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Digital Wellbeing in Higher Education: A Sufi Approach as a Strategy to Overcome Information Overload

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ABSTRACT

This study examines digital well-being among university students amid increasing information overload in digital learning environments. While digital transformation has expanded access to education, it has also intensified challenges such as technostress, digital fatigue, and fragmented attention. Existing self-regulation approaches, largely rooted in Western mindfulness, may not fully address the needs of Muslim students whose experiences are shaped by Islamic spiritual values. Using an exploratory qualitative design with an interpretative phenomenological orientation, data were collected from 18 students across three Indonesian universities through semi-structured interviews and reflective digital diaries. Reflexive thematic analysis revealed that information overload is experienced as continuous cross-channel exposure that blurs boundaries between academic and personal life, leading to cognitive and emotional exhaustion and a shift in learning meaning toward task completion. Sufi practices—dhikr, muraqabah, and tazkiyatun nafs—emerged as effective self-regulation strategies by fostering calmness, attentional focus, impulse control, and intentionality in learning. The findings highlight digital wellbeing as an integration of cognitive capacity, emotional balance, and spiritual clarity, and underscore the need for more holistic and contextually grounded digital learning ecosystems.

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1. INTRODUCTION

On the one hand, digital transformation in higher education has expanded access to knowledge, accelerated academic communication, and opened up more flexible forms of learning. However, it must be acknowledged that the abundance of information in the digital ecosystem does not always translate into a better learning experience (Banerjee, 2025). Today's students learn amidst a stream of notifications, a glut of material on various learning management systems, demands for instant responsiveness, and expectations to be constantly connected with lecturers, peers, and online learning

resources. In such situations, digital learning is no longer merely a venue for knowledge transfer but also a space where students' attentional capacity, emotional resilience, and psychological balance are continually tested (Sartono & Sartono, 2025).). Recent literature indicates that information overload has become a serious problem, impacting decision-making, productivity, and individual well-being in a highly stimulating digital environment. This phenomenon is not simply about "too much information" (Luchenko & Semenova, 2022), but rather about the cognitive system's inability to effectively filter, prioritize, and interpret information within a limited time (Shahrzadi et al., 2024).

In the context of higher education, this problem is further complicated by the fact that digital learning requires students to manage multiple types of stress: academic, technological, and affective. Studies on technostress in college students indicate that the intensity of interaction with digital platforms, the demands of adapting to technology, and the pressure to maintain academic performance in an online environment are negatively correlated with the quality of the learning experience (Sathyaprasad, 2025). For example, (Saleem et al., 2024), showed that technostress decreases the quality of students' online learning and that institutional and pedagogical support act as protective factors. Other findings suggest that distance learning also creates conflicts between study and family spaces (Wang & Zhang, 2023), which, in turn, exacerbates technological stress and impacts students' academic life satisfaction and performance (Cataldo et al., 2023). Thus, the problem students face is not only an overload of learning materials, but also an accumulation of digital stress that erodes the mental capacity to fully engage in the learning process.

This condition closely aligns with the rise of digital fatigue, the exhaustion that arises from prolonged exposure to digital activities. In college students, digital fatigue often manifests as difficulty concentrating, decreased motivation, emotional exhaustion, and even a sense of boredom with screen-based interactions (Romero-Rodríguez et al., 2023) found that intensive use of videoconferencing systems during online learning is associated with digital fatigue among university students. More recent studies have also confirmed that digital fatigue is not a peripheral symptom, but rather an experience encompassing emotional exhaustion, cognitive overload, and decreased academic resilience (An et al., 2025). When this fatigue combines with a culture of near-continuous connectivity, students become vulnerable to fear of missing out, a compulsive urge to constantly check for information, and difficulty establishing healthy boundaries between study, rest, and personal life(Ye et al., 2023). At this point, the issue of digital well-being becomes highly relevant, as what is at stake is not only the effectiveness of learning but also the quality of students' existence as learning subjects.

