



Eco-Spiritual Resilience: Designing Quality Islamic Education to Age of Screen Overload

Arini Nuora Darina^{*1}, Hasan Baharun²

Universitas Nurul Jadid, Indonesia

*Corresponding Author: arininuora@student.unuja.ac.id

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Abstract:

Formulating a quality Islamic education model through an eco-spiritual approach to address the challenges of the digital era, characterized by the high intensity of layer use, is the purpose of this study. This study aims to answer the question of how Islamic education can shape individuals who have spiritual resilience and ecological awareness in facing the challenges of the digital world. The research method is a qualitative approach, using data collection techniques such as literature reviews, interviews, and observations of the implementation of Islamic education across various educational institutions. The results of the study show that Islamic education grounded in eco-spiritual resilience has great potential to help individuals overcome the negative impacts of technology, such as cell phone addiction, reduced quality of social relationships, and spiritual crises. The concept of eco-spiritual resilience, integrating Islamic values that prioritize the balance between the physical and the digital and maintain harmony with nature, is part of a comprehensive education. The findings of this study call for the development of Islamic education that not only focuses on improving students' thinking skills, knowledge, and morals, but also on strengthening their psychological and spiritual resilience. Thus, students are expected to respond to technological pressure wisely by maintaining balance in their daily lives.

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INTRODUCTION

The rapid technological development in the digital era has a major impact on many aspects of people's lives, especially for the younger generation (Ameen et al., 2023; Xia et al., 2024). The emergence of excessive dependence on digital devices (screen load) is a significant challenge that has a major impact on the decline in spiritual quality and social interaction (Alshare et al., 2025; An et al., 2024; Kitkowska et al., 2024). In reality, technology offers easy access to information and a breadth of knowledge, but it also widens the gap in understanding the importance of balancing the digital and spiritual worlds. The most significant negative impact of this phenomenon is on students, particularly university students. This issue has grown rapidly in recent years, as technology has become integrated and an inseparable part of daily life, along with the increasingly widespread use of gadgets and social media platforms (Imran, 2023; Lone et al., 2023; Mardizal et al., 2023). This problem needs serious attention because excessive screen use has an impact on alienation from real life, decreased social interaction, reduced concentration during the learning process at school, and increasingly limited time available to strengthen spiritual aspects. Islamic education that embodies the

concept of eco-spiritual resilience can be a comprehensive solution by integrating ecological and spiritual values into the curriculum to cultivate a balanced generation (Sinha, 2025). Therefore, it is important to design an education system that not only highlights intellectual intelligence but also builds strong character and spirituality by integrating educational theory with the application of ecology and spirituality in real life.

In reality, Islamic education in various institutions still faces challenges in integrating the teaching of religious values with the rapid development of technology. The younger generation, known as Gen Z, now spends more time with digital devices, especially for learning, communication, and entertainment. This phenomenon has led the younger generation to increasingly distance themselves from the spiritual values that should guide their lives, as taught in Islamic teachings. In fact, the negative impact of unwise, unchecked technology use has led to a decline in educational quality. At school, many students lack focus while studying due to exposure to gadgets, such as content that is less useful and not appropriate for their age, such as video content on TikTok or YouTube that is not educational, and the rise of online games, such as Roblox (Chawki, 2025; Ortiz-Ospino et al., 2025). At home, time that should be spent on social interaction or studying is instead used for playing games or watching videos, rather than for learning, which can lead to addiction and neglect productive activities (Avci & Kula, 2023; Najmi et al., 2023; Tao et al., 2023). This emphasizes that education needs to seriously integrate ecological and spiritual values to remain relevant and able to respond to the challenges posed by the rapid development of the times (Hariram et al., 2023; Marshall, 2025; Shutaleva, 2023). Education based on eco-spiritual resilience is important to help students maintain a balanced life in the digital era by adhering to life's norms and cultivating spiritual values and concern for the environment. Therefore, Islamic education needs to prioritize integrating these values to cultivate a generation that is not only academically intelligent but also able to uphold good morals and strong spirituality.

