

The Influence of Resilience, Optimism, and Social Support in Fostering Learning Satisfaction in Islamic Religious Education

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Article Information

Received: October 25, 2025
Revised: November 19, 2025
Accepted: December 25, 2025

Keywords

Islamic Religious Education,
Learning Satisfaction, Optimism,
Resilience, Social Support

ABSTRACT

This study explores how resilience, optimism, and social support influence learning satisfaction among 372 secondary school students in Islamic Religious Education (IRE) in Bandung, Indonesia. Grounded in Social Cognitive Theory, these psychosocial factors are viewed as interrelated personal and environmental resources shaping affective learning experiences. Using validated Likert-type scales and analyzed through SmartPLS, results show that resilience ($\beta = 0.345$, $p < 0.001$) and social support ($\beta = 0.430$, $p < 0.001$) significantly predict learning satisfaction, while optimism ($\beta = 0.131$, $p = 0.053$) has a positive but non-significant effect. Family religiosity moderates the link between social support and learning satisfaction, whereas resilience remains beneficial across religiosity levels. The findings highlight the contextual interplay between psychological strengths and environmental support in value-oriented education. The study extends Social Cognitive Theory to Islamic settings and recommends pedagogical strategies that foster resilience and social connectedness through reflective and spiritually grounded practices. However, its cross-sectional and single-site design limits causal inference and generalizability. Future research should adopt longitudinal and multi-site designs to validate these findings and further explore optimism's role through qualitative or moderated mediation models.

INTRODUCTION

To cultivate satisfaction among learners, both the education system and students' willingness must be actively present to fundamentally change how learning is perceived and valued. This is critical because learning satisfaction itself is not a peripheral outcome, but an essential component in evaluating the entirety of the learning process (Cant et al., 2023). It reflects the personal positive internal feelings students have regarding their classroom experiences (Huang, 2021), feelings that not only signal successful engagement but also serve as a key driver of continued participation, sustained motivation, and trust in the learning environment (Nuh et al., 2025). When students internalize these positive perceptions, they are significantly more likely to remain engaged in current coursework and pursue further learning opportunities (Lim et al., 2022). A recent study conducted by Maniriho (2024) highlights that satisfied students tend to perform better academically, which contributes to their long-term academic success.

In Indonesia, Islamic Religious Education (IRE) is a mandatory subject in Indonesian schools from elementary through senior secondary levels and serves as a key approach for shaping substantive religious character in students (Nasrudin et al., 2025). IRE aims not only to transmit religious knowledge but also to cultivate moral, spiritual, and ethical development in adolescents (Ginting & Salim, 2024). Conceptualized as an *ikhtiyariyah* (volitional) process, IRE is designed to instill, nurture, and reinforce faith-based values that form the mental and spiritual foundation for students' identity and conduct, while simultaneously cultivating rational and spiritually grounded individuals who contribute to holistic well-being, encompassing physical, moral, and spiritual dimensions for themselves, their families, and society (Barton et al., 2021; Komariah et al., 2023). Central to this endeavor are IRE teachers, as a *murabbi* and educational control (Suharsongko et al., 2023), who are expected not merely to deliver content but to embody trustworthy, exemplary qualities that enable them to effectively instill faith, provide moral guidance, and foster students' adherence to religious principles and development of noble character (Komariah et al., 2023). This unique pedagogical orientation underscores the importance of affective outcomes. Yet empirical studies reveal persistent dissatisfaction among IRE students, manifested through low engagement, absenteeism, and incomplete coursework (Putra et al., 2024).

Traditional interventions have primarily focused on curriculum reform or teacher training, often neglecting the influence of students' internal psychological resources and external social environments. Some evidence from educational psychology demonstrates that non-cognitive factors, such as resilience, optimism, and social support, are robust predictors of academic satisfaction across cultural and disciplinary contexts (Gibbons, 2024; Romano et al., 2021; ToMÁS et al., 2023). Resilience enables students to adapt and improve academic performance even after adverse events, such as failing assessments or courses (Abubakar et al., 2021) and transform negative situations into opportunities for achievement, enabling them to thrive with competence and confidence (Supervía et al., 2022); optimism fosters constructive appraisals of challenges in a positive light, maintaining positive expectations and believing that good outcomes will follow challenging situations (M. Suud et al., 2023); and social support from teachers and peers, buffers stress and reinforces motivation (Lei et al., 2022; Pontes et al., 2024). These resources are especially salient in adolescence, when dispositional traits stabilize and social environments intensify in influence (Supervía et al., 2020).

Yet, empirical data from Indonesia and beyond suggest a concerning deficit in these very resources. Studies report low levels of resilience in national and international student populations (García-Crespo et al., 2021), widespread academic pessimism (Arinjani Pambayun et al., 2023; Ratnawati et al., 2021), and inadequate social support linked to burnout and disengagement (Chunming et al., 2017; García-Izquierdo & Ríos-Rísquez, 2012). These findings point to a convergent vulnerability in students' internal and external support systems, particularly in value-laden subjects like IRE, where emotional and identity-related factors are deeply intertwined with learning.

