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Human Resource Development Strategies for Enhancing Digital Well-Being among Islamic Education Teachers

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Abstract

Although digital well-being has received increasing attention, research on Human Resource Development (HRD) strategies to enhance digital well-being among Islamic education teachers remains limited. This study aims to develop HRD strategic steps based on planning, organizing, actuating, and controlling (POAC) that integrate digital well-being with Islamic values. A qualitative case study approach was employed at SMP Negeri 2 Padangan, involving five key informants selected purposively, consisting of two Islamic education teachers, the principal, and two vice principals. Data were collected through a systematic literature review, semi-structured interviews, and observations, then analyzed using interactive thematic analysis and triangulation. The findings reveal three key issues: connectivity invasion that blurs work–life boundaries and creates telepressure, a gap between technical digital training and teachers' well-being needs, and personal spiritual coping practices that remain institutionally unintegrated. Based on these findings, the study proposes four HRD interventions: digital workload risk assessment, an Islamic "right to disconnect" policy, a Spiritual Digital Coaching program combining stress management with *muraqabah* and *muhasabah*, and a holistic well-being-based performance evaluation. These findings contribute to digital well-being theory

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in faith-based education by integrating Islamic ethical principles, including *ḥifẓ al-nafs*, *wasaṭiyyah*, and *qudwah*, into HRD strategy. The study concludes that safeguarding teachers' digital well-being is both a spiritual and strategic necessity and recommends that educational institutions adopt POAC-based HRD strategies to build a sustainable professional culture. Future research should operationalize and test these strategies and develop context-specific digital well-being assessment tools.

Keywords: Digital Well-Being; Human Resource Development; Islamic Education Teachers; Spiritual Digital Coaching; Technostress

INTRODUCTION

Human Resource Development (HRD) in Islamic education cannot be reduced solely to work efficiency, but also encompasses the dimensions of values, spirituality, and ethics, which serve as the primary foundations of educational practice (Jamaludin & Rahmadi Bagus Wijaya, 2024). Specifically, it can be interpreted as the process of managing an educational institution involving all supporting elements to instill Islamic values with the aim of achieving desired goals effectively and efficiently (Pujianto et al., 2025). This definition emphasizes that human resource management in schools or madrasas consistently integrates the mission of da'wah, professionalism, and education.

Furthermore, the managerial process in educational institutions involves systematic stages from planning to evaluation, all of which need to be directed at improving teachers' quality of life. In this context, human resource planning should not only consist of quantitative workload mapping but should also include psychosocial risk assessments due to exposure to digital technology as an integral part of human resource planning in the digital era (Palumbo, 2021). The results of Syahri and his team's study found the importance of teacher and student psychological well-being in data-based digital monitoring to foster a healthy and adaptive learning environment in the era of digital transformation (Syahri et al., 2025). So the monitoring function, which is interpreted as evaluation, must shift from merely assessing administrative compliance , the use of digital media in learning in the TPACK (Technological Pedagogical Content Knowledge) concept, to evaluating digital balance and health (Arif et al., 2025).

The digital era demands a new ethical framework that serves as a moral compass for interactions in cyberspace. The concept of digital ethics is defined as an individual's

ability to recognize, rationalize, consider, and develop digital ethical governance in everyday life. Cultivating a culture that values the balanced use of technology can mitigate negative consequences while maximizing its benefits (Uslu, 2025).

Digital ethics is the foundation of behavior in facing challenges in cyberspace. The scope of digital ethics includes four main pillars: awareness, integrity, responsibility, and virtue (Kusumastuti, F. et al., 2021). Internalizing these digital ethical values is the main foundation in achieving teacher digital well-being. Therefore, a balanced and digital well-being- centered approach is needed to prioritize ethical and sustainable practices (Zangogianni & Kavakli, 2025).

Digital well-being is generally defined as a human effort to achieve a healthy balance between the use of digital technology and daily life activities in order to maintain physical, mental, and emotional health. From an academic and Human-Computer Interaction (HCI) perspective, digital well-being is viewed as an individual's subjective experience of the optimal balance between benefits and harms. A person achieves digital well-being when they experience controlled pleasure and maximum functional support, while minimizing the loss of control and functional disruptions in life (Septania et al., 2025).

In the health sector, digital well-being encompasses the impact of technology on various aspects of overall human health. Digital technology and services are seen to significantly impact a person's mental, physical, social, and emotional health (Erba Rozalina Yulianti et al., 2025). In addition, digital well-being also includes awareness of risks such as digital fatigue, stress, and information overload, as well as the ability to disconnect when necessary (Al-Mansoori et al., 2023).

Psychology literature explains that digital well-being encompasses two dimensions of human happiness: the hedonic dimension, which refers to the pleasure or happiness obtained directly when interacting with digital devices, and the eudaimonic dimension, which refers to how technology helps individuals direct themselves toward personal and professional goals and achieve self-actualization in life (Arslankara et al., 2022). In addition, the collective responsibility of individuals, organizations, and policymakers is crucial to shaping a future where technology serves as a tool of empowerment rather than a source of stress ((Uslu, 2025).