The negative impact of technology on the social and character development of the younger generation has been the focus of previous research. Several studies have shown that dependence on digital technology can reduce social interaction and hinder the development of children's moral character. For example, Panjeti-Madan & Ranganathan (2023) highlight the decline in children's social skills due to excessive use of digital devices. Karim et al. (2025) highlight the importance of spirituality-based education to balance life in an increasingly connected virtual world. However, research specifically integrating eco-spiritual resilience into Islamic education curricula is still relatively limited. This study aims to fill this gap by developing a new approach that integrates ecological and spiritual awareness into Islamic education. Thus, this study offers how Islamic education can contribute significantly to understanding how to adapt to digital challenges through a deeper integration of spiritual and ecological values.

The concept of eco-spiritual resilience in this study aims to integrate spiritual values with awareness of environmental concerns into the Islamic education curriculum. Previously, discussions of technology and religious education have often been examined separately in various studies, leaving the two aspects incompletely connected within a single research framework. Starting from these conditions, this research develops an approach that views education more comprehensively. This approach not only emphasizes religious aspects but also fosters students' sensitivity and environmental awareness in the educational process.

Identifying and analyzing the approaches applied by school principals at Madrasah Ibtidaiyah (MI) in designing and implementing education oriented towards eco-spiritual resilience is the main objective of this research, especially in addressing the challenges posed by excessive use of layers among students. This research seeks to answer the question of how principals can develop eco-spiritual resilience in students to face the negative impacts of excessive technology use. In addition, this study aims to examine the policies implemented by school principals to develop curricula that integrate environmental and spiritual values. Through these efforts, a balance will be created between the development of intellectual intelligence and the formation of students' character as a whole from various aspects.

In the context of school education, the principal plays an important role in shaping educational policy. This role is not only about academic achievement but also about developing students' character and spirituality. One approach is eco-spiritual resilience, which integrates ecological awareness with spiritual values in the education curriculum. Through this approach, students are expected to respond to technological developments wisely without losing their attachment to spiritual values. Through this research, the author examines how the application of this approach contributes to creating balance in students' lives, both in relation to the environment and spirituality, and in dealing with the increasingly intense use of technology.

RESEARCH METHODS

This research employed a qualitative method design with a case study approach. This approach was chosen to explore further how to design quality Islamic education at Madrasah Ibtidaiyah Al Hanafiyah Talkandang Probolinggo Jawa Timur, as well as to understand how eco-spiritual resilience can be fostered amid the rapid, often excessive use of technology.

The location of this research is at Madrasah Ibtidaiyah Al Hanafiyah Talkandang Probolinggo Jawa Timur. This madrasa is located in an area that is part of the rapidly developing technological environment. However, it also faces challenges in managing the impact of technology on students, particularly regarding spiritual dimensions and ecological concerns. This location was chosen because the researcher wanted to see more clearly how Islamic education in the madrasah responded to the rapid influence of digital technology, while also exploring how the school designed and implemented strategies to foster eco-spiritual resilience of students amidst the increasingly rapid use of digital technology, and began to influence their daily habits and learning methods.

Information in this study was collected from the principal, vice principal, teachers, students, and parents at Madrasah Ibtidaiyah Al Hanafiyah Talkandang Probolinggo, East Java. Respondents were selected because they were directly involved in the implementation of education and learning at the madrasah. In addition, this study also involved additional informants, namely parents of students and several local community members, to provide perspectives on the influence of technology and efforts to build eco-spiritual resilience in students. Supporting data was also drawn from various relevant texts, including manuscripts on Islamic education, religious books, and online news articles discussing Islam and technology.

