

RECONCEPTUALIZING ISLAMIC STUDENT WELL-BEING THROUGH TARBAWI HADITH: A THEMATIC LIBRARY-BASED ANALYSIS

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Abstract

The well-being of students in the pursuit of knowledge is a multidimensional issue encompassing spiritual, academic, psychological, social, physical, and economic aspects. In Islamic education, this well-being is not solely determined by worldly factors but emphasizes a balance with spiritual and eschatological values. This study aims to reconceptualize Islamic student well-being through a thematic analysis of tarbawi (educational) hadiths. Employing a qualitative method with a library-based research design, data were analyzed from primary and secondary sources related to educational hadiths and Islamic well-being. The findings reveal that tarbawi hadiths contain integral principles of well-being, structured into six key dimensions: spiritual, academic, psychological, social, physical, and economic. These insights offer a new conceptual framework for understanding student well-being within a holistic Islamic educational paradigm.

Keywords: *Islamic Student Well-Being, Tarbawi Hadith, Library Research, Islamic Education*

Abstrak

Kesejahteraan mahasiswa dalam menuntut ilmu merupakan isu multidimensional yang mencakup aspek spiritual, akademik, psikologis, sosial, fisik, dan ekonomi. Dalam konteks pendidikan Islam, kesejahteraan ini tidak hanya ditentukan oleh faktor duniawi, tetapi juga menekankan keseimbangan dengan orientasi ukhrawi. Penelitian ini bertujuan untuk merumuskan kembali konsep kesejahteraan mahasiswa Muslim (Islamic student well-being) melalui pendekatan tematik terhadap hadis-hadis tarbawi. Menggunakan metode kualitatif dengan desain studi kepustakaan, data dianalisis dari berbagai literatur primer dan sekunder mengenai hadis pendidikan dan konsep kesejahteraan Islam. Hasil penelitian menunjukkan bahwa hadis-hadis tarbawi memuat prinsip-prinsip kesejahteraan yang integral, mencakup enam dimensi utama: spiritualitas, akademik, psikologis, sosial, fisik, dan ekonomi. Temuan ini memberikan kerangka konseptual baru dalam memahami kesejahteraan mahasiswa dalam kerangka pendidikan Islam yang komprehensif.

Kata Kunci: Kesejahteraan Mahasiswa Islam, Hadis Tarbawi, Studi Kepustakaan, Pendidikan Islam

Introduction

The introduction should include, in order, the general background and the research question or hypothesis. A literature review, if necessary, can also be included in this section. Mental health issues among university students have become a significant concern in academic life. Many students experience difficulties in their studies due to various pressures that complicate their academic journey. One of the major contributors to this pressure is academic overload. A study conducted by Chunjiang Yang, Aobo Chen, and Yashuo Chen found that academic stress, especially during the pandemic, significantly impacted students' mental health. The primary cause of this stress was the excessive workload given to students, which intensified the academic burden they experienced (Yang et al., 2021).

Further research by Kin Cheung, Tsz Leung Yip, Jhonny Wan, Hilda Tsang, Lilian Weiwei Zhang, and Anna Parpala also highlighted that academic overload is one of the most pressing issues for students, particularly those in graduate-level programs. This emphasizes the need for specific attention to the workload that students carry (Cheung et al., 2020). In the context of student well-being, excessive academic demands are a major factor affecting their academic performance and overall well-being. Andrew P. Smith's research shows that academic overload is closely associated with poor psychological well-being and decreased academic performance. This overload is not limited to homework or assignments, but also includes time pressure and administrative burdens (Smith, 2019).

From the perspective of educators, similar challenges are evident. Masakazu Hojo found that both students and educators experience stress due to excessive workloads and long working hours, necessitating adjustments in schedules and workload to address mental health concerns (Hojo, 2021).

The issue of excessive workload is undeniably linked to mental health, which in turn affects students' overall well-being. Another study conducted by Omolaso Omosehin and Andrew P. Smith emphasized the role of cultural adaptation and time pressure in academic stress and performance. Students struggling to adapt to academic environments—especially under time pressure—experience heightened psychological stress and diminished efficiency (Omosehin & Smith, 2019). The ability to adapt to one's environment plays a crucial role in student well-being. However, this adaptation becomes even more challenging when students are placed in

academic programs that do not align with their interests or prior academic backgrounds.