The paradigms of Industry 4.0 and Society 5.0 are accelerating the transformation of education through digital technology. Referring to the terminology of the hyper-

connected era, digital technology fundamentally blurs the boundaries between professional and personal spaces (Gunawan, A. et al., 2025). Under these conditions, an Islamic Religious Education teacher faces multidimensional challenges. They are not only required to strengthen pedagogical competence and adopt creative-innovative learning management practices tailored to student needs (Putkonen et al., 2025), but also bear the moral burden of being a mission-bearer and spiritual role model. The teacher must cultivate values and set an example through a compassionate approach and sincere calling in carrying out Islamic teachings, in order to realize quality education (Minarti, 2022).

When education is integrated with digital technologies, such as e-learning, Learning Management Systems (LMS), and social media, which become extensions of government policies in every teaching professional activity, the risk of mental exhaustion and decreased well-being increases significantly (Hidayati et al., 2025). Zangogianni and Evangelia, in a bibliometric study, have mapped the evolution of the concept of digital well-being. as an indicator of 21st-century quality of life. Both identified various perspectives, ranging from optimism towards technology for human progress to a critical approach to its negative impacts. The results of this study concluded that a balanced, user- centered approach is necessary to achieve digital well-being (Zangogianni & Kavakli, 2025). A strong argument in this regard is that Islamic Religious Education teachers experience digital workload and emotional stress due to the demands of continuous connectivity, which has the potential to reduce the quality of learning interactions and role models (Hamdanah, 2025 & Putra, 2024).

This phenomenon demonstrates a "productivity paradox" in the development of human resources in Islamic education: investment in digital technology infrastructure does not directly correlate with improvements in teachers' quality of life and well-being. Instead, without appropriate management intervention, technology becomes a source of technostress, information overload, and cognitive fatigue (Vanden Abeele, 2021 & Sureni & A, 2025). This situation undoubtedly threatens the sustainability of the teaching profession as a key pillar of education.

Based on a literature review, studies relevant to the topic of teacher digital well-being in the context of Islamic education are grouped into four main clusters: (1) The Impact of Digitalization on Teacher Mental Health; (2) Teacher Competence and Professional Development in the Digital Era; (3) Technology-Based Islamic Educational

Leadership and Management; and (4) Spiritual Approaches in Digital Education. The following is a comparative analysis.

Table 1. Research Position in Literature and Novelty

Author and Year	Previous Research Cluster	Main Focus and Contributions	Limitations/Gaps
(Erba Rozalina Yulianti et al., 2025)	The Impact of Digitalization on Teachers' Mental Health	Identifying the phenomena of technostress, digital fatigue, and individual teachers' coping strategies. Providing empirical evidence on the psychological impact of digitalization.	The analysis is still limited to descriptions of phenomena and individual responses. It does not yet offer institutionalized managerial interventions at the organizational level.
(Arif et al., 2025)	Developing Teacher Digital Competence	Demonstrates a positive relationship between digital competency and teacher performance and well-being. Emphasizes the importance of TPACK training and technical skills.	The focus of interventions remains on technical and pedagogical training. They have not yet integrated the spiritual dimension as a core component of professional development, particularly in the context of Islamic education.
(Hamdanah, 2025)	Technology-Based Islamic Education Management and Leadership	Identifying general strategies for digital transformation in Islamic institutions. Addressing the importance of human resource innovation and the integration of Islamic values (e.g., spiritual coaching).	Discussions on digital well-being remain implicit or general. There has been no research that specifically and systematically defines how HRD (POAC) functions can be designed to achieve teacher digital well-being as a strategic goal.
(Al Bariki, A. A., M. T., Khairudin, A., Yasin, M. F., & Zuhriyah, 2025)	Spiritual Approach in Digital Education	Providing a strong normative foundation regarding the importance of forming digital teacher *qudwah* through the dimensions of *rabbaniyyah* , *insaniyyah* and technology.	Conceptual and normative in nature. It has not yet been operationalized into concrete HR management practices and integrated with the professional development cycle.

Table 1 shows that previous research in the Islamic Education domain tends to highlight two separate poles: first, the urgency of improving teachers' technological competence; second, the importance of digital ethics or social media etiquette. The emphasis on teachers' digital skills often overlooks an equally critical dimension: digital well-being, which maintains a balance between connectivity and disconnection for physical, mental, and spiritual health.

Based on the gap analysis, this study aims to formulate strategic steps for human resource development that are explicitly aimed at achieving teachers' digital well-being. The main question that needs to be answered is: "What is the strategy for developing effective human resource management functions (planning, organizing, implementing, supervising) to facilitate the achievement of Islamic Education teachers' digital well-being?" The novelty of this study lies in the effort to integrate the concept of digital well-being into an Islamic values-based human resource management framework, finding a formula that is not only adaptive to technology, but also protective of educators' mental and spiritual health.

METHODS

This study employed a descriptive qualitative research method to gain a comprehensive understanding of the digital well-being phenomenon among Islamic Religious Education teachers. This method was chosen to explore the complexity of human experiences, perceptions, and contextual factors that influence the success of HRD strategies. This research was designed not only to describe current challenges but also to synthesize them into a strategic framework for intervention. To ensure data richness and validity, this study employed two complementary primary data collection instruments: *Literature Systematic Research (LSR)* and semi-structured in-depth interviews, accompanied by direct observation and documentation (Miles, M. B., Huberman, A. M., & Saldaña, 2014).

