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DO GENDER, PESANTREN BACKGROUND, AND PREVIOUS SCHOOL TYPE MATTER? SPIRITUAL WELL-BEING AMONG ISLAMIC RELIGIOUS EDUCATION STUDENTS

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Abstract

This study examined SWB levels among Islamic Religious Education students at Universitas Islam Negeri Mataram and compared outcomes by gender, *pesantren* background, and previous secondary school type (Madrasah Aliyah or Senior High School). Using a quantitative descriptive-comparative design, the study involved 171 undergraduate students selected through convenience sampling. Data were collected using a 36-item SWB questionnaire based on Fisher's four-dimensional model. After Rasch Rating Scale Model evaluation, 32 items were retained for analysis. Descriptive statistics and factorial ANOVA showed that 76.6% of students had moderate SWB, 15.2% had high SWB, and 8.2% had low SWB. No significant differences or interaction effects emerged across gender, *pesantren* background, or previous school type ($p > .05$). The study highlights the importance of inclusive, evidence-informed initiatives that support the personal, communal, environmental, and transcendental dimensions of SWB in Islamic higher education. This study contributes empirical evidence to the literature on student well-being in Islamic higher education by examining SWB across gender, *pesantren* background, and previous secondary school type within an integrated comparative framework. The findings also extend the application of Fisher's four-dimensional model to the context of Islamic Religious Education and provide a basis for developing inclusive student support programs that address students' multidimensional well-being regardless of their demographic and educational backgrounds.

Keywords: Islamic Religious Education; Pesantren Educational Background; Rasch Model; Secondary School Type; Spiritual Well-Being.

INTRODUCTION

The digital era presents university students with increasingly complex challenges, including academic pressure, maladaptive behaviors, changing social interactions, moral uncertainty, and unrestricted access to information (Syahri, et al., 2026). These challenges may affect not only academic development but also mental health and spiritual well-being (SWB) (Goodwin et al., 2022). SWB has become an important focus in educational research. In a systematic review, Klokočka (2025) identified 50 studies from 468 records retrieved from Web of Science and Scopus, revealing a predominance of quantitative research examining SWB in relation to psychological and educational outcomes. However, inconsistent terminology and construct operationalization continue to complicate cross-study

comparisons (Widianto et al., 2026). SWB is defined as the quality of relationships with oneself, others, the environment, and God, providing a multidimensional framework for understanding meaning and balance in life (Fisher, 2016; Fisher, 2011).

In Islamic Religious Education (IRE), this framework can be contextualized through Islamic values without altering the instrument's original constructs (Muis, 2026). The transcendental domain concerns the relationship with Allah; the personal domain encompasses meaning-making and moral development; the communal domain involves *ukhuwah*, compassion, and social responsibility; and the environmental domain reflects responsibility for preserving creation (Muttaqo et al., 2026). This perspective complements research identifying psychological, social, material, and spiritual dimensions of well-being in Indonesian Islamic higher education (Zuhdi, 2023). Annatagia et al., (2026) also found that Islamic spirituality predicted subjective well-being among 191 university students, with life satisfaction mediating the relationship. Subjective well-being, SWB, religiosity, and mental health remain conceptually distinct and should not be used interchangeably.

IRE students warrant particular attention because their preparation as prospective educators requires academic competence, pedagogical skills, moral integrity, and spiritual maturity (Mahmudah et al., 2026). However, enrollment in an IRE program does not guarantee uniform SWB. Students' experiences may vary by gender, prior educational background, and secondary school type (Ikromi et al., 2026). Although *pesantren* (Indonesian Islamic boarding school) education integrates religious instruction, worship, communal life, and character development, its potential contribution to SWB should not be assumed to be uniform. Graduates of Madrasah Aliyah (MA), which integrates religious and general education, may have different educational experiences from graduates of Senior High School (SMA) (Sutikno, 2026). Yet neither *pesantren* attendance nor curricular differences necessarily translate into higher SWB. These relationships require empirical examination, particularly because existing research has not established whether SWB among IRE students differs across these characteristics.

