

## **SPIRITUAL WELFARE PROFILE OF NURUL HUDA BALARAJA ISLAMIC MIDDLE SCHOOL STUDENTS IN 2025**

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### **Abstract**

Spiritual well-being is an important aspect in the development of students, especially in the Islamic Education environment. In adolescence, students are in the phase of finding their identity, forming values, and strengthening attitudes and behaviors. This study aims to determine the spiritual welfare of Nurul Huda Balaraja Islamic Junior High School students with a population of 180 students and sampling using random sampling techniques totaling 124 respondents. The approach used in this study is a quantitative approach with a descriptive method. The data collection technique uses a questionnaire. The results of this study revealed that the students of Nurul Huda Balaraja Islamic Junior High School have a high category of spiritual well-being with a total percentage of 71% or 88 students.

**Keywords:** Islamic Education, Junior High School, Spiritual Well-Being, Students.

### **A. INTRODUCTION**

Spiritual well-being is a crucial component of student personality development, particularly within the Islamic education ecosystem, which emphasizes the alignment of cognitive, affective, and moral dimensions (Herwati H, 2024). During adolescence, students are in the process of identity discovery and value consolidation. Therefore, spiritual experiences serve as psychological anchors that help them develop life goals, manage emotional turmoil, and guide their behavior toward more adaptive and responsible patterns (Ramadhan et al., 2025). Consistently, recent systematic studies in education indicate that spiritual well-being tends to be positively correlated with mental health and learning engagement, although the literature also highlights challenges in the consistency of terminology and operationalization of the construct across educational contexts (Klokočka, 2025). In the context of Islamic schools, strengthening spiritual well-being becomes increasingly relevant because religious learning practices and habits can serve as a medium for the ongoing internalization of values, rather than merely symbolic activities.

Conceptually, spiritual well-being has been explained by various experts. Fisher (2011) emphasized that spiritual well-being is reflected through four primary relationships: self, others, the environment, and God. Therefore, spiritual well-being is understood as a holistic state of balance. This framework is important because it allows researchers to map students' spirituality not only from a vertical perspective (belief in God) but also from a social and ecological perspective, reflected in daily behavior. From an Islamic perspective, spiritual well-being is also closely related to the peace of mind born of closeness to God Almighty and reflected in morals and behavior that benefit others (Vernisha et al., 2024). Recent empirical findings even indicate that Islamic educational experiences can contribute to the formation of students' spiritual well-being and have implications for the quality of learning outcomes.

Therefore, spirituality is not appropriately positioned as an "additional" aspect, but rather as a foundation for student development in Islamic schools (Rois et al., 2025).

Spiritual well-being plays a significant role in an individual's life, serving as the basis for determining life goals, peace of mind, and self-balance (Al Mustaqim, 2023). Balanced, according to Ellison, C.W. (1983), Spiritual Well-being helps a person feel a clear purpose in life and provides a sense of peace and hope in living everyday life. Individuals who have good spiritual well-being tend to be able to face various life pressures with a more positive attitude. If we look at it from the perspective of developmental psychology, a person's spiritual condition is what really determines how their character is formed. When a person feels calm in their heart and has a strong spiritual grip, empathy usually arises naturally, they become more concerned with their surroundings and feel a moral responsibility to do good. Al-Ghazali's view (111 AD) in the book 'Ihya Ulumuddin' states that true happiness comes from a clean day and closeness to Allah SWT, which is then seen in good behavior. That is why spiritual health is not only about worship rituals, more than that, it is a mental foundation that keeps us stable, able to control ourselves, and ultimately forms a truly strong identity.