Despite this growing body of evidence, a critical gap remains: no study has systematically examined how resilience, optimism, and social support jointly predict learning satisfaction within the specific context of IRE in Indonesia, nor has research explored how family religiosity and academic performance in IRE may moderate these relationships. Existing models often treat religiosity as a standalone predictor, overlooking its potential role as a contextual amplifier of psychosocial

resources. Moreover, the interplay between students' internal dispositions and their religious-educational environment remains undertheorized.

Resilience, optimism, and social support are interconnected constructs that can be understood through the lens of Social Cognitive Theory, which emphasizes a dynamic interplay between personal factors, behavior, and environmental influences (Marcionetti & Castelli, 2023; Sabouripour et al., 2021; Yurt, 2022). From this perspective, optimism serves as a cognitive mechanism that shapes positive expectations and adaptive responses to stressors (Yurt, 2022), while social support functions as an environmental resource that enhances coping capacity and self-regulation (Marcionetti & Castelli, 2023). Together, they foster resilience by enhancing one's ability through ongoing reciprocal interactions among cognition, behavior, and social context (Ruiz-Rodríguez et al., 2022; Sabouripour et al., 2021).

Given this foundation, the present study investigates the direct effects of resilience, optimism, and social support on learning satisfaction among secondary school students in Islamic Religious Education (IRE) in Indonesia. Specifically, this study investigate the direct effects of resilience, optimism, and social support on learning satisfaction among Indonesian secondary students in IRE, and the moderating roles of family religiosity and IRE academic performance in these associations. By centering the unique socio-religious ecology of Indonesian IRE, this research offers both theoretical refinement and actionable insights for educators aiming to foster emotionally supportive and spiritually meaningful learning environments.

METHODS

This study employed a quantitative research design to examine the influence of resilience, optimism, and social support on learning satisfaction among students enrolled in Islamic Religious Education (IRE) at Bandung, Indonesia. The target population consisted of all 372 students enrolled in grades VII to IX during the 2025 academic year. Recognizing potential developmental differences in cognitive, emotional, and social functioning across grade levels, a stratified random sampling technique was implemented, with grade level serving as the stratification variable to ensure proportional representation from each stratum (Reddy & Khan, 2023).

The research instrument comprised four latent constructs; resilience, optimism, social support, and learning satisfaction. Each measured by six items, resulting in a total of 24 items. Items were adapted from established scales to align with the Indonesian context of Islamic Religious Education: resilience was assessed using six adapted items from Academic Resilience Scale (ARS-30; Cassidy (2016), with two items selected from each of its three validated dimensions (perseverance, adaptive help-seeking, and emotional regulation); optimism items were derived from the Life Orientation Test-Revised (LOT-R; M. F. Scheier et al. (1994), social support items were adapted from the Perceived Academic Support Questionnaire (PASQ; Reyes et al. (2022), representing teacher, peer, and parental support; and learning satisfaction items were adapted from the Online Course Satisfaction Survey (OCS; Bolliger & Halupa (2012), covering five key domains of the learning experience. Although originally developed for online contexts, the OCS was selected because its five domains map conceptually onto core components of face-to-face IRE. All items underwent contextual adaptation to explicitly reference Islamic Religious Education, for example, modifying "I am satisfied with this course" to "Saya puas dengan pelajaran Pendidikan Agama Islam di sekolah ini" (I am

satisfied with Islamic Religious Education lessons at this school), while maintaining the theoretical integrity of the original constructs. All items were rated on a 6-point Likert scale (1 = strongly disagree to 6 = strongly agree) and pilot-tested for clarity and face validity among students not included in the main sample. Minor wording adjustments were made to enhance contextual relevance while preserving the original construct definitions.

Data analysis was conducted using SmartPLS, a variance-based structural equation modeling software that is well-suited for predictive modeling with reflective latent constructs (Hair et al., 2017). Data analysis was conducted using a two stages approach: the first tested the measurement model for reliability, convergent validity, and discriminant validity; the second stage examined the structural model through path coefficients, their significance, effect sizes, and determination coefficients. PLS-SEM was selected because it supports predictive and exploratory research models, manages complex relationships and adapted measurement instruments, and performs effectively with sample sizes below 500 (Fauzi, 2022). These features make PLS-SEM a suitable technique for analyzing how personal dispositions and social support influence students' learning satisfaction in the IRE context. In addition to the primary structural paths, moderation analyses involving family religiosity and students' IRE academic performance (report-card grades) were conducted using Jamovi to examine whether these factors alter the strength of the relationships among the key psychosocial predictors and learning satisfaction.

Grounded in the theoretical propositions of Social Cognitive Theory and the extant empirical literature, the structural model incorporated three directional hypotheses that reflect the presumed positive influence of key psychosocial resources on learning satisfaction. Specifically, it was posited that resilience exerts a significant positive effect on learning satisfaction (H1), optimism exerts a significant positive effect on learning satisfaction (H2), and social support exerts a significant positive effect on learning satisfaction (H3) among secondary school students in Islamic Religious Education. Collectively, these hypotheses were formulated to elucidate the extent to which internal personal dispositions and external social resources interact to shape students' affective evaluations of their learning experiences within the Islamic educational context.

