



# Promoting Student's Well-being in Islamic Education: Teacher Strategies and Future Prospects

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## ABSTRACT

**Keywords:**

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Islamic education has been modernized in every respect to meet the demands of the day, yet the results have fallen short of expectations. One reason is that learning activities place less emphasis on factors of student well-being. As a result, the purpose of this study is to increase student well-being in Islamic education, with an emphasis on teacher strategies and future possibilities. This study is field research, the research informants were 8 Islamic teachers from five Islamic educational institutions in Bandar Lampung who were determined using a purposive sampling technique. According to the study, student well-being is vital to successful learning. Thus numerous parties, particularly teachers, play a role in fostering student well-being. Personal consultation, sharing sessions, fostering openness and trust, not judging students and carefully listening to them, being careful with language and always giving up space for inquiries, and teaching how to seek help are some of the teacher strategies that can be implemented. It can be concluded, that future teachers can seek to create student well-being by implementing strategies that address students' needs in four dimensions: having, loving, being, and health.

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## A. INTRODUCTION

Technological advancements worldwide suggest that humanity has attained the pinnacle of civilization. Every country, including Indonesia, competes to implement technological breakthroughs (Bahri, 2022). The government is committed to digital innovation and transformation in all disciplines, particularly education (Sjahrudin, et.al, 2022). Then came the digitalization of education, which forced the world of education to work harder, particularly Islamic educational institutions, which had to adapt and catch up rapidly (Priyanto, 2020).

Technological innovation in Islamic education has been implemented in all aspects (Jaelani, et.al, 2020). However, the results have not reached expectations. Learning activities designed to meet the needs of the digital era, on the other hand, pay little attention to issues of student well-being Rasyid (2021), resulting in low learning outcomes, and even the goals of Islamic education are not fully met. This is because student well-being is a significant measure of student development Ianah et al. (2021), which influences the academic quality of students Cahdriyana & Richardo (2021), and its effects can be felt till adulthood (Muhammad & Rosiana, 2017).

Several examples have happened as a result of low student well-being, including cases of students attempting suicide due to homework piling up due to online learning (Patmisari, et.al, 2021). The findings of the 2020 Islamic religious education poll of 1,700 people confirmed this. According to the survey data on distance learning, 77.85 difficulties were caused by the accumulation of assignments and the shortness of assignment time, 37.1% by a lack of rest and weariness, 42.2% by a lack of an internet quota, and 15.6% by limitations on the tools to be used for online learning (Patmisari et al., 2021).

In another case, Islamic junior high school students in North Kalimantan allegedly became depressed and committed suicide as a result of a large number of online assignments that had piled up and had not been completed since the new semester, resulting in these students not being allowed to take the Semester Final Examination (CNN Indonesia, 2020). Seeing the phenomenon of a large number of students who are depressed, complain, feel weary, uncomfortable, and even depressed while participating in online-based learning, schools, particularly teachers, should pay special attention to ensure students' success (Widayati et al., 2021). If the teacher is concerned about his student's well-being, he will foster the development of positive education (Young et al., 2020).

In the current era of Industrial Revolution 4.0, which has transitioned into the era of Society 5.0, teachers face significant challenges (Bahri, 2022). They need to keep up with the rapid changes brought about by technological innovation and think creatively, imaginatively, and dynamically in the context of their students' education (Ahmadi & Ibda, 2020). As a result, the transformation of Islamic education that is continuing to be carried out in response to changing times will add increasingly complex demands and challenges for teachers (Putra, 2019). In addition to adapting to technological learning facilities, teachers must also pay attention to the well-being of their students (Young et al., 2020).

Students with a high level of well-being will exhibit strong positive and deeper negative emotions. As a cognitive component of well-being, it is frequently connected with life satisfaction and can explain his quality of life (Prasetyawati, 2021). So, to assist and aid students in achieving their well-being in school, teachers must generate ideas, identify every experience encountered when meeting various students, and develop self-quality to provide a good education for students (McCallum & Price, 2010).

Given the importance of instructors in the Islamic education system Bahri (2022), numerous related studies on teachers have been conducted by previous academics, particularly in the contemporary era of technical sophistication. Teachers in distance learning should create learning that is adapted to the conditions of the place of learning so that students can learn independently Siregar & Akbar (2020), involve students actively in learning Rahmawati (2021), master technology Kusnadi (2021) and use a variety of teaching styles (Sarode, 2018). However, this research was limited to boosting teacher competency and establishing effective learning. They did not investigate the importance of student well-being or appropriate strategies for creating it.