The concept of digital wellbeing itself has evolved to explain how human relationships with technology can support, or undermine, subjective well-being (Buchi, 2024) offers a framework that links digital practices, proximal benefits and harms, and well-being outcomes as distal outcomes. Within this framework, technology use is not viewed deterministically; what determines is how specific digital practices produce psychological, social, and cognitive consequences for individuals. In education, this approach is crucial because students need not only technical digital literacy but also the competencies to maintain a healthy, conscious, and proportionate relationship with learning technology. Efforts in this direction are beginning to emerge in the development of the Digital Wellness Framework for Online Learning, which emphasizes intentional, reflective use of technology, centered on meaningful learning experiences, rather than simply efficient access to information (Palalas & Doran, 2024). However, most available digital wellbeing frameworks still operate at the level of behavior, habits, and learning design; the spiritual dimension as a source of attention and emotion regulation has not received adequate attention.

In this context, the literature on mindfulness becomes relevant. Over the past five years, research on mindfulness in higher education has consistently found that practices that cultivate mindfulness, present-moment attention, and non-reactive acceptance can help students reduce stress and anxiety, and improve mental health. A meta-analysis (González-Martín et al., 2023) confirmed that mindfulness interventions are effective in improving the mental health of university students. In the context of digital learning, the concept of IT mindfulness has even been used to explain how more conscious

attention to technology can reduce the negative impacts of tech stress and support learning productivity (Shirish et al., 2021). However, it must be acknowledged that this field of study is still heavily dominated by Western perspectives, both in the definition of mindfulness, the construction of interventions, and its theoretical language. This dominance raises an important question: to what extent are the currently developing mindfulness frameworks able to address the religious and spiritual experiences of Muslim students who interpret calm, focus, and self-regulation through the Islamic traditions they live in their daily lives?

This question is not peripheral but touches on the core issue of epistemic relevance. Cultural adaptations of mindfulness interventions have begun, including among Indonesian university students, and the results demonstrate the importance of local context, values, language, and experiences in shaping the acceptance and effectiveness of psychological interventions (Listiyandini et al., 2023). These findings suggest that self-regulation in the digital age should not be understood in a single context. For Muslim students, practices such as dhikr, muraqabah, and tazkiyatun nafs (self-reflection) are not merely private rituals of worship, but also ways to manage consciousness, calm inner turmoil, focus attention, and purify the self from excessive distractions. Recent literature on Islamic spiritual meditative practices suggests that dhikr and Islamic contemplative practices have strong potential for mental health and well-being, but remain relatively under-translated into the language of contemporary psychology and education compared to other mindfulness traditions (Zahir & Qoronfleh, 2025).). Even where dhikr has begun to be researched, the focus has largely been on clinical contexts or general well-being, rather than on students' experiences grappling with the information overload of digital learning.

These limitations represent an interesting yet problematic state of the art. Recent research has established the impact of information overload, technostress, and digital fatigue on student well-being and learning quality. Mindfulness studies have also proven effective in stress and emotion regulation, while digital wellbeing studies are beginning to develop a multidimensional framework. However, the intersection of these three concepts with Sufi traditions—particularly dhikr as Islamic mindfulness—remains limited. Few studies have integrated digital well-being, the experience of cognitive overload, and Sufi-based spiritual regulation into a single, coherent conceptual model. This gap highlights the risk of interpreting Muslim students' experiences through a lens lacking context.

The experience of navigating a flood of information must be understood as a process of meaning-making that shapes relationships with learning. Sufi practices such as dhikr, muraqabah, and tazkiyatun nafs function as mechanisms for reflection, self-control, and inner healing. Conceptually, all three offer an understanding of digital wellbeing as cognitive, emotional, and spiritual harmony, while expanding the theoretical framework toward a more holistic and contextual approach.