RESULTS AND DISCUSSION

Reliability and Validity of the Measures

The measurement model assessment was conducted to evaluate the reliability and validity of the constructs employed in this study, as presented in Table 1. Three key indicators were examined: Cronbach's Alpha (CA), Composite Reliability (CR), and Average Variance Extracted (AVE). These metrics collectively provide evidence of the internal consistency and convergent validity of the measurement instruments used to assess learning satisfaction, optimism, resilience, and social support among secondary school students in Islamic Religious Education.

All constructs in the model demonstrated acceptable to strong levels of reliability and validity (Hair et al., 2017). Composite reliability (CR) values for all constructs exceed the recommended threshold of 0.70, ranging from 0.798 to 0.918, indicating satisfactory to excellent internal consistency across all measurement scales. Social support demonstrates the highest composite reliability (CR = 0.918), suggesting exceptional consistency among its indicator items. Learning satisfaction (CR = 0.862) and optimism (CR = 0.823) also exhibit strong composite reliability values,

confirming that their respective indicators reliably measure the intended constructs. Resilience, while displaying a slightly lower composite reliability (CR = 0.798), still meets the acceptable threshold and demonstrates adequate internal consistency for research purposes.

Cronbach's alpha values ranged from 0.621 to 0.821 (Table 1), with all exceeding the acceptable threshold of 0.60, as permitted in several previous studies, indicating adequate internal consistency for each construct. Social support achieves the highest Cronbach's Alpha of 0.821, while learning satisfaction demonstrates a satisfactory value of 0.800. Optimism (CA = 0.681) and resilience (CA = 0.621) present Cronbach's Alpha values slightly below the conventional 0.70 threshold. However, given that Cronbach's Alpha tends to be more conservative than composite reliability and may underestimate reliability for constructs with fewer indicators, these values remain acceptable when considered alongside their corresponding CR values, which are well above the required threshold.

In terms of convergent validity, Average Variance Extracted (AVE) values for all constructs met or exceeded the recommended minimum of 0.50 (Baharum et al., 2023). Social support exhibits the highest AVE value (0.848), substantially exceeding the minimum threshold and indicating that approximately 85% of the variance is explained by the construct. Learning satisfaction (AVE = 0.555), optimism (AVE = 0.609), and resilience (AVE = 0.569) all surpass the 0.50 criterion, demonstrating adequate convergent validity. These AVE values confirm that each construct accounts for more than half of the variance in its indicators, thereby supporting the validity of the measurement model.

Table 1. Composite Reliability

	CA	CR	AVE
Learning Satisfaction	0.800	0.862	0.555
Optimism	0.681	0.823	0.609
Resilience	0.621	0.798	0.569
Social Support	0.821	0.918	0.848

It is worth noting that prior to this final analysis, several items were removed from the initial measurement model due to low factor loadings (< 0.50) or problematic cross-loadings that failed to satisfy the thresholds for convergent and discriminant validity. This iterative refinement followed established guidelines (Hair et al., 2014, 2011): items with outer loadings below 0.40 were eliminated outright, while those with loadings between 0.40 and 0.70 were retained only if their removal did not improve composite reliability and average variance extracted (AVE). This iterative refinement process ensured that only valid and reliable indicators were retained, thereby enhancing the overall quality and robustness of the measurement model without compromising theoretical integrity.

Results of Hypothesis Testing

The structural model was evaluated to test the direct effects of Optimism, Resilience, and Social Support on Learning Satisfaction as presented in Table 2. The path coefficients indicate both the strength and significance of these relationships, providing crucial insights into the factors that contribute to students' learning satisfaction in Islamic Religious Education. Social support emerges as the strongest predictor of learning satisfaction ($\beta = 0.430$, $t = 7.040$, $p < 0.001$), demonstrating a substantial and highly significant positive relationship. This finding suggests that students who perceive higher levels of social support, whether from peers, instructors, or family, experience

markedly greater satisfaction with their learning experience. The robust t-statistic exceeds the critical threshold considerably, confirming the reliability of this relationship and underscoring the pivotal role that supportive networks play in fostering positive learning outcomes. Based on these results, Hypothesis 3 (H3), which stated that social support exerts a significant positive effect on learning satisfaction among secondary school students in Islamic Religious Education, is strongly supported.

Table 2. Path Coefficients

			Original sample	Sample mean	Standard deviation	T statistics	P values
Optimism	→	Learning Satisfaction	0.131	0.135	0.068	1.935	0.053
Resilience	→	Learning Satisfaction	0.345	0.347	0.073	4.719	0.000
Social Support	→	Learning Satisfaction	0.430	0.432	0.061	7.040	0.000

Resilience also exhibits a significant positive effect on learning satisfaction ($\beta = 0.345$, $t = 4.719$, $p < 0.001$), positioning it as the second most influential factor in the model. This result indicates that students who demonstrate greater psychological resilience tend to report higher levels of satisfaction with their learning experiences. The statistically significant relationship highlights resilience as a critical personal resource that enables students to navigate academic demands effectively and maintain positive attitudes toward their educational journey. Consequently, Hypothesis 1 (H1), which posited that resilience exerts a significant positive effect on learning satisfaction among secondary school students in Islamic Religious Education, is supported.

