

Experiences of Integrating Physical, Spiritual, and Intellectual Dimensions in Muslim Life: A Phenomenological Study from the Qur'anic Perspective in East Lombok

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Abstract

Phenomenological understanding of how physical, spiritual, and intellectual dimensions are integrated into everyday Muslim life remains limited, particularly within the socio-cultural context of East Lombok, Indonesia. This study aimed to explore Muslims' lived experiences of integrating these dimensions, examine the meanings attributed to their integration, and interpret these experiences from a Qur'anic perspective on human well-being. A qualitative phenomenological design was employed, involving 26 purposively selected participants comprising Muslim community members, religious leaders, teachers, lecturers, community leaders, and religious activists. Data were collected through interviews, observations, and documentation and analyzed thematically within a phenomenological framework. The findings indicate that participants experienced the physical, spiritual, and intellectual dimensions as interconnected and mutually reinforcing rather than as discrete domains. Physical capacity supported engagement in worship, work, family responsibilities, and community activities; intellectual understanding facilitated reflection, interpretation, and responsible decision-making; and spiritual orientation provided meaning, inner regulation, and moral direction. Participants understood this integration in terms of balance and harmony, personal growth, purposeful living, and social and religious responsibility. Accordingly, well-being was perceived as extending beyond physical and material conditions to encompass an integrated form of human flourishing grounded in meaningful and responsible action. The study concludes that physical, spiritual, and intellectual integration functions as an

experiential mechanism through which multidimensional well-being becomes meaningful and actionable in everyday Muslim life. Theoretically, these findings advance an experiential-relational understanding of Muslim well-being; practically, they can inform integrated approaches to Islamic education and community development. Further research should examine and refine the proposed model across diverse Muslim communities and socio-cultural contexts.

Keywords: Human Well-Being; Physical–Spiritual–Intellectual Integration; Muslim Life; Qur’anic Perspective; Lived Experience

INTRODUCTION

Human well-being is increasingly understood as a multidimensional phenomenon that cannot be adequately explained through physical or psychological conditions alone. Within Muslim life, well-being is closely related to the interaction between bodily conditions, spiritual orientation, intellectual development, social relationships, and religious meaning. An integrative review of studies involving Muslim patients with cancer, for example, indicates that psychosocial-spiritual approaches are associated with mental health, quality of life, and spiritual well-being, while emphasizing the importance of understanding Muslim individuals as integrated beings whose physical, psychological, social, and spiritual dimensions are interconnected with religious beliefs and practices (Khait & Lazenby, 2021).

This multidimensional understanding is also relevant beyond clinical settings because religion may function as a source of meaning and coping when Muslims encounter stress and everyday challenges. Khan and Bashir, (2023), for instance, found relatively similar patterns of perceived stress and religious coping among young adult Muslims of Pakistani descent living in Pakistan and the United States, suggesting that religious resources may remain important across different sociocultural contexts. However, religious coping should not automatically be regarded as uniformly positive. Islamic spiritual care research demonstrates that religious resources can be experienced differently depending on individual and contextual circumstances, requiring a more contextual and in-depth understanding of Muslim spiritual experiences (Baig, 2023).

The multidimensional nature of Muslim well-being has also been reflected in Islamic scholarship and empirical research. Ariffin et al., (2022) found that *ihsan* had a strong predictive relationship with physical and psychological aspects of quality of life and mental health, whereas Islam was more closely associated with social quality of life and iman with

environmental quality of life. Similarly, Hassan and Ramayah, (2023) explicitly incorporated physical and intellectual well-being alongside spiritual well-being within a multidimensional framework of Muslim well-being. These findings resonate with the broader understanding of spirituality as being related to eudaimonic well-being and human development, rather than merely constituting a private religious experience (Ryff, 2021). Religiousness and spirituality should likewise not be treated as a single and simple construct because religious-spiritual experiences involve multiple dimensions that may relate differently to psychological and health conditions (Unterrainer, 2023). Empirical evidence further indicates that spirituality is associated with greater happiness and psychological well-being and with lower anxiety, depression, and stress, while spiritual well-being is connected with physical, emotional, and social dimensions (Hamka et al., 2022).

