



The Role of Islamic Religious Education in Shaping Students' Spiritual Resilience in the Digital Era

Putri Hilda Mavaza✉, Fitriah M Suud

Universitas Muhammadiyah Yogyakarta, Indonesia

Abstract

Islamic Religious Education in higher education plays an important role in shaping students' spiritual resilience in the midst of the challenges of the digital era which is marked by psychological pressure, decreased mental well-being, and weakening of religious identity. This research aims to explore the role of PAI in forming the spiritual resilience of PAI Study Program students. The study used a qualitative approach with a phenomenological design through semi-structured in-depth interviews with nine participants consisting of students and lecturers selected by purposive sampling. Data analysis was carried out using Interpretative Phenomenological Analysis (IPA). The results of the study show that effective PAI learning strategies are contextual, participatory, reflective, and integrated with digital technology based on student-centered learning. Students' spiritual resilience develops through strong faith, the practice of worship as an adaptive coping mechanism, and the ability to interpret life's difficulties positively (positive meaning-making). The impact of PAI learning can be seen at three interrelated levels: increased psychological calmness, consistency of worship, and the ability to interpret exams as a process of faith growth. These findings provide practical implications for the development of a more integrative PAI curriculum between cognitive, affective, and spiritual dimensions in responding to the challenges of the digital era.

Keywords: Spiritual Resilience, Islamic Religious Education, Digital Era, Generation Z Students

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✉Correspondence Author: mafazaputri44@gmail.com

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INTRODUCTION

Islamic religious education in higher education normatively carries out functions that go far beyond the transfer of Islamic knowledge alone. Islamic religious education is designed as an instrument for character formation, strengthening faith, and internalizing monotheistic values that are the foundation of student life in facing various challenges of the times. From a holistic Islamic education perspective, Islamic religious education learning is ideally able to build students' spiritual resilience, which is the individual's ability to maintain inner balance, faith firmness, and the meaning of life in the midst of pressure and crisis (Fauziah & Octavia, 2023). Spiritual practices in Islamic religious education learning, such as worship coaching, reading and deepening of the Qur'an, as well as religious reflective activities, are known to contribute to strengthening students' spirituality and religious identity, as well as having a positive influence on their psychosocial lives (Chanifah et al., 2021). Thus, Islamic religious education normatively has an adequate capacity to be the foundation for the formation of a generation of Muslims who are spiritually, intellectually,



and morally resilient.

In fact, what students face in the digital era is far from the ideal condition. The massive development of digital technology has presented a learning ecosystem and social life that is full of psychological and moral pressure. Cross-country research on thousands of college students shows that the intensity of digital technology use is significantly related to the decline in students' psychological well-being in college (Gandarillas et al., 2024). Unlimited exposure to digital content not only erodes productive time, but also weakens emotion regulation and increases anxiety and depression due to constant information overload and social comparisons (Yan et al., 2024). On the religious dimension, a *scoping review* of hundreds of studies found that social media plays a complex role in Muslim religious identity, where daily worship practices are more vulnerable to being influenced by young people (Larsson & Willander, 2025). This condition is exacerbated by the threat of hoaxes, *cyberbullying*, and online radicalization that require education to be able to integrate digital skills with spiritual values simultaneously (Utomo et al., 2024). Students of the PAI Study Program are not spared from this pressure; they face the dual challenges as individuals who are shaping their religious identity as well as as future Islamic educators.