Furthermore, studies on student well-being have been extensively researched, covering the concepts and dimensions of student well-being in schools Aulia (2018); Usmi Karyani et al. (2015); Konu & Rimpela (2002), the relationship and influence of teacher well-being and student well-being Akhyar et al. (2021); McCallum & Price (2010) and student well-being learning designs in Islamic education institutions (Muharom & Fikriyati, 2022; Mujtaba et al., 2021; Munif et al., 2021). However, past research has not specifically examined the prospects for optimizing student well-being in Islamic education institutions in the future nor the best technique for teachers to develop

student well-being in Islamic education. As a result, the purpose of this research is to look into teaching strategies for enhancing students' well-being in Islamic education and future prospects.

## **B. METHODS**

This study employs a qualitative with field research method. This method describes and investigates teacher strategies for fostering student well-being in five Islamic educational institutions in Bandar Lampung City there are Madrasah Aliyah Negeri (MAN) 1, Madrasah Aliyah Negeri (MAN) 2, Madrasah Aliyah Swasta (MAS) Al- Hikmah, MAS Mathla'ul Anwar and MAS Muhammadiyah. The research informants were 8 Islamic teachers from five Islamic educational institutions in Bandar Lampung who were determined using a purposive sampling technique.

The data collection techniques used is interview and documentation methods. The documentation approach was used to collect library material from primary and secondary sources. The literature includes books, research papers, the most recent research journals, survey data from government agencies, and proceedings that investigate student well-being, Islamic education, and teacher practices for fostering student well-being (McMillan & Schumacher, 2014). Furthermore, the collected data was evaluated using data analysis techniques include data reduction, data display and conclusions to determine urgency and relevance and to analyze student well-being data in Islamic education, particularly teacher strategies to promote student well-being in Islamic education (Zed, 2014).

## **C. RESULT AND DISCUSSION**

### **1. The Urgency of Student Well-being in Islamic Religious Education Learning**

Because of the digitalization of education, Islamic education must adapt to all the changes occurring. This adaptation is a difficult for Islamic education to sustain its survival in the face of technological advancement (As'ad, 2021). Because Islamic religious education emphasizes coaching in the cognitive, affective, and psychomotor domains, with three aspects of assessment (attitudes, knowledge, and skills), there will be numerous challenges if Islamic education learning is carried out through a distance learning system using online media (Latipah & Awalliyatunnisa, 2021).

Students skilled in science and technology must build positive character as a component of good morals and a respectable personality (Mawardi et al., 2021). Islamic education develops students with the four generic 4C competencies (critical thinking and problem-solving, creativity, communication, and cooperation), a high reading culture, and character improvement (Rosyada, 2017). Thus, the curriculum and learning of Islamic religious education must be able to adapt to the development of the modern world to be highly competitive while also having an integrative-holistic religious character to fortify the morale of the nation's generation against the negative influences of globalization. Islamic religious education seeks to inspire students to have adequate information about important (critical) social problems and to collaborate or work together to address them (Rosyada, 2017).

Curriculum changes have an impact on Islamic religious education learning in the classroom. Islamic religious education learning processes must be student-oriented (student-centered). In student-centered learning, more students participate in teaching and learning activities to receive information (Latipah & Awalliyatunnisa, 2021). Students can simply get information from a variety of sources via the internet. According to an APJII poll, the internet penetration rate was 77.02%, with 98.02% of internet users using social media rather than accessing information or learning resources (APJII, 2022). This demonstrates students' lack of knowledge and readiness to

acquire instructional content, indicating that students' learning motivation remains low. Several things influence it, one of which is student well-being.

In actuality, present Islamic religious education learning pays little attention to aspects of student well-being (Rasyid, 2021). Well-being is a notion that relates to the mental health of an individual. Well-being also refers to the concept of happiness, where happiness is the purpose of human activity. According to Allardt, well-being is defined as a state in which people can meet their basic requirements, which comprise both material and non-material demands (Riva et al., 2020).

The concept of well-being is explained by two perspectives: the hedonic perspective and the eudaimonic perspective. According to Diener, hedonic well-being is the tendency to seek enjoyment by avoiding experiences of pain or unpleasant things. This viewpoint is frequently associated with subjective well-being (SWB) in this scenario. Meanwhile, according to Ryan and Deci, well-being in the eudaimonic perspective is a state in which individuals can maximize their potential while actualizing themselves to become whole beings following their ideals. This viewpoint is frequently associated with psychological well-being (PWB). Student well-being is critical to the educational process at school (Aulia, 2018). The dimensions of student well-being that must be developed are listed in the Table 1.