These international discussions are relevant to the Indonesian context, where Islamic values are deeply embedded in everyday social and cultural life. Research in Indonesian Islamic education shows that the meaning of well-being encompasses not only spiritual and transcendental dimensions but also physical and social needs (Zuhdi & Syarief, 2023). Moreover, Islamic teachings may function not merely as a system of belief but also as a source of consideration and meaning in concrete life decisions (Møller, 2022; Subu et al., 2022). In Indonesian Muslim communities, religiosity and religious coping have been identified as part of individuals' strategies for dealing with life pressures, while social support and psychological well-being also contribute to adaptation (Saud et al., 2021).

The use of religious beliefs and resources in responding to life problems has similarly been associated with the psychological conditions of Indonesian Muslims (Efendy & Pratitis, 2024). Other studies indicate that religiosity is positively associated with psychological well-being (Kosasih et al., 2022), while spirituality extends beyond ritual worship to include individuals' ability to construct meaning in life and maintain positive psychological functioning (Nuzula, 2024). Furthermore, religiosity and Islamic financial literacy have been associated with financial management behavior and the well-being of Indonesian Muslims, further demonstrating that religious values may intersect with practical dimensions of everyday life (Wijaya et al., 2024). Within a Qur'anic framework, this holistic orientation is also reflected in research on Qur'anic therapy, which positions human beings through interconnected physical, mental, social, and spiritual dimensions rather than separating bodily health from psychological and spiritual conditions (Rosyanti et al., 2022).

The relevance of this issue becomes particularly important in the cultural context of Lombok. Among Sasak Muslims, interpretations of the Qur'an are shaped not only by written texts but also by oral traditions, social practices, religious authority, and everyday religious life. Taufiq and Said, (2025) found differences between Wetu Telu and Waktu Lima traditions in the ways Qur'anic interpretation is transmitted and practiced, demonstrating that Qur'anic meaning is embedded within particular social and cultural experiences. Islamic values may likewise become attached to cultural practices and symbols in the everyday life of the Sasak community (Hartini et al., 2024). In addition, spiritual education within the Sasak community has been described through dimensions including ritual worship, collective belief, intergenerational engagement, social and medical functions, discipline, spiritual beliefs, and the transmission of spiritual values, which can be organized into religious transcendence, collective socialisation, and the transfer of knowledge and character (Herlina, 2026). Religious practices can also become socially institutionalized through community traditions. For example, research on *fidyah* among Sasak Muslims in Central Lombok shows how religious understanding can develop into an intergenerational social practice legitimized by religious authorities (Hakim & Sugitanata, 2024). These studies indicate that Muslim experiences in Lombok cannot be adequately separated from the interaction between religious teachings, cultural practices, social relations, and everyday life.

Previous empirical studies have nevertheless tended to examine particular dimensions of Muslim life separately. Al-issa et al., (2021), for example, examined 605 Muslim university students in Jordan and demonstrated relationships between belief in the afterlife, religiosity, death anxiety, death acceptance, and integrity. Ayub et al., (2022) investigated religious identity and psychological well-being among Muslim adolescents, emphasizing the importance of religious identity in understanding Muslim psychological conditions. A systematic review by Nor et al., (2022) examined the effects of listening to, reading, and memorizing the Qur'an on Muslims' physical and mental health, identifying associations between Qur'anic activities and various health and well-being indicators. Kellyana et al., (2023), through in-depth interviews with Muslim patients with schizophrenia and nurses, identified themes concerning the frequency, timing, barriers, health impacts, and negative effects associated with religious activities. Related evidence shows that *salat* and *dhikr* may be experienced through calmness, gratitude, mindfulness, concentration, and physical and mental conditions. These findings establish important connections among religious practice, spiritual well-being, physical health, and mental health, but they do not

necessarily explain how Muslims themselves experience the integration of these dimensions in ordinary life.

More recent conceptual work has moved toward a more holistic understanding. Mursidin, (2023) developed an Islamic Psychology and Qur'anic Ethics framework encompassing moral guidance, virtues and character development, self-reflection and accountability, spiritual well-being, ethical decision-making, and healing and forgiveness. Aycan, (2024), through qualitative content analysis of the works of Abu Zayd al-Balkhi and Imam al-Birgivi, developed an Islamically integrated psychological well-being model organized around knowledge, intention, and action, while encompassing physical health, psychological health, meaning, purpose, morality, religious values, and social relationships. Taken together, these studies establish that Muslim well-being is multidimensional and that Islamic sources can provide a holistic framework for understanding human life.