Today, we often encounter adolescent behavior characterized by low discipline, social conflict, and a declining concern for the environment. However, Islamic-based schools have a great opportunity to instill spiritual values through habituation of worship, moral values, and character development, such as at Nurul Huda Islamic Middle School. My experience as an alumnus of Nurul Huda Islamic Middle School clearly illustrates this theory. There, spirituality is not only taught in textbooks, but is practiced directly through daily habits such as performing the sunnah Dhuha prayer in congregation before every learning activity and the obligatory Dzuhur prayer to this day. Interestingly, the school also displays the principle of '5W + 1H Politeness' in every corner of the classroom as a reminder of how to behave. The fundamental reason why this research is important lies in the role of spirituality as a foundation, because during the transition period of adolescence, this is the main guideline for their behavior. Like a tree, if their spirituality is good, their behavior and way of thinking will grow healthy. And ultimately, that strong character is what will maintain the quality of their lives into adulthood. This study focuses on the spiritual well-being of students at Nurul Huda Islamic Junior High School, Balaraja. As an Islamic-based educational institution, Nurul Huda Islamic Junior High School, Balaraja, has a role and responsibility to develop and foster the spiritual beliefs of its students. Through various religious activities and the application of Islamic values, the school is expected to not only achieve high academic scores but also ensure the spiritual growth of students. This study on spiritual well-being aims to determine the extent to which religious values are realized in students' daily lives. By analyzing concrete data, the school has a strong foundation for evaluating and refining its character development program going forward.

Hopefully, this research will provide information for the world of education, especially schools, on how to best improve students' spiritual well-being. The results can also be used as considerations in developing development programs and curricula at Nurul Huda Islamic Junior High School, Balaraja, and other schools. By understanding students' well-being, schools can develop educational activities and services that are tailored to students' needs, enabling them to develop spiritually, emotionally, and socially balanced individuals.

## **B. LITERATURE REVIEW**

### **Spiritual Well-Being**

Spiritual well-being is an important dimension of human life related to the search for meaning in life, purpose in life, and the individual's relationship with oneself, others, the environment, and God (Rahman et al., 2021). Fisher (2011) explains that spiritual well-being

is reflected through four primary relationships: the relationship with oneself (personal), the relationship with others (communal), the relationship with the environment (environmental), and the relationship with God (transcendental). These four aspects are interconnected and form an individual's overall spiritual balance. In line with this opinion, Ellison (1983) states that spiritual well-being is a condition where an individual has a sense of peace, hope, and a clear purpose in life. Individuals with good spiritual well-being tend to be able to face life's challenges with a positive attitude and emotional stability.

From an Islamic perspective, Al-Ghazali, in *Ihya'ulumuddin*, emphasizes that true happiness stems from a pure heart and a strong relationship with Allah SWT. A healthy spiritual state will foster good behavior, a sense of moral responsibility, and concern for others and the environment. It can be concluded that spiritual well-being in Islam is holistic, meaning it balances both vertical and horizontal dimensions.

During this period, adolescents are vulnerable to confusion, anxiety, and internal conflict, requiring a strong foundation of values to achieve emotional balance (Muslih et al., 2025). Several studies have shown that spiritual well-being has a significant positive influence on the formation of individual attitudes and behavior. Febriansyah (2021) concluded in his research that Ellison and Fisher's model of spiritual well-being emphasizes the importance of balancing an individual's relationships with various aspects of life. Good spiritual well-being influences inner peace, self-control, and the formation of positive character.

### **Spiritual Well-Being**

Spiritual well-being views spiritual well-being as a state of inner balance formed through an individual's relationship with various meaningful aspects of life (Aisah I, 2024). Fisher explains that spiritual well-being is reflected in four main domains: relationship with oneself (personal), relationship with others (communal), relationship with the environment (environmental), and relationship with God (transcendental). These four domains interact with each other and shape an individual's holistic spiritual wholeness. In an educational context, spiritual well-being serves as the foundation for developing positive attitudes, values, and behaviors in students (Septarinjani et al., 2025). This model is relevant for measuring students' spiritual well-being because it captures both the internal and external dimensions of adolescents' spiritual lives (Fisher, 2011). Indicators:

- Self-awareness and self-acceptance
- Harmonious and empathetic social relationships
- Caring for and responsibility for the environment
- Spiritual closeness and dependence on God

### **Spiritual Well-Being as the Meaning and Purpose of Life**

Spiritual well-being views spiritual well-being as a state in which an individual has a sense of peace, hope, and a clear purpose in life (Samosir W, 2024). Ellison emphasizes that spiritual well-being is not only related to religious practice, but also to the subjective experience of the meaning of life and the direction of values. Individuals with good spiritual well-being tend to have inner peace and emotional stability in dealing with life's pressures. From an educational perspective, spiritual well-being plays a crucial role in helping students develop self-control and a positive attitude. This theory emphasizes that spiritual well-being is an essential dimension in the development of students' personality and character, particularly during adolescence (Ellison, 1983). Indicators:

- A sense of inner peace and tranquility
- Clarity of purpose and meaning in life
- Hope and optimism in life
- Emotional stability and self-control
- Positive moral attitudes and behavior

### C. RESEARCH METHODOLOGY

The method used in this research is quantitative descriptive. Quantitative descriptive methods describe, examine, and explain something being studied as it is, and draw conclusions from observable phenomena using numbers (Solikhah 2016). According to Sugiono (2019), quantitative descriptive methods are research conducted to determine the value of an independent variable, whether one or more variables (independent), without making comparisons or linking it to other variables. Quantitative descriptive methods are research methods used to measure social phenomena based on facts (Syahrizal & Jailani, 2023).

In this study, all students at Nurul Huda Islamic Middle School, Balaraja, served as the population. A population is the entire object being studied. A population is also called a universe. The population in this study was 180 students. With this population, the study was conducted on all students at Nurul Huda Islamic Middle School. According to Suharsimi Arikunto (2013), a sample is a part or representative of the population being studied, if the subject is less than 100 it is better to take all of them if the subject is greater than 100 taken between 10-15% or 20-25% of the total population. This study uses a random sampling technique, with a sample of 124 respondents from a population of 180 respondents, data collection was carried out using a spiritual well-being questionnaire arranged in the form of a closed statement and consisting of 4 aspects, namely, relationships with oneself, other people, the environment and with God Almighty (Allah SWT), then the data obtained were calculated or analyzed with (quantitative descriptive) with a percentage technique to determine the level of spiritual well-being of respondents who were categorized into high, medium, low levels.

### D. RESULT AND DISCUSSION

The level of students' spiritual well-being is assessed through research data collected through data collection tools. The results were obtained from the responses of 124 students at Nurul Huda Islamic Middle School, Balaraja, who responded to the questionnaire. The results are presented in Table 1.

Table 1. Range of Student Spiritual Well-being Categories

| <i>Category</i> | <i>Interval</i> | <i>Frequency</i> | <i>Percentage</i> |
|-----------------|-----------------|------------------|-------------------|
| High            | 144-192         | 88               | 71%               |
| Medium          | 96-143          | 36               | 29%               |
| Low             | 48-95           | 0                | 0%                |
| Amount          |                 | 124              | 100%              |

Source: Processed from research data, 2025

Table 1 indicates that most students at Nurul Huda Islamic Middle School Balaraja fall into the high category of spiritual well-being (88 students; 71%), while the remaining students are in the moderate category (36 students; 29%), and none are categorized as low. This distribution suggests that spiritual well-being is not only present, but also relatively consolidated across the student body an important point because adolescence is typically marked by identity exploration and emotional fluctuation that can destabilize value orientation. In contemporary educational research, students' spiritual well-being is increasingly treated as a meaningful developmental resource because it is often linked to

adaptive functioning, inner stability, and positive engagement at school (Klokočka, 2025). Therefore, the dominance of the “high” category can be interpreted as a positive institutional outcome rather than merely a descriptive statistic.

From a theoretical standpoint, the finding aligns well with the Four Domains Model of spiritual well-being, which frames spirituality as a balanced quality of relationships with the self, others, the environment, and the Transcendent (Fisher, 2011). If most students score high, it implies that these relational domains are generally supported either through individual dispositions, school routines, or the broader moral ecology of the institution. Complementing this, Ellison’s conceptualization emphasizes that spiritual well-being includes both religious well-being and existential well-being, meaning that students not only feel connected to God/religious life but may also experience meaning, hope, and purpose dimensions that are especially protective during adolescence (Ellison, 1983). In other words, the “high” category plausibly reflects more than ritual compliance; it may indicate the presence of existential clarity and moral grounding that are visible in daily attitudes and behaviors.