The gap between ideal conditions and reality has a serious impact on the psychological and spiritual health of the younger generation. The pressure experienced by students in the digital era comes not only from academic demands, but also from social dynamics in virtual spaces that create unrealistic living standards. The *social comparison* phenomenon facilitated by social media triggers upward social comparisons that breed feelings of envy, inferiority, and rumination in young age groups (Meier & Johnson, 2022), and empirically increases the risk of depression and anxiety in college students, especially those who face social pressures without adequate environmental support (Fruehwirth et al., 2023). The intense use of social media is also known to affect the mental health and spiritual intelligence of students in the context of Islamic education (Ibdalsyah et al., 2023), and has a significant relationship with the formation of religious identity and *the well-being* of generation Z (Murniasih et al., 2024). In the spiritual dimension, this condition has the potential to slowly erode the resilience of students' faith because the digital space not only drains psychological energy, but also narrows the space for reflection and appreciation of religious values. If not responded to through an adaptive educational approach, PAI students risk experiencing a religious identity crisis as well as a weakening of spiritual resilience which should be their main provision as prospective Islamic educators.

Based on the urgency of these problems, the role of PAI in shaping the spiritual resilience of students in the digital era is an urgent issue to be studied scientifically. Most of the previous studies focused more on aspects of moral character in general, the management of Islamic education in the digital era, or the mental health of students from the perspective of clinical psychology, without delving deeply into how the PAI learning experience concretely shapes the spiritual resilience of PAI students themselves.

Studies on spirituality and resilience in students have been carried out in various contexts. (Imron et al., 2023), (Fitriani et al., 2024), and (Affandi & Mubarok, 2024) show that spirituality, tawakal, religiosity, and spiritual intelligence have a positive relationship with student resilience. However, these studies generally use a quantitative approach that focuses on the relationship between variables so that they have not been able to explain in depth the process of forming spiritual resilience through religious learning experiences. On the other hand, (Fitriyani et al., 2024) and (Rahmawati & Suud, 2024) examine spiritual resilience in the context of pesantren and da'wah activities, so that it is different from the context of PAI learning in higher education.

Thus, there is still a research gap related to the role of PAI learning in shaping the spiritual resilience of students, especially in students of the PAI Study Program as

prospective educators and transmitters of Islamic values. In addition, studies that explore this phenomenon through a qualitative approach to understand students' spiritual experiences and meanings are still very limited. Therefore, this study aims to analyze the role of PAI in shaping the spiritual resilience of PAI students in the digital era and its impact on their ability to face various academic, social, and digital challenges. So that this research can enrich the study of spiritual resilience as well as become the basis for the development of PAI learning that is more responsive to the challenges of the digital era.

RESEARCH METHOD

Research Design

This study uses a qualitative approach with phenomenological design. This approach was chosen because it aims to explore and understand in depth the subjective experiences of PAI students and lecturers in the process of forming spiritual resilience in the digital era. The phenomenological method allows researchers to authentically capture the meaning, perception, and lived experience of participants, as they are, without being constrained by rigid theoretical assumptions. This approach is considered the most relevant considering the focus of research that emphasizes the subjective and contextual dimensions of students' psychospiritual experiences.

Research Subject

The determination of the research subject was carried out using purposive sampling techniques with the following criteria: (1) active students of the PAI Study Program who have taken PAI courses for at least two semesters, and (2) PAI lecturers who teach the course and have at least three years of experience in PAI learning in higher education. The number of participants in qualitative phenomenological research is not rigidly determined, but is based on the principle of informational sufficiency or data saturation. This study involved nine participants consisting of PAI students and lecturers as two groups of informants who were seen as able to provide complementary perspectives related to the dynamics of PAI learning and the formation of spiritual resilience.

Data Collection Techniques

The data in this study was collected through in-depth interviews as the main method. Interviews were conducted in a semi-structured manner to provide flexibility for participants to express their experiences, views, and meanings freely, but still focused on the established research themes. The interview guide was prepared based on the dimensions of spiritual resilience which include: (1) the PAI learning strategies applied, (2) students' spiritual experiences in dealing with the pressures of life in the digital era, (3) the role of worship practices as a coping mechanism, and (4) the impact of PAI learning on the formation of spiritual resilience.