In contrast, optimism shows a marginal and non-significant relationship with learning satisfaction ($\beta = 0.131$, $t = 1.935$, $p = 0.053$). While the path coefficient suggests a weak positive tendency, the p-value falls just above the conventional significance threshold of 0.05, indicating that this relationship cannot be confidently established in the current sample. This finding implies that optimistic outlook alone may not be sufficient to enhance learning satisfaction, or that its influence operates through more complex mechanisms not fully captured in the direct path model. The near-threshold p-value, however, suggests that optimism's role warrants further investigation with larger samples or alternative model specifications. Therefore, Hypothesis 2 (H2), proposing that optimism exerts a significant positive effect on learning satisfaction among secondary school students in Islamic Religious Education, is rejected.

Collectively, these findings underscore the differential importance of psychological and social factors in shaping learning satisfaction among secondary school students in Islamic Religious Education. Two of the three hypotheses (H1 and H3) receive empirical support, confirming that resilience and social support are critical determinants of learning satisfaction, while H2 is rejected due to insufficient statistical evidence. These results suggest that interventions aimed at strengthening social support systems and building student resilience may prove most effective in enhancing learning satisfaction, whereas the role of optimism requires further investigation to clarify its potential contribution to educational outcomes in this context.

Discussion

The present study investigated the influence of resilience, optimism, and social support on learning satisfaction among students in Islamic Religious Education (IRE). The findings reveal that resilience and social support significantly predict learning satisfaction, while optimism, although positive in direction, does not exhibit a statistically significant effect. These results provide important conceptual and empirical insights, particularly within the framework of Social Cognitive Theory, which posits that personal dispositions and environmental factors dynamically interact to shape affective learning outcomes.

The significant effect of resilience on learning satisfaction suggests that students who possess the ability to adapt to challenges, maintain motivation despite setbacks, and regulate their emotions tend to experience greater satisfaction in their learning process. This finding aligns with Social Cognitive Theory, which emphasizes that resilient individuals engage in self-regulated behaviors that enhance not only academic performance but also affective experiences such as satisfaction. Previous research by Supervía et al. (2022) and Romano et al. (2021) confirmed that resilience plays a vital role in promoting academic engagement and satisfaction. Similarly, Abubakar et al. (2021) found that resilient students are better equipped to transform academic adversity into opportunities for achievement. In the specific context of Islamic Religious Education, resilience enables learners to approach moral and spiritual challenges with persistence and emotional control, allowing them to internalize lessons that require not only intellectual understanding but also spiritual reflection (Umam & Hasan, 2025). Therefore, cultivating resilience may help students engage more deeply with the cognitive and affective dimensions of religious learning.

The influence of optimism on learning satisfaction, while positive, was not statistically significant in this study. This marginal result indicates that optimism may function as a secondary or context-dependent factor in determining students' affective engagement (Rashid & Malik, 2025). Conceptually, optimism reflects a future-oriented belief in favorable outcomes (Parola et al., 2025), which should theoretically enhance learning enjoyment and persistence. However, within the context of Islamic Religious Education, where learning often demands introspection, self-discipline, and moral reasoning, optimism alone may not directly translate into satisfaction unless supported by resilience or social relationships. This finding aligns with the study by Ingusci et al. (2023), who found that optimism did not significantly influence engagement, which is a construct closely related to learning satisfaction. Furthermore, subsequent research also revealed that optimism had no direct effect on individuals' life satisfaction (Odo et al., 2025).

This finding contrasts with research by Gibbons (2024) and Boileau et al. (2021), who observed a strong link between optimism and learning satisfaction in general academic contexts. Nevertheless, similar to the findings of Ji et al. (2021) and Chen et al. (2025) shows that the effect of optimism appears to be culturally and contextually specific. Religious education settings, which engage learners in spiritual and ethical reflection, may attenuate the influence of dispositional optimism on immediate satisfaction. Consequently, optimism may exert its impact indirectly, possibly through mediators such as self-efficacy, as suggested by Usán Supervía et al. (2022).

Social support emerged as the strongest predictor of learning satisfaction. Students who perceive high levels of support from teachers, peers, and parents report significantly greater satisfaction with their learning experiences. This finding emphasizes the importance of interpersonal relationships in shaping affective outcomes and is consistent with the social cognitive perspective,

which posits that a supportive environment enhances self-efficacy and emotional well-being (Marcionetti & Castelli, 2023). Empirical evidence from Lei et al. (2022), Pontes et al. (2024), and ToMÁS et al. (2023) similarly demonstrates that perceived academic and emotional support reduces stress and increases satisfaction among students in various educational contexts. Extending these findings, the present study confirms that social support also plays a critical role in Islamic Religious Education contexts, where learning is not only cognitive but also deeply relational and value-oriented (Parhan et al., 2022; Yundianto et al., 2023). In Islamic education, emotional connection and mentorship are integral components of *tarbiyah* (holistic nurturing) (Memon et al., 2024). Thus, when students feel accepted, valued, and guided, they are more likely to experience satisfaction and internalize religious values with sincerity and enthusiasm.

