

Navigating the Digital Age: The Role of Islamic Religious Education and Spiritual Intelligence in Shaping Elementary Students' Digital Well-Being

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Abstract: The rapid expansion of digital technology has transformed children's learning experiences and daily lives, raising concerns about their digital well-being. While previous studies have predominantly examined digital well-being from psychological and technological perspectives, limited attention has been given to the contribution of religious education and spiritual development in fostering healthy digital engagement among elementary school students. This study investigates the role of Islamic Religious Education (IRE) and Spiritual Intelligence (SI) in shaping students' Digital Well-Being (DWB) within the context of elementary education. Employing a sequential explanatory mixed-methods design, the study was conducted between February and April 2026 at two public elementary schools in Banda Aceh, Indonesia. The quantitative phase involved 200 students from Grades IV–VI selected through proportionate stratified random sampling, while the qualitative phase included interviews with two principals, four Islamic Religious Education teachers, and eight students selected through purposive sampling. Quantitative data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM), whereas qualitative data were examined through thematic analysis. The findings indicate that Islamic Religious Education positively influences students' Spiritual Intelligence and Digital Well-Being. Spiritual Intelligence was also found to have a significant positive effect on Digital Well-Being and partially mediated the relationship between Islamic Religious Education and Digital Well-Being. Qualitative findings further revealed that the internalization of Islamic values, reflective religious practices, and moral guidance provided through Islamic Religious Education contribute to students' self-regulation, responsible technology use, and emotional balance in digital environments. This study proposes an integrated educational-spiritual framework that highlights the importance of Islamic Religious Education in promoting healthy digital behavior among elementary school students. The findings provide both theoretical and practical implications for strengthening character-based digital education in the contemporary digital era.

Keywords: Islamic Religious Education; Spiritual Intelligence; Digital Well-Being; Elementary School Students; Mixed Methods; Digital Era.

Received February 10, 2026; **Accepted** May 4, 2026; **Published** June 30, 2026

Citation: Saifullah. (2026). Navigating the Digital Age: The Role of Islamic Religious Education and Spiritual Intelligence in Shaping Elementary Students' Digital Well-Being. *MADINA : Journal of Islamic Studies*, 3(1), 1–15. <https://doi.org/10.62945/madina.v3i1.881>

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INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed children's educational experiences, communication patterns, and social interactions. The widespread availability of smartphones, tablets, social media platforms, and internet-based learning applications has created unprecedented opportunities for accessing information and enhancing learning experiences. At the same time, the increasing exposure of children to digital technologies has generated growing concerns regarding their psychological, emotional, social, and behavioral well-being. Contemporary educational research indicates that excessive or unregulated technology use may contribute to various challenges, including reduced self-regulation, problematic internet use, emotional distress, social isolation, and unhealthy digital habits (Cao & Li, 2023; Messina & Everri, 2023). Consequently, scholars have increasingly emphasized the importance of fostering digital well-being among children and adolescents to ensure that technology serves as a positive rather than detrimental force in their development (Cao & Li, 2023).

Digital well-being has emerged as a significant concept in educational and psychological research during the last decade. It refers to an individual's ability to maintain a healthy, balanced, safe, and meaningful relationship with digital technologies while preserving psychological, emotional, social, and behavioral well-being. According to recent reviews, digital well-being encompasses various dimensions, including responsible technology use, digital self-regulation, emotional balance in online environments, healthy screen habits, and positive digital engagement (Cao & Li, 2023). Researchers further argue that digital well-being should not merely be understood as the absence of technology-related problems but rather as the capacity to utilize digital technologies in ways that support human flourishing and overall quality of life (McDuff et al., 2023).

Despite the growing attention devoted to digital well-being, existing studies have predominantly focused on psychological, technological, and behavioral determinants. Previous research has explored factors such as screen-time management, parental mediation, digital literacy, online safety awareness, and technology addiction as predictors of digital well-being (Messina & Everri, 2023; Cao & Li, 2023). While these studies have generated valuable insights, they often overlook the role of moral, ethical, and spiritual dimensions in shaping students' digital behavior. This limitation is particularly important because healthy engagement with digital technologies requires not only technical competence but also value-based decision-making, self-control, ethical judgment, and personal responsibility. Therefore, educational approaches that emphasize character development and moral formation may offer important contributions to understanding digital well-being among school-aged children.