However, an important gap remains. Although previous studies have examined physical health, psychological well-being, religious coping, spiritual well-being, Qur'anic practices, and intellectual or knowledge-related dimensions, these dimensions have largely been investigated as separate variables, particular practices, or conceptual components rather than as an integrated lived experience of Muslim individuals. Existing studies also provide limited phenomenological understanding of how Muslims negotiate, balance, and give meaning to the simultaneous integration of physical, spiritual, and intellectual dimensions in their everyday lives, particularly within the sociocultural context of East Lombok. This is a specific empirical and methodological gap: the literature provides evidence that these dimensions are related, but offers less understanding of how Muslims experience their integration, what meanings they attribute to that integration, and how such experiences correspond to a Qur'anic conception of human well-being. Addressing this gap is important because multidimensional models alone cannot fully explain the subjective meanings, everyday practices, tensions, and processes through which Muslims embody religious and human values.

Preliminary observations conducted on 8 July 2026 indicated that some Muslims in East Lombok seek to integrate physical, spiritual, and intellectual dimensions in their everyday lives. This integration was reflected in efforts to maintain physical health and engage in physical activities, perform religious practices and strengthen their relationship with Allah, and develop knowledge through religious learning and formal education. However, the

preliminary observations also indicated that these three dimensions were not always practiced in a balanced manner in everyday life. This initial finding highlights the need for a deeper investigation into how Muslim's experience, negotiate, and give meaning to the integration of physical, spiritual, and intellectual dimensions within their daily lives and how such experiences correspond to a Qur'anic understanding of human well-being.

The present study therefore responds to this gap by employing a phenomenological approach to explore Muslims' lived experiences of integrating physical, spiritual, and intellectual dimensions in daily life. The study is theoretically grounded in the holistic conception of human flourishing reflected in Islamic and Qur'anic thought, in which human development involves the cultivation of bodily well-being, spiritual orientation, knowledge, ethical action, and meaningful engagement with life. The Qur'an emphasizes the pursuit of goodness in both worldly and ultimate life and encourages human beings to seek the Hereafter without neglecting their worldly responsibilities. Building on this primary-source orientation and recent Islamic scholarship, the novelty of this study lies in integrating physical, spiritual, and intellectual dimensions within a single phenomenological inquiry and interpreting their lived meanings through a Qur'anic perspective in the specific cultural context of East Lombok. Thus, the contribution is not simply contextual novelty based on geographical location; rather, it offers an integrative and phenomenological contribution by examining how these three dimensions are experienced as interconnected aspects of Muslim life and how their meanings reflect Qur'anic understandings of human well-being.

Accordingly, this study focuses on the lived experiences of Muslims in East Lombok in integrating physical, spiritual, and intellectual dimensions in their everyday lives. It specifically examines how these Muslims experience such integration, what meanings they attribute to these experiences, and how their lived experiences reflect the Qur'anic understanding of human well-being. By placing subjective experience at the center of analysis, the study seeks to extend existing multidimensional approaches from conceptual relationships toward a deeper understanding of how holistic Muslim well-being is actually lived, negotiated, and interpreted within a particular Muslim community.

METHODS

1. Research Approach and Design

This study employed a qualitative phenomenological approach to explore how Muslims in East Lombok experienced the integration of physical, spiritual, and intellectual dimensions in their everyday lives and how they interpreted the meaning of these experiences from a Qur'anic perspective. A phenomenological design was considered appropriate because the study focused on participants' lived experiences, personal meanings, and interpretations rather than on measuring predetermined variables. Creswell and Creswell (2018) explained that qualitative inquiry was appropriate when researchers sought to understand meanings that individuals or groups attributed to a social or human problem. Similarly, Sugiyono (2020) emphasized that qualitative research was used to explore phenomena in natural settings by giving attention to participants' experiences, meanings, and interpretations.