Conceptually, this study advances understanding of learning satisfaction by integrating psychosocial constructs; resilience, optimism, and social support within the framework of Social Cognitive Theory. The findings demonstrate that learning satisfaction in moral and value-based subjects such as IRE is best explained through the interaction of internal and external factors rather than by personality traits alone Muzakki (2022). While optimism represents a cognitive disposition, resilience and social support jointly create a system of emotional and environmental reinforcement that sustains satisfaction. Empirically, the results contribute to the growing body of literature linking non-cognitive attributes with affective learning outcomes, especially within non-Western and religious education settings. The model accounts for a substantial proportion of the variance in learning satisfaction, indicating that psychosocial resources are reliable predictors of affective learning experiences even in culturally specific contexts. This finding echoes the conclusions of Ingusci et al. (2023) and Odo et al. (2025), while extending their applicability to adolescent learners in Islamic educational environments, an area that remains underrepresented in the literature.

From a practical standpoint, the findings underscore the need for educational institutions to design interventions that simultaneously foster resilience, optimism, and social support among students. Programs that promote emotional regulation, adaptive coping, and supportive peer networks can significantly improve learning satisfaction. Teachers of Islamic Religious Education, in particular, should adopt relational and reflective pedagogies that integrate emotional, social, and spiritual dimensions of learning. By fostering a classroom environment rooted in empathy, collaboration, and encouragement, educators can help students experience learning as both intellectually meaningful and personally fulfilling. Ultimately, enhancing these psychosocial resources not only contributes to higher learning satisfaction but also supports the broader goal of Islamic religious education to nurture balanced, reflective, and resilient individuals grounded in moral and spiritual integrity.

Interaction Plots

Interaction plots are graphical representations used to visualize how the relationship between an independent variable and a dependent variable changes across levels of a moderator (McCabe et al., 2018). These plots are instrumental in identifying and interpreting moderation effects, revealing whether the strength or direction of a relationship is contingent upon a third variable. To strengthen the findings of this study, interaction plots were also conducted, as depicted in the six scatterplot graphs below (Figure 1).