Interviews are conducted individually with a duration of between 45 to 90 minutes per session. All interview sessions were recorded with the consent of the participants and then transcribed verbatim for analysis purposes. In addition to interviews, the researcher also conducted participatory observation and documentation studies on PAI learning tools as complementary data (triangulation of data sources).

Data Analysis Techniques

Data analysis uses the Interpretative Phenomenological Analysis (IPA) approach through phenomenological thematic analysis to understand the subjective experiences of participants (Nizza et al., 2022). The analysis process was carried out through several stages, namely: (1) repeated reading and initial notation of interview transcripts, (2) development of

emergent themes from each participant, (3) search for patterns and connections between themes (clustering), and (4) preparation of superordinate themes that represent findings across participants. The analysis process is carried out inductively by prioritizing the perspective and meaning of the participants, not just confirming the theoretical framework that has existed before.

The analysis focused on three main dimensions in accordance with the theme of the discussion, namely: (1) PAI learning strategies that are felt to be effective in the context of generation Z students, (2) the dimensions of students' spiritual resilience which includes beliefs, spiritual coping mechanisms, and meanings of life's difficulties, and (3) the impact of PAI learning strategies on the development of spiritual resilience at the psychological, behavioral, and spiritual levels.

FINDINGS AND DISCUSSION

Form of Student Spiritual Resilience

The results of the data analysis show that the formation of students' spiritual resilience through PAI learning takes place through the interaction of three main components, namely cognitive, affective, and spiritual. These three components form a system that supports each other in helping students face various life challenges. The model of the relationship between these components is presented in Figure 1.

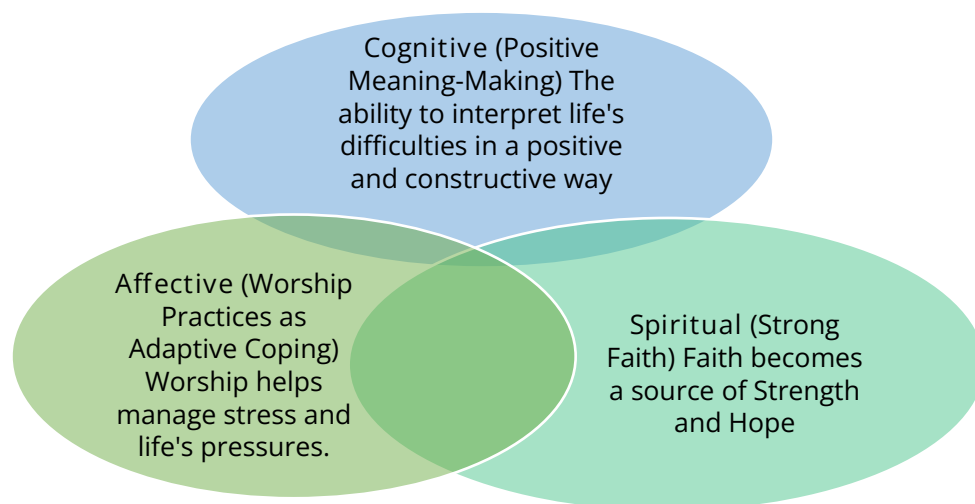


Figure 1. Integration of Cognitive, Affective, and Spiritual Components in the Formation of Spiritual Resilience of PAI Students

Figure 1 shows that the formation of spiritual resilience of PAI students is the result of integration between cognitive, affective, and spiritual components that interact with each other and strengthen each other. In the cognitive aspect, students develop positive meaning-making skills, namely the ability to interpret various difficulties, failures, and challenges in life positively based on the values obtained in PAI learning (Riepenhausen et al., 2022). In the affective aspect, students build adaptive coping mechanisms through worship practices that help manage stress, anxiety, and academic pressure more constructively (Nurfadilah et al., 2025). Meanwhile, the spiritual aspect plays a role as the main foundation that strengthens students' faith so that it is able to present a sense of optimism, calmness, and hope when

facing various problems (Parviniannasab et al., 2022). The integration of these three components forms spiritual resilience that allows students to survive, adapt, and develop positively in the midst of various life challenges and the dynamics of the digital era.