Table 1. The following is a list of informants involved in this research:

NO	Information Source Categories	Resources	Number of Informants
1	Leader	Headmaster	1
2	Leader	Vice principal	1
3	Educational Staff	Teacher	2
4	Additional Informant	Parents and Students	5

Data collection was carried out through a direct observation process at Madrasah Ibtidaiyah Al Hanafiyah Talkandang Probolinggo Jawa Timur, by observing the learning process, the spiritual ecology practices implemented, and the school's strategy to monitor and regulate the use of technology wisely in students' daily lives, including its impact on the learning process and strengthening eco-spiritual resilience. In addition to field observations, researchers conducted interviews with school principals, teachers, and other informants to obtain their views on designing quality Islamic education and implementing eco-spiritual resilience in the rapidly advancing digital era. To keep the interviews more focused, researchers used interview guidelines, ensuring the discussion explored how teachers and students responded to the use of technology in ways that remained in accordance with religious values and supported spiritual resilience.

The data collected from observations and interviews will be analyzed through several stages. First, the data will be organized and categorized based on key themes related to Islamic education, eco-spiritual resilience, and technology use. Then, the analysis will use content analysis to interpret the texts collected during the interviews and observations. Furthermore, discourse analysis will be applied to examine how language and communication in the context of Islamic education lead to an understanding of eco-spiritual resilience. Interpretive analysis methods will be used to explore the meanings in interactions among teachers, students, and technology, creating a more holistic education responsive to the challenges of the times. The results of this analysis will then be used to formulate Islamic education strategies that support strengthening eco-spiritual resilience in the digital era.

RESULTS AND DISCUSSION

Results





Integration of Spiritual and Ecological Values in the Islamic Education Curriculum




The application of spiritual values and environmental awareness in the Islamic education curriculum at Al-Hanafiyah Elementary Madrasah aims to unite two aspects: Islamic religious teachings with stronger ecological awareness. This practice is implemented directly at the school, with the Principal, Mrs. Erma Kusumawati, and the Islamic Education teacher, Mrs. Muttimah, as the most important parties. This effort is carried out alongside the growing awareness that maintaining the balance of nature is not just a social matter but also part of the responsibility outlined in Islamic religious teachings. In its application, ecological values are integrated into religious learning through practical waste-management habits, the wise use of natural resources, and participation in maintaining environmental sustainability. Mrs. Erma Kusumawati explained, "We as educators do not only teach the practice of one aspect, namely the obligation as servants of Allah (Hablumminallah), but also remind students of the responsibility towards the other 2 aspects, namely (Hablumminannas and Hablumminal 'alam) where this awareness is based on the slogan "annadhofatu minal iman (cleanliness

is part of faith) which refers to the concept of "ath-ṭuhūru shatrul īmān" (الطُّهُورُ شَطْرُ الْإِيمَانِ) narrated from Abu Mālik al-Ash‘arī رضي الله عنه, with the source of the hadith from Ṣaḥīḥ Muslim, and has the status of ṣaḥīḥ. to be practiced by students both at school and at home. "The same thing was conveyed by Mrs. Muttimah, a PAI teacher, who said, "In every religious lesson, we always instill values to care for the environment, such as maintaining cleanliness, not littering, and not damaging nature". With this approach, Madrasah Ibtidaiyah Al Hanafiyah designs a curriculum that not only focuses on spiritual aspects but also incorporates ecological elements that foster eco-spiritual resilience in students.

Direct classroom observations showed that, in both religious and environmental studies, teachers often linked religious teachings to concrete actions for caring for the environment. For example, when discussing verses from the Quran about God's creation, students were invited to discuss how they could maintain cleanliness and reduce waste. In addition, in some classrooms, signs about environmental preservation were posted, and proper waste disposal also involved students in direct activities that increased their awareness of the importance of preserving nature. Based on these observations, the researchers concluded that although learning about ecology remains limited, efforts have been made to integrate ecological values into the Islamic education curriculum at Madrasah Ibtidaiyah Al Hanafiyah. As concrete evidence of what has been observed, the following are photos of activities that demonstrate the application of ecological values in classroom learning:

Table 2. Description and Documentation of the Implementation of Eco-Spiritual Values

No.	Picture	Description
1		Photos in the classroom showing student learning activities with trash bins marked with symbols (stickers) to maintain cleanliness show the integration of ecological awareness in education.
2		Students who are cleaning the classroom floor, show their participation in maintaining cleanliness, in accordance with what the teacher teaches, namely eco-spiritual education.
3		Students who throw rubbish in the right place in outdoor areas demonstrate a sense of responsibility towards the environment and spiritual values.
4		The poster in the classroom that reads "Cleanliness is a Part of Faith" is intended to remind students that cleanliness is an important part of Islamic teachings. And is a concrete form of the school's strategy for implementing eco-spirituality.