A systematic literature review serves to build a strong theoretical foundation and map *the state-of-the-art* of current research. A systematic search was conducted on leading academic databases Google Scholar, accredited international and national journals Sinta, and Scopus, using keywords such as "teacher digital wellbeing," "teacher technostress," "Islamic education human resource management," and "Islamic work ethics." This review focused on peer-reviewed articles, books, and policy reports published between 2016 and 2026.

Meanwhile, semi-structured in-depth interviews were used to collect primary data and explore the real experiences of stakeholders. The interviews were conducted with key informants selected through purposive sampling, totaling 5 teachers at SMP Negeri 2 Padangan over a period of 3 months (13 February–13 April 2026). These informants included: 2 Islamic Religious Education teachers who actively use digital technology in their professional teaching duties, the School Principal, the Vice Principal for Curriculum, and the Vice Principal for Student Affairs. Interviews were carried out until data saturation was

reached, ensuring no new themes emerged from the analysis (Miles, M. B., Huberman, A. M., & Saldaña, 2014). The interview guide employed exploratory questions to gather information in depth through informal face-to-face interactions, with durations varying between 30 and 60 minutes. Observation and review of existing school documentation were conducted to understand patterns of digital technology use, teachers' social interactions, lesson planning, and administrative reporting of learning.

This study upheld the principles of research ethics. Prior to the interviews, all prospective informants were given oral and written explanations regarding the study's objectives, data collection procedures, confidentiality guarantees, and their right to refuse or withdraw from participation at any time without any consequences. Each informant then provided voluntary consent (*informed consent*), which was recorded as part of the research documentation. The identities of all informants were disguised with codes (KS, WK, WS, G1, and G2), and any personal information that could potentially reveal their identity was not published. This study obtained official permission from the school, SMP Negeri 2 Padangan, and adhered to applicable social research ethics guidelines.

Data analysis was conducted using interactive data analysis techniques, which included four stages: (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing conclusions. To increase the reliability and accountability of the research results, validation was conducted through source triangulation, namely by comparing information obtained from one participant with another. This process aims to ensure data accuracy while strengthening the credibility of the research conclusions. (Miles, M. B., Huberman, A. M., & Saldaña, 2014 dan Khotimah et al., 2026).

The data obtained were analyzed using qualitative content analysis techniques through three stages: open coding, axial coding, and selective coding. In the open stage, information about the research phenomenon is organized into specific categories to form a visual mind map. The axial coding stage creates a research coding paradigm to identify data related to the research question. The final stage is selective coding. Researchers write a storyline based on the relationships between categories and develop hypotheses explaining the interconnectedness of these categories (Nasution, 2014 dan Chae & Kim, 2024).

The analysis process involved thematic coding to identify patterns of teacher digital well-being, existing Human Resource (HR) management practices, and relevant Islamic principles. The coding results were then synthesized to formulate strategic steps within the HR management functions (planning, organizing, implementing, and monitoring).

RESULTS

1. LSR Results

A systematic literature review was conducted using the Publish or Perish application to access Google Scholar, as well as direct searches on Crossref and Scopus. A total of 1,042 initial articles were narrowed down through a rigorous selection process to 10 final studies that met the inclusion criteria. The detailed selection flow is presented in Figure 1, covering deduplication, title and abstract screening, and full-text assessment.