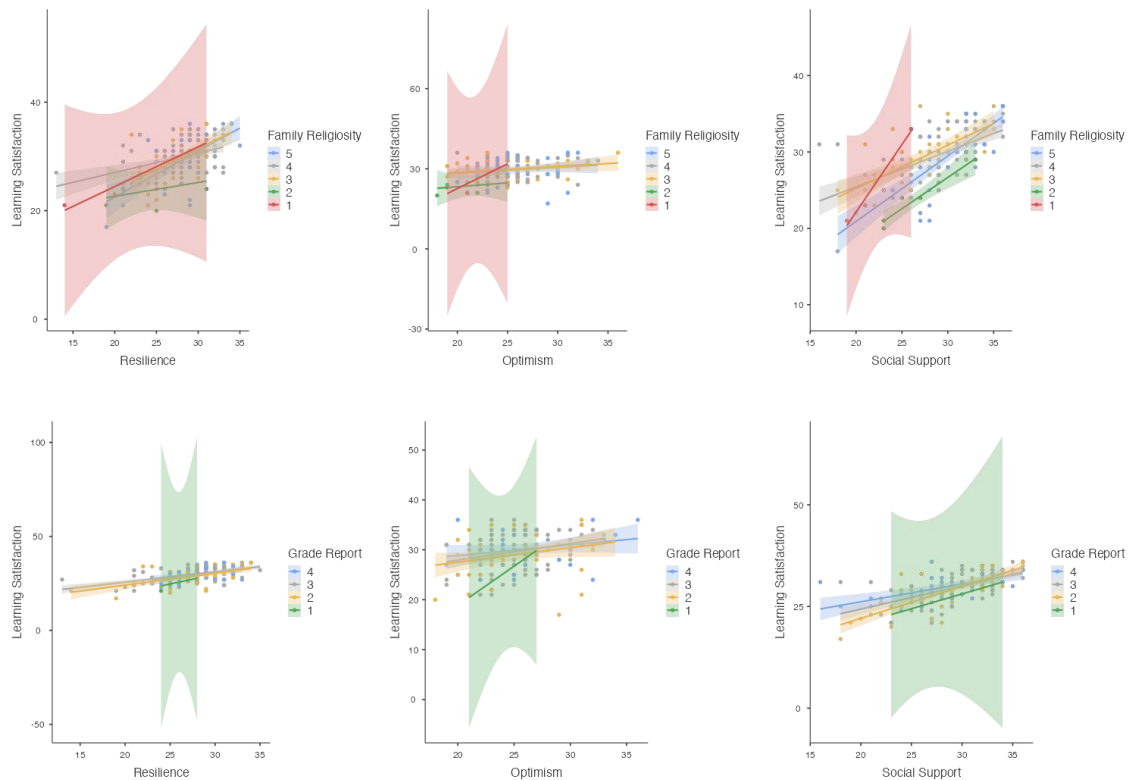


Figure 1. Interaction Plots

The interaction plots reveal distinct patterns in how family religiosity moderates the relationships between psychological resources and learning satisfaction in Islamic Religious Education. Resilience consistently exhibits a positive association with learning satisfaction across all levels of family religiosity, with regression lines maintaining similar slopes. However, at higher religiosity levels (4-5), the slopes become slightly steeper, suggesting that resilience functions robustly across contexts but is moderately enhanced within religious family environments. This pattern reflects cultural scaffolding: families with strong religious orientations provide narrative frameworks that reframe academic challenges as opportunities for spiritual growth, thereby amplifying resilience's adaptive value. Religious contexts normalize struggle and perseverance as virtuous processes aligned with faith-based values, reducing the psychological burden of academic difficulties. Nevertheless, the relatively parallel regression lines indicate that resilience retains substantial predictive utility even in less religious family contexts, affirming its status as a fundamental psychological resource.

In contrast, optimism shows no discernible relationship with learning satisfaction, and family religiosity does not alter this null effect, indicating that dispositional optimism may be less predictive of academic outcomes in this sample. The flat slopes across all religiosity levels suggest that optimism operates independently of family religious socialization, aligning with the earlier path coefficient analysis ($\beta = 0.131$, $p = 0.053$). This may reflect optimism's trait-like nature: unlike resilience and social support, which involve active coping and interpersonal dynamics that can be culturally embedded, optimism may represent a stable cognitive orientation that operates consistently across contexts. Alternatively, measurement considerations may be relevant—general dispositional optimism may not capture domain-specific expectations related to religious learning. The vertical displacement of baseline satisfaction across religiosity categories suggests that family religiosity

contributes to satisfaction through pathways independent of individual optimism, perhaps by providing existential security and divine providence that buffers educational anxieties.

Most notably, social support demonstrates a significant moderated effect: its positive influence on learning satisfaction is substantially stronger among students from highly religious families, as indicated by steeper regression slopes at higher religiosity levels. The fan-shaped divergence reveals that family religiosity fundamentally alters social support's potency in predicting satisfaction. This reflects cultural congruence—when social support occurs within religious family environments, it is perceived as more authentic and aligned with core identity commitments. Religious contexts embed social support within transcendent frameworks, where help-giving reflects Islamic principles of mutual care and brotherhood (*ukhuwah*). High family religiosity cultivates dispositions such as gratitude and interdependence, facilitating support internalization. Islamic concepts like *tawakal* (reliance on Allah) and *silaturahmi* (maintaining kinship bonds) create normative expectations for support that integrate spiritual and social dimensions, whereas students from less religious families may interpret support through individualistic frameworks lacking the same motivational significance.

To complement these findings, moderation analysis using Islamic Religious Education grade reports (categorized as <75 , $76-85$, $86-90$, ≥ 90) reveals less pronounced effects compared to family religiosity. Across all three predictors, slopes remain relatively parallel across grade categories, with primary differences appearing as vertical shifts in baseline satisfaction. This underscores family religiosity's distinctive role: while academic achievement contributes additively to satisfaction, family religiosity reconfigures the mechanisms through which social support and resilience operate. Prior analyses indicated resilience and optimism effects were strongest among lower-achieving students, while social support influenced moderately achieving students most. The current plots show that social support's influence is jointly shaped by both academic standing and family religiosity, with benefits particularly amplified in highly religious households.

Collectively, these results demonstrate that psychological resources' effectiveness in fostering learning satisfaction is meaningfully conditioned by intersecting academic and familial-religious contexts. Family religiosity operates through multiple pathways: providing cultural scaffolding that enhances resilience, contributing baseline satisfaction through existential security independent of optimism, and creating cultural congruence that substantially amplifies social support effectiveness. These findings align with ecological systems theory, which posits that individual outcomes emerge from dynamic interplay between person-level characteristics and nested environmental contexts. They challenge deficit-oriented perspectives viewing psychological resources as universally beneficial, instead supporting a contextualist view where personal assets' efficacy depends on available cultural scaffolding and community resources that activate and sustain their deployment in educational settings.

Theoretical Contribution to Islamic Religious Education

This study advances the theoretical landscape of Islamic Religious Education (IRE) by integrating core psychosocial constructs; resilience, optimism, and social support within a framework that is both culturally grounded and theoretically robust. While educational psychology has largely examined these variables in secular or Western contexts, the present work reinterprets them through the ethical and spiritual lens of Islamic epistemology, thereby enriching Social Cognitive Theory (SCT) with indigenous conceptual parallels. The robust predictive effect of resilience on learning

satisfaction finds deep resonance in Islamic tradition, particularly through the concepts of *sabr* (steadfast patience) and *jihad al-nafs* (the inner moral struggle). As articulated in *Usul al-Thalathah* by Shaykh Muhammad ibn ‘Abd al-Wahhab, Muslim success rests on four interdependent pillars: knowledge (*‘ilm*), practice (*‘amal*), propagation (*da‘wah*), and patience (*sabr*) (Pratama, 2021). Classical scholars further delineate *sabr* into three dimensions: perseverance in acts of obedience, restraint from sin, and endurance in the face of divinely ordained trials (Mulya et al., 2024). Complementing this, *jihad al-nafs* denotes the sustained struggle against destructive desires, anger, negative imagination, and base impulses, through which the self is disciplined to align with reason and divine submission (Hoque et al., 2022). In Islamic Religious Education, resilience thus manifests not merely as psychological endurance but as the operational embodiment of *sabr* and *jihad al-nafs*, a continuous commitment to ethical learning, emotional regulation, and religious obligation amid cognitive and affective challenges.