Previous studies have explored well-being in Islamic higher education, but several gaps remain. Zuhdi et al., (2023) emphasized students' and teachers' perceptions of well-being without quantitatively comparing student groups. Hamka et al., (2026) examined SWB across Islamic universities but did not specifically address differences associated with students' educational backgrounds. Meanwhile, Annatagia et al., (2026) focused on Islamic spirituality and subjective well-being rather than multidimensional SWB. These limitations highlight the need for further evidence on SWB differences across demographic and educational backgrounds among Islamic Religious Education students.

This study aims to describe the levels of SWB among IRE undergraduate students at Universitas Islam Negeri Mataram and examine differences in SWB by

gender, pesantren educational background, and previous secondary school type (MA versus SMA).

METHOD

This study employed a quantitative, descriptive-comparative design to describe spiritual well-being (SWB) among students in the Islamic Religious Education (IRE) program at UIN Mataram and examine differences by gender, pesantren background (pesantren vs. non-pesantren), and secondary school type. The study followed Fisher et al., (2000), using four SWB domains: personal, communal, environmental, and transcendental. SWB was measured using a four-point Likert scale (Pegram et al., 2025).

The population comprised 238 active IRE students in the 2026/2027 academic year. Using convenience sampling, 171 students participated voluntarily based on accessibility and willingness to participate. The sample included 59 males and 112 females, with 138 MA graduates and 33 SMA graduates. Although the sample size was considered for quantitative analysis (Joseph et al. 2022), the non-probability sampling method limits generalizability beyond the participating respondents (Creswell, 2023).

Data were collected through Google Forms from July 1 to 31, 2026. Participation was voluntary, and confidentiality procedures followed the research documentation. Ethical approval and informed consent were reported according to the procedures actually implemented. The 36-item SWB instrument was evaluated using the Rating Scale Model (RSM) in Winsteps version 3.73. Analyses examined response-category functioning, dimensionality through Principal Component Analysis of Rasch Residuals (PCAR), person and item reliability and separation, and item fit (Bambang et al., 2014). Four items (SPW1, SPW4, SPW17, and SPW36) were removed based on statistical results and substantive considerations, leaving 32 items for the final analysis.

Descriptive analyses summarized overall SWB scores and category distributions across domains. Raw scores from the final 32 items were distinguished from Rasch scale estimates, and all group comparisons using raw scores were based on the same items. Low, moderate, and high classifications followed explicitly defined procedures and thresholds. Comparative analyses examined SWB differences by gender, educational background, and secondary school type. Where applicable, factorial ANOVA assessed main effects and interactions, alongside checks of group sizes, residual distributions, outliers, and variance homogeneity. Mann-Whitney U, conventional ANOVA, or Welch's ANOVA served as supplementary tests when appropriate. Test statistics, degrees of freedom, p-values, and effect sizes were reported consistently. Statistical significance was set at 0.05, and comparative analyses were conducted using JASP.



RESULTS AND DISCUSSION

RESULTS

SWB of IRE students at UIN Mataram based on Rasch model results

Quality of the SWB Measurement Instrument

An evaluation of the measurement characteristics of the SWB instrument was conducted using the RSM. The analysis covered response category functions, dimensionality, reliability, person and item separation, and item fit. The results are presented in Table 1.

Table 1. Analysis of the quality of spiritual well-being instruments.

Category Label	Observed Score	Count	Average Measure	Expected Measure	Infit MNSQ	Outfit MNSQ	Andrich Threshold	Category Measure
1	1	12	0.00	-0.53	1.39	1.50	None	-4.09
2	2	229	1.00	0.76	1.12	1.05	-2.86	-2.00
3	3	4,004	2.33	2.37	0.93	0.95	-1.32	1.44
4	4	1,911	4.54	4.48	0.95	0.93	4.18	5.28

The four response categories exhibited an ordered empirical structure. The observed average values increased monotonically from 0.81 in the lowest category to 1.00, 2.33, and 4.54 in the subsequent categories. This pattern indicates that higher response categories are associated with higher SWB estimates.

The category mean-square error (MNSQ) values range from 0.93 to 1.50, while the Andrich threshold increases monotonically from -2.86 to 4.18. The absence of a threshold reversal indicates that the order of transitions between categories corresponds to the order of the measured latent construct. Overall, these results support retaining the four response categories for further analysis. The results of the category probability curves are presented in Figure 1.