2. METHODS

This study employed an exploratory, qualitative design with an interpretive-phenomenological orientation. This choice was based on the research objective, which was not solely to measure levels of information overload or digital fatigue, but rather to understand how students experience, interpret, and respond to these digital pressures in their daily academic lives (Yunita et al., 2023). A qualitative approach is relevant when researchers want to capture the meaning, nuances of experience, and subjective dynamics that cannot be reduced to numbers or closed categories (Lim, 2025). Meanwhile, a phenomenological orientation was chosen because this study focuses on students' lived experiences with information-dense digital learning, as well as on how Sufi practices such as dhikr, muraqabah, and tazkiyatun nafs are interpreted as self-regulation strategies (Khotimah, 2025). With this design, the study seeks to interpret students' experiences not as mechanical responses to technology, but as inner processes involving attention, emotions, values, and spiritual orientation.

This study involved undergraduate students from three universities in Indonesia: two Islamic religious universities and one public university with intensive digital learning. The selection of locations aimed to capture a variety of contexts while remaining relevant, with a focus on the

experiences of Muslim students. Participants were selected through purposive sampling, guided by the principle of maximum variation, based on institution, study program, semester, and the intensity of technology use. Inclusion criteria included students in semesters 3–8 who had been actively involved in digital learning for at least two semesters, had experienced information overload or digital fatigue, and were close to Islamic spiritual practices. A total of 18 participants were included in accordance with the principle of information power.

Data were collected from September to December 2025 through semi-structured interviews and reflective digital diaries. The 60–90-minute interviews explored experiences of overload, psychological impacts, self-regulation strategies, and spiritual practices. Participants also kept reflective diaries for 14 days to record daily experiences. This combination of methods enabled an in-depth understanding of the students' retrospective and everyday experiences. Data analysis was conducted using reflexive thematic analysis (Braun & Clarke, 2021), as this approach is both flexible and conceptually robust for examining patterns of meaning in rich, reflective qualitative data (Byrne, 2022). The analysis was conducted iteratively in six stages: data reading, initial coding, theme grouping, coherence review, theme naming, and thematic narrative development. NVivo was used to assist with data organization, while interpretation was conducted reflectively. The analysis emphasized that meaning is constructed through the interaction among participants' experiences, sociocultural context, and the researcher's reflexivity.

3. FINDINGS AND DISCUSSION

This research identified five main interrelated themes that describe students' experiences with intensive digital learning. The first theme shows that students experience digital learning as a dense, difficult-to-contain space, both temporally and psychologically. Information does not flow linearly; it flows simultaneously through various channels, such as learning management systems, instant messaging, email, video conferencing, and informal communication. This creates a flood of information, making it difficult for students to prioritize. As a result, they feel compelled to remain constantly alert to various notifications, even outside formal study hours. The boundaries between academic and personal time become blurred, so that even when physically resting, they remain mentally engaged in academic activities. This experience manifests not simply as a momentary stress but as an accumulation that continually infiltrates the rhythm of students' daily lives. The second theme shows that this condition develops into a complex digital fatigue, encompassing cognitive, emotional, and mild physical dimensions. At the cognitive level, students experience difficulty processing information and distinguishing between what is important and what is not. Exposure to excessive information actually reduces comprehension, making learning activities ineffective. At the emotional level, latent anxiety arises related to the fear of missing information, misunderstanding instructions, or failing to meet academic demands. This condition is often accompanied by feelings of boredom, irritability, and guilt. Some students also report physical symptoms such as headaches, eyestrain, and sleep disturbances. Digital fatigue, in this context, is not simply a consequence of technology use but rather the interaction between high academic demands, prolonged screen exposure, and the pressure to remain responsive to multiple communication channels.

