritual well-being dimension is one of the important aspects in digital platforms designed to strengthen teacher well-being, which also shows that spirituality cannot be separated from the context of digital education. From a psychological perspective, these findings can be interpreted as a form of meaning-focused coping, in which teachers reinterpret digital pressures within a spiritual framework that provides purpose and moral direction. In occupational stress literature, religious coping and spirituality are recognized as personal resources that enhance emotional regulation and resilience. Within the Job Demands–Resources (JD-R) framework, Islamic values in this study function as internal resources that buffer the negative impact of digital job demands, thereby supporting teachers' digital well-being beyond purely technical competencies.

Islamic values function as an internal regulatory mechanism that enables teachers to balance digital demands with spiritual needs. These values provide a source of tranquility, guide decision-making, and establish ethical boundaries that ensure technology use remains purposeful and beneficial. In the context of PAI teachers, digital well-being is therefore shaped not only by technical competence and time management skills, but also by spiritual strength that offers meaning, direction, and limits in daily digital engagement. This interpretation is consistent with the arguments of (Siregar et al., 2025) and (Abubakari & Kalinaki, 2024) who assert that technology integration in Islamic education cannot be separated from religious values that function as moral and professional guidance. Digital competence, in this sense, must be accompanied by spiritual competence.

4. Self-Regulation Strategies in the Digital World

Both informants indicated that self-regulation in the face of digital demands is a crucial aspect in maintaining a balance between work, mental health, and spiritual life. Both Mr. Wawan and Mr. Robi consciously developed various self-management strategies to reduce the stress caused by the intensity of technology use. They realized that the constant flow of information, the demands for rapid response, and unlimited digital mobility could be sources of exhaustion if not managed systematically. Therefore, they both established self-regulation patterns that included time management, attention control, and setting device usage limits.

One of the most prominent strategies is the establishment of a specific schedule

for technology use, which the informant implemented by dividing digital work time into certain hours. Mr. Wawan, for example, divides his activities into several different time blocks for teaching, preparing materials, and evaluating assignments. In this way, it can minimize the tendency to work non-stop and avoid overlap between professional and personal time. Meanwhile, Mr. Robi, who is more senior, seems more disciplined in maintaining digital boundaries, especially because he feels a greater need to protect his eye health and inner peace. He even set screen-free time every nite and weekend as a preventive measure against digital fatigue.

Beside time management, both also use focus control techniques such as turning off notifications while working or praying, and implementing structured work methods like the Pomodoro Technique to maintain productivity rhythm. They realized that distraction is one of the biggest challenges in the digital environment, so reducing notification interruptions became an effective form of self-protection. Interestingly, both teachers demonstrated a strong level of spiritual awareness in their self-management strategies. Times of worship, such as after Maghrib or before bed, are designated as technology-free zones to prevent conflict between digital tasks and spiritual needs.

This finding aligns with the study by (Dehghan, 2023), which emphasizes that time management practices, notification restrictions, and setting digital boundaries are core strategies for preventing digital burnout in educators. Research (Tarafdar et al., 2015) also mentions that technostress can be reduced thru structured coping strategies, including time management and information overload control. (Salanova et al., 2013) added that users who actively self-regulate are better able to withstand digital pressure than users who are passive toward the flow of information. This aligns with (Zakiyyah, 2024), which emphasizes that PAI teachers need self-regulation skills as part of their digital competence based on Islamic values.

Both informants also acknowledged the importance of taking periodic digital detoxes. Mr. Wawan does this in the form of short daily breaks as well as weekly breaks where he completely disconnects from digital devices. This gives him space to regain mental clarity, sharpen focus, and improve the quality of interactions with his family. Mr. Robi implements detox for a longer duration, especially on Sundays or when he feels the digital burden is starting to affect his emotional state. Both teachers agreed that detox is not merely a technical activity of staying away from devices, but also part of the process of tazkiyatun nafs, an effort to purify oneself from the unseen but burdensome noise of the mind.

Research (Isaksen & Gudmundsdottir, 2025) supports these findings by explaining that regular digital detox has been shown to reduce emotional stress, improve sleep quality, and increase work motivation among educators. (Oztosun et al., 2023) also stated that screen time reduction interventions are a significant factor in reducing mental overload and improving mental health in digital educational environments. Additionally, (Ahmad Syahir et al., 2025) emphasize that digital breaks combined with religious routines can enhance spiritual resilience, providing a restorative effect that impacts not only mental health but also spiritual balance.