**Table 1.** Aspects of Student Well-being (Usmi Karyani et al., 2015)

<b>Aspect/Dimension/Component</b>	<b>Definition</b>	<b>Examples of Students' Well-being Experiences</b>	<b>Examples of Students' Poor Well-being Experiences</b>
Social (49%)	Well-being is related to a sense of ease in interpersonal relationships in the school environment, including friendships, instructors, and school staff.	Doing positive activities with friends, being easy to get along with, having many friends, making jokes with friends, and assisting friends with problems.	Makes fun of friends, is shunned by school friends, fights with friends, and is belittled by friends.
Cognitive (17%)	Problem-solving and academic performance are examples of cognitive satisfaction-related well-being.	Get good scores, study hard, and be able to complete difficult teacher assignments.	Unable to answer exam questions. The teacher gave a lot of assignments that were not graded.
Emotion (13%)	Well-being associated with positive emotions.	Happy, excited, and optimistic.	Depressed because of many problems, feeling hopeless, and talking inappropriately.
Personal (10%)	Well-being in personal development/growth related to identity, independence, and personal integrity.	Given the freedom to determine the best course, feel valuable/appreciated, and be acknowledged for the ability possessed.	Restrained by parents, disrespected, lied to, and disobeyed school rules.

Physical (7%)	Well-being is associated with feelings of fulfillment of physical needs, particularly material, health, the safety of the home and school environment, and comfort.	Fulfillment of school needs, have pocket money.	Late paying school fees, sickly, and noisy classes.
Spiritual (4%)	The well-being of the spirit to relate to and draw closer to God.	Perform routine worship (e.g., prayer).	-

Table 1 displays the research findings, which discovered that, from the perspective of students, the social aspect appears to be the most frequently used indicator of student well-being, followed by the cognitive aspect, as well as the emotional, personal/personal, physical, and spiritual aspects (Usmi Karyani et al., 2015). This means that students consider the relationship between students and friends, teachers, and educators to be an important aspect that concerns them and that social relations in their learning environment will, of course, affect interest, motivation, and seriousness in learning as student learning outcomes (Hasanah & Fuhaidah, 2022). The same problem exists in Islamic education (Ismail & Yudiana, 2020). Due to the large number of presentations of the social dimension in influencing student well-being, this social dimension needs to receive more attention in the implementation of learning in Islamic educational institutions.

Based on this, the teacher's point of view about the importance of student well-being in learning Islamic religious education, so Islamic educational institutions need to strive for several things, namely as follows: : First, improve student academic quality. If student well-being is good, it will raise student academic potential because student well-being influences their thinking ability. Similarly, students with low student well-being tend to be lethargic and lack the enthusiasm to learn (Cahdriyana & Richardo, 2021). The academic performance of students improves when they are pleased. Because students' well-being is not only physical but also cognitive (Usmi Karyani et al., 2015), so, in learning Islamic religious education, all school parties, particularly teachers, should pay attention to the well-being of students, which should be implemented beginning with planning learning activities and continuing to be evaluated to measure and assess the extent of changes and the level of student well-being after learning activities take place.

Second, boost school attendance (Aulia, 2018). The absence of physical or mental sickness does not imply well-being. Rather, it is a state of physical, mental, and emotional well-being in which students may engage in meaningful learning while contributing to their community. Personal and multifaceted well-being typically involves feelings of social connection, a sense of direction and belonging, pleasure with personal accomplishments, and low levels of anxiety (Aulia, 2018). Happy and comfortable students at school will be more motivated to attend class. The presence of students is crucial in studying Islamic religious education because even if learning is effectively designed, it will be meaningless if students are not present in both face-to-face and online learning. This is because students' level of well-being at school is represented by their level of contentment with school life, which makes them want to attend and participate in learning activities (Mujtaba et al., 2021).

Third, improving students' prosocial behavior is critical in learning Islamic religious education (Aulia, 2018). Students with low well-being are more likely to engage in undesirable behavior, such as withdrawing from their social surroundings or, in extreme cases, fighting the teacher, skipping class, or upsetting other peers to get attention or self-satisfaction (Widayati et al., 2021). In contrast, if students' well-being is good, they will exhibit a positive attitude because student well-being promotes students' prosocial attitudes (Riva et al., 2020). Because student well-being is also related to social Usmi Karyani et al. (2015), it can be recognized from students' social and emotional conduct (Mujtaba et al., 2021). A good Islamic religious education learning experience can promote students' well-being and prosociality, allowing Islamic education goals to be met.