The third theme suggests that information overload and digital fatigue fragment students' attention, which in turn alters the meaning of learning itself. Students tend to switch between tasks and applications quickly, leading to scattered, unfocused attention. Learning activities lose depth because they are more focused on completing tasks than on understanding concepts. In this situation, learning is perceived as a mechanical, instrumental process rather than a reflective, meaningful one. Furthermore, this fragmentation of attention also impacts students' relationships with themselves. They become more impulsive in responding to notifications and find it harder to resist the urge to constantly check their devices. Some students begin to realize that they are losing not only focus but also inner peace in learning. This awareness marks a significant shift, in which the problem is no longer seen

solely as a technical issue but also as a matter of being present in the learning process. The fourth theme reveals that, in dealing with these pressures, students rely not only on technical strategies but also on spiritual practices rooted in Sufism. Practices such as dhikr, muraqabah, and tazkiyatun nafs (self-reflection) emerged as significant mechanisms for self-regulation. Dhikr, for example, is practiced as a brief intervention to calm the mind and refocus when students feel overwhelmed. This practice creates a psychological pause, allowing students to reorganize their priorities and reduce panic. Muraqabah serves as a form of self-awareness that encourages students to be more reflective in their use of technology, allowing them to resist the urge to open or respond to irrelevant information. Meanwhile, tazkiyatun nafs helps students recognize and manage internal impulses such as anxiety, the desire to always appear productive, or the tendency to compare themselves to others. Overall, these practices serve not only as calming tools but also as means to reframe students' relationships with technology and academic demands.

The fifth theme indicates that through repeated experiences with digital pressures and spiritual regulation practices, students began to develop a new orientation toward learning and well-being. This orientation was marked by a growing awareness of the importance of boundaries, rhythm, and inner presence in digital activities. Students became more selective in their responses and no longer felt compelled to respond to everything instantly. They also began to define productivity more broadly, not only in terms of speed and quantity of output, but also as the ability to maintain emotional balance and inner calm. Furthermore, there was a growing awareness that effective learning requires quiet space, not simply access to technology. Technology began to be viewed as a tool that supports the learning process, rather than as the central hub governing the entire academic experience. However, this change was not always stable. Some students acknowledged that spiritual practices helped them maintain balance, but were not yet fully able to overcome the structural pressures of the digital learning system, which still demanded rapid responses and high workloads.

These five themes formed a relatively consistent flow of experiences. Students initially encountered digital learning as a deluge of unstructured and difficult-to-manage information. This condition then developed into digital fatigue, affecting cognitive and emotional functioning. Over time, this fatigue contributed to fragmented attention and a shift in the meaning of learning to simply completing tasks. At some point, students began seeking ways to cope, and Sufi practices emerged as a crucial mechanism for providing respite, calming themselves, and focusing their attention. From this process, some students began to develop a new, more reflective and balanced orientation toward technology. However, this balance remains dynamic and is continually sought, particularly amid the tension between individual needs to maintain well-being and the demands of a digital learning system that is not yet fully adaptive. Overall, these findings emphasize that student digital well-being cannot be understood solely in technical or psychological terms; rather, it involves integrating cognitive capacity, emotional stability, and spiritual clarity to navigate the complexities of the digital world. The aforementioned research findings indicate that information overload in digital learning is not experienced solely by students as a matter of content, but rather as a lived academic experience characterized by the density of communication channels, blurred study-time boundaries, and the demand for constant alertness. These findings are significant because they demonstrate that digital stress in higher education operates through the accumulation of interruptions and fragmentation, not simply through the volume of content. This reading aligns with the digital well-being framework, which views digital practices, proximal impacts, and well-being outcomes as mutually influential. Within this framework, technology does not automatically bring benefits or harms; its impact is mediated by how digital practices are implemented within specific social contexts. Therefore, when students learn across multiple platforms with a high volume of notifications, not only is their learning efficiency compromised,, but their subjective stability as learners is also compromised.

The findings regarding the blurring of boundaries between academic and personal time reinforce the argument that students' relationship with learning technology has shifted from instrumental use to a state of permanent availability *(Elliott, 2023)*. These results are consistent with studies on technostress

in college students, which show that the quality of online learning declines when students must constantly adapt to technological demands and feel compelled to be constantly responsive. While the support of lecturers and universities can mitigate some of the negative impacts, this study's findings demonstrate that stress is also intimate and everyday: students feel they are never truly finished learning, even after formal class sessions end (Fridkin et al., 2023). In this regard, the results of this study extend those of Saleem et al (Saleem et al., 2024). as they demonstrate that learning quality is influenced not only by the size of the workload or institutional support, but also by the temporal structure of digital learning, which makes it difficult for students to establish psychological breaks (Heikka et al., 2023).