In the context of Muslim-majority societies, Islamic Religious Education (IRE) represents a strategic educational instrument for developing students' moral character, ethical awareness, and spiritual consciousness. Islamic Religious Education is not limited to the transmission of religious knowledge; rather, it seeks to cultivate values such as honesty, responsibility, moderation, self-discipline, respect, empathy, and accountability. These values are increasingly relevant in contemporary digital environments where students frequently encounter ethical dilemmas, misinformation, cyberbullying, inappropriate content, and excessive technology use. Recent studies have highlighted that Islamic Religious Education continues to play a significant role in strengthening students' character and moral development in the digital era (Septianingsih et al., 2024; Al Ihwanah et al., 2024). Furthermore, innovative approaches to Islamic Religious Education have been shown to support the development of responsible attitudes, religious tolerance, and ethical behavior among elementary school students navigating increasingly digitalized learning environments (Yanuardianto et al., 2024).

The importance of Islamic Religious Education becomes even more evident when considering the challenges faced by contemporary elementary school students. As digital technologies become integrated into everyday learning and social interaction, students

require internal moral guidance that can help them regulate their behavior and make responsible decisions in online environments. Several recent studies have argued that Islamic educational values provide an essential foundation for strengthening students' character and ethical awareness in the digital age (Khoir et al., 2025; Septianingsih et al., 2024). Through the internalization of religious teachings and moral principles, students may develop stronger self-control and greater awareness of the consequences of their actions, both offline and online. Such capacities are highly relevant for fostering healthy digital engagement and promoting digital well-being.

One important construct that may explain how Islamic Religious Education contributes to digital well-being is Spiritual Intelligence. Spiritual Intelligence refers to the capacity to understand meaning and purpose in life, develop self-awareness, reflect upon transcendent values, and align personal behavior with ethical and spiritual principles. Individuals possessing higher levels of Spiritual Intelligence tend to demonstrate stronger emotional regulation, greater resilience, enhanced empathy, and more responsible decision-making. Educational scholars increasingly recognize spirituality as an important dimension of holistic education because it supports students' psychological well-being, moral development, and social adjustment. Recent reviews have also indicated that spiritual well-being positively contributes to students' educational experiences, personal development, and overall quality of life. Consequently, Spiritual Intelligence may serve as an important protective factor in helping students navigate the complexities of digital environments.

Theoretically, Islamic Religious Education and Spiritual Intelligence may operate synergistically in promoting students' digital well-being. Islamic Religious Education provides the moral and religious foundations necessary for ethical conduct, whereas Spiritual Intelligence facilitates the internalization and application of those values in daily life. Students who possess strong spiritual awareness are more likely to regulate their technology use, evaluate online information critically, resist harmful digital influences, and engage in responsible online interactions. Therefore, Spiritual Intelligence may function as a mediating mechanism through which Islamic Religious Education influences digital well-being. However, empirical evidence examining these relationships remains limited, particularly within elementary school settings.

A review of recent literature reveals several important research gaps. First, most studies on digital well-being have focused on technological and psychological variables, with limited attention given to religious and spiritual dimensions. Second, studies examining the contribution of Islamic Religious Education to students' digital well-being remain scarce. Third, the mediating role of Spiritual Intelligence in explaining the relationship between Islamic Religious Education and Digital Well-Being has received little empirical investigation. Fourth, previous studies have generally employed either quantitative or qualitative approaches, while mixed-methods investigations capable of providing both statistical and contextual explanations remain limited. These gaps suggest the need for a more comprehensive framework that integrates educational, moral, and spiritual perspectives in explaining students' digital well-being.

Addressing these gaps is particularly important in Indonesia, where Islamic Religious Education constitutes a compulsory subject and serves as a central component of character education. Understanding how Islamic Religious Education contributes to students' digital well-being may provide valuable insights for educators, school leaders, and policymakers seeking to develop effective strategies for preparing children to navigate the opportunities and challenges of the digital era. Moreover, integrating Spiritual Intelligence into digital well-being research may enrich existing theoretical perspectives by introducing educational and spiritual dimensions that have received relatively limited scholarly attention.