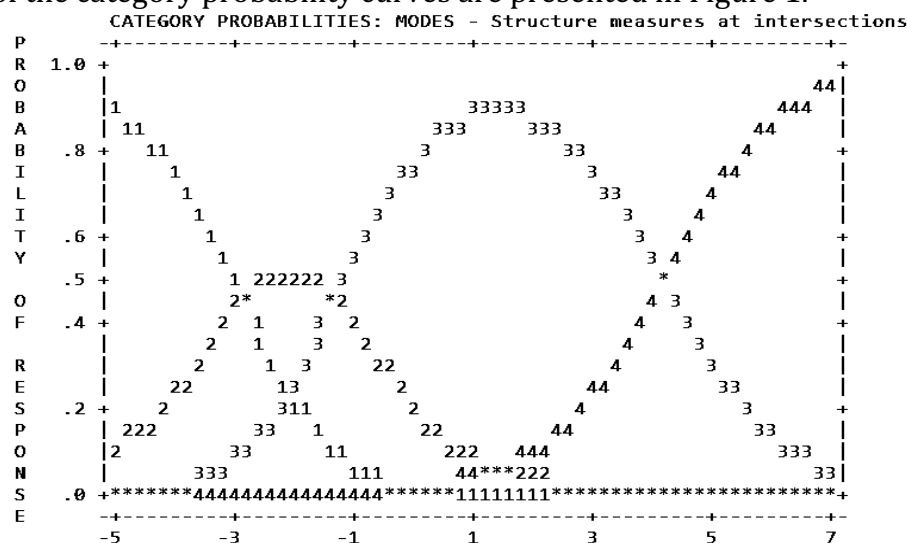


Figure 1. Category Probability Curves

The probability curves show that each response category has its highest probability within a specific range of SWB levels. The shift in probability dominance

among categories occurs sequentially, consistent with the Andrich threshold pattern. These findings further support the four-category response scale's role in distinguishing SWB levels along the measurement continuum.

Dimensionality

The dimensional structure of the instrument was examined using Principal Component Analysis of Rasch Residuals (PCAR) to assess the extent to which the items measured the underlying construct and whether substantial secondary dimensions remained in the residuals. As shown in Table 2, the Rasch measures explained 37.2% of the total raw variance in the observations, compared with 36.3% expected by the model. The unexplained variance in the first contrast was 7.0% (eigenvalue = 4.0), while the second through fifth contrasts accounted for 4.8%, 4.3%, 3.7%, and 3.0%, respectively. These findings provide an initial indication of the instrument's dimensional structure; however, the adequacy of unidimensionality should be interpreted against the relevant Rasch measurement criteria and in conjunction with other evidence of construct validity. The detailed results are presented in Table 2.

Table 2. Principal Component Analysis of Rasch Residuals

Statistics	Empirical value	Modeled value
Total raw variance in observations	57.3 (100.0%)	57.3 (100.0%)
Raw variance explained by measures	21.3 (37.2%)	20.8 (36.3%)
Raw variance explained by persons	11.4 (19.9%)	11.1 (19.4%)
Raw variance explained by items	9.9 (17.3%)	9.6 (16.8%)
Raw unexplained variance (total)	36.0 (62.8%)	36.5 (63.7%)
Unexplained variance in 1st contrast	4.0 (7.0%)	11.1 (11.1%)
Unexplained variance in 2nd contrast	2.8 (4.8%)	7.7 (7.7%)
Unexplained variance in 3rd contrast	2.5 (4.3%)	6.9 (6.9%)
Unexplained variance in 4th contrast	2.1 (3.7%)	5.9 (5.9%)
Unexplained variance in 5th contrast	1.7 (3.0%)	4.9 (4.9%)

The PCAR results indicate that the measures explain 37.2% of the raw variance, while the first contrast has 7.0% unexplained variance. The value of the first contrast is below the 15% diagnostic threshold used in Rasch residual evaluation. Neither indicator provides strong evidence of a dominant residual dimension that could interfere with interpreting the main construct.