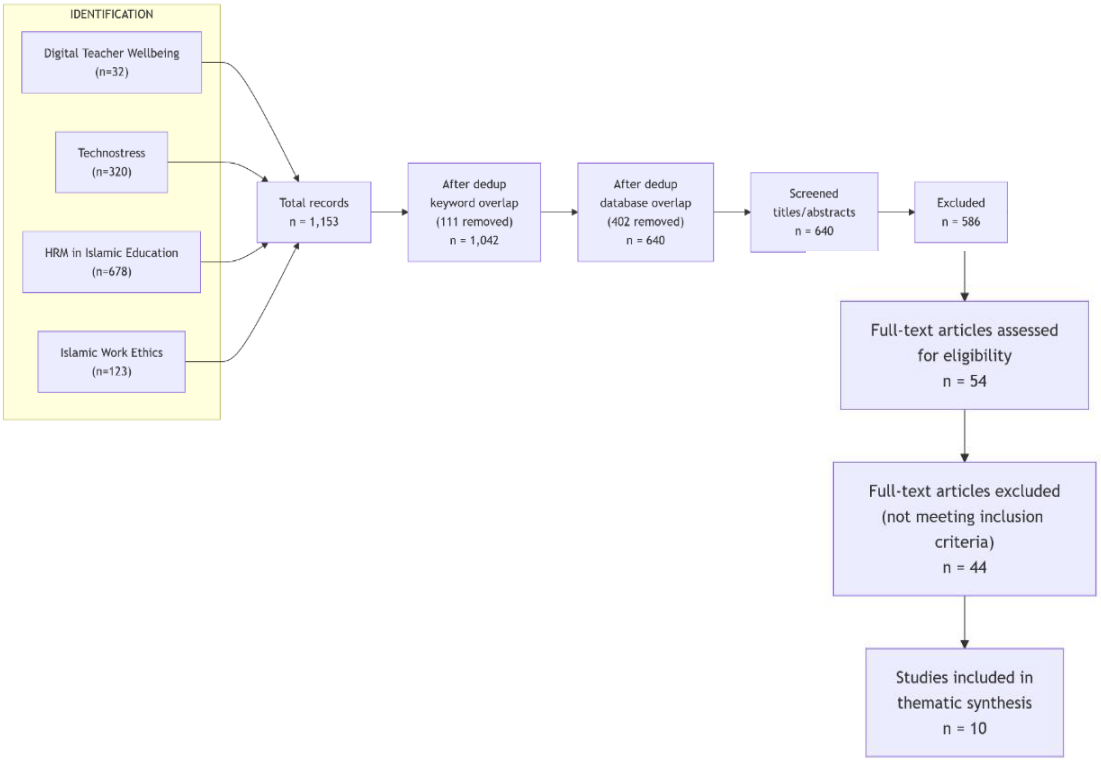

Figure 1. SLR Flowchart

The initial search across three sources—Crossref (358 articles), Google Scholar (668 articles), and Scopus (16 articles)—yielded a total of 1,042 articles. After 402 duplicate articles were removed, 640 articles remained and were then screened by title and abstract. This screening excluded 586 articles, leaving 54 full-text articles to be reviewed in depth. In the final stage, a rigorous full-text assessment applied four inclusion criteria, namely: (1) discussing digital well-being, technostress, or digital ethics; (2) having an educational or teacher context; (3) containing dimensions of human resource management, spirituality, digital ethics, or Islamic values; and (4) published between 2016 and 2026. Only 10 studies

met all these criteria and were ultimately analyzed in a thematic synthesis, as summarized in Table 2.

Table 2. Summary of 10 Selected Studies in the SLR

Author (Year)	Study Focus	Relevant Key Findings	Relation to Theme
(Vanden Abeele, 2021)	Conceptualizing *digital wellbeing* as a dynamic construct	Digital well-being is a subjective balance between the benefits and costs of connectivity that is contextual and fluid.	Connectivity invasion (response pressure)
(Sukiman Makalalag et al., 2026)	Cognitive resilience and *digital wellbeing* in a *hyper-connected* work environment	*Telepressure* and information overload cause attention fragmentation and cognitive fatigue; burnout mitigation strategies are needed.	Connectivity invasion; resilience training
(Erba Rozalina Yulianti et al., 2025)	A phenomenological study of the mental health of Islamic Religious Education teachers in the digital era	Islamic Education teachers experience technostress, digital fatigue, and practice individual coping strategies (including spiritual ones) without institutional support.	Spiritual coping (third theme)
(Hidayati et al., 2025)	Teachers' digital lives: from burnout to *wellbeing*	Uncovering the transition of teachers' experiences from digital pressures to the search for well-being; the importance of institutional policies.	The three themes (pressure, training gap, coping)
(Arif et al., 2025)	Islamic Education Teacher Competence in the Digital Era (Systematic Literature Review)	Competency development is still focused on the technical-pedagogical aspects (TPACK), ignoring the affective-spiritual dimensions.	Training gap (second theme)
(Hamdanah, 2025)	Digital Islamic education management in elementary schools	The principal's digital transformation strategy has addressed the aspect of human resource innovation, but has not yet explicitly made digital well-being a goal.	Managerial gaps; the importance of HR planning
(Al Bariki, A. A., M. T., Khairudin, A., Yasin, M. F., & Zuhriyah, 2025)	Innovation in human resource management in Islamic educational institutions in the era of digital disruption	Integrating Islamic values and adaptive technology; emphasizes the formation of human resources who are *qudwah* and have digital morals.	Spiritual coping strategies & institutionalization needs
(Septania et al., 2025)	Bibliometric mapping of digital well-being in the hyperconnected era	The identification of research trends indicates a shift from technology optimism to a user-centered approach to balance.	Theoretical basis of the three themes
(Uslu, 2025)	A comprehensive understanding of *digital wellbeing* : impacts, strategies, and healthy practices with	The need for collective responsibility of individuals, organizations, and policymakers; digital ethics as a prerequisite for well-being.	Integration of digital ethics in HR

Author (Year)	Study Focus	Relevant Key Findings	Relation to Theme
	technology		
(Zangogianni & Kavakli, 2025)	The transition from the digital era to the digital well-being era	balanced, user-centered approach to maximizing the benefits of technology while minimizing psychosocial harms.	The basis for formulating POAC strategies

Table 2 presents a summary of the ten studies that passed the final selection. Broadly, these studies reflect three main currents in research on teachers' digital well-being: (1) the pressure resulting from excessive connectivity and *telepressure* that blurs the professional-personal boundary, (2) the gap between technical training and teachers' mental-spiritual well-being needs, and (3) the potential of spirituality-based coping practices that remain personal and have yet to be institutionalized. Thematic analysis of the ten studies yielded three major interrelated themes:

a. Escalating Connectivity Pressures and Blurring Professional-Personal Boundaries

Most studies reported that an ever-connected digital work environment creates expectations for rapid responses, leading to mental fatigue and shrinking personal time. Indicators such as *telepressure* and information overload appear consistently in studies highlighting teachers' experiences..

b. Training Gaps Dominated by Technical Aspects

It was found that teacher professional development programs tend to focus on technical-pedagogical skills, without touching upon digital stress management, media ethics, or mental resilience. Well-being aspects have not yet become part of training design.

c. Spiritual Coping Practices as a Hidden Asset Not Yet Institutionalized

In the context of Islamic education, several studies documented that teachers independently use spiritual approaches such as dhikr or self-reflection to relieve digital pressure. However, none of the studies indicated the institutionalization of such practices into formal human resource development programs within the institution.