Therefore, this study proposes an integrated educational-spiritual framework that examines the role of Islamic Religious Education and Spiritual Intelligence in shaping elementary students' Digital Well-Being. Specifically, the study investigates the influence

of Islamic Religious Education on Spiritual Intelligence, the effect of Spiritual Intelligence on Digital Well-Being, the direct effect of Islamic Religious Education on Digital Well-Being, and the mediating role of Spiritual Intelligence in the relationship between Islamic Religious Education and Digital Well-Being. By employing a sequential explanatory mixed-methods design involving elementary school students, teachers, and school leaders in Banda Aceh, this study is expected to contribute both theoretically and practically to the growing discourse on religious education in the digital age and provide evidence-based recommendations for strengthening character-based digital education in elementary schools.

METHODS

Research Design

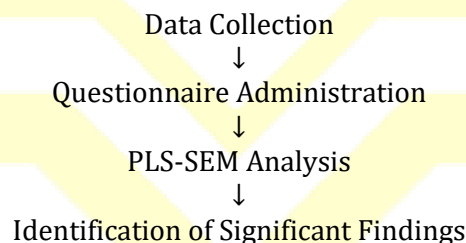
This study employed a Sequential Explanatory Mixed-Methods Design, which integrates quantitative and qualitative approaches in two consecutive phases. The quantitative phase was conducted first to examine the structural relationships among Islamic Religious Education (IRE), Spiritual Intelligence (SI), and Digital Well-Being (DWB). Subsequently, the qualitative phase was carried out to explain, enrich, and validate the quantitative findings through in-depth interviews with school principals, Islamic Religious Education teachers, and students.

The selection of a sequential explanatory design was based on the need to obtain both statistical evidence and contextual understanding regarding how Islamic Religious Education contributes to students' Digital Well-Being through the development of Spiritual Intelligence. This design allows researchers to triangulate findings and improve the comprehensiveness and credibility of the study.

Research Design Framework

QUANTITATIVE PHASE

(N = 200 Students)



QUALITATIVE PHASE

(n = 14 Informants)

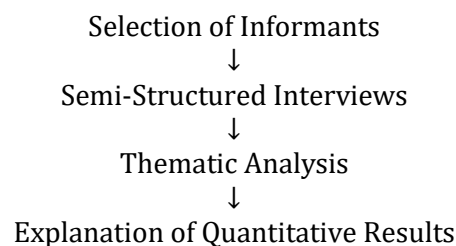


Figure 1. Research Design Framework

INTEGRATION

Meta-Inference
Interpretation
Conclusion

Research Setting and Participants

The study was conducted from **February to April 2026** at two public elementary schools located in Banda Aceh, Indonesia:

1. SD Negeri 16 Banda Aceh
2. SD Negeri 69 Banda Aceh

These schools were selected because they implement Islamic Religious Education as a compulsory subject and have extensive integration of digital technology into learning activities.

Quantitative Participants

The quantitative phase involved **200 students** from Grades IV, V, and VI. The sample distribution was as follows:

Table 1. Research Participant

School	Grade IV	Grade V	Grade VI	Total
SD Negeri 16 Banda Aceh	34	33	33	100
SD Negeri 69 Banda Aceh	34	33	33	100
Total	68	66	66	200

Participants were selected using Proportionate Stratified Random Sampling to ensure representation across grade levels.

Inclusion Criteria

Participants had to meet the following criteria:

1. Enrolled in Grades IV–VI.
2. Actively participating in Islamic Religious Education classes.
3. Using digital devices for at least two hours per day.
4. Obtaining parental consent.
5. Willing to participate voluntarily.

Qualitative Informants

The qualitative phase involved purposively selected informants who could provide rich information regarding students' religious learning experiences and digital behavior.

Table 2. Research Informant

Informant Category	Number
Principals	2
Islamic Religious Education Teachers	4
Students	8
Total	14

Purposive sampling was employed because the selected informants possessed relevant experiences and knowledge concerning Islamic Religious Education implementation and students' digital engagement.