Thru consistent self-regulation, both teachers successfully built healthier relationships with technology. This strategy not only helps reduce digital stress and fatigue but also strengthens their spiritual awareness. Thus, self-regulation ability emerges as an important foundation for maintaining the digital well-being of PAI teachers,

while also demonstrating that a balance between the digital world and the inner world can be achieved thru a combination of personal discipline, self-control, and a strong spiritual orientation. This finding aligns with (Abubakari & Kalinaki, 2024), who emphasize that effective digital competence must go hand in hand with self-regulation skills so that technology does not dominate an educator's life rhythm, but rather becomes a tool that aligns with their professional values and goals.

5. Environmental Support and the Role of Educational

Institutions School support is an external factor that also influences teachers' digital well-being. Both informants acknowledged that the school provided digital training, workshops, and technical assistance from the IT team. This support helped reduce technical barriers and improve their ability to adapt to the demands of technology-based learning.

Both teachers also highlighted serious limitations in terms of policy and psychosocial support. There is currently no digital break policy regulating communication boundaries between teachers, students, and parents. As a result, teachers often feel compelled to remain constantly responsive, even during breaks and prayer times. This situation contradicts the principle of digital boundaries, which has been identified as essential for maintaining workers' mental health and preventing technostress (Ayyagari et al., 2011; Tarafdar et al., 2015)

Additionally, schools tend to focus on technical training but pay less attention to the mental and spiritual well-being of teachers. Counselling services, wellness programs, or spiritual guidance to support mental recovery amidst digital pressure are not yet available. In fact, some research findings indicate that digital well-being cannot be achieved without systematic and humanistic institutional support.

Research (Moldavan et al., 2022) confirms that institutional support thru learning platforms that consider social, emotional, and spiritual dimensions is a key factor in improving teacher well-being in the digital age. Similarly, (Siregar et al., 2025) stated that the integration of technology in Islamic education can only function optimally if institutions provide continuous training and pedagogical supervision that considers the mental and spiritual aspects of educators. The findings (Oztosun et al., 2023) also indicate that the lack of mental health policies and the digital divide in educational settings can increase anxiety levels, cognitive fatigue, and decreased motivation, particularly among teachers with a heavy digital interaction burden.

Thus, these findings confirm that the school environment's support functions as an organizational resource that can either strengthen or weaken teachers' ability to cope with digital demands. Without time protection policies and holistic support, teachers are at risk of digital burnout in the long run. This is supported by (Ayyagari et al., 2011), who found that digital pressure (digital overload, complexity, and uncertainty) can be minimized when institutions provide work structures that protect deadlines, offer emotional support, and create a healthy work culture. Additionally, (Tarafdar et al., 2015) highlighted the importance of organizational support in reducing technostress, including thru policy design, responsive technical assistance, and interpersonal support among staff. Research (Isaksen & Gudmundsdottir, 2025) also emphasizes that schools implementing digital well-being policies such as limited communication hours, screen-free days, and wellness programs have significantly lower rates of digital burnout compared to schools

without similar regulations.

Considering these findings, it's clear that the school environment is not just a technical support factor, but also an ecosystem that determines the digital well-being of teachers. Technical, emotional, and spiritual support must go hand in hand for PAI teachers to be able to carry out their professional duties without sacrificing their mental health or work-life balance.

D. CONCLUSION

This study concludes that the digital well-being of PAI teachers is shaped by the interaction between digital demands, spiritual values, self-regulation strategies, and institutional support, as reflected in the thematic findings presented in the discussion. While technology expands pedagogical opportunities, it also generates cognitive and emotional pressures that require deliberate management. Islamic values function as an internal regulatory framework that guides ethical technology use and strengthens teachers' mental and spiritual resilience.

The findings further indicate that digital well-being cannot depend solely on individual competence or self-control. It requires institutional policies that establish clear digital boundaries and provide structural support for teachers' mental health. By integrating digital well-being theory with Islamic psychoeducation, this study offers a contextual framework for understanding digital–mental–spiritual balance within Islamic education settings.

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