Fourth, student satisfaction with Islamic religious education will raise students' awareness and willingness to study independently on a regular basis (Romadlony & Jayadi, 2019). Student well-being is vitally needed to promote the achievement of learning with a student center so that students wish to study independently without threats or pressure. Because student well-being is linked to psychological elements of students Usmi Karyani et al. (2015), all student activities will be influenced. Fifth, religious education attempts to provide students with knowledge and understanding, as well as to create sensitivity to religious diversity so that students are aware of the importance of respecting differences and being tolerant because religious education can make a genuine and beneficial difference in the lives of the student (Estrada et al., 2019).

Learning Islamic religious education in schools is a deliberate endeavor to prepare students to believe, live, and practice Islam through guidance, instruction, and training provided in all educational institutions, from elementary school through high school and beyond. As a result, the relevance of the information must be synergistic with the present while also considering the context when constructing the character in accordance with the expected orientation of educational goals (Mu'min, 2017). Islamic education is a deliberate endeavor to obey God's instructions as the foundation for students to become religiously knowledgeable and active in carrying out God's requirements. Understanding Allah's laws in this world, known as Kauniyah verses, is part of Allah's providence. When these Kauniyah verses are realized, they will mean Sunanatullah (God's law) contained in the universe (Chanifah et al., 2021). Islamic religious education can create student well-being that would aid in the accomplishment of Islamic Religious Education, as the ultimate purpose of education is the formation of ideal human beings. Content students can participate in all learning activities and understand every Islamic teaching value. As a result, not only will their academic performance improve, but their lives will also improve. Students will be satisfied and content in their lives.

## **2. Teacher's Strategies in Developing Student Well-being**

The teacher plays a vital role in guiding and teaching students. Teaching is required to develop good and appropriate learning so that learning in the classroom may take place and to urge students to be active learners in order for them to become Islamic Religious Education learning objectives. The teacher's tasks include lecturing, guiding students through the learning process, managing classes, and acting as a mediator, demonstrator, facilitator, and evaluator. As a result, it is anticipated to foster effective learning and develop students into individuals of noble character. Teaching and learning activities are at the foundation of education. Learning can be defined as the interplay of teachers, students, and learning resources. These three factors have a significant impact on the effectiveness of learning. There is an interaction between the teacher

and the students during the learning process, and a teacher is assigned to teach. As a result, as a teacher, you must understand and pay attention to the needs and growth of each student.

Student well-being is a measure of student progress (Aulia, 2018). According to Konu's idea, to promote the formation of student well-being in schools, multiple parties, beginning with students, parents, teachers, principals, and social and environmental support, must be involved (Konu & Rimpela, 2002). As a result, teachers must develop various ways to support student well-being in Islamic Religious Education as an important component of the learning process. Academic teachers in the classroom have a vital role in improving learners' well-being and preventing high levels of psychological discomfort (Baik et al., 2019). The following are the teacher's point view about strategies for improving student well-being:

- a. **Personal Consultation.** Based on the results of the interviews, the teachers said that a teacher must provide students with a personal consultation room. This technique will work to increase the quality of teacher-student connections, fostering familiarity and openness (Aulia, 2018). Students feel more at ease at school because they have the option to express concerns they are experiencing at school. Furthermore, students will feel safer because the teacher devotes greater attention to each student. Personal consultation between professors and students is essential in developing teacher-student connections. As a result, it is possible to deduce that effective teacher interpersonal communication abilities will influence student well-being (Wati & Leonardi, 2016).
- b. **Sharing Session.** Based on the results of the interviews and confirmed by documentation data. The teacher plans a sharing session for each class to evaluate one another. Students are allowed to give suggestions to their peers, teachers, and about the school as part of this technique. This will foster a sense of inclusion and empowerment among students, which is important given that Islamic Religious Education can only improve students' mental well-being through an effective partnership between students and institutional actors such as teachers, Islamic religious education staff, and principals (Baik et al., 2019).
- c. **Encourage openness and trust.** Teachers encourage openness and trust (Flinchbaugh et al., 2012). Trust is the foundation of every relationship and a vital component that the teacher must create for each student. Because fostering openness and trust in the classroom is critical to student achievement. Teachers will find that the classroom becomes happier and more productive after understanding how to create trust with students (Janelle, n.d.)
- d. **Don't judge students and listen carefully.** Be wary of language, and encourage questions. The fourth teacher strategy is to not judge students and to listen carefully, to be wary of language, and to encourage questions. Teachers should always try not to judge and not necessarily blame their students and to be willing to give space and listen to students for them to express their opinions and problems, speak with students using appropriate language, and always provide each student the opportunity to ask questions. Since a connection always begins between two people, the first and most significant aspect of student interactions is the relationship between students and their teachers (Payne, 2018). As a result, the primary foundation of learning is the relationship between teachers and students. Most students' learning success or failure is decided by how much they appreciate or dislike their relationship with their teacher (Kohn, 2006). This is because students are social beings who are physiologically capable of living, learning, playing, and succeeding with others. Thus, other people and how they treat them will greatly influence all aspects of their lives.