5		The activities of teachers and students working on environmentally friendly projects using recycled materials demonstrate the application of environmental care principles.
6		Presentation of eco-friendly art projects by several students in class, demonstrating creativity in combining spiritual values with environmental awareness in learning.
7		The habit of praying Dhuha together at school to develop students' character

At the Al Hanafiyah Elementary School, spiritual values and environmental stewardship are beginning to be integrated into the learning process. In addition to receiving religious instruction, students are involved in environmental sustainability practices, which are taught as part of their religious practice. This approach reflects the Islamic educational institution's efforts to foster a more holistic sense of eco-spiritual resilience.

The practice of Islamic education at the Al Hanafiyah Islamic Elementary School in Talkandang, Probolinggo, East Java, demonstrates that learning focuses not only on worship but also emphasizes environmental stewardship as part of religious teachings. This demonstrates a balance between spiritual development and ecological awareness, which is increasingly relevant amid the challenges of a modern era marked by the negative impacts of technology and environmental degradation.

Wise Technology Management to Enhance Eco-Spiritual Resilience


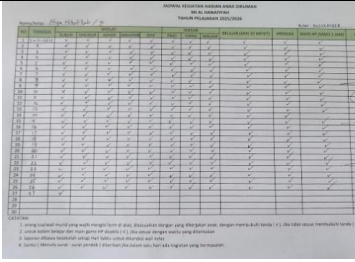
The school's use of technology is geared toward strengthening eco-spiritual resilience by balancing spiritual development with ecological awareness. In practice, technology is not merely a means of entertainment or social media activity, but rather a tool to help students understand religious values and learn about their surroundings. At MI Al Hanafiyah, technology is directed toward beneficial activities, with school guidance to ensure controlled use of digital devices, including by regulating the duration of use to prevent excessive use. The primary goal of this approach is to maintain a balance between the virtual world and the deeper realities of life in the spiritual and ecological realms. The primary goal of this approach is to maintain a balance between the virtual world and the deeper realities of life in the spiritual and ecological realms.

Based on an interview with the Principal of Madrasah Ibtidaiyah Al Hanafiyah, Mrs. Erma Kusumawati, the school has begun efforts to introduce the concept of the wise use of technology. She explained, "Because our school is limited in the availability of technology such as computers, we strive to continue to monitor students' activities in using technology at home by providing socialization to parents about how students can use technology for good purposes, such as to study religion, not just for entertainment.

We also limit the duration of device use, namely playing games is only allowed for 1 hour if more than 1 hour then students will be subject to sanctions in the form of writing short letters so that students are not exposed to too much screen time, through an agenda book given to each parent by filling in the activity columns including monitoring student technology use which is summarized to the homeroom teacher every Saturday for correction and the imposition of sanctions on students who violate." A similar thing was expressed by Mrs. Muttimah, a religious teacher, who added, "We teach students to use the internet as a means of deepening Islamic teachings, such as watching useful content on YouTube, both for learning and education outside of learning, so that technology can be a tool to enrich religious knowledge." From the interview, it can be concluded that Madrasah Ibtidaiyah Al Hanafiyah has begun implementing effective technology management by providing clear guidelines that ensure technology is used for positive purposes that support students' eco-spiritual resilience.