The study was conducted in East Lombok, West Nusa Tenggara, Indonesia, from 8 July to 12 September 2026. The research focused on Muslims living and participating in social, religious, educational, and community activities in the research setting. The phenomenological orientation enabled the researchers to examine participants' experiences as they were described in their own words, while the Qur'anic perspective was used at the interpretive stage to examine how the meanings emerging from participants' experiences related to the Qur'anic understanding of human well-being. This approach allowed the study to remain grounded in empirical experiences before connecting the findings with the Islamic conceptual framework.

2. Participants and Sampling

The study involved 26 participants selected through purposive sampling. Participants were selected because they were considered capable of providing relevant and experience-based information concerning the integration of physical, spiritual, and intellectual dimensions in Muslim life. Hennink et al. (2020) noted that qualitative sampling should be connected to the research questions and should intentionally identify participants who can provide rich and relevant information about the phenomenon being investigated. In the Indonesian qualitative research context, Pahleviannur et al. (2022) similarly described purposive sampling as a strategy for selecting information-rich participants who meet characteristics relevant to the focus of the study.

The participants consisted of six distinct groups: 10 Muslim Community Members, 6 Religious Leaders, 3 Teachers, 2 Lecturers, 3 Community Leaders, and 2 Religious Activists. Muslim Community Members were adult Muslims who were actively involved in family, social, and religious life. Religious Leaders were Muslim religious figures with extensive experience and understanding of Islamic teachings and religious practices. Teachers were Muslim educators actively involved in formal education, while Lecturers were Muslim academics involved in higher education, research, and intellectual development. Community Leaders were individuals with recognized leadership roles in community development and social activities, while Religious Activists were individuals actively involved in organizing and supporting religious activities and Islamic community programs. The variation in participant backgrounds was intended to provide diverse accounts of the phenomenon while maintaining a common focus on Muslim lived experience.

3. Instruments and Data Collection

The researchers served as the primary instruments in the study, supported by an interview guide, observation guidelines, and documentation procedures. Data were collected through three complementary techniques: in-depth interviews, observation, and documentation. In-depth interviews served as the primary technique because they enabled participants to describe their experiences, practices, challenges, and interpretations in detail. Morgan Brett and Wheeler (2021) emphasized that qualitative interviewing requires carefully formulated questions while allowing researchers to follow participants' accounts and explore meanings that emerge during the conversation. Likewise, Gunawan (2022) explained that qualitative data collection required researchers to interact directly with participants and use appropriate procedures to obtain detailed information about the phenomenon under investigation.

The interview guide contained open-ended questions organized around the three research questions: participants' experiences of integrating physical, spiritual, and intellectual dimensions; the meanings they attributed to those experiences; and the extent to which their experiences reflected an understanding of human well-being from a Qur'anic perspective. Follow-up questions were used when clarification or deeper explanation was required. Interviews were conducted in a setting agreed upon with each participant, and the conversations were recorded with participants' permission. Observations were conducted as a supporting technique to examine relevant behaviors, interactions, religious practices,

educational activities, and community activities associated with the phenomenon. Documentation was used as complementary evidence and included relevant written records, photographs, activity records, and other materials that supported the interpretation of interview and observation data. Hennink et al. (2020) described interviews and observation as complementary qualitative methods that can provide contextualized accounts of participants' experiences, while Rukhmana et al. (2022) emphasized the importance of combining qualitative data sources to obtain rich and contextual information.

4. Data Analysis

The collected data were analyzed thematically within a phenomenological orientation. First, the interview recordings were transcribed and repeatedly read to obtain an overall understanding of participants' accounts. Second, meaningful statements related to physical, spiritual, and intellectual experiences were identified and coded. Third, similar codes were compared and grouped into preliminary categories. Fourth, the categories were examined across participants to identify recurring patterns and differences in the meanings attributed to the experiences. Finally, the categories were developed into broader themes that represented the essential dimensions of the phenomenon.

Braun and Clarke (2021) explained that thematic analysis involved systematic engagement with qualitative data to identify and develop patterns of meaning into coherent themes. Similarly, Sulistiyo (2023) described qualitative analysis as an inductive process in which researchers organized, interpreted, and connected collected information to develop an understanding of the phenomenon in its natural context. In this study, the initial analysis remained grounded in participants' descriptions rather than beginning with predetermined Qur'anic categories. After the experiential themes had been established, the findings were interpreted in relation to relevant Qur'anic principles concerning human well-being, including the relationship between bodily life, spiritual orientation, intellectual development, moral conduct, and balanced human existence. This procedure was intended to prevent the Qur'anic framework from overriding participants' lived experiences while still enabling a meaningful Qur'anic interpretation of the findings.