Reliability and Measurement Separation

The person reliability coefficient of 0.92 and the person separation coefficient of 3.29 indicate that the instrument distinguishes respondents across different SWB levels with good measurement precision, allowing respondents to be classified into meaningful strata. Meanwhile, the item reliability coefficient of 0.95 and the item separation coefficient of 4.17 suggest that the item-difficulty hierarchy is well differentiated and estimated with high stability within the study sample. The



results of the reliability and measurement separation analyses are presented in Table 3.

Table 3. Reliability and Measurement Separation

Statistic	Person	Item
Mean measure	3.07	0.00
Real RMSE	0.53	0.19
True SD	1.75	0.89
Separation index	3.29	4.17
Reliability coefficient	0.92	0.95

Person reliability reflects measurement consistency from the respondent's perspective, whereas item reliability indicates how consistently the item hierarchy reproduces when the instrument is applied to a comparable sample. Thus, the reliability and separation results support the instrument's ability to distinguish between respondents while consistently estimating the relative positions of the items.

Measurement Validity and Item Fit

The 36 items calibrated in the initial stage, 32 items showed acceptable fit with the Rasch model. Four items: SPW1, SPW4, SPW17, and SPW36, exhibited a misfit based on MNSQ fit values and/or standardized fit statistics that fell outside the established criteria. The results of the item fit statistics analysis are presented in Table 4.

Table 4. Summary of Item Fit Statistics (N = 36 items)

Metric / Category	Range / Value	Criteria	Interpretation
Mean Measure (SD)	0.00 (0.82)	-	Target difficulty level
Mean Infit MNSQ (SD)	0.98 (0.24)	0.5 – 1.5	Productive for measurement
Mean Outfit MNSQ (SD)	0.97 (0.30)	0.5 – 1.5	Productive for measurement
Fit Items Count	30 items (83.3%)	Infit/Outfit MNSQ	High overall construct validity
Misfit Items Count	4 items (11.1%)	MNSQ > 1.5	SPW1, SPW4, SPW17, SPW36
Overfit Items Count	2 items (5.6%)	MNSQ < 0.6 / ZSTD < -2.0	SPW20, SPW26

These four items were excluded from subsequent calibration, taking into account both statistical evidence and their substantive relevance to the SWB construct. Consequently, the final model used 32 items that met the fit criteria. The final instrument served as the basis for the descriptive analysis of students' SWB. A descriptive analysis of 171 students showed that the total spiritual well-being score had a mean of 104.98 and a standard deviation of 9.60. Based on the categorization

used, 131 students (76.6%) fell into the moderate category, 26 students (15.2%) into the high category, and 14 students (8.2%) into the low category. Thus, the moderate category was the most common category found in the study sample. The distribution of scores for each dimension is presented in Table 5.

Table 5. The distribution of scores for each dimension

SWB Dimensions	Final number of items	Mean	SD	Low, n (%)	Moderate, n (%)	High, n (%)
Personal	7	22.64	2.46	19 (11.1)	128 (74.9)	24 (14)
Communal	8	25.95	2.80	20 (11.7)	113 (66.1)	38 (22.2)
Environmental	9	28.59	3.03	12 (7)	133 (77.8)	26 (15.2)
Transcendental	8	27.80	3.09	48 (28.1)	77 (45)	46 (26.9)
Total Score	32	104.98	9.60	14 (8.2)	131 (76.6)	26 (15.2)

Based on the mean, the environmental dimension had the highest score of 28.59 (SD = 3.03), followed by the transcendental dimension at 27.80 (SD = 3.09), the communal dimension at 25.95 (SD = 2.80), and the personal dimension at 22.64 (SD = 2.46). In the environmental dimension, 133 students (77.8%) fell into the moderate category, 26 students (15.2%) into the high category, and 12 students (7%) into the low category. These results indicate that scores for the environmental dimension are most concentrated in the moderate category. Meanwhile, the transcendental dimension exhibits a more dispersed category distribution, with 28.1% of students in the low category and 26.9% in the high category.

These findings indicate that the environmental dimension has the highest mean in the available data. Within a conceptual framework that defines environmental as an individual's relationship with nature and the environment, this dimension relates to a sense of connection with the environment, appreciation for nature, and the potential to find meaning or peace through interaction with the surrounding environment. This suggests that students' sense of connection with nature and the environment is a relatively prominent aspect of their SPW profiles. Students are beginning to appreciate nature and recognize the importance of protecting the environment, but they do not necessarily always translate this concern into concrete actions, such as reducing waste or maintaining environmental cleanliness.