The non-significant direct effect of optimism on learning satisfaction is theoretically coherent within Islamic belief structures. Unlike secular models that equate optimism with positive outcome expectancy and directly link it to well-being (Pleeging et al., 2021; M. E. Scheier & Carver, 1987), the Islamic worldview situates hopeful anticipation within a theocentric framework: *husnuzan* (maintaining a good assumption of Allah) (Pratiwi et al., 2024), strengthened by the value of *tawakkal* (reliance upon Allah after exerting sincere effort), and firm belief in *qada’ wa qadar* as the sixth pillar of faith. Within this framework, optimism does not center on guaranteeing favorable results but on trusting divine wisdom (*hikmah*) while consistently engaging in moral and intellectual endeavor (*ikhtiar*). Consequently, optimism in Islamic Religious Education (IRE) functions less as an affective predictor of immediate learning satisfaction and more as a spiritual-cognitive orientation that sustains resilience, perseverance, and ethical intentionality. This reconceptualization positions optimism as a meaning-oriented construct that indirectly nurtures affective outcomes, thereby challenging dominant affective learning models and advancing a spiritually grounded paradigm of satisfaction rooted in faith, trust, and purposeful striving.

Social support emerged as the strongest predictor of learning satisfaction, a finding deeply anchored in the Qur’anic injunction: “And cooperate in righteousness and piety, and do not cooperate in sin and aggression” (Qur’an 5:2). The principle of *ta‘awun ‘ala al-birr wa al-taqwa*, as articulated in the Qur’anic injunction of Surah al-Mā’idah (5:2), establishes mutual moral responsibility as a cornerstone of Islamic social and educational life. Within Islamic Religious Education, social support transcends its role as a mere environmental facilitator; it constitutes a normative ethical practice embedded in communal faith. This understanding elevates the educator's role beyond instructor to *murabbi* (holistic nurturer), cultivating students' cognitive, moral, and spiritual dimensions according to Islamic educational philosophy (Jaafar et al., 2012). The concept of *tarbiyah* in Islam encompasses comprehensive development that integrates intellectual growth with moral character formation and spiritual enlightenment, positioning the teacher as a moral exemplar and spiritual guide rather than simply a knowledge transmitter (Nurhadi & Harahap, 2021; Syaiful & Anam, 2024).

Furthermore, the moderating influence of family religiosity indicates that social support is most potent when embedded within shared religious value systems. This insight extends Social Cognitive Theory by demonstrating that environmental factors do not operate in isolation but are mediated by moral and theological meaning structures. In Islamic contexts, the effectiveness of social support depends significantly on its alignment with religious values and its embeddedness within faith-based

relational frameworks grounded in concepts such as ukhuwah (brotherhood), takaful (mutual responsibility), and silaturahmi (maintaining kinship bonds) (Zayyadi et. al., 2025). This finding has important theoretical implications, suggesting that Social Cognitive Theory's applicability in faith-based educational contexts requires modification to account for the role of religious values in shaping how environmental resources are perceived, internalized, and actualized in student outcomes.

Implications for Tarbiyah Pedagogy

The findings of this study carry significant implications for tarbiyah pedagogy, which conceptualizes education as a holistic process of nurturing learners' intellectual, emotional, moral, and spiritual development. First, the robust and consistent influence of resilience on learning satisfaction underscores the need for Islamic Religious Education (IRE) pedagogy to move beyond content transmission toward the deliberate cultivation of students' inner capacities. In tarbiyah, learning is not merely the acquisition of religious knowledge (ta'lim), but a formative journey that requires perseverance, emotional regulation, and moral endurance (Abdalla, 2025). Pedagogically, this implies that IRE classrooms should integrate reflective practices, gradual moral scaffolding, and opportunities for students to confront and process challenges in constructive ways. Instructional strategies such as guided reflection (muhasabah), problem-based ethical discussions, and structured opportunities for self-regulation can function as pedagogical mechanisms through which resilience is nurtured as a lived educational disposition rather than an abstract psychological trait.

Second, the prominence of social support as the strongest predictor of learning satisfaction highlights the fundamentally relational nature of tarbiyah pedagogy. Islamic religious education is inherently communal, emphasizing relational bonds among teachers, students, families, and the broader moral community (Guna & Yuwantiningrum, 2024). The findings affirm that students' affective engagement is significantly enhanced when they experience their learning environment as supportive, caring, and morally aligned. This places the teacher's role as murabbi at the center of pedagogical effectiveness and not merely as an instructor, but as a moral mentor who embodies empathy, consistency, and ethical guidance (Muzaki et al., 2025). Classroom practices that promote collaborative learning, dialogical interaction, and peer support align closely with the tarbiyah principle of mutual nurturing (ta'awun). Such practices transform the classroom into a moral community where learning satisfaction emerges from belonging and shared purpose.