Classroom observations revealed that teachers used various methods to enrich learning materials on the environment and ecology. For example, in lessons on cleanliness and its importance, teachers socialize with parents about the need to support environmental cleanliness at home and at school. In addition, teachers use a student activity monitoring questionnaire book at school to ensure that students are actively involved in maintaining cleanliness and caring for the environment. Despite inadequate technological facilities, Al Hanafiyah Elementary School continues to pursue creative ways to convey ecological messages, including conducting discussion-based learning activities that address the relationship between humans and nature from a religious perspective. These efforts demonstrate that Al Hanafiyah Elementary School is beginning to integrate wise approaches to support eco-spiritual learning. As concrete evidence of this effort, here are photos showing daily student monitoring activities and outreach to parents about the importance of cleanliness in the home and school environment.

Table 3. Implementation of Wise Technology Management and Eco-Spiritual Resilience

No.	Picture	Description
1		<p>School activities where teachers are socializing with parents about supporting a healthy lifestyle and the wise use of technology outside of school. Supporting students' eco-spiritual resilience by monitoring technology use through an agenda book.</p>
2		<p>A photo showing the activity schedule provided to parents to monitor their children's activities, such as prayer, studying, maintaining cleanliness, and limiting children to one hour per day of gadget use other than learning (games, TikTok). This is part of the school's strategy for monitoring technology use and implementing eco-spiritual resilience.</p>



Teachers introduce teaching methods that combine Islamic values and environmental awareness by using technology wisely.

Educational practices at the AL Hanafiyah Islamic Elementary School in Talkandang, Probolinggo, East Java, demonstrate the judicious management of technology. Technology is used not only for entertainment but also to enrich religious learning and increase students' environmental awareness. The school guides students in managing device usage time, maintaining cleanliness, preserving the environment, and utilizing technology for positive purposes, all of which support the development of students' holistic eco-spiritual resilience.

The findings of this study show that efforts to maintain a balance among the use of technology, closeness to nature, and the strengthening of spiritual values are important concerns at Al-Hanafiyah Elementary School. In practice, the school strives to manage the use of technology so that it continues to benefit students without causing negative impacts. Involving parents in monitoring and limiting students' time spent using digital devices is one of the steps taken. This involvement will help reduce uncontrolled gadget use. On the other hand, technology is also used as a supporting tool in classroom learning activities. Through this utilization, students not only gain academic knowledge but are also directed to grow awareness of the environment and spiritual values. With this approach, technology is not merely seen as a threat, but can be used more wisely to support a balanced educational process.

Family Involvement

In educating children, family involvement plays an important role, especially in instilling religious values and environmental concern. In everyday life, parents are the first to introduce their children to the importance of maintaining a spiritual connection with God and caring for the natural world. These values are conveyed not only through advice but also through concrete examples within the family. Children often learn from the habits they observe at home, such as maintaining a clean environment, participating in community cleanups, and demonstrating concern for their neighbors' well-being. Through these habits, spiritual values and environmental awareness can slowly grow in children. This involvement is not limited to a specific time or place; it occurs continuously in children's daily lives, both in and out of school. This involvement is not limited to a specific time or place; it occurs continuously in children's daily lives, both in and out of school. This has a profound impact because by increasing children's ecological and spiritual awareness, it also strengthens their eco-spiritual resilience. Thus, activities that unite religious and environmental values create an atmosphere that supports the growth of children's eco-spiritual resilience, which is formed not only in the classroom but also in their daily lives. The following flowchart illustrates the stages of family involvement in building eco-spiritual resilience.