Belief in God is not only understood as a purely theological concept, but also functions as a psychospiritual instrument that plays an important role in maintaining mental and emotional stability when facing various life pressures in the digital era. Strong faith, which is strengthened through PAI learning, provides hope, inner peace, and psychological resilience for students in facing various academic and social challenges (Sujadi et al., 2021). These findings are in line with research that explains that spirituality and religiosity have a significant contribution to the formation of psychological resilience and the ability of individuals to deal with life pressures adaptively (Surzykiewicz et al., 2022). The value of faith in PAI learning forms a more meaningful perspective of students, thus helping to regulate emotions and make decisions more calmly. Thus, faith plays a role as an adaptive mechanism in maintaining psychological balance.

These findings are strengthened by the approach applied by PAI lecturers in learning, namely by directing students to interpret various life tests not as a mere psychological burden, but as part of God's decree that has educational and spiritual value (Mawaddah & Ahmadi, 2025). This meaning contributes to the formation of a positive mindset in students, so that the pressures of life can be perceived as eustress that encourages self-development and improvement of spiritual quality (Serpa-barrientos et al., 2023). Thus, PAI learning plays an active role in shaping students' cognitive frameworks to be able to interpret difficulties as part of the process of spiritual growth, not solely as obstacles.

Furthermore, students' emotional reactions to various life difficulties are generally characterized by the emergence of feelings of anxiety, anxiety, and psychological distress. Nevertheless, students show quite good coping mechanism skills through the integration of spiritual activities, self-reflection, and efforts to solve problems rationally and practically (Zakaria et al., 2021). Spiritual practices such as prayer, prayer, dhikr, and self-evaluation are internal mechanisms that help students gain emotional calm while strengthening their self-control skills in dealing with stress (Azizah & Aisah, 2022). These findings show that spiritual coping plays an important role in helping students maintain a balance between psychological calmness and constructive problem-solving actions.

The role of PAI lecturers in supporting students' coping skills is realized through the creation of a religious and supportive learning environment. The implementation of activities such as Qur'anic tadarus, spiritual literacy, and reflective discussions on students' emotional problems are effective media in strengthening psychological and spiritual stability (Bano et al., 2025). This approach helps students develop patience, self-control skills, and mental resilience in facing various dynamics of academic and personal life. In other words, PAI lecturers function as facilitators who not only deliver religious materials, but also actively build students' emotional and spiritual capacity through a conducive classroom atmosphere.

In addition, students' worship habits when facing problems tend to increase significantly. Worship is not only seen as a ritual obligation, but also interpreted as an adaptive strategy to gain inner peace, strengthen hope, and build optimism in facing life's difficulties (Wnuk, 2024). Practices such as extending prayer, increasing the intensity of prayer, reading the Qur'an, and deepening religious literacy are forms of spiritual approaches that students use to gain emotional strength as well as confidence in God's help. This condition shows that religiosity has a protective function in maintaining students' psychological stability in the midst of the pressures of modern life (Akbarayam & Ketan, 2024). The findings are supported by research that explains that religious involvement is consistently positively correlated with improved well-being, emotional resilience, and mental health in college students.

This is in line with the efforts of PAI lecturers who consistently construct worship practices as a functional coping mechanism in student life (Ayun et al., 2024). Through a practical, contextual, and empathetic approach, students are directed to make worship not only a religious routine, but also a source of psychological and spiritual strength (Wnuk, 2023). Thus, worship is understood as a means to gain calm, strengthen optimism, and help students face emotional problems and material difficulties more adaptively. The lecturer's approach that places worship as a functional instrument emphasizes the position of PAI learning as a space for fostering holistic spiritual resilience.