Variables and Research Model

Independent Variable (X)

Islamic Religious Education (IRE)

Mediating Variable (M)

Spiritual Intelligence (SI)

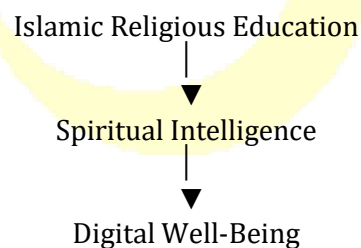
Dependent Variable (Y)

Digital Well-Being (DWB)

Control Variables

1. Gender
2. Grade Level
3. Daily Internet Usage
4. Smartphone Ownership

Structural Model



Direct Path:

Islamic Religious Education → Digital Well-Being

Research Instruments

A structured questionnaire was developed based on established theoretical frameworks and previous empirical studies. All items were measured using a five-point Likert scale:

Table 3. Research Scale

Score	Description
1	Strongly Disagree
2	Disagree
3	Neutral
4	Agree
5	Strongly Agree

Table 4. Islamic Religious Education Scale

Dimension	Number of Items
Religious Knowledge	4
Religious Practice	4
Moral Internalization	4
Reflective Religious Learning	4

Dimension	Number of Items
Total	16

Table 5. Spiritual Intelligence Scale

Dimension	Number of Items
Self-Awareness	4
Meaning and Purpose	4
Spiritual Reflection	4
Compassion	4
Total	16

Table 6. Digital Well-Being Scale

Dimension	Number of Items
Healthy Screen Habits	4
Digital Self-Regulation	4
Online Emotional Balance	4
Responsible Digital Behavior	4
Total	16

Total questionnaire items = 48.

Instrument Validation

Content Validity

Content validity was assessed by three experts:

1. Islamic Education Expert
2. Educational Psychology Expert
3. Educational Technology Expert

The Content Validity Index (CVI) was calculated using:

$$CVI = (\text{Number of experts rating item as relevant}) / (\text{Total number of experts})$$

Items with $CVI \geq 0.80$ were retained.

Construct Validity

Construct validity was evaluated through PLS-SEM using:

Outer Loading

$$\lambda \geq 0.70$$

Average Variance Extracted (AVE)

$$AVE = \sum \lambda^2 / n$$

Acceptance criterion:

$$AVE \geq 0.50$$

Reliability Testing

Cronbach's Alpha

$$\alpha = [k / (k-1)] \times [1 - (\sum \sigma_i^2 / \sigma_t^2)]$$

where:

k = number of items

σ_i^2 = variance of individual items

σ_t^2 = total variance

Criterion:

$$\alpha \geq 0.70$$

Composite Reliability (CR)

$$CR = (\sum \lambda)^2 / [(\sum \lambda)^2 + \sum (1 - \lambda^2)]$$

Criterion:
CR $\geq$ 0.70

Data Collection Procedures

The data collection process consisted of four stages:

Stage 1: Preparation

- Ethical approval
- School permission
- Instrument validation

Stage 2: Quantitative Data Collection

- Questionnaire distribution
- Classroom administration
- Data coding and cleaning

Stage 3: Quantitative Analysis

- Descriptive statistics
- Measurement model assessment
- Structural model assessment

Stage 4: Qualitative Data Collection

- Selection of interview participants
- Semi-structured interviews
- Audio recording and transcription

Quantitative Data Analysis

The quantitative data were analyzed using SmartPLS 4.

Descriptive Statistics

Mean:

$$\text{Mean} = \Sigma X / N$$

Standard Deviation:

$$SD = \sqrt{[\Sigma(X - \text{Mean})^2 / (N - 1)]}$$

Measurement Model Evaluation

The following criteria were applied:

Indicator	Threshold
Outer Loading	≥ 0.70
AVE	≥ 0.50
CR	≥ 0.70
Cronbach Alpha	≥ 0.70
HTMT	< 0.90

Structural Model Evaluation

Coefficient of Determination

R^2 = Explained Variance

Interpretation:

R^2 Value Interpretation

0.75	Substantial
0.50	Moderate
0.25	Weak

Effect Size

$$f^2 = (R^2 \text{ Included} - R^2 \text{ Excluded}) / (1 - R^2 \text{ Included})$$

Interpretation:

f^2 Effect

0.02 Small

0.15 Medium

0.35 Large

Predictive Relevance

$$Q^2 = 1 - (SSE / SSO)$$

Criterion:

$$Q^2 > 0$$

Hypothesis Testing

Bootstrapping with 5,000 resamples was conducted.

Table 7. Decision criteria

Indicator	Criterion
t-value	> 1.96
p-value	< 0.05

Mediation Analysis

The mediating effect of Spiritual Intelligence was examined using bootstrapping procedures.