Wenxia Zhou, Yue Feng, and Qiuping Jin argued that alignment between a student's chosen field of study and their interests significantly enhances both mental and academic well-being. In contrast, when study choices are influenced by external factors, students often face psychological distress and maladaptation (Zhou et al., 2024). Similarly, Kateryna Sylaska and John D. Mayer noted that many students struggle academically and psychologically due to poor self-assessment in choosing their majors, which reflects low personal intelligence (Sylaska & Mayer, 2024). Jia Lin Zhao and colleagues further emphasized that personal intelligence is heavily influenced by resilience, social support, and self-regulation—especially the control of negative emotions (Zhao et al., 2020).

While psychological well-being is a crucial factor in supporting students' academic success, economic issues are no less significant. Youngmi Kim and Jennifer Murphy highlighted that financial hardship—especially since the COVID-19 pandemic—has severely affected students' academic lives and mental health. Concerns about tuition, food security, and academic success contribute significantly to psychological distress (Kim & Murphy, 2023).

Worse still, as pointed out by Broke J. Arterberry, Michael J. Parks, and Megan E. Patrick, young adult students facing financial difficulties are more prone to stress and depression, which may lead to harmful coping behaviors such as substance abuse (Arterberry et al., 2023). Similarly, Jessica Averitt Taylor and colleagues found that academic performance is greatly influenced by students' financial well-being and sense of belonging. A strong sense of belonging, which is often tied to financial stability, helps students to feel socially connected and comfortable in academic settings (Averitt Taylor et al., 2022).

Several prior studies are relevant to this research and reveal its novelty: Ali Eryilmaz and Naci Kula developed and validated a measurement tool for Islamic Well-Being, capturing dimensions such as spirituality, emotional balance, and social well-being. This study, however, differs in focus, as it aims to explore Islamic Well-Being from an educational perspective through the analysis of *hadith tarbawi* (Eryilmaz & Kula, 2020).

Fatmah Bagis et al. identified validated indicators of Islamic Well-Being, including aspects such as *Falaah*, *Taqarrub*, *Itqon*, *Istiqomah*, *Ta'awun*, *Ikhlas*, *Akhlaq*, *Tawazun*, and *Qana'ah*. This study differs by focusing not only on

psychological dimensions but also on educational practices, policies, and teaching methods (Bagis et al., 2024).

Muhammad Zuhdi and Kustiawan Syarief examined the differing perceptions of well-being between lecturers and students. Lecturers viewed well-being as spiritual and transcendental, rooted in divine connection and meaningful living. Students, on the other hand, saw it as encompassing purpose, positive relationships, self-development, and moral integrity. This study seeks to advance such perspectives through the lens of *hadith tarbawi* (Zuhdi & Syarief, 2023).

Fera Firdausi Nuzula found a strong positive correlation between Islamic spirituality and psychological well-being. The current study, however, adds novelty by examining Islamic Well-Being through *hadith tarbawi*, expanding the focus beyond psychological aspects to include academic elements as well (Nuzula, 2024).

Another study by Muhammad Thoyib et al. addressed students' academic motivation in relation to teacher management, well-being, and religiosity in Islamic education. The findings underscore the importance of effective classroom management and teacher-student well-being. The present study differs by emphasizing *hadith tarbawi* as a conceptual framework (Thoyib et al., 2024).

Lastly, Ni'matus Sholihah et al. investigated *dhikr* practices, highlighting their effects on religious consciousness, worship quality, and overall mental well-being. This study, however, focuses more broadly on Islamic student well-being through *hadith tarbawi*, beyond specific spiritual rituals (Sholihah et al., 2024).

Method

This study employed a qualitative research design using a library research approach, with a content analysis method applied to educational hadiths (*hadith tarbawi*) thematically related to Islamic student well-being. Primary data sources were drawn from classical and contemporary works on *hadith tarbawi*, including *At-Tarbiyah Al-Islamiyah* by Shaykh Dr. Mustafa Muhammad Thahhan, *Li'annaka Muhammad: Rihlah Fi Syamail An-Nabi* by Syadi Wahid Quthnan, *Ayyuhal Walad* by Imam Al-Ghazali, *Qutuful Falihin* by Habib Umar bin Hafidz, *Hadis Tarbawi* by Dr. Abdul Majid Khon, and *Hadis Tarbawi* by Dr. Ahmad Irfan. In addition, key primary sources on Islamic student well-being included academic works such as *Constructing the Concept of Student Well-Being within Indonesian Islamic Higher Education* by Muhammad Zuhdi and Kustiawan Syarief, *Exploring Islamic Spiritual Well-Being:*

Conceptualization and Validation of a Measurement Scale by Fatmah Bagis, and *Kesehatan Mental* (Mental Health) by Prof. Zakiah Daradjat.