Students no longer view problems solely as a source of suffering, but as a means of self-reflection, a process of maturation, and a momentum to strengthen a spiritual relationship with God. The ability to interpret difficulties as part of the psychospiritual growth process shows the development of positive meaning making and spiritual maturity in students (Arredondo & Caparrós, 2023). Thus, the spiritual resilience possessed by students not only serves as a survival mechanism, but also as a means of self-transformation towards a person who is more patient, adaptive, and has a deeper spiritual awareness. These findings are in line with research that states that spiritual resilience contributes to the formation of meaning in life, increased adaptability, and strengthening psychological well-being in individuals facing life pressures (Philipose et al., 2025). Spiritual abilities that develop through learning and life experiences can be a source of internal strength that helps students face various challenges more constructively.

Learning Strategies

The most dominant PAI learning strategy applied in the lecture environment is still oriented to the lecture method with the support of PowerPoint-based presentation media (PPT). Although lecturers have made variations through discussions, practices, and educational games, the oral delivery of material with visual assistance remains the primary approach in the process of religious knowledge transfer. This condition shows that conventional methods still have a central position in PAI learning in higher education (Nurlisa & Setiawati, 2023). The dominance of the lecture method shows that learning still focuses on delivering material and strengthening students' conceptual understanding. However, the variety of methods applied by lecturers shows that there are efforts to create a more interactive and contextual learning process according to the needs of students.

However, students consider that the understanding of PAI material becomes more optimal when lecturers apply interactive and applicative learning methods. Methods such as two-way discussions, jigsaw methods, and hands-on practice are considered more effective than passive lecture methods because they are able to create a learning experience that is more meaningful, contextual, and relevant to student life (Amirudin et al., 2026). Active involvement in the learning process also provides space for students to develop reflective skills and spiritual meaning in a more profound way.

The findings are in line with what was conveyed by PAI lecturers in interviews, that learning strategies that are considered effective are strategies that emphasize direct experience (experiential learning), lecturer examples, and the integration of theory and practice in daily life. This approach is not only oriented towards the transfer of cognitive knowledge, but is also directed at the formation of affective awareness and religious behavior of students in real terms (Sa'diyah, 2022). Students are actively involved in the process of reflection, worship practices, socio-religious discussions, and contextual problem solving so that the internalization of Islamic values can take place more deeply.

Furthermore, students also revealed that the use of technology in PAI learning is still not carried out optimally. Technology integration is still considered limited to the use of presentation media, so students hope that digital-based learning innovations are more

adaptive to the characteristics of the current generation, such as the use of interactive quizzes, learning gamification, and the use of digital scientific journal references (Zahra et al., 2026). This expectation reflects the real need for a more creative, participatory, and technology-based PAI learning model to support the development of students' spiritual resilience in the digital era.

The condition felt by these students received a response from lecturers who were aware of the changes in the characteristics of generation Z students who tended to be more visual, interactive, collaborative, and close to digital technology. This awareness encourages lecturers to leave conventional one-way learning methods towards a more participatory and student-centered learning model (Wahyudi, 2023). The implementation of this strategy can be seen through the use of group discussions, project-based learning, case studies, and reflective activities that provide space for students' active involvement in the learning process.

The application of interactive and collaborative learning by PAI lecturers is in accordance with the learning needs of students who want active involvement. In practice, lecturers not only play the role of delivering material, but also as facilitators who encourage students to actively discuss, collaborate, and think critically in understanding religious issues (Jannah & Aisyah, 2021). This approach is able to increase student involvement in the classroom and help students understand the material more deeply than conventional lecture methods.

Students also emphasized that the learning methods that make the most profound impression are those that involve direct experience, personal reflection, real-life case analysis, and learning activities that encourage active participation (Kistoro et al., 2023). These findings show that learning that touches on emotional aspects and personal experiences has a stronger influence on shaping students' spiritual awareness than learning that only focuses on delivering material in one direction.