2. Semi-Structured In-Depth Interview Results

Interview results from five informants at SMP Negeri 2 Padangan—the Principal (KS), Vice Principal for Curriculum (WK), Vice Principal for Student Affairs (WS), Islamic

Religious Education Teacher 1 (G1), and Islamic Religious Education Teacher 2 (G2)—were grouped into three main themes reflecting the complexity of teachers' digital well-being: (a) connectivity invasion and blurring professional-personal boundaries, (b) the gap between technical training and well-being needs, and (c) spiritual coping strategies and potential institutional support. Each theme is discussed sequentially, integrating empirical evidence and relevant theoretical analysis.

a. The Invasion of Connectivity, the Blurring of Professional-Personal Boundaries

The most prominent finding from all interviews was teachers' experience of pressure to always be connected (*telepressure*), resulting in blurred boundaries between professional working time and personal rest time. This phenomenon was acutely felt by both Islamic Religious Education teachers. Teacher G1, who has been teaching for more than two years, described the situation:

"Before I had an Android phone, school work was done at school. When I got home from school, it was time to take care of family matters. Now, it feels like school work is never over. The school WhatsApp group, the MGMP group, the homeroom group, they're all there. The school community, even parents, can chat directly at any time. Even at night, I still get notifications, as if I have an unfinished responsibility." (Informant G1)

Teacher G2, expressed similar pressure, especially from work that was not his responsibility, being an Operational Assistance for Education Units (BOSP) operator:

"After becoming a BOSP operator, it felt like the work in front of a computer was never-ending. My primary responsibility as a teacher wasn't being fully implemented according to the job description. Sometimes reports had to be completed quickly. I even expected an immediate response to WhatsApp communications. If I responded the next morning, I would often receive complaints." (Informant G2)

This pressure stems not only from external factors but also from the school's internal dynamics. The Deputy Head of Student Affairs (WS) acknowledged that a culture of instant responsiveness has become an unwritten norm among staff and teachers:

"Coordination within the school community has been done through WhatsApp groups. Important information needs to be disseminated quickly. But sometimes, group chats become time-consuming. I often feel guilty about sending messages late at night, but on the other hand, there are matters that need to be coordinated immediately." (Informant WS)

The principal (KS) acknowledged the problem, although he acknowledged that systemic solutions were not yet a priority. He stated:

"Coordination within the school community is important to me as a leader. Digital technology can be a double-edged sword. We sometimes need quick confirmation and answers for every school activity or matter, even though there are currently no clear written rules. Perhaps it's time we created some kind of guideline." (KS informant).

From all the interviews, it was evident that the expectation of a quick response has become a habit at this school. Both G1 and G2 admitted that they find it difficult to separate work time from personal time due to the continuous stream of notifications, while the leadership is beginning to realize the need for clearer rules.

b. The Gap between Technical Training and Digital Well-Being

The second theme that emerged was the wide gap between the type of training teachers receive and their actual needs regarding digital well-being. All teacher informants agreed that existing professional development programs focus solely on the technical aspects of using digital devices and applications.

Teacher G2, who is more adaptive to technology, criticized the orientation of the training:

"I've attended a lot of teacher training courses. But none of them taught me how to manage the stress of working with digital media." (Informant G2)

Teacher G1 added a more fundamental perspective on mental readiness for facing the digital world:

"The MGMP forum has provided sufficient digital media for learning activities. However, I sometimes still have fundamental weaknesses in some of the material and classroom management. And, sometimes, when there are problems in learning, they escalate to social media. Meanwhile, students haven't been provided with essential digital ethics training, including teachers." (Informant G1)

The Deputy Head of Curriculum (WK) confirmed that the training focused on fulfilling digital pedagogical competencies, as required by the central and regional governments. He explained:

"We, in the curriculum, encourage teachers to utilize digital platforms. Thank God, the teachers here are enthusiastic. However, there isn't a specific program for soft skills training like stress management or social media etiquette. Perhaps that falls under the realm of guidance and counseling or personal development." (Informant WK)

Both Teacher G1 and Teacher G2 separately stated that the training they had attended did not at all address how to manage stress from digital work. The curriculum department also confirmed that teacher development programs so far were limited to the use of digital platforms, while soft skills training such as stress management or social media

ethics had never been held. Thus, there was a clear gap between the types of training available and the teachers' real needs regarding digital well-being.

c. Spiritual Coping Strategies and Possible Institutional Support

In the face of systematically unmanaged digital pressure, teachers developed personal strategies consistently rooted in spiritual practices. This is a distinctive finding that differentiates the Islamic educational context from general digital work pressure.