Secondary sources were obtained from books on educational psychology, peer-reviewed scientific articles, dissertations, and other academic literature. These secondary references served to strengthen the analysis and support the findings derived from the primary sources.

Findings and Discussion

The researcher analyzed that Islamic Well-Being in the context of education, as explained by Al-Ghazali in his book *Minhajul Muta'allim*, presents several key aspects for students in achieving success in learning. These include spiritual, social, academic, physical, and mental health aspects (Al-Ghazali, n.d.). Therefore, in relation to students' learning well-being, the researcher refers to a hadith as follows:

عن أبي كبشة عمرو بن سعد الأنماري رضي الله عنه مرفوعاً: «ثلاثة أقسم عليهن، وأحدثكم حديثاً فاحفظوه: ما نقص مال عبد من صدقة، ولا ظلم عبد مظلمة صبر عليها إلا زاده الله عزاء، ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر -أو كلمة نحوها- وأحدثكم حديثاً فاحفظوه»، قال: «إنما الدنيا لأربعة نفر: عبد رزقه الله مالاً وعلماً، فهو يتقي فيه ربه، ويصل فيه رحمه، ويعلم الله فيه حقاً، فهذا بأفضل المنازل. وعبد رزقه الله علماً، ولم يرزقه مالاً، فهو صادق النية، يقول: لو أن لي مالا لعمِلْتُ بعمل فلان، فهو بنيته، فأجرهما سواء. وعبد رزقه الله مالاً، ولم يرزقه علماً، فهو يخبط في ماله بغير علم، لا يتقي فيه ربه، ولا يصل فيه رحمه، ولا يعلم الله فيه حقاً، فهذا بأخبث المنازل. وعبد لم يرزقه الله مالاً ولا علماً، فهو يقول: لو أن لي مالا لعمِلْتُ فيه بعمل فلان، فهو بنيته، فوزرهما سواء.»

"Abu Kabshah 'Amr bin Sa'ad Al-Anmāriy (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: 'There are three things I swear by, and I will tell you something, so remember it: No servant's wealth is reduced by charity; no servant is wronged and bears it patiently but Allah will increase him in honor; and no servant opens the door of begging except that Allah opens the door of poverty for him – or something similar. I will also tell you something, so remember it: Verily, this world is for four types of people: a servant whom Allah has given wealth and knowledge, so he fears his Lord, maintains family ties, and acknowledges Allah's rights – he is in the best position. Another is given knowledge but not wealth, yet he sincerely intends, 'If I had wealth, I would act like so-and-so,' and thus he is rewarded for his intention and both share the same reward. Another is given wealth but not knowledge, so he squanders his wealth ignorantly without fearing his Lord,

without maintaining family ties, and without acknowledging Allah's rights – he is in the worst position. The fourth is given neither wealth nor knowledge, but says, 'If I had wealth, I would do like so-and-so does,' and thus he bears the same sin due to his intention." (HR. Tirmidhi)

According to Abdul Majid Khon, the hadith illustrates that Islamic education is not only concerned with success in the hereafter but also emphasizes success in this world. It also cares not only for the soul's health but for the body's, not only individual piety and intelligence but also social piety and intelligence. Hence, Islamic education places a strong emphasis on achieving educational goals grounded in well-being in both worldly and spiritual aspects (Khon, 2020). Based on this hadith, the researcher provides an analysis of the indicators of Islamic Student Well-Being as follows:

1. Spiritual Well-Being

Spiritual well-being includes the sense of closeness students feel to Allah SWT, both in faith and in worship. A hadith that reflects this closeness is as follows:

عن عمر بن الخطاب رضي الله عنه قال: إنه سمع نبي الله صلى الله عليه وسلم يقول: «لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.»

“Umar (may Allah be pleased with him) said: I heard the Prophet (peace be upon him) say: 'If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out hungry in the morning and return full in the evening.'” (HR. Tirmidhi)

This hadith teaches about trust in Allah as a form of closeness and dependency on Him, so that in all situations, humans remember Allah. This is crucial for students who will inevitably face challenges in their learning journey. Therefore, they must remember to rely on Allah and keep striving, because He will provide sustenance – materially or otherwise – that contributes to well-being in both this world and the next (Irfan, 2024).

Feeling the presence of Allah in life can bring inner peace and a sense of security. Scientifically, research by Gilbertson et al. (2022) shows that closeness to God fosters student spirituality, which correlates with better academic and social well-being. In the Muslim context, Aghbabaei (2013) and Jeppsen et al. (2022) also affirm that closeness to Allah significantly supports spiritual and social well-being.