This was responded positively by PAI lecturers who also showed concern for the mental health aspects of students and limited focus during the learning process. This attention is realized through the management of a more flexible, communicative, and humanist classroom atmosphere so that students feel comfortable in participating in learning. This approach shows that PAI learning is no longer understood only as a process of delivering religious materials, but as a mentoring process that helps students build spiritual, emotional, and social awareness in a balanced manner.

In addition, the development of the digital era encourages PAI lecturers to digitize learning in a more structured manner by utilizing technology such as smartphones, social media, and artificial intelligence (AI) as a means of supporting learning (Ni'mah et al., 2024). However, the use of this technology is still balanced with strengthening digital literacy and information filtering skills so that students are not trapped in invalid sources. This strategy shows that there is a real effort from lecturers to create adaptive and inclusive learning according to the needs and characteristics of diverse students.

The Impact of Students' Spiritual Resilience

The results of interviews with students and lecturers show that PAI's learning strategy has an impact on the development of students' spiritual resilience. The impact is interpreted by students in three main dimensions, namely psychological, behavioral, and spiritual, which together contribute to forming spiritual resilience. The synthesis of these findings is presented in Figure 2.

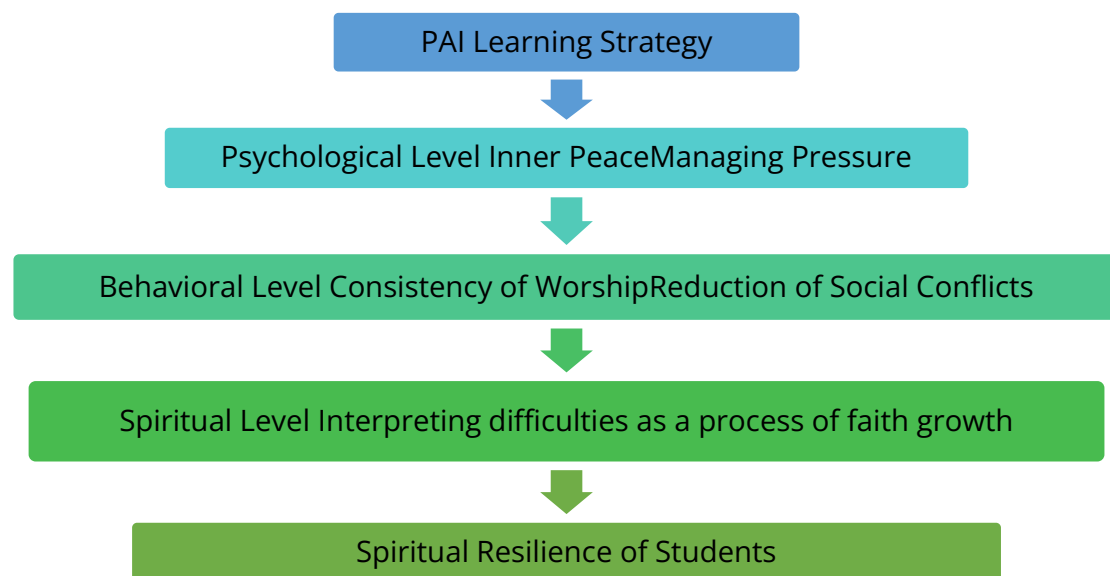


Figure 2. The Process of Developing Students' Spiritual Resilience through PAI Learning Strategies

Figure 2 shows that the impact of PAI learning strategies on students' spiritual resilience is interpreted through three interrelated dimensions, namely psychological, behavioral, and spiritual. In the psychological dimension, PAI learning acts as a source of calmness and self-strengthening that helps students manage anxiety, emotions, and various life pressures more adaptively. In the behavioral dimension, the internalization of Islamic values encourages behavior change which is reflected in increasing the consistency of worship, positive attitudes, and the ability to build harmonious social relationships. Meanwhile, in the spiritual dimension, PAI learning helps students interpret various difficulties as part of the process of maturing faith, thereby fostering stronger confidence, hope, and tawakal attitude towards Allah SWT. These three dimensions form a unity that shows that spiritual resilience develops through the process of internalizing Islamic values that affect the way of thinking, acting, and interpreting life experiences in the face of various challenges.