The second finding, digital fatigue as a multi-layered cognitive and emotional experience, confirms that information overload needs to be understood as a multidimensional stressor. In this study, students reported difficulty focusing, boredom, irritability, latent anxiety, and a feeling of being physically present but not mentally present (Espinoza et al., 2025). These findings closely align with recent studies showing that information overload is not simply a surplus of information, but a condition where human processing capacity is no longer commensurate with the complexity, speed, and simultaneity of stimuli that must be managed. A scoping review(Shahrzadi et al., 2024) confirmed that its impacts include decreased decision-making quality and increased psychological distress, while a study (Kwiatkowska et al., 2025) showed that online learning students clearly identified assignments, academic instruction, and digital communication streams as primary sources of information overload. The results of this study support both findings and reveal an additional layer: digital fatigue in the student context does not always manifest as a dramatic symptom but rather as an inner wear and tear that gradually erodes clarity of thought and serenity in learning.

The findings regarding fragmented attention and diminished meaning in learning have significant theoretical implications. Students in this study not only felt overwhelmed but also reported that learning had become a disconnected, mechanical, and completion-oriented activity. This means that digital pressures don't just reduce the comfort of learning; they also alter the epistemic quality of the learning process itself. These findings align with phenomenological studies (Lee et al., 2023) that show that online learning spaces impact experiences of presence, self-relationship, and relationships with others (He, 2022). However (Knapp & Giese, 2024), add that it's not just space and body that are fragmented, but also the inner orientation toward knowledge: students shift from a desire to understand to a struggle to survive in the flow of tasks and notifications. In the language of digital wellbeing, this can be read as a shift from technology use that supports meaningful learning to digital practices that cause proximal harms, such as distraction, fatigue, and a loss of depth.

In this context, the findings regarding Sufism practices as a self-regulation mechanism are highly significant. Students in this study used dhikr, muraqabah, and self-reflection not as religious symbols separate from academic life, but as concrete ways to stop panic, regain focus, filter impulses, and re-align learning intentions (Srivastava & Srivastava, 2025). The main point is that self-regulation in digital spaces does not rely solely on technical strategies such as time management, notification filtering, or scheduling, but can also be rooted in spiritual resources present in students' daily experiences. These findings align with the growing literature on Islamic spiritual meditative practices, which positions dhikr and Islamic contemplative practices as sources of mental well-being. However, this study goes further by demonstrating how these practices operate operationally in the context of digital learning: they function as "brakes," "pauses," and "filters" when students' attention begins to wander.

These findings can also be understood as an extension of the mindfulness literature. Several recent meta-analyses have shown that mindfulness interventions are effective in improving the mental health of college students, including aspects of stress, anxiety, and sleep quality. Furthermore, research on IT mindfulness and qualitative studies on mindfulness and technostress suggest that more mindful attention helps individuals manage their relationships with digital stimuli, particularly through pauses, nonreactive observation, and the management of responses to interruptions. The findings of this study support this general logic but also contextualize it: for Muslim students, the functions of attention and

emotion regulation are not always present in the Western language of mindfulness. Instead, it often emerges through dhikr, awareness of divine supervision, and efforts to purify one's impulses. Therefore, the results of this study do not reject the mindfulness literature but rather suggest that the concept should be opened to forms of regulation rooted in different religious traditions. At this point, the main theoretical contribution of this research lies in its attempt to bridge three domains that have often operated separately: cognitive overload, digital wellbeing, and Sufism-based spiritual regulation. Previous literature has amply explained the impact of information overload and technostress on students, and has also fairly well established the benefits of mindfulness for mental health. However, explicit integration between digital stress, digital well-being, and Sufism practices remains limited. The results of this study suggest that Sufism practices can be understood as a form of contextually grounded attentional regulation, a mechanism for regulating attention and emotions that does not exist outside of academic life but operates within concrete learning experiences. In other words, this study offers a new reading of digital well-being: it is not simply a state of balance between technology use and restriction, but rather the ability to maintain clarity of attention, emotional composure, and meaningful orientation amidst an abundance of information.