Overall, the categorization results show that students' spiritual well-being is dominated by the "moderate" category, accounting for 76.6%. The "moderate" category indicates that students' spiritual development is still at a moderate stage. This is described as a condition in which students already have spiritual experiences in their daily lives, but these experiences are not necessarily consistent or equally strong across all aspects of life.

Differences in SWB based on gender, educational background (pesantren and non-pesantren), and type of previous school (MA and SMA).

Differences in students' levels of SWB based on gender, educational background (pesantren/non-pesantren), and school of origin (MA, SMA) were



analyzed using factorial ANOVA. Before hypothesis testing was conducted, assumption tests were performed to evaluate the suitability of the analytical model.

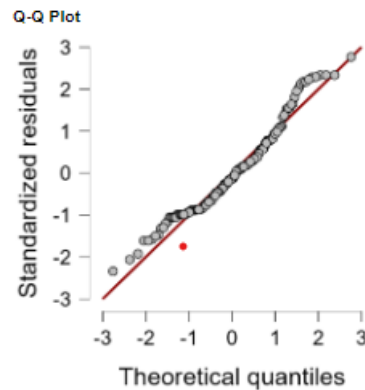


Figure 2. Q-Q Plot

The normality of the residuals was tested using a Q-Q plot and the Shapiro-Wilk test. Visually, most data points on the Q-Q plot lie near the diagonal line, although there are some deviations at the tails of the distribution. This pattern suggests the residual distribution approximates normality but does not fully follow the theoretical line. Furthermore, the Shapiro-Wilk test indicates a significant deviation from normality ($p < 0.001$). Thus, the residuals do not strictly meet the normality assumption.

Levene's test for homogeneity of variances yielded a non-significant result: $F(7,163) = 0.583$, $p = 0.769$. These results indicate insufficient statistical evidence of differences in variances across groups; therefore, the assumption of homogeneity of variances is considered satisfied. To examine whether there were significant differences in the SPW variable based on demographic factors, a three-way Analysis of Variance (ANOVA) was conducted across gender, educational background, and school origin. Prior to interpreting the main and interaction effects, the assumption of equality of variances was verified using Levene's test, which indicated that the homogeneity of variance assumption was successfully met, $F(7,163) = 0.583$, $p = .769$ as described on Table 6.

Table 6. Homogeneity Test

F	df1	df2	p
0.583	7.000	163.0	.769

The results of the three-way ANOVA indicate that the main effects of gender ($F(1,163) = 0.749$, $p = .388$, $\eta^2 = 0.005$), educational background ($F(1,163) = 0.913$, $p = .341$, $\eta^2 = 0.005$), and school origin ($F(1,163) = 0.196$, $p = .659$, $\eta^2 = 0.001$) were all statistically non-significant. Furthermore, none of the two-way interaction effects gender $\times$ educational background ($p = .827$), gender $\times$ school origin ($p = .964$), and educational background $\times$ school origin ($p = .309$)—nor the three-way interaction effect ($p = .654$) reached statistical significance, as detailed in Table 7.

Table 7. Two-Way ANOVA Results for SPW

Source	df	F	p	η^2
Gender (A)	1	0.749	.388	0.005
Educational Background (B)	1	0.913	.341	0.005
School Origin (C)	1	0.196	.659	0.001
Gender $\times$ Educational Background	1	0.048	.827	2.87×10^{-4}
Gender $\times$ School Origin	1	0.002	.964	1.23×10^{-5}
Educational Background $\times$ School Origin	1	1.040	.309	0.006
Gender $\times$ Educational Background $\times$ School Origin	1	0.201	.654	0.001
Residuals	163	—	—	—

Mean SPW scores were relatively uniform across all groups, ranging from a low of 101.9 (SD=7.019) among Non-Pesantren male students from SMA to a high of 107.7 (SD=12.723) among Pesantren female students from SMA. Despite slight numerical variations across subgroups, the overlapping confidence intervals and small standard errors corroborate the ANOVA findings, demonstrating no substantial disparities in SPW score distributions among the demographic groups, as presented in Table 8.