Based on the results of interviews with students, PAI's learning strategies have a diverse impact on strengthening students' religious beliefs. Some students view the figure of lecturers who are inspiring, communicative, and have a religious example as an important factor in increasing spiritual awareness and appreciation of religious values. The example of lecturers who are consistently displayed in learning interactions is considered to be able to encourage students to emulate Islamic values in daily life (Abdullah & Ali, 2026). This emphasizes that the exemplary aspect (*uswah hasanah*) of an educator plays a crucial role in internalizing religious values in students. It was this personal contribution that then strengthened their religious beliefs in the academic environment. However, some other students consider that PAI learning functions more as a medium to strengthen inner peace, deepen Islamic understanding, and a means of self-reflection than as the main factor in forming religious beliefs that have basically been possessed before. The influence of PAI learning on students' religiosity is contextual and influenced by the spiritual background of each individual. The PAI learning strategy does not work uniformly, but interacts with the initial spiritual condition of the students so that it produces different impacts.

This condition is strengthened by the findings of lecturers who view that the PAI learning method applied shows a positive and comprehensive impact on the development of students' spiritual resilience (Shodiq, 2024). This impact is not only seen in the academic

aspect, such as increasing students' calmness and readiness to face exams, but also in the social aspect through the reduction of interpersonal conflicts in the lecture environment, as well as in the spiritual aspect shown through increasing awareness and consistency of students in carrying out worship practices.

In general, students also revealed that PAI learning contributes positively to the creation of psychological calm through the integration of spiritual motivation, emotional approaches, and participatory and reflective learning methods. The presence of lecturers who are able to create a supportive and calming learning atmosphere is considered effective in helping students manage anxiety, academic pressure, and various life problems faced (Wahyuni et al., 2024). This condition shows that learning strategies that are not only oriented towards cognitive knowledge transfer, but also touch on the affective and spiritual aspects of students, have a significant influence on strengthening spiritual resilience. These findings are in line with research that states that spiritual and religious coping approaches contribute to increased psychological well-being, emotional resilience, and an individual's adaptability in the face of life's stresses (Graça & Brandão, 2024). Through this process, students not only gain a better understanding of religion, but also develop the ability to respond to life's challenges in a calmer and more constructive manner.

This is in line with the perspective of lecturers who emphasized that PAI not only functions as a course oriented towards the transfer of religious knowledge, but also as an instrument of mental and spiritual transformation for students. A learning approach that prioritizes self-reflection, strengthening the meaning of life, and internalizing religious values can help students interpret various life problems as part of the faith maturation process (Pazer, 2024). Thus, the PAI learning strategy contributes to forming a stronger spiritual resilience of students in facing the challenges of life in the digital era.

In addition, the results of student interviews also revealed that PAI's learning strategy plays a role as a catalyst for religious motivation, especially in building worship discipline and increasing daily spiritual awareness. The delivery of material that emphasizes the meaning, benefits, and virtues of worship is seen as able to encourage some students to be more consistent in carrying out religious practices (Muntaha et al., 2025). However, some students still view worship activities as a personal realm that is more influenced by internal awareness, personal spiritual experiences, and social environments outside the formal learning process. This shows that the effectiveness of PAI learning in shaping students' religious behavior is influenced by the interaction between pedagogical factors and the intrinsic factors of the students themselves. These findings show that PAI learning has an important role as a reinforcement of religious motivation, while the sustainability of religious practices is still determined by students' internal awareness and commitment.