Teacher G1 explains the ritual he performs to relieve anxiety caused by work notifications outside of work hours:

"When I feel dizzy and tired from work, I step away for a while. I listen to a Quran recitation. I feel calmer and my mind clearer. While I'm still learning to recite the Quran, I'm not very good at it." (Informant G1)

Teacher G2 also relies on similar practices, but places more emphasis on managing interactions on social media:

"I sometimes receive negative comments about my teaching activities discussed in WhatsApp groups. Sometimes I feel a burning urge to retaliate. But I remember to calm myself by performing my obligatory prayers and playing futsal. That helps me calm down and rethink whether or not to comment." (Informant G2)

The Vice President for Student Affairs (WS) views these personal practices as invaluable social and spiritual capital, which unfortunately has not been optimally utilized by the institution. He stated:

"Our Islamic Religious Education teachers have a strong spiritual foundation. Spiritually, we are supported by the Diamond Friday program, which is jointly managed by the teachers and administrators of the Darul Fiqhi Islamic Boarding School. One of the activities includes dhikr. And, weekly religious study groups are needed to teach how to be a wise Muslim in the digital age." (WS informant)

Both Islamic Religious Education teachers independently relied on spiritual practices to relieve digital pressure: G1 listened to murottal of the Qur'an, while G2 hastened to perform the obligatory prayer and exercised. The student affairs department viewed these habits as potential that the institution had not yet utilized and proposed a "digital study circle" to equip teachers more systematically. Until the time of the interviews, the proposal had not been followed up in the form of an official program.

d. Confirmation from Observation and Documentation: Patterns of Digital Pressure

Direct observation during working hours and outside school hours provided evidence strengthening the teachers' complaints. On several occasions, the researcher noted

that notifications from the school WhatsApp group kept appearing on the phones of G1 and G2 even while they were resting in the office. G1 was seen glancing at the screen several times, sighing, then postponing a reply because they were completing other tasks. This behavior aligns with the description of *telepressure* they expressed in the interviews. In addition, during work sessions in the teachers' room, G2 appeared to spend more than two additional hours in front of the computer to complete the BOSP report, while piles of unmarked teaching materials remained stacked on her desk—indicating that core teaching time was consumed by additional digital workload.

An examination of teaching documents, such as lesson plans (RPP) and e-performance-based administrative reports, confirmed that technical training had equipped teachers with the ability to fill in and upload documents, but was not balanced with guidance on time management or digital task prioritization. The academic calendar and meeting agenda documents also showed that online coordination meetings were often scheduled outside working hours without any digital break rules, reinforcing WS's admission about the culture of instant responsiveness. On the other hand, documentation of the "Jum'at Berlian" activity showed that communal dhikr was routinely conducted and attended by almost all teachers—a spiritual asset that was quietly running but had not been programmatically linked to teachers' professional development strategies. Overall, observation and documentation not only confirmed the three interview themes—connectivity invasion, training gaps, and spiritual coping—but also affirmed that these phenomena are systemic and patterned, not merely individual complaints. These findings strengthen the argument for the need for planned managerial intervention to reorganize the digital work ecosystem for teachers.

DISCUSSION

1. Confirmation of Findings with Literature: General Patterns in Specific Contexts

The three empirical themes from interviews at SMP Negeri 2 Padangan—connectivity invasion, training gaps, and spiritual coping strategies—do not stand as isolated local phenomena, but rather are concrete manifestations of patterns identified in global literature as well as in Islamic education-based studies. The SLR findings clearly map these patterns (Table 2). First, the escalation of *telepressure* and the blurring of professional-personal boundaries complained about by G1 and G2, and acknowledged by KS and WS, constitute empirical evidence of the dynamic construct of *digital wellbeing* proposed by

Vanden Abeele, 2021; digital wellbeing at the school continues to erode because instant communication norms have become traditional without institutional control. Sukiman Makalalag et al., 2026 describe this condition as a trigger for attention fragmentation and cognitive fatigue, exactly as experienced by G2 when her role as a BOSP operator was "never-ending" and G1 who felt "never finished."

Second, the training gap complained by G2 ("no training that teaches… stress management") and confirmed by WK is a sign of the blind spot criticized by Arif et al., (2025), where the professional development of Islamic Religious Education teachers is still fixated on the cognitive-psychomotor (TPACK) dimension and ignores the affective-spiritual dimension. Comparison with the studies of Hamdanah (2025) and Uslu (2025) confirms that the absence of training in mental resilience, digital stress management, and media ethics is a systemic weakness in Islamic education human resource management, not just local negligence.

Third, the most distinctive finding that distinguishes the Islamic education context from secular *technostress studies* is the strength of personal spiritual coping strategies that have not been institutionalized. G1's practice of listening to murottal to calm himself and G2's hastening the obligatory prayer when his emotions are provoked in the WhatsApp group are clear examples of Erba Rozalina Yulianti et al., (2025) findings regarding the central role of spirituality in maintaining the mental health of Islamic Religious Education teachers. However, the data at SMP Negeri 2 Padangan goes further: teachers already possess this "hidden asset," while the institution has not yet provided a space or program to transform it into a collective strategy. WS has even initiated the idea of a "digital religious study group," but there has been no structural follow-up. This lies the gap identified by Al Bariki, A. A., M. T., Khairudin, A., Yasin, M. F., & Zuhriyah, (2025): the formation of digital *qudwah* and the integration of *rabbaniyyah* values into the professional development cycle are still conceptual-normative and have not been operationalized in management functions.