Table 8. Descriptive Statistics for SPW across Groups

Gender	Educational Background	School Origin	N	Mean	SD	SE
Male	Non-Pesantren	MA	10	104.0	8.944	2.828
		SMA	8	101.9	7.019	2.482
	Pesantren	MA	33	104.3	8.484	1.477
		SMA	8	104.5	7.874	2.784
Female	Non-Pesantren	MA	37	106.1	9.837	1.617
		SMA	11	102.4	9.932	2.995
	Pesantren	MA	58	105.5	10.527	1.382
		SMA	6			

Overall, this analysis provides insufficient statistical evidence that SPW differs by gender, educational background, or school of origin in the analysed data. The results also do not indicate any significant interaction among these three characteristics.

DISCUSSION

The finding is broadly consistent with previous research indicating that university students tend to exhibit moderate to high levels of SWB. Mulholland and Hanifah (2026), for example, found that Indonesian university students generally reported moderate SWB, which was significantly and negatively associated with anxiety, depression, and stress. Similarly, Gaskin-Wasson et al., (2018) highlighted the contribution of SWB to psychological well-being, life satisfaction, and students' capacity to adapt to academic demands. Aryadi et al., (2025) also identified SWB as a potential protective factor against psychological difficulties and a contributor to quality of life. Furthermore, Bufford et al., (2023) reported that individuals with higher SWB tend to demonstrate more effective coping abilities, lower stress levels,

and better mental health than those with lower SWB. Conversely, low SWB has been associated with academic stress, reduced life satisfaction, difficulties in finding meaning in life, and greater vulnerability to psychological distress (Schnell 2021).

From a positive psychology perspective, these relationships suggest that SWB may function as an important psychological resource supporting resilience, optimism, hope, and the capacity to recover from adversity (Sharma, 2016; Seligman, 2011). Smith et al., (2022) similarly indicated that students with higher SWB tend to be better equipped to navigate social change, academic pressure, and uncertainty about the future. The findings can be further understood through the multidomain framework developed by Fisher et al., (2000), which conceptualizes SWB through four interconnected domains: personal, communal, environmental, and transcendental. Fisher (2011) subsequently emphasized the quality of relationships that contribute to spiritual well-being. Within this framework, SWB extends beyond religious knowledge and ritual observance to encompass personal meaning, interpersonal relationships, connectedness with the environment, and relationships with the transcendent.

This multidimensional view is supported by Gomez and Fisher (2003), who developed and validated the Spiritual Well-Being Questionnaire (SWBQ) based on domains of spiritual relationships. Their work provides a conceptual and measurement foundation for examining SWB as a multidimensional construct rather than reducing it to religious affiliation, belief, or practice. From this perspective, the predominance of moderate SWB among respondents should be interpreted as a description of their measured multidomain profiles, not as a direct assessment of faith strength or the quality of religious commitment.

Related research also provides a broader context for understanding student well-being in Islamic higher education. Zuhdi et al., (2023) identified psychological, social, material, and spiritual dimensions as relevant to well-being in Indonesian Islamic higher education. Annatagia et al., (2026) likewise reported an association between Islamic spirituality and subjective well-being among university students, with life contentment functioning as a mediating mechanism. These studies reinforce the importance of considering spirituality when examining students' well-being. However, subjective well-being and spiritual well-being represent distinct constructs. Accordingly, these findings provide contextual support for the present study rather than direct evidence that IRE students should fall within a particular SWB category.

The finding suggests that gender alone may not adequately explain variations in students' SWB in Islamic higher education. Rois et al. (2025) emphasize the relevance of educational experiences, social interactions, learning processes, and the internalization of religious values in students' development. Similarly, Mulholland et al., (2026) reported that students' SWB was associated with religious experiences and psychosocial support, with no significant gender differences. Calamba et al., (2023) likewise highlighted the importance of meaning-making and positive social relationships in understanding students' SWB.