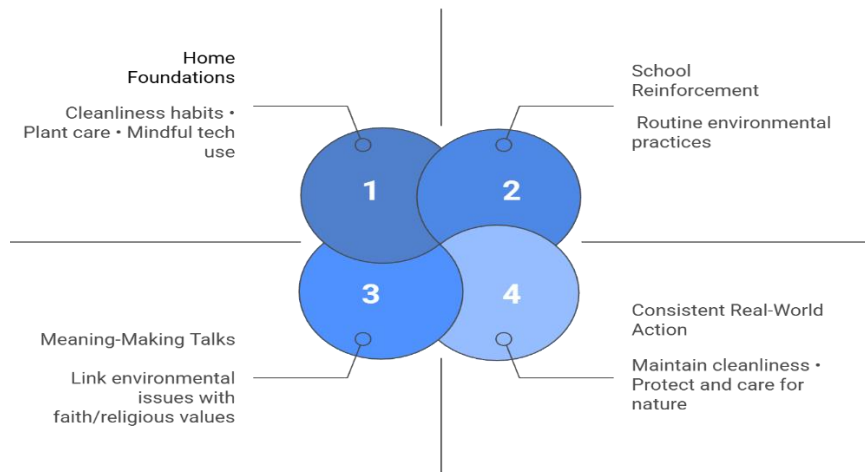


Figure 1. Stages of family involvement in building eco-spiritual resilience

Figure 1 shows that family involvement in building children’s eco-spiritual resilience takes place through four sequential and mutually reinforcing stages, starting from the family’s impact on children’s environmental and spiritual awareness through habits such as teaching cleanliness, caring for plants, and regulating the use of technology; this stage is then reinforced through school activities such as community service and cleaning routines that make environmental awareness values more stable because they are practiced in the community; next, parents deepen children’s understanding through discussions that link ecological issues with religious values so that environmental awareness not only becomes a habit, but also has moral and spiritual meaning; in the end, this series of processes culminates in consistent practical actions, namely maintaining cleanliness and protecting the natural environment as a concrete form that eco-spiritual values have been embedded and can be applied in everyday life.

The findings in the chart are in line with the interview data from the parents of students, namely Mrs. Imamatud Diyanah, the parent of one of the students, Mrs. Imamatud Diyanah explained, "At home, we encourage children to always apply direct practices to maintain cleanliness even though it is trivial, such as folding clothes independently at home, tidying up books after studying, not littering and preserving the environment such as watering plants." This statement reinforces the idea that the foundation stage is built through routines that "seem small" but consistent. Meanwhile, Mrs. Romlah, one of the guardians of a 6th grade student, stated that "Alhamdulillah, with the questionnaire from the school, children are much better able to control their time playing games and implementing environmental cleanliness such as not littering and helping to clean the house because my child said that at school they are taught that cleanliness is part of faith, and there is also an activity from the school of charity every Friday sweet which is given to teachers which will then be distributed every year." This interview confirms two things at once: the school stabilizes behavior, and the family also plays a very large role in supporting education that maintains the school's teachings of environmental concern and strengthening spiritual values

At the Al Hanafiyah Islamic Elementary School in Talkandang, family involvement is evident in simple activities such as maintaining environmental cleanliness, including caring for plants. Parents are present and accompany their children. This pattern demonstrates the mutually reinforcing support between family and school involvement in fostering children's character and environmental stewardship.

Family involvement is evident through various activities that have a positive impact on children, as shown in the table above. In students' daily lives, family involvement is quite evident through simple habits shared with their children. Children are accustomed to maintaining cleanliness, tidying their surroundings, and caring for plants, both at home and during school activities. The data in this table reflects the basic stages that begin with simple activities at home. These habits develop from small, repeated activities, then gradually become more persistent attitudes. This process demonstrates that environmental awareness is built gradually, starting with the child's immediate environment. These efforts become stronger when school and family work in tandem, particularly through the role of parents who accompany their children and give meaning to each habitual activity. It is through these daily activities that the values of environmental awareness and eco-spiritual resilience are gradually formed.

Discussion

The results of this study indicate that eco-spiritual resilience at Madrasah Ibtidaiyah Al Hanafiyah Talkandang, Probolinggo, East Java, is built through several interconnected factors. Wise technology management, the integration of environmental awareness with spiritual values, and consistent family involvement have been shown to have a strong influence. Through this process, the school not only guides students in the wise use of technology but also instills discipline and habits that support spiritual and ecological balance. These findings align with numerous previous studies that emphasize the importance of balancing religious education, environmental awareness, and technology. Research by Nurhayati et al. (2025) and Zhanbayev et al. (2023), for example, shows that integrating religious values with ecological awareness can strengthen children's character in facing the challenges of the digital world. However, unlike these studies, this study does not place the spiritual aspect as its main focus. Attention is also paid to how technology is managed and how the roles of schools and families complement each other in supporting eco-spiritual resilience. From this perspective, Islamic education is understood as a more holistic process and is relevant to the reality of current technological progress.