5. Trustworthiness and Research Ethics

The trustworthiness of the findings was strengthened through triangulation of interviews, observations, and documentation. Information obtained from interviews was compared with observational notes and relevant documentary evidence to identify

convergence, clarification, or differences in participants' accounts. The researchers also conducted repeated reading of transcripts and maintained systematic records of coding and theme development to support the consistency of the analytical process. Smith et al. (2022) emphasized the importance of careful and transparent engagement with participants' accounts when interpreting lived experiences in phenomenological research. In a similar context, Sari et al. (2024) highlighted the importance of systematic data collection, coding, interpretation, and ethical procedures in qualitative research.

Ethical principles were applied throughout the research process. Participants were informed about the purpose and procedures of the study before data collection, and their participation was voluntary. Consent was obtained before interviews were conducted and recorded. Participants were informed that they could decline to answer particular questions or withdraw from participation. Their identities were protected through the use of participant codes rather than personal names in the research records and reporting. Data were stored and used only for research purposes. The researchers also maintained reflexive awareness during data collection and interpretation so that their assumptions concerning Islam, Qur'anic teachings, and Muslim well-being did not unnecessarily determine participants' accounts. These procedures were particularly important because the study addressed personal religious experiences and meanings that could be sensitive within the participants' social and religious contexts.

RESULTS

1. Experiences of Integrating Physical, Spiritual, and Intellectual Dimensions

The analysis revealed that participants experienced physical, spiritual, and intellectual dimensions as interdependent components of everyday Muslim life rather than as separate domains. Across interviews, observations, and documentation, physical capacity was primarily associated with the ability to perform daily responsibilities, spiritual practices provided meaning and moral orientation, and intellectual engagement enabled participants to understand, reflect upon, and appropriately apply religious and social responsibilities. The integration of these dimensions was particularly visible in work, family life, religious activities, education, and community participation.

a. Physical Dimension

1) Health, Physical Activity, and Daily Routines

Physical well-being emerged as an important element of participants' everyday routines. Participants generally associated maintaining physical health with their capacity to work, care for family members, participate in religious activities, and contribute to the community. Rather than describing physical health as an isolated personal goal, participants understood bodily capacity in relation to their responsibilities.

The Muslim community member explained that maintaining physical condition was necessary to sustain both occupational and familial responsibilities:

"In my daily life, I try to maintain my physical condition because I need strength to work and take care of my family. At the same time, I maintain my prayers because prayer gives me peace and reminds me that my work is also a responsibility before Allah." (Interview, P01, Muslim Community Member, East Lombok, July 8, 2026).

This account was consistent with the observation of Muslim community members performing work and household activities while incorporating prayer into their daily routines. Participants temporarily paused their physical activities for prayer and subsequently resumed their responsibilities, indicating that physical activities and religious practices were organized within a shared daily rhythm (Observation, Muslim Community Daily Activity, July 8, 2026).

2) Physical Well-Being as a Foundation for Daily Responsibilities

The data further indicate that physical well-being was perceived as an enabling condition for fulfilling broader responsibilities. The religious leader emphasized that bodily strength had significance because it enabled worship, work, family obligations, and service to others:

"Muslims need physical strength because the body is used for worship, work, family responsibilities, and service to others. However, physical strength needs spiritual direction and intellectual understanding." (Interview, P16, Religious Leader, East Lombok, August 20, 2026).

This understanding was also reflected in community activities. During a community service activity, participants engaged in physical cooperation while simultaneously discussing mutual assistance and social responsibility (Observation, Community Service Activity, August 2, 2026). Documentary evidence similarly recorded community participation in activities requiring physical cooperation and connected such participation with mutual

assistance, responsibility, and religious motivation (Community Service Documentation, Documentation Analysis, August 23, 2026).