At the same time, the existence of a sizeable moderate group (29%) is analytically important because it signals variability in students’ spiritual consolidation. Recent evidence from Islamic education research suggests that participation in Islamic learning practices and value-based school routines can strengthen students’ spiritual well-being and may also relate to learning-related outcomes such as motivation and perseverance (Nur Rois et al., 2025). Thus, the moderate category should not be read as a deficiency, but as a developmental zone where targeted school programs such as mentoring, reflective religious activities, peer-support initiatives, and counseling grounded in Islamic character education could help students deepen spiritual meaning-making and relational balance. In applied terms, the graph accompanying Table 1 becomes more than a visualization; it provides a practical baseline for schools to prioritize reinforcement strategies for the moderate subgroup while sustaining the conditions that already support the high subgroup:

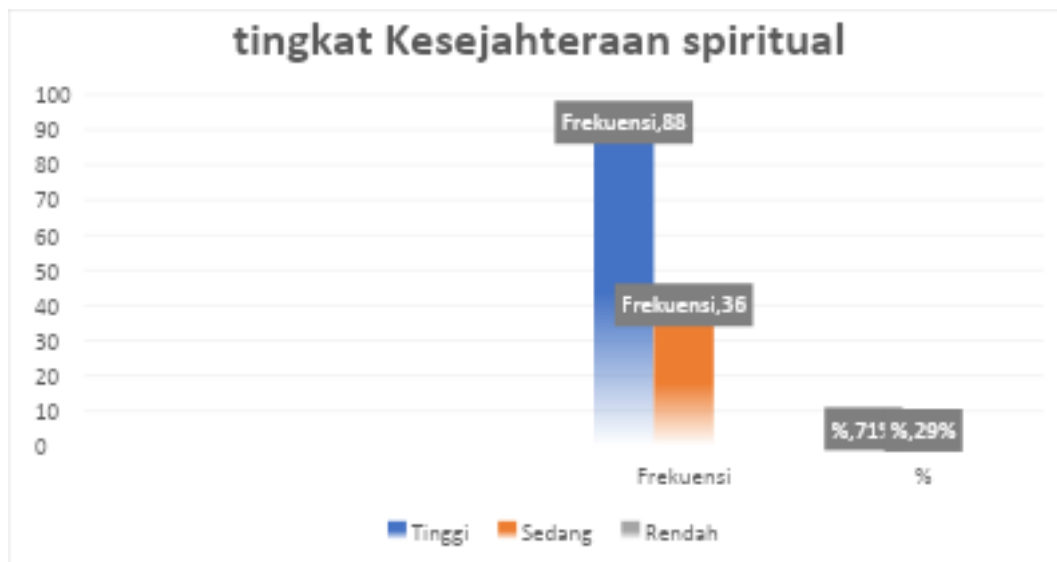


Figure 1. Percentage of Spiritual Well-Being Levels  
Source: Processed by Researchers, 2025

The table above shows the percentage of spiritual well-being levels. The well-being levels of students at Nurul Huda Islamic Junior High School are divided into three categories: 88 students are in the upper level, representing 71% of the high category; 36 students are in

the middle category, representing 29% of the average category; and no students are in the low category, or 0%.

Individuals with good spiritual well-being tend to have inner peace, a clear sense of purpose in life, and the ability to face various challenges without excessive emotional stress and with a responsible attitude (Paloutzian & Ellison, 1982). Spiritual well-being is also reflected in respect for others, politeness, concern for the environment, gratitude, and the ability to accept one's strengths and weaknesses in a balanced manner (Zohar & Marshall, 2007). However, emotional instability such as anxiety, doubt, and confusion often occur during adolescence. Therefore, spiritual well-being is an important aspect in helping adolescents achieve emotional balance and develop positive behaviors (Hurlock, 2003).

Based on the results of the study, it can be seen that most students have a level of spiritual well-being in the high category, which is 88 students if presented as a percentage of 71%. And 36 students or 29% are in the medium category, and no students are found in the low category, this data reflects that the spiritual well-being of students at Nurul Huda Balaraja Islamic Junior High School is classified as good, which can be seen from the ability of students to cultivate a positive attitude towards themselves, establish healthy social relationships, have concern for the environment, and establish strong spiritual relationships. But there are still some students who are in the medium category, so it is necessary for the school to develop a spiritual development program according to the needs of students.

## E. CONCLUSION

The level of spiritual well-being of students at Nurul Huda Islamic Middle School is categorized into three categories: high, medium, and low. Most students, 88 of whom are in the high category, indicate that the spiritual well-being of students at Nurul Huda Islamic Middle School is good. Spiritual well-being is an important aspect of student development because it plays a role in shaping positive attitudes. With good spiritual well-being, students are expected to be able to undergo the learning process in a more balanced manner, be responsible, and develop their potential.

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