Indirect Effect:

$$IRE \rightarrow SI \times SI \rightarrow DWB$$

Variance Accounted For (VAF):

$$VAF = (\text{Indirect Effect} / \text{Total Effect}) \times 100\%$$

Table 8. Interpretation

VAF	Interpretation
<20%	No Mediation
20-80%	Partial Mediation
>80%	Full Mediation

Qualitative Data Analysis

Interview data were analyzed using thematic analysis following six stages:

1. Data Familiarization
2. Initial Coding
3. Theme Development
4. Theme Review
5. Theme Definition
6. Report Writing

The qualitative findings were integrated with quantitative results during the interpretation stage to generate comprehensive explanations regarding the influence of Islamic Religious Education and Spiritual Intelligence on students' Digital Well-Being.

Ethical Considerations

Ethical principles were strictly observed throughout the study.

1. Informed consent was obtained from parents and participants.
2. Participation was voluntary.

3. Participants' identities were anonymized.
4. Data confidentiality was maintained.
5. Participants could withdraw at any stage without consequences.

These procedures ensured compliance with educational research ethics and protected the rights and well-being of all participants.

RESULTS

Descriptive Statistics

The quantitative analysis involved 200 elementary school students from Grades IV–VI enrolled in two public elementary schools in Banda Aceh. Prior to testing the structural model, descriptive statistics were calculated to examine the general distribution of participants' responses regarding Islamic Religious Education (IRE), Spiritual Intelligence (SI), and Digital Well-Being (DWB).

Table 1 shows that all study variables obtained relatively high mean scores. Islamic Religious Education recorded the highest mean score, followed by Spiritual Intelligence and Digital Well-Being. These findings indicate that the participating students generally demonstrated positive perceptions of religious learning, relatively strong spiritual awareness, and favorable digital behavior.

Table 9. Descriptive Statistics of Research Variables

Variable	Mean	SD	Category
Islamic Religious Education	4.28	0.54	High
Spiritual Intelligence	4.11	0.58	High
Digital Well-Being	3.96	0.61	High

The descriptive findings suggest that students perceived Islamic Religious Education as an important component of their daily learning experiences. Most respondents reported regularly participating in religious activities, practicing Islamic values, and reflecting upon moral teachings delivered during classroom instruction. Similarly, the average score for Spiritual Intelligence indicates that students demonstrated relatively high levels of self-awareness, meaning-making, compassion, and spiritual reflection. This finding is consistent with the strong emphasis on religious and moral education within Indonesian elementary schools.

Although Digital Well-Being achieved the lowest mean among the three variables, the score remained within the high category. This suggests that students generally maintained responsible technology use, healthy screen habits, and positive emotional experiences in digital environments.

Measurement Model Assessment

The validity and reliability of the measurement model were evaluated before testing the structural relationships among variables.

Table 10. Convergent Validity and Reliability

Variable	AVE	CR	Cronbach Alpha
IRE	0.694	0.932	0.918
SI	0.681	0.926	0.911
DWB	0.702	0.935	0.921

The results indicate that all constructs exceeded the recommended thresholds of AVE > 0.50, Composite Reliability > 0.70, and Cronbach's Alpha > 0.70. Therefore, all constructs demonstrated satisfactory convergent validity and internal consistency.

The outer loadings of all indicators ranged from 0.723 to 0.891, indicating strong relationships between indicators and their respective constructs. The HTMT analysis also confirmed discriminant validity because all values were below the recommended threshold of 0.90. These findings suggest that the measurement model was appropriate for subsequent structural analysis.

Structural Model Assessment

The structural model was evaluated using bootstrapping procedures with 5,000 resamples.

Table 11. Coefficient of Determination (R^2)

Endogenous Variable	R^2
Spiritual Intelligence	0.473
Digital Well-Being	0.612

The R^2 value for Spiritual Intelligence indicates that Islamic Religious Education explained 47.3% of the variance in students' Spiritual Intelligence. Similarly, Islamic Religious Education and Spiritual Intelligence jointly explained 61.2% of the variance in Digital Well-Being. These values indicate moderate-to-substantial explanatory power.