Thus, physical well-being was experienced primarily through function and responsibility: the body was valued insofar as it enabled participants to work, worship, care for others, and participate actively in communal life.

b. Spiritual Dimension

1) Prayer, Qur'anic Engagement, and Religious Practices

Spiritual practices constituted a recurrent dimension of participants' everyday experiences. Prayer, Qur'anic reading, remembrance of Allah, religious study, and participation in communal religious activities were integrated into personal, family, educational, and community routines.

The Muslim community member described how prayer and religious learning were incorporated into her daily responsibilities:

"My daily responsibilities include caring for my family, working, and participating in religious activities. I try to organize my time so that I can pray and also have opportunities to read or learn something." (Interview, P06, Muslim Community Member, East Lombok, July 15, 2026).

The interview evidence was reinforced by direct observation. During a community religious gathering, participants engaged in collective prayer, listened to religious explanations, asked questions, and discussed religious and social issues after the prayer. The activity therefore brought spiritual practice and intellectual engagement into a single communal setting (Observation, Community Religious Activity, July 8, 2026).

Documentary evidence showed a similar pattern. Community religious activity records documented collective prayer, Qur'an reading, religious instruction, and discussion, indicating that religious gatherings functioned simultaneously as spaces of worship, learning, and social interaction (Community Religious Activity Records, Documentation Analysis, July 29, 2026).

2) Spiritual Practices as Sources of Inner Peace and Guidance

Beyond ritual observance, participants attributed experiential meanings to spirituality, particularly in relation to calmness, patience, emotional regulation, and guidance when facing everyday difficulties. The Muslim community member explained:

“When I become physically tired because of household work, I usually take time to pray and rest. Prayer gives me a different kind of strength because it makes me calmer. I also try to learn from Qur’anic teachings so that I can respond to family problems with greater understanding.” (Interview, P08, Muslim Community Member, East Lombok, July 24, 2026).

This experience was echoed by another Muslim community member who described prayer as helping her control emotional responses to family problems, while religious lectures helped her understand how to respond to difficulties from an Islamic perspective (Interview, P04, Muslim Community Member, East Lombok, July 15, 2026).

The findings therefore suggest that spirituality was experienced not merely as ritual compliance but as an experiential source of inner regulation and practical orientation. Religious practices were perceived as helping participants manage fatigue, difficulties, interpersonal situations, and everyday responsibilities.

c. Intellectual Dimension

1) Learning, Reflection, and Knowledge Development

Intellectual development emerged through religious learning, Qur’anic study, reading, discussion, reflection, formal education, and the continuous acquisition of knowledge. Participants emphasized that knowledge acquired its significance when translated into appropriate conduct and everyday decision-making.

The Muslim community member emphasized the practical dimension of knowledge:

“The important thing for me is that knowledge should influence how we live. If we have knowledge but do not practice it, it has little meaning.” (Interview, P09, Muslim Community Member, East Lombok, July 24, 2026).

This experiential account was supported by observation of Qur’an learning activities, in which participants read the Qur’an, listened to explanations, asked questions, and discussed the meanings of selected verses (Observation, Qur’an Learning Activity, August 2, 2026). Documentation of Qur’an learning likewise recorded reading, explanation, discussion, and reflection on Qur’anic teachings and their relevance to everyday conduct (Qur’an Learning Documentation, Documentation Analysis, September 2, 2026).

Accordingly, intellectual development was not limited to the accumulation of religious information. It involved understanding, reflection, interpretation, and application of knowledge to everyday life.

2) Intellectual Activities in Religious and Everyday Life

The intellectual dimension was also evident among teachers, lecturers, and community leaders, whose responsibilities required continuous reflection, problem-solving, and decision-making. The lecturer described the relationship between intellectual activity, physical capacity, and spirituality:

“Physical health supports intellectual work, intellectual understanding helps me make responsible decisions, and spirituality provides meaning and ethical direction.” (Interview, P22, Lecturer, East Lombok, September 4, 2026).

The observation of academic and religious discussion further demonstrated that intellectual activity extended beyond formal educational settings. Participants exchanged ideas concerning education, personal development, ethical responsibility, and religious values (Observation, Academic and Religious Discussion, August 20, 2026). Similarly, community meeting records documented collective discussions concerning social problems, family responsibilities, religious activities, and community development (Community Meeting Records, Documentation Analysis, August 23, 2026).