Related evidence further emphasizes the contribution of social and psychological resources. Gaskin-Wasson et al., (2018) identified social connectedness, community support, and engagement in meaningful activities as relevant to SWB. Snow et al., (2026) similarly linked SWB to students' resilience and

psychological well-being, while Döner et al. (2025) highlighted the importance of interventions supporting SWB and resilience. Nevertheless, the present findings differ from those of Ulfitri et al., (2025), who reported gender-based differences in SWB within a pesantren educational community. This contrast suggests that findings may vary across educational settings and student populations.

Fisher (2011) multidomain framework provides a useful perspective for interpreting these results. SWB encompasses the quality of relationships with oneself, others, the environment, and transcendent reality. These dimensions may be shaped by personal experiences, family environments, educational contexts, social relationships, and religious practices. Consequently, male and female students may experience different spiritual challenges and sources of support without necessarily exhibiting significantly different overall SWB scores. As Klokočka (2025) notes, researchers should also consider variations in research contexts and operationalizations when comparing findings across student populations.

Islamic boarding school offers opportunities for religious learning, worship, communal interaction, and character development through everyday activities. These experiences may support the communal and transcendental domains of SWB. However, such potential does not necessarily mean that all pesantren graduates attain higher SWB. Individual outcomes may vary according to the quality of the educational environment, interpersonal relationships, family experiences, and processes of meaning-making during and after pesantren education (Denton et al., 2020). These findings can be considered alongside Zuhdi et al., (2023) discussion of well-being in Islamic higher education, which provides a broader context for understanding student well-being beyond a single educational experience. Gomez and Fisher (2003) conceptualized SWB through multiple domains of spiritual relationships, while Fisher (2011) emphasized the value of this multidomain perspective. These studies provide a theoretical foundation for interpreting the present findings but do not directly establish equivalence between MA and SMA graduates. Similarly, Klokočka (2025) highlighted the importance of contextual differences and construct operationalization when interpreting SWB research among students.

The present findings therefore contribute contextual evidence from IRE students at an Indonesian Islamic university. They suggest that secondary school type did not statistically differentiate SWB scores in the analyzed sample. Accordingly, Islamic universities should provide equitable opportunities for spiritual development regardless of students' educational backgrounds. Such initiatives may incorporate self-reflection, positive social relationships, environmental awareness, and deeper Islamic spirituality. However, their effectiveness requires empirical evaluation. Future research should directly examine how religious learning experiences, curricular exposure, and school environments relate to students' SWB.

CONCLUSION AND SUGGESTION

The findings underscore the need to view SWB as a multidimensional aspect of student development that extends beyond demographic characteristics. For IRE students, spiritual development should encompass self-understanding, constructive relationships, environmental responsibility, and transcendental meaning. The



absence of statistically significant group differences suggests that student development initiatives should be designed inclusively rather than based on assumptions about gender, pesantren background, or previous school type. Universities can translate this approach into reflective learning, mentoring, community engagement, environmental stewardship, and activities that connect Islamic values with students' academic and personal experiences.

Several limitations warrant consideration. The study was conducted at one Islamic university and employed a cross-sectional design, restricting the transferability of its findings and preventing conclusions about changes in SWB over time. Moreover, the analysis focused on selected demographic characteristics and did not account for potentially influential psychosocial and educational factors. Future research should involve diverse Islamic higher education institutions and examine variables such as religiosity, social support, psychological resilience, campus climate, and engagement in religious activities. Longitudinal and mixed-methods approaches could also clarify how students develop SWB and how institutional practices support its different dimensions. Such evidence would help universities design more context-sensitive programs and evaluate their effectiveness in fostering students' spiritual and personal growth.

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AUTHOR CONTRIBUTIONS

AR served as the lead author and was primarily responsible for preparing the manuscript. AS and A provided academic supervision and substantive guidance throughout the writing process, critically reviewing the methodology and data analysis results and evaluating the manuscript's overall quality, coherence, and scholarly content to ensure academic rigor and accuracy.

CONFLICT OF INTEREST

There are no conflicts of interest among the authors of this article.

DECLARATION OF AI

During manuscript preparation, the lead author used ChatGPT selectively, primarily to develop ideas when conceptual difficulties arose, particularly when drafting the introduction and interpreting aspects of the data analysis. The use of this tool was limited and supplementary. A subsequent assessment using Compilatio, the similarity-checking application employed by UIN Mataram, reported an AI detection score of 7 percent.

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