- e. How to ask for help. The teacher teaches students how to ask for help because the behavior of teachers who are eager to help students and are nice will be able to promote student well-being (Wati & Leonardi, 2016). These strategies are expected to be an endeavor to improve and become a solution to the current teaching dilemma. As a result of the teaching crisis, education is now fully aware of the repercussions of a lack of student and teacher well-being in schools. The implications include reduced student and teacher professionalism and Islamic Religious Education. Even if schools have suffered due to this, they are now fully aware of the importance of student well-being and are beginning to pay more attention to it (McCallum & Price, 2010).

### 3. Optimization Prospects of Students' Well-being in the Future

Optimizing student well-being in the future is something that teachers must carefully examine since student well-being has a promising future. Student well-being in school can have a favorable impact on learning. They can accept themselves, have a positive relationship with their surroundings (other people), work, be friendly and compassionate Na'imah & Tanireja (2017), improve students' academic quality Cahdriyana & Richardo (2021), increase students' school attendance and prosocial behavior Aulia (2018), and increase students' awareness and willingness to study independently regularly (Romadlony & Jayadi, 2019).

Personal consultation, sharing sessions, fostering openness and trust, not judging students and listening carefully, being mindful of language, and promoting inquiries and how to seek support can all help to improve student well-being in the future. This strategy can be implemented successfully if four-dimensional aspects support it, namely (1) Having, which is a condition of the entire physical environment of educational institutions/schools that provides a sense of security and comfort for students; (2) Loving, which is a condition of students' social relations (group dynamics, friendship, social relations with teachers, social relations with classmates, violence, bullying, and so on) Konu & Rimpela (2002) Being is an offer to students for them to self-actualize or complete themselves in school (Palupi, 2020); and (3) Health, specifically health status, which encompasses students' physical and mental health (mild to chronic disorders) (Rasyid, 2021).

Furthermore, the application of student well-being should pay attention to and use the following supporting and inhibiting elements of Islamic Religious Education and student well-being: (1) Internal factors such as self-adjustment (individual ability to assess oneself and the situation realistically, accepting responsibility, managing emotions, being happy, and so on Wulandari (2016), earning orientation of metacognitive-affective aspects that can affect student learning outcomes Ayungningthyas (2006), self-assessment, and personal characteristics are examples of supporting factors. External elements include student-teacher relationships, child-parent relationships, friend relationships, and the environment that promotes discipline (Ianah et al., 2021). Inhibiting factors include internal factors such as problematic physical health (physical and mental illness), students' lack of maximum learning, the belief that students' material needs and participant behavior have not been met, and students who are considered harmful to themselves and others (lazy, arrogant, naughty and so on). External variables include students' unpleasant environments, students who are not paid attention to, and environmental influences that cause students to be unable to actualize correctly (impact of friends, reprimands, and teacher/parent attention) (Ianah et al., 2021).

According to the explanation above, prospects for maximizing student well-being can be accomplished through teacher strategies, dimensional elements, and the utilization of supportive variables while avoiding inhibiting issues. The prospects for students who are successful in having



Islamic Religious Education student well-being, namely: the emergence of student satisfaction in school life, students feeling safe and comfortable in learning, the emergence of student self-confidence, the creation of good social relations between teachers and students, students who ultimately have an impact on student achievement at school (Rasyid, 2021). Students are cheerful, have a low stress level, and can balance internal and external demands defined by positive feelings Pratama & Duryati (2020), allowing the ultimate purpose of education to effectively cover Islamic Religious Education.

#### D. CONCLUSION AND SUGGESTIONS

Student well-being in learning has promising future prospects, including the ability to improve students' academic quality, increase student attendance at school, increase prosocial behavior, increase awareness and willingness to learn, equip students with knowledge and understanding, develop sensitivity to religious differences and tolerance, the emergence of student satisfaction in school, making students happy with low-stress levels, and the development of sensitivity to religious differences and tolerance. Prospective student well-being can be realized through the implementation of learning methodologies in the school setting, specifically: (1) personal consultation; (2) information-sharing sessions; (3) fostering transparency and trust; (4) not judging students; (5) being aware of language and encouraging questioning; (6) How to Request Assistance Which is supported in its optimum by four-dimensional qualities, namely: (1) Having; (2) Loving; (3) Being; and (4) Health. Suggestions for future researchers can examine the media that can be used to create student well-being, methods as well as students' perceptions of student well-being.

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