These findings indicate that intellectual development was experienced as a practical capacity for understanding and responding to life situations, rather than merely as formal academic achievement.

d. Integration of the Three Dimensions

1) Balance Between Physical, Spiritual, and Intellectual Activities

Across the data, the central experiential pattern was the perception that physical, spiritual, and intellectual dimensions should mutually reinforce one another. Participants did not conceptualize well-being as the attainment of physical health, spirituality, or knowledge independently. Instead, each dimension was understood as contributing a distinct function to a meaningful Muslim life.

The religious leader explained this relationship explicitly:

“Knowledge tells us what is beneficial, spirituality gives us the intention and moral direction, and physical ability enables implementation.” (Interview, P14, Religious Leader, East Lombok, August 12, 2026).

This pattern was also evident in observations of physically demanding community activities. Participants organized their activities around prayer time and resumed their

physical responsibilities afterward, demonstrating that religious obligations were accommodated within rather than separated from practical activities (Observation, Physical and Religious Activity, August 20, 2026).

The findings therefore suggest that balance was enacted through everyday organization of activities, particularly through the coordination of work, worship, learning, and social responsibilities. Integration was consequently more than an abstract ideal; it appeared as a practical way of arranging daily life.

2) Integration in Personal, Family, and Community Life

The integration of the three dimensions extended beyond individual experience into family, professional, and community contexts. Participants described their physical abilities, religious commitments, and intellectual capacities as mutually relevant to their relationships with family members and their contributions to society.

The community leader described this relationship between personal well-being and collective responsibility:

“Physical ability allows us to participate, knowledge helps us understand problems, and religious values guide our actions. In this way, personal well-being is connected to social responsibility.” (Interview, P25, Community Leader, East Lombok, September 10, 2026).

This finding was supported by observation of community leadership, in which a community leader coordinated responsibilities, communicated with participants, participated directly in physical preparation, and incorporated religious considerations into decision-making (Observation, Community Leadership Activity, September 4, 2026). The final research documentation likewise identified recurring patterns across religious, educational, and community activities involving physical participation, spiritual engagement, and intellectual reflection (Research Documentation and Field Records, Documentation Analysis, September 12, 2026).

Taken together, the findings demonstrate that the integration of physical, spiritual, and intellectual dimensions was experienced as a situated and relational process. Physical capacity enabled participants to act and fulfill responsibilities; spirituality provided meaning, orientation, and inner regulation; and intellectual development enabled understanding, reflection, and responsible decision-making. These dimensions became most visible not as

separate forms of well-being but through their simultaneous enactment in work, worship, learning, family life, and community engagement.

This presentation deliberately keeps the empirical voices embedded within an analytical narrative, rather than allowing quotations to stand alone; this is consistent with current guidance that qualitative findings should connect representative extracts to the researcher's synthesis of recurring meanings and contextual patterns.