Various studies have emphasized the importance of spiritual values in character building in children (Eaude, 2024). However, these studies still tend to separate spirituality from the reality of technology use and its impact on students' environmental awareness. In fact, in everyday practice, technology plays a major role in influencing how these values are applied and developed. This study adds a new perspective that has not been widely highlighted by showing that Islamic education is not enough to focus only on strengthening religious teachings in a normative manner, but also needs to equip students with an understanding of how to manage the use of technology so that it does not hurt their spiritual life and their relationship with the environment. These results are in line with findings presented in previous studies that show that excessive use of technology can weaken the quality of children's spiritual and emotional relationships (Abbas et al. (2024); Safaria et al. (2025), while also emphasizing the need for an Islamic education curriculum that is more relevant to current conditions, which does not only focus on one aspect, namely religious teachings alone, but is more comprehensive by combining the strengthening of religious values, the wise use of technology, and concern for the environment and children's character.

Based on field observations, wisely managing technology plays a significant role in fostering eco-spiritual resilience in students. The advancement of the digital era has brought technology closer to children's lives. However, in some circumstances, excessive use can actually impact students' relationships with God and their natural environment. This situation shows that maintaining a balance between the use of technology, spiritual values, and concern for the environment is becoming increasingly important. Proper technology management can help strengthen spiritual values while fostering environmental awareness. In practice, families and schools play a significant role in this process. Both can help students maintain these values, both at school and in their daily lives at home. This process is usually formed through habits carried out continuously, such as regulating the use of technology, strengthening spiritual values, and receiving family support.

Overall, the findings of this study indicate that Islamic education, amid the rapid development of the digital era, requires an approach more closely connected to students' daily lives. In schools, religious learning is not only delivered through subject matter but also directed at helping students understand how technology can be used wisely without ignoring its relationship to the surrounding environment. In practice, these values are formed not only in the classroom but also through students' daily experiences. Therefore, family involvement is an important part of supporting the habituation of attitudes related to spiritual values and environmental concern. The use of technology itself does not always have negative impacts. As long as it is well-directed and not overused, technology can actually aid students' learning process. With proper management, technology use can remain balanced, thus maintaining spiritual values and environmental awareness as part of students' eco-spiritual resilience.

CONCLUSION

Along with the increasing use of technology in everyday life, Islamic education also faces the need to maintain a balance between spiritual values and environmental awareness. Eco-spiritual resilience in students does not suddenly appear; it develops gradually. Managing technology in students' lives, developing habits within the family, and school support through various habituation activities are crucial, mutually reinforcing components in fostering this resilience. Islamic education, in this context, is not merely the teaching of worship, but rather a process of habituating values that connect spiritual aspects, concern for the environment, and the balanced use of technology. From these findings, there is a close relationship between religious teachings, efforts to maintain environmental sustainability, and the use of technology in educational practices.

On the other hand, this study still has limitations that need to be considered. The study was conducted in one madrasah, namely Madrasah Ibtidaiyah Al Hanafiyah, so the findings obtained cannot describe the conditions in other schools as a whole. This study had a limited scope, so differences in students' age and gender were not examined in depth. These aspects have the potential to provide additional perspectives on the formation of students' eco-spiritual resilience, but are beyond the objectives of this study. Data from interviews and observations provide a fairly clear picture, but the limited number of participants means the results should be read as a preliminary overview. Therefore, further research involving more diverse schools, a larger number of respondents, and a wider range of data-collection methods is expected to enrich the understanding of eco-spirituality in Islamic education.

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