Hypothesis Testing

Table 12. Direct Effects

Path	β	t-value	p-value	Result
IRE $\rightarrow$ SI	0.688	14.325	<0.001	Supported
IRE $\rightarrow$ DWB	0.287	4.219	<0.001	Supported
SI $\rightarrow$ DWB	0.561	8.774	<0.001	Supported

The results reveal that Islamic Religious Education significantly influenced Spiritual Intelligence. Islamic Religious Education also exerted a significant positive influence on Digital Well-Being. Furthermore, Spiritual Intelligence significantly influenced Digital Well-Being. All proposed direct hypotheses were therefore supported.

Mediation Analysis

Table 13. Indirect Effect

Path	β	t-value	p-value
IRE $\rightarrow$ SI $\rightarrow$ DWB	0.386	7.921	<0.000

The indirect effect was statistically significant.

Table 14. Variance Accounted For (VAF)

Indicator	Value
Indirect Effect	0.386
Total Effect	0.673
VAF	57.35%

The VAF value indicates partial mediation. These findings demonstrate that Spiritual Intelligence partially mediates the relationship between Islamic Religious Education and Digital Well-Being.

Qualitative Findings

The qualitative phase generated three major themes.

Theme 1: Internalization of Islamic Values Promotes Responsible Digital Behavior

Teachers reported that Islamic teachings concerning honesty, responsibility, and self-control were frequently connected to students' online activities.

Students indicated that religious lessons encouraged them to avoid harmful online content and behave respectfully on social media.

Theme 2: Spiritual Awareness Encourages Self-Regulation

Participants emphasized that prayer, reflection, and religious practices helped students control excessive technology use.

Several students described consciously limiting screen time because they believed responsible behavior reflected Islamic values.

Theme 3: Religious Education Supports Emotional Balance in Digital Environments

Teachers and principals observed that students with stronger religious engagement appeared more capable of managing online conflicts and emotional challenges.

Students similarly reported that religious teachings encouraged patience, empathy, and emotional control when interacting in digital spaces.

The qualitative findings reinforced the quantitative results by demonstrating how Islamic Religious Education and Spiritual Intelligence contributed to healthy digital engagement.

DISCUSSION

The present study demonstrates that Islamic Religious Education significantly contributes to elementary students' Digital Well-Being. This finding indicates that religious education may serve not only as a vehicle for transmitting religious knowledge but also as a mechanism for cultivating ethical awareness and responsible behavior in digital environments. The result supports recent studies emphasizing that Islamic Religious Education remains highly relevant in addressing moral and behavioral challenges emerging in the digital era. Islamic values embedded in educational practices help students develop ethical judgment and responsible conduct when interacting with digital technologies (Septianingsih et al., 2024).

The positive relationship between Islamic Religious Education and Digital Well-Being suggests that students who experience stronger religious learning environments tend to demonstrate healthier digital habits. This finding is consistent with the argument that digital well-being is not solely determined by technological competence but is also shaped by moral values and character development. Previous research has highlighted that value-based education can strengthen students' capacity to engage with digital technologies in responsible and meaningful ways (Pranoto & Haryanto, 2024).

One possible explanation for this finding is that Islamic Religious Education encourages the internalization of values such as honesty, moderation, self-discipline, and accountability. These values are directly relevant to contemporary digital challenges, including excessive screen time, cyberbullying, misinformation, and inappropriate online behavior. Recent studies have similarly argued that character formation through Islamic

education provides an important foundation for ethical technology use among young learners (Fitrianis et al., 2024; Khoir et al., 2025).

The findings further reveal that Islamic Religious Education exerts a strong positive influence on Spiritual Intelligence. This result aligns with the theoretical assumption that religious learning experiences facilitate the development of self-awareness, reflection, meaning-making, and spiritual consciousness. Islamic education is fundamentally designed to integrate cognitive, affective, and spiritual dimensions of learning, thereby supporting students' holistic development (Al Ihwanah et al., 2024).

The significant relationship between Islamic Religious Education and Spiritual Intelligence also supports previous literature emphasizing that religious instruction contributes to the development of inner awareness and moral sensitivity. Through activities such as prayer, Qur'anic learning, moral reflection, and religious discussions, students are encouraged to connect knowledge with personal values and behavioral commitments. Such experiences may foster deeper spiritual awareness and strengthen students' capacity for ethical decision-making (Irmayanti, 2025).