This closeness is inseparable from acts of worship that strengthen one's bond with Allah. As narrated:

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- صَلَّى حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ أَتَكْلِفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقْدَمُ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ « أَفَلَا أَكُونُ عَبْدًا شَكُورًا ». رواه مسلم.

From Al-Mughira bin Shu'bah (may Allah be pleased with him): The Prophet (peace be upon him) prayed until his feet were swollen. He was asked, "Why do you burden yourself when Allah has forgiven your past and future sins?" He replied, "Should I not be a grateful servant?" (HR. Bukhari and Muslim)

This illustrates the Prophet's gratitude through worship, particularly prayer, as a means of deepening his closeness to Allah (Quthnah, 2021). Ahmed & Yousaf (2025) reinforce that prayer helps Muslims build and maintain a connection with Allah, serves as a reminder of life's ultimate purpose, and provides comfort and relief.

2. Academic Well-Being

Students must maintain high motivation in learning to achieve academic success. The Prophet likened divine guidance and knowledge to abundant rain falling on various types of soil:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا ، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتْ الْمَاءَ ، فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ ، وَكَانَتْ مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا ، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى ، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً ، وَلَا تُنْبِتُ كَلَأً ، فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ ، فَعَلِمَ وَعَلَّمَ ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا ، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

"From Abu Musa, the Prophet (peace be upon him) said: 'The example of the guidance and knowledge with which Allah has sent me is like abundant rain that falls on a barren land. Some of the land absorbs the water and produces much grass and vegetation. Another part of it is hard and holds the water, so people benefit from it by drinking, watering, and farming. Another portion falls on land that is flat and barren—it neither retains water nor grows vegetation. The first example is of a person who understands the religion of Allah and benefits from what Allah has sent me with—he learns and teaches it. The second example is of a person who pays no attention and does not accept the guidance of Allah which I have been sent with.'" (HR. Bukhari and Muslim)

This hadith shows three types of learners: those who absorb and apply knowledge; those who retain knowledge but do not act on it; and those who reject knowledge altogether. These outcomes correlate directly with motivation – the stronger the motivation, the greater the benefit (Irfan, 2024).

Research by Teo et al. (2023) also demonstrates that learning motivation significantly impacts both learning outcomes and psychological well-being.

Academic well-being is not only influenced by internal factors like motivation but also by external factors such as facilities and teaching methods. The Prophet's instruction to Mu'adh is illustrative:

إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - وَفِي رِوَايَةٍ - : إِلَى أَنْ يُؤَخِّدُوا اللَّهَ - فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ.

"From Ibn Abbas (may Allah be pleased with him), the Messenger of Allah (peace be upon him), when he sent Mu'adh (may Allah be pleased with him) to Yemen, said: 'Indeed, you are going to a people of the Book (Jews and Christians), so let the first thing you call them to be the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah — in another narration: until they affirm the oneness of Allah. If they obey you in this, then inform them that Allah has obligated upon them five daily prayers. If they comply with that, then inform them that Allah has obligated upon them zakat, to be taken from their wealthy and distributed to their poor. If they agree to that, then avoid taking the best of their wealth, and beware of the supplication of the oppressed, for indeed there is no barrier between it and Allah.'" (HR. Bukhari)

According to At-Thahhan (2017), this hadith demonstrates the importance of gradual, structured instruction. Li & Wang (2024) also note that innovative teaching can boost student motivation and well-being.

3. Psychological Well-Being

Regarding the psychological well-being of students, several educational hadiths taught by the Prophet Muhammad (peace be upon him) encourage Muslims to remain patient through the trials of seeking knowledge:

أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونَةٌ مَا فِيهَا، إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ، وَعَالَمٌ أَوْ مَتَعَلِّمٌ

"Indeed, the world is cursed and everything in it is cursed, except for the remembrance of Allah and what is related to it, the scholar, and the student of knowledge." (HR. At-Tirmidhi)

This hadith is a piece of advice from the Prophet to his people, reminding them that wealth, status, and material possessions have no true value in human life. These things cannot save a person from the hardships of life. Therefore, people should focus on seeking knowledge without expecting worldly recognition (Khon, 2020). A similar point is emphasized in a study by Xinqiao Liu, Siqing Ping, and Wenjun Gao, which

found that students are highly vulnerable to psychological well-being disturbances, often due to excessive workload and unrealistic expectations, significantly impairing their academic performance (Liu et al., 2019).