Practically, these findings have important implications for learning design in higher education. First, institutions need to recognize that information overload among students is not only the result of individual weaknesses in time management but also a consequence of a digital learning architecture that is too dispersed, with too many channels, and lacks a prioritization structure. Therefore, technical improvements such as simplifying communication channels, consistent announcement locations, setting task rhythms, and clarifying expectations need to be part of the digital well-being agenda. Second, the results of this study suggest that student support programs would be more relevant if they included not only digital literacy training or generic stress management, but also space for self-regulation strategies sensitive to students' cultural and religious contexts. Findings from adapting internet-delivered mindfulness for Indonesian students already suggest that psychological interventions are more acceptable when tailored to local languages and value horizons. This study reinforces this trend by demonstrating that a Sufism-based approach has the potential to be a contextually relevant complementary strategy in Muslim higher education.

However, these findings should be interpreted with caution to avoid romanticizing spirituality. Several participants explicitly stated that dhikr and Sufism practices helped them maintain themselves, but did not eliminate the structural pressures of a learning system that remains dense and demanding. This finding is important because it suggests that spiritual regulation primarily functions as a buffering and inner-structuring mechanism, rather than as a substitute for pedagogical or institutional change. Thus, an overly normative reading—for example, concluding that the problem of information overload can be solved simply by increasing student religiosity—is not supported by this study's data. Instead, the results point to two complementary layers of intervention: improving the digital learning ecology at the system level and strengthening self-regulation capacity at the personal level. This position also aligns with studies on digital well-being, which emphasize the link between individual practices and broader socio-technical conditions.

Compared to previous studies, the findings of this research reveal a distinct nuance in how students interpret productivity. Much of the literature on digital learning evaluates success through engagement, responsiveness, or task performance. However, participants in this study begin to redefine productivity as the ability to remain mentally balanced, calm, and not entirely carried away by the rhythm of technology. This shift is significant, as it indicates that digital wellbeing in higher education cannot be reduced solely to academic output indicators. The DW-FOLD framework has proposed a more holistic approach by incorporating physical, mental, emotional, social, and spiritual dimensions. The present findings provide qualitative evidence that the spiritual dimension is not merely symbolic, but actively shapes how students assess whether their digital learning experiences are healthy or depleting.

The scientific contribution of this study operates on two levels. At the conceptual level, it offers a foundation for a Sufism-based model of digital wellbeing, viewing student wellbeing as the result of interactions between information pressure, attentional quality, emotional states, and spiritually grounded self-regulation practices. At the empirical level, the study demonstrates that practices such as *dhikr*, *muraqabah*, and *tazkiyatun nafs* are not merely normative religious concepts, but have tangible, everyday manifestations in how students engage with digital platforms, notifications, academic tasks, and anxiety. Thus, this study not only expands the range of factors relevant to digital wellbeing but also shifts analytical attention toward religious experience as a legitimate source of knowledge in digital education research.

Nevertheless, this study has several limitations that must be acknowledged. First, it involves a relatively small number of participants and focuses on Muslim students in the Indonesian context, which limits the transferability of findings to non-Muslim populations, different national contexts, or institutions with distinct digital cultures. Second, the data rely heavily on participants' reflective narratives through interviews and diaries, leaving room for recall bias, self-idealization, or the tendency to portray spiritual practices in a more favorable light. Third, as an exploratory qualitative study, it does not aim to establish causal effectiveness of Sufi practices in reducing technostress or improving digital wellbeing. Fourth, the study primarily emphasizes individual experiences, while institutional factors such as curriculum policy, LMS design, and assessment structures are not examined in equal analytical depth. These limitations indicate that the study's contribution lies in interpretive depth rather than statistical generalization.