Third, although optimism did not yield a statistically significant direct effect, its conceptual resonance with Islamic educational worldview where satisfaction in learning is not primarily anchored in optimistic expectations of success, but in the sincerity of effort, acceptance of moral struggle, and alignment with divine purpose. This finding cautions against pedagogical models that prioritize motivational rhetoric detached from ethical discipline. Pedagogically, optimism may be more effectively fostered indirectly through strengthening students' resilience and moral agency, rather than as an isolated instructional goal. This reinforces the importance of pedagogical coherence between psychological constructs and Islamic moral epistemology. Rather than promoting generic positive thinking, educators should cultivate a distinctly Islamic form of hope, one grounded in husnuzan (good assumptions about Allah), moral commitment, and acceptance of outcomes as part of divine wisdom. This approach integrates optimistic orientation with religious values, creating a more culturally congruent and spiritually meaningful form of positive expectation that aligns with Islamic teachings about effort, acceptance, and trust in Allah.

Moreover, the moderating role of family religiosity suggests that tarbiyah pedagogy cannot be fully effective if it is confined to the classroom alone. The amplification of social support effects within highly religious family contexts indicates that pedagogical interventions gain strength when school-based values resonate with students' home environments. This finding underscores the importance of strengthening school–family partnerships in IRE, encouraging consistent moral messaging and shared educational responsibility. Pedagogically, this may involve structured parent engagement, communication of learning objectives grounded in Islamic values, and collaborative activities that bridge formal schooling with familial religious practices. In this way, tarbiyah operates as an ecosystem rather than a discrete instructional setting, with family and school working in concert to provide consistent moral and spiritual guidance.

Finally, taken together, these findings imply that effective tarbiyah pedagogy requires an integrative approach that harmonizes psychosocial development with spiritual and moral formation. Learning satisfaction in IRE emerges not from isolated psychological traits, but from the dynamic interaction between inner strength, relational support, and value coherence. Educators are therefore encouraged to design pedagogical environments that intentionally cultivate resilience, embed optimism within ethical meaning, and prioritize supportive relationships as foundational elements of Islamic education. Such an approach not only enhances learning satisfaction but also advances the broader tarbiyah goal of forming balanced, reflective, and morally grounded individuals capable of navigating both academic challenges and lived religious commitments. This holistic vision of Islamic education recognizes that cognitive learning, affective satisfaction, and spiritual development are not separate domains but interconnected dimensions of a unified educational process aimed at nurturing complete human beings who embody Islamic values in both knowledge and character.

CONCLUSION

This study provides robust empirical evidence that resilience and social support serve as significant predictors of learning satisfaction among secondary school students in Islamic Religious Education (IRE) in Bandung, Indonesia. In contrast, optimism did not show a statistically significant effect, indicating that while students with higher optimism may tend to feel more satisfied with learning, this relationship is not consistently strong within the observed context. Accordingly, H1 and H3 were supported, whereas H2 was rejected. Grounded in Social Cognitive Theory, these findings highlight the dynamic interplay between intrapersonal psychological resources and environmental support systems in shaping affective learning outcomes within value-laden educational contexts.

The moderation analyses further enrich these findings by revealing that the effectiveness of psychological resources is context-dependent. Moderation analyses reveal two key contextual influences. First, family religiosity strengthens the relationship between social support and learning satisfaction, while the effect of resilience remains stable and optimism remains non-significant across religiosity levels. Second, students' IRE grade categories indicate that resilience and optimism exert stronger effects among lower-achieving students, whereas social support shows the greatest impact among moderately achieving students. These findings highlight that the effectiveness of psychological resources is jointly shaped by academic standing and familial-religious environments.

The study contributes novel insights by integrating resilience, optimism, and social support into the underexplored domain of IRE, thereby extending existing models of learning satisfaction beyond Western, secular paradigms. Practically, these findings call for a paradigm shift in IRE pedagogy

from content-focused instruction toward holistic, psychosocially informed approaches. Educators and school administrators are encouraged to implement strategies that cultivate emotional regulation, perseverance, and social connectedness through activities such as reflective journaling, guided moral discussions, teacher mentorship, and collaborative religious practices (e.g., congregational prayer or Qur'anic literacy circles). Several limitations warrant acknowledgment. The cross-sectional design and single-site sampling restrict causal inference and limit generalizability. Future studies should employ longitudinal designs across diverse educational settings and geographic regions to enhance external validity. Additionally, the non-significant role of optimism warrants deeper examination through moderated mediation models or qualitative approaches exploring how students experience and express resilience and social support within religious educational contexts. Such efforts may inform culturally grounded interventions that harmonize Islamic pedagogical values with evidence-based psychological principles.

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