4. Social Well-Being

In *Ta'lim al-Muta'allim* by Shaykh Burhanuddin Az-Zarnuji, it is explained that in Islamic education, it is important to pay attention to how students interact with their peers. This is crucial because individuals can be influenced by the character of their friends if they do not apply proper filtering (Az-Zarnuji, 2019). This point is affirmed in the following hadith:

عن أبي هريرة رضي الله عنه أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.»

"A man follows the religion of his close friend, so let each of you look at whom he befriends." (HR. Abu Dawud and Tirmidhi)

This hadith advises Muslims to be mindful of whom they associate with. They should choose companions who are upright in their religion so that they may be influenced positively by them (Bin Hafidz, 2008). Liang Huang and Ting Zhang also affirm that social support has a positive relationship with students' well-being and can reduce their negative emotions (Huang & Zhang, 2022). Especially in the digital era, where people can easily form connections and encounter others' opinions—even from strangers—through social media. A study by Muhammad Saiful Islam, Muhammad Safaet Hossain Sujan, and Rafia Tasnim found that social media-related problems negatively impact students' social and psychological well-being, leading to symptoms of depression and anxiety (Islam et al., 2021).

5. Physical Well-Being

Without adequate physical health, students will struggle in their studies. In Islamic education, health is regarded as one of the greatest blessings from Allah and should be well maintained. The Prophet (peace be upon him) said:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ ، الصِّحَّةُ وَالْفَرَاغُ

"There are two blessings that many people are deceived by: health and free time." (HR. Bukhari)

This hadith indicates the great importance of physical health for students. Ahmad Irfan explains in his book that students should manage their time well between studying and maintaining their health. Utilizing times of good health and

free time to seek knowledge is a fundamental asset in pursuing well-being in both this world and the hereafter (Irfan, 2024). A similar view is conveyed in the study by Giovanni Sogari, Catalina Velez Argumedo, Miguel I. Gomez, and Cristina Mora, which states that poor eating habits among students negatively affect both their health and academic performance. This results from a lack of learning well-being, which impacts students' ability to maintain proper eating habits and overall physical health (Sogari et al., 2018).

6. Economic Well-Being

Economic well-being is also crucial for students, as they need financial support for books, health maintenance, and basic living expenses. A hadith underscores the importance of financial support for students:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ -صلى الله عليه وسلم- فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ -صلى الله عليه وسلم- وَالْآخَرُ يَحْتَزِفُ فَشَكَا الْمُحْتَزِفُ أَخَاهُ إِلَى النَّبِيِّ -صلى الله عليه وسلم- فَقَالَ «لَعَلَّكَ تُرَزَقُ بِهِ»

"From Anas bin Malik: During the time of the Prophet (peace be upon him), there were two brothers. One would regularly attend the Prophet to seek knowledge, while the other worked. The working brother complained to the Prophet about his sibling who only studied. The Prophet responded, 'Perhaps you are being provided for because of him.'" (HR. Tirmidhi)

This hadith shows that financial support is a key tool in a student's educational success. It also highlights the great reward for those who support students in their educational journey, ensuring that their needs are met. Jill M. Norvilitis, Braden K. Linn, and Michelle M. Merwin also found that students facing financial difficulties struggle to concentrate on their studies. Hence, financial issues are critically important for students, and when financial well-being is fulfilled, their academic well-being is likely to follow (Norvilitis et al., 2021).

Conclusion

Regarding Islamic Student Well-Being from the perspective of *Hadith Tarbawi*, the researcher concludes that in Islamic education, well-being indicators are not limited to worldly dimensions alone. Rather, they encompass well-being in the hereafter for every Muslim. Therefore, the ultimate goal of Islamic education is to achieve a balanced integration between worldly and spiritual (hereafter) well-being.

Based on the researcher's analysis, the indicators of Islamic Well-Being within the *Hadith Tarbawi* perspective include: spiritual well-being, academic well-being, psychological well-being, social well-being, physical well-being, and economic well-being. These aspects are interconnected—meaning that the absence of one may disrupt the functioning of the others.

The researcher recommends that future studies on Islamic Well-Being from the *Hadith Tarbawi* perspective encourage educational institutions—particularly Islamic educational institutions—to pay greater attention to the forms of well-being that have been exemplified by the Prophet Muhammad (peace be upon him). Moreover, further research utilizing confirmatory factor analysis would be relevant to strengthen the validity of this study.

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