In light of these limitations, future research should proceed in several directions. First, cross-contextual studies are needed to compare student experiences across Islamic universities, secular institutions, and even different countries, in order to determine whether spiritual self-regulation operates contextually or reflects broader patterns. Second, future research could employ mixed-methods or quasi-experimental designs to examine how interventions based on *dhikr*, *muraqabah*, or other Islamic reflective practices influence digital wellbeing, technostress, and learning engagement over time. Third, subsequent studies should integrate personal and systemic dimensions by investigating how instructional design, communication structures, and platform governance shape the effectiveness of student self-regulation practices. Fourth, theoretical development is necessary so that Islamic mindfulness evolves beyond analogy with Western mindfulness and emerges as an independent framework with its own categories, anthropological assumptions, and indicators within educational research. This direction aligns with emerging literature that recognizes Islamic spiritual practices as a legitimate domain for conceptual and empirical development.

Overall, this discussion underscores that the findings do not merely highlight the presence of digital pressures among students, but demonstrate how such pressures reshape learning experiences, quality of presence, and students' relationships with themselves. Most importantly, the study shows that, for Muslim students, Sufism is not simply a religious backdrop to learning, but an active and meaningful source of self-regulation. In an increasingly information-dense higher education landscape, these findings call for a shift in perspective: digital wellbeing should not be understood solely as a matter of technological design or behavioral discipline, but as a question of how individuals sustain attention, regulate emotion, and preserve meaning in their engagement with digital learning. Such a perspective opens possibilities for higher education systems that are not only digitally efficient, but also more reflective, contextual, and humane.

This article makes a theoretical contribution by deconstructing digital wellbeing beyond the discipline of mechanical behavior, positioning it as an existential process of maintaining attention and meaning. Furthermore, this study conceptualizes Sufism (dhikr and muraqabah) not merely as a religious background, but as a framework of self-regulation that frees Islamic consciousness from subordination to Western analogies. This research emphasizes Sufism's position as a framework for self-regulation, transforming implicit relationships into explicit ones. Sufism deconstructs Western mindfulness and offers existential solutions to reduce technostress caused by information overload

4. CONCLUSION

This research demonstrates that information overload in digital learning in higher education not only creates a cognitive burden but also disrupts students' digital well-being by blurring learning boundaries, leading to emotional exhaustion, fragmented attention, and a diminished sense of meaning in learning. In this context, students not only require technical strategies to manage the flow of information but also self-regulation mechanisms to manage attention, calm emotions, and restore inner orientation to the learning process.

The findings of this research address the study's objectives by more clearly demonstrating how students experience information stress in the digital learning ecosystem, how this impacts digital well-being, and how Sufism practices—particularly dhikr, muraqabah, and tazkiyatun nafs—are interpreted as contextual self-regulation strategies. Thus, this research also partially addresses a gap in previous studies, which have been dominated by Western mindfulness approaches and have not yet integrated Islamic spiritual dimensions into discussions of digital well-being in higher education.

Scientifically, this research contributes by broadening the understanding of digital well-being from a psychotechnical to a more holistic framework, incorporating spiritual regulation as a crucial element in the digital learning experience. In this context, this study confirms that Sufism is not merely a normative religious background but rather a living and relevant practice for helping students cope with digital pressures. In practice, the results of this study provide direction for developing a digital learning ecosystem that is more sensitive to students' psychological rhythms, while also opening space for strengthening academic mentoring that considers the spiritual dimension as part of learning well-being.

Moving forward, further research should broaden the study's context to include more diverse institutional settings, student groups, and cultural traditions to enhance the conceptual validity of the Sufism-based digital well-being model. Furthermore, more integrative studies are needed to examine in greater depth the relationships among digital learning design, self-regulation, and the formation of spiritual-digital balance. In this way, the discourse on digital higher education can move toward a paradigm that is not only technologically efficient but also more reflective, contextual, and humane.

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