Overall, students view PAI learning as an important instrument in the meaning-making process and the development of spiritual resilience. The integration of theoretical materials, such as faith and morals, with a practical-reflective approach is considered to be able to help students build a more positive perspective on various life problems. PAI learning not only functions as a medium for the transmission of religious knowledge, but also as a means of psychospiritual transformation that encourages students to interpret difficulties as a process of self-maturation, improvement of spiritual quality, and strengthening mental toughness.

Discussion

Students interpret PAI learning as a source of calm and self-strengthening in facing various pressures of life. Through materials, discussions, and examples obtained during the learning process, students develop the ability to manage anxiety, control emotions, and respond to problems more calmly (Hapsari & Darodjat, 2024). This experience shows that

the religious values obtained in PAI learning are not only understood cognitively, but also lived as a source of psychological strength that helps students face various challenges more adaptively.

At the behavioral level, students revealed a change in behavior that they felt after participating in PAI learning. These changes can be seen in the increase in the consistency of carrying out worship and the development of a more positive attitude in interacting with the social environment. Students interpret the Islamic values they learn as a guideline in regulating daily behavior, so that they are better able to maintain harmonious relationships with others and manage potential conflicts more wisely (Cahaya ningsih et al., 2025). This experience shows that PAI learning not only shapes understanding, but also encourages the actualization of religious values in real action.

On a spiritual level, students interpret various difficult experiences they face as part of the process of maturing their faith and closeness to Allah SWT. PAI learning helps students understand that every challenge has wisdom and learning value that can strengthen one's spiritual qualities. Through this process of meaning, students develop stronger beliefs, hopes, and attitudes of tawakal when facing difficulties (Qudsyi & Fadlillah, 2025). This experience shows that PAI learning contributes to forming a spiritual perspective that allows students to remain steadfast and optimistic in facing various life dynamics, which ultimately becomes an important part of their spiritual resilience.

These three dimensions illustrate how students interpret the impact of PAI learning strategies in their lives. The psychological, behavioral, and spiritual dimensions do not stand separately, but complement each other in shaping students' ability to survive, adapt, and find meaning in the midst of life's various challenges. These findings show that spiritual resilience develops through the process of internalizing Islamic values which is reflected in the way of thinking, acting, and interpreting life experiences. These findings confirm that PAI learning in higher education has a strategic role that goes beyond the academic function alone, namely as a vehicle for the formation of spiritually resilient students' personalities in facing the complexities of life in the digital era.

This research has limitations because it only involves student participants and lecturers of the PAI Study Program in a limited scope so that the results of the research cannot be generalized widely to all universities in Indonesia. In addition, this study focuses on the subjective experiences of participants in the formation of spiritual resilience so that it has not studied in depth the influence of external factors such as the family environment, campus culture, social community, and the intensity of digital media use. Therefore, further research is recommended to expand the scope of the subject and location of the research, use a mixed methods or quantitative approach to make the results more measurable, and examine more specifically the effectiveness of learning innovations based on digital technology, such as artificial intelligence (AI), gamification, and interactive learning media in supporting the development of students' spiritual resilience in the digital era.

CONCLUSION

This study shows that an effective PAI learning strategy for Generation Z students is a contextual, participatory, reflective, and integrated approach with digital technology based on *student-centered learning*. Conventional lecture methods have proven inadequate to build students' spiritual awareness in depth; An approach that emphasizes *experiential learning*, two-way discussions, lecturer examples, and critical use of digital media is needed. The spiritual resilience of PAI students develops through the interaction of three components that reinforce each other, namely solid faith as a psychospiritual foundation, worship practices that function as adaptive coping mechanisms, and the ability to *positively meaning-make* in interpreting life's difficulties as part of the faith growth process. A supportive and religious

learning environment built through Qur'anic tadarus, reflective discussion, and humanistic classroom management proved to be contextual factors that strengthened the formation of such spiritual resilience. The results of this study also provide practical implications for the development of a more integrative PAI curriculum between cognitive, affective, and spiritual dimensions.

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