2. Synthesis of Findings: Blind Spots in Islamic Education Human Resources Development

When these three themes are synthesized, a coherent problem pattern emerges: Islamic Religious Education teachers face pressure on their digital well-being due to (a) excessive connectivity expectations that are not regulated by policy, while (b) human resource development programs only equip them with technical skills without mental-spiritual resilience, and consequently (c) they independently develop effective spiritual

coping strategies, yet remain vulnerable as they lack systemic institutional support. This pattern describes a "blind spot" in human resource management: investment in digital infrastructure and technical training is not accompanied by investment in the psychosocial and spiritual protection of teachers. This condition provides an empirical explanation for the "productivity paradox" previously indicated by Vanden Abeele (2021) and reinforced by Septania et al., (2025) in their global digital well-being research mapping: the benefits of technology will not be optimal—indeed, they will be counterproductive—if the approach taken is not centered on user balance (balanced, user-centered).

Thus, the Chief Operating Officer's statement that "perhaps it's time we created some kind of guidelines" is a fitting entry point. Interventions can no longer be reactive or personal; they must be planned, strategic steps that touch the entire HR management cycle, from planning to monitoring (POAC).

3. Strategic Steps for POAC-Based Human Resource Development as Implications

To address the aforementioned blind spots, this study formulated four strategic steps that integrate HR management functions, Islamic ethics, and teachers' digital well-being needs. This formulation is a direct synthesis of SLR findings and interview data, not simply a generic prescription.

a. Planning: Digital Workload Risk Assessment

The SLR study and the experiences of G1-G2 teachers indicate that stress is not solely due to task volume, but also to *telepressure* and information overload. Therefore, human resource planning should begin with a digital workload audit using instruments that measure perceived technostress and digital balance (e.g., an adaptation of the Digital Well-being Scale by Arslankara et al., (2022). The results will provide a teacher risk profile (low, medium, high) that allows for differentiated interventions. This step implements the principle of safeguarding the soul (*ḥifẓ al-nafs*) at the strategic planning level.

b. Organization: "Digital Worship and Rest Time" Policy

The KS's awareness and G2's "reply later" practice, which has actually generated complaints, demonstrate the need for written regulations. This policy not only protects rest time but also explicitly respects prayer and family gathering times as an implementation of *wasatiyyah* (balance). Operationally, this policy establishes expectations for responsiveness, for example by establishing a digital silence period for the entire school community.

c. Implementation: *Digital Spiritual Coaching* and Cognitive Resilience Strengthening Program

This is a direct response to the training gap and potential for spiritual coping identified in themes 2 and 3. The program goes beyond technical training by combining modern stress management techniques (mindfulness, deep work, digital detox) with Islamic spiritual practices, such as mindfulness- style *muraqabah* when using devices and daily *self-reflection* on digital consumption. WS's idea of a "digital study group" could be the forerunner of a module in this program. This step positions spirituality not as a supplement, but rather as the core of Islamic Education teacher professional development, in line with the *qudwah hasanah framework* proposed by Hashim, N., Solahuddin, A. H., & Rukhaiyah (2026).

d. Supervision: Holistic Performance Evaluation Based on Welfare

The supervisory function must transform from administrative control to work-life balance evaluation. New indicators, such as the ability to manage digital communication boundaries and contribute to a positive discussion climate, need to be integrated into the Teacher Performance Assessment (TPA). The practice of digital well-being self-assessment, which aligns with the principle of *muhasabah* (reflection), can be a supervisory tool that is appreciative and formative, rather than punitive. This embodies the values of *'adl* (justice) and evaluative wisdom in Islamic management (Rahmawati et al., 2025).

Table 3. Summary of Discussion Components

Discussion Components	Key Findings / Points	Literature Support (SLR)	Implications / Strategic Steps
1: Connectivity Invasion	Teachers experience *telepressure* and the blurring of professional-personal boundaries; the norm of instant response has become entrenched without written rules.	Vanden Abeele (2021) – digital wellbeing as a dynamic construct; Makalalag et al. (2025) – attention fragmentation and cognitive fatigue.	There is a need for policies that limit expectations of connectivity and protect personal time.
2: Training Gap	The training only focuses on technical aspects (TPACK), without touching on digital stress management or media ethics.	Arif et al. (2025) – neglect of the affective-spiritual dimension; Hamdanah (2025) & Uslu (2025) – absence of mental resilience in the HRD program.	Professional development should include mental resilience training and spiritual coaching .
3: Uninstitutionalized Spiritual Coping	Teachers personally use spiritual approaches (murottal, prayer, dhikr) to reduce digital stress,	(Erba Rozalina Yulianti et al., 2025) – personal spiritual coping practices; (Al Bariki, A.	Teachers' spiritual assets must be transformed into a structured