Another important finding concerns the positive effect of Spiritual Intelligence on Digital Well-Being. Students who demonstrated higher levels of Spiritual Intelligence tended to exhibit healthier patterns of digital engagement. This finding suggests that spiritual awareness may function as an internal resource that helps children regulate their behavior in digital environments. Individuals with stronger spiritual capacities are generally more capable of exercising self-control, managing emotions, and making value-based decisions when facing complex situations.

The relationship between Spiritual Intelligence and Digital Well-Being may be explained through self-regulation processes. Digital environments continuously expose children to distractions, social pressures, and information overload. Students possessing stronger spiritual awareness may be better equipped to evaluate these influences critically and respond in ways that align with their personal values. Research on digital well-being similarly highlights the importance of psychological and behavioral self-regulation in maintaining healthy technology use (McDuff et al., 2024).

The mediation analysis represents one of the most significant contributions of this study. The results indicate that Spiritual Intelligence partially mediates the relationship between Islamic Religious Education and Digital Well-Being. This finding suggests that religious education contributes to digital well-being not only directly but also indirectly through the enhancement of students' spiritual capacities.

From a theoretical perspective, the mediation effect supports value internalization theory, which posits that educational experiences influence behavior through the development of internal beliefs, values, and self-regulatory mechanisms. Islamic Religious Education appears to strengthen Digital Well-Being by cultivating Spiritual Intelligence, which subsequently guides students' digital behavior.

The qualitative findings provide additional support for this interpretation. Teachers consistently reported that Islamic values were integrated into discussions concerning responsible online behavior, respectful communication, and ethical technology use. Such findings resonate with previous studies emphasizing the importance of integrating religious values with digital literacy education (Mustopa et al., 2024).

Students also reported that religious practices such as prayer and self-reflection helped them manage technology use more responsibly. This finding suggests that Spiritual Intelligence operates not merely as an abstract psychological construct but as a practical resource influencing students' everyday behavior.

The emergence of self-regulation as a dominant qualitative theme deserves particular attention. Participants frequently described self-control as an important outcome of Islamic Religious Education. This observation is consistent with recent scholarship arguing that one of the central objectives of Islamic education is the development of disciplined and morally responsible individuals capable of navigating contemporary social challenges (Septianingsih et al., 2024).

Another notable finding concerns emotional balance in digital environments. Students and teachers indicated that religious teachings promoted patience, empathy, and emotional restraint when interacting online. These competencies are increasingly important given the prevalence of cyberbullying, online conflicts, and emotional pressures associated with digital communication.

The findings also contribute to the emerging literature on ethical digital citizenship. Previous studies have emphasized that digital citizenship should encompass ethical, moral, and social dimensions in addition to technological competencies (Pranoto & Haryanto, 2024). The present study extends this argument by demonstrating that Islamic Religious Education may provide a valuable framework for cultivating such competencies among elementary school students.

Taken together, the findings support the development of an integrated educational-spiritual framework for understanding Digital Well-Being among elementary students. While previous research has primarily focused on technological and psychological determinants, the present study highlights the importance of educational and spiritual factors. Specifically, Islamic Religious Education appears to strengthen Digital Well-Being by fostering Spiritual Intelligence, which in turn enhances students' capacity for self-regulation, ethical decision-making, and responsible digital engagement.

CONCLUSION

This study examined the relationships among Islamic Religious Education, Spiritual Intelligence, and Digital Well-Being among elementary school students in Banda Aceh using a sequential explanatory mixed-methods approach. The findings indicate that Islamic Religious Education contributes positively to students' Digital Well-Being both directly and indirectly through Spiritual Intelligence. Furthermore, Spiritual Intelligence was found to play a significant mediating role, suggesting that the internalization of religious values may support healthy digital engagement by strengthening students' self-awareness, ethical reflection, and self-regulation. Qualitative findings further reinforced the quantitative results by highlighting the importance of religious learning experiences in promoting responsible digital behavior and emotional balance in online environments. These findings suggest that Islamic Religious Education may serve as a relevant educational resource for supporting students' well-being in the digital era. Nevertheless, the study was conducted within a limited geographical context and should therefore be interpreted cautiously. Future research involving broader samples and additional explanatory variables is needed to further understand the complex mechanisms through which religious and spiritual factors contribute to children's digital well-being.

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