Discussion Components	Key Findings / Points	Literature Support (SLR)	Implications / Strategic Steps
	but there is no institutional program that accommodates this.	A., M. T., Khairudin, A., Yasin, M. F., & Zuhriyah, 2025) – the urgency of institutionalizing digital *qudwah*.	collective HRD program.
Synthesis: HRD Blind Spot	Investments in technology and technical training are not accompanied by psychosocial-spiritual protection; teachers are left to face digital risks on their own.	(Vanden Abeele, 2021)– the productivity paradox; (Septania et al., 2025)– the need for a balanced, user-centered approach .	Interventions must be systemic, touching the entire HR management cycle (POAC).
Strategic Steps: Planning	Digital workload audits to map *telepressure* and information overload, generating individual risk profiles.	(Arslankara et al., 2022)– Digital Well-being Scale ; the principle of *ḥifẓ al-nafs*.	Digital risk assessment must be part of HR planning.
Strategic Steps: Organizing	Institutionalization of the "Digital Prayer and Rest Time" (Islamic Right to Disconnect) policy that protects prayer and family time.	The principle of *wasatiyyah* (balance); (Ridwansyah et al., 2025)	Written rules about responsiveness expectations and digital quiet hours.
Strategic Steps: Implementation	Spiritual Digital Coaching program that combines modern attention management techniques with *muraqabah* and *muhasabah*.	(Hashim, N., Solahuddin, A. H., & Rukhaiyah, 2026)– digital *qudwah*; the idea of a "digital recitation assembly" from WS informants.	Integrated training that places spirituality at the core, not a supplement.
Strategic Steps: Supervision	Transforming performance evaluation from administrative control to assessing teachers' digital balance and health.	(Rahmawati et al., 2025) – Islamic ethics in performance appraisal; principles of *muhasabah* and *'adl*.	Digital well-being indicators in PKG and appreciative-formative supervision.

Table 3 presents a summary matrix that connects the three main components of the discussion: empirical findings, systematic literature support, and POAC-based strategic implications. Each row of the table displays one key theme—connectivity invasion, training gaps, and un-institutionalized spiritual coping—which is then reinforced with relevant literature references, and finally concluded with strategic steps proposed within the functions of planning, organizing, actuating, or controlling. The lower section of the table

specifically presents a synthesis of HR management blind spots and four strategic steps that serve as a response to these blind spots. By summarizing the line of argument visually, Table 3 helps readers see the common thread from the identification of problems in the field to managerial solutions integrated with Islamic ethics.

To avoid reading this strategic discussion as a general concept, it is important to note several limitations. This research is a case study of a single public secondary school with five key informants, which, while rich, does not reflect the diversity of institution types (private madrasahs, integrated Islamic boarding schools, schools with different digital infrastructures). Findings on spiritual coping, for example, may differ significantly in educational settings with homogeneity or diverse religious organizational backgrounds. Furthermore, the proposed strategic steps are still a conceptual framework based on qualitative data; their operational effectiveness needs to be tested through participatory action research or quasi-experiments in the future. The development and validation of an "Islamic digital workload assessment" instrument is also an open research agenda.

Despite these limitations, this study offers clear implications: the path to digital transformation in Islamic educational institutions must not be solely oriented toward speed and efficiency, but rather must be anchored by humane policies and enriched by the spiritual roots of their educators. By institutionalizing these digital well-being strategies, Islamic educational institutions not only protect the mental health of teachers but also ensure that their mission of *mercy* and prophetic role models are maintained in the digital age.

CONCLUSION

The hyper-connected era has created a new paradox for Islamic Religious Education teachers: digital technology increases accessibility and efficiency, but simultaneously gives rise to *technostress*, *telepressure*, and the blurring of professional-personal boundaries that threaten the well-being of teachers as the main pillar of Islamic education. This study found that the management of Human Resources (HR) in educational institutions currently still has a blind spot, where professional development programs only focus on technical-pedagogical training and have not touched on the fundamental dimension, namely digital well-being integrated with spiritual values.

Based on the synthesis of a systematic literature review and in-depth interviews at SMP Negeri 2 Padangan, three crucial issues were identified: (1) connectivity invasion that

triggers *telepressure* and blurs work-time boundaries; (2) a gap between technical training and teachers' real need for mental-spiritual resilience; and (3) personal spiritual coping strategies (such as *muraqabah* and *muhasabah*) that are effective yet have not been systemically institutionalized.

In response, this study formulates four strategic steps for HRD based on management functions (POAC) integrated with Islamic ethics: (1) Planning: digital workload risk assessment for targeted interventions; (2) Organizing: "Digital Prayer and Rest Time" policy as an implementation of the *wasatiyyah* principle; (3) Implementation: a Spiritual Digital Coaching program that combines modern stress management with Islamic spiritual awareness; and (4) Supervision: holistic, well-being-based performance evaluation that values balance, not just responsiveness.

The novelty of this research lies in the synthesis of the contemporary concept of *digital well-being* with an Islamic value-based HR management framework (*ḥifẓ al-nafs*, *wasatiyyah* , and *qudwah hasanah*). By adopting this strategy, educational institutions not only maintain the mental and spiritual health of their educators but also ensure that the mission of *mercy* and prophetic example is maintained amidst the current of digital transformation.

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