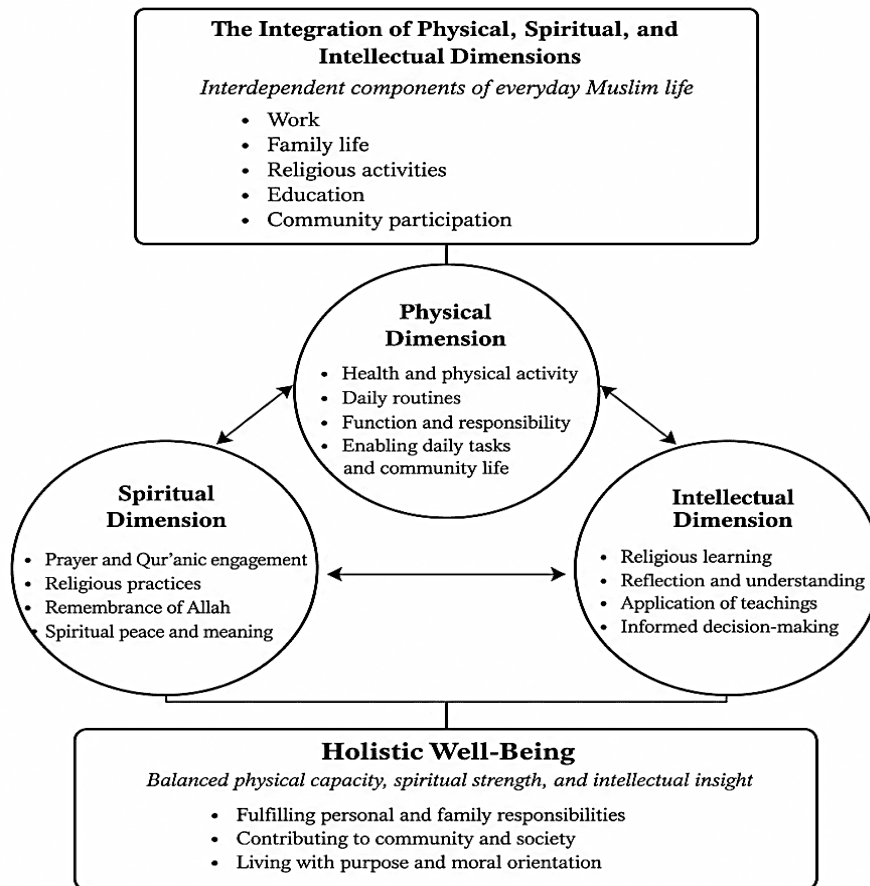


Figure 1. Synthesis of the Integration of Physical, Spiritual, and Intellectual Dimensions in Muslim Life

Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 1 synthesizes this experiential pattern by illustrating the reciprocal relationship among the three dimensions. The physical dimension provides the capacity to perform daily responsibilities and participate in communal life, while the spiritual dimension provides meaning, inner regulation, and moral orientation, and the intellectual dimension supports understanding, reflection, and responsible decision-making. Rather than functioning independently, these dimensions mutually reinforce one another and converge in holistic

well-being, reflected in the fulfillment of personal and family responsibilities, social contribution, and purposeful living.

2. Meanings Attributed to the Integrated Experiences

The analysis further revealed that participants did not merely describe the integration of physical, spiritual, and intellectual dimensions as a pattern of daily activity; they also attributed specific meanings to this integration. These meanings centered on balance and harmony, personal growth, and social and religious responsibility. Across the interview, observation, and documentation data, integration was understood as a disciplined way of organizing life, a process of developing oneself, and a means of translating religious values and knowledge into beneficial action for others.

a. Meaning of Balance and Harmony

1) Maintaining Equilibrium Between Bodily, Spiritual, and Intellectual Needs

Participants consistently associated an integrated Muslim life with the ability to maintain an appropriate relationship between bodily needs, spiritual commitments, and intellectual development. Balance was not understood as an equal distribution of time among the three dimensions, but rather as ensuring that one dimension did not completely undermine or replace the others.

The Muslim community member explained that these dimensions were mutually dependent:

“The meaning of balance for me is that work should not make me forget worship, and worship should not make me neglect my family responsibilities. Knowledge connects the two because it teaches me how to manage my life responsibly.” (Interview, P03, Muslim Community Member, East Lombok, July 8, 2026).

A similar understanding was expressed by the religious leader, who emphasized that physical, spiritual, and intellectual capacities should operate together:

“The body provides the ability to act, the heart provides spiritual orientation, and the intellect helps a person understand and evaluate actions.” (Interview, P16, Religious Leader, East Lombok, August 20, 2026).

The experiential meaning of balance was also visible in everyday activities. During observation, community members organized physically demanding activities around prayer time and resumed their activities after fulfilling their religious obligations (Observation,

Physical and Religious Activity, August 20, 2026). This pattern indicates that equilibrium was experienced through the practical coordination of different responsibilities rather than through the separation of bodily, spiritual, and intellectual activities.

2) Developing a Disciplined and Meaningful Way of Life

The integration of these dimensions was further interpreted as requiring discipline in managing time, responsibilities, worship, learning, and personal conduct. Participants viewed discipline not simply as routine behavior but as a mechanism for maintaining meaningful alignment between everyday activities and Islamic values.

The Muslim community member described this orientation as follows:

"I believe Allah has given us our bodies and minds as responsibilities. Therefore, maintaining health, strengthening faith, and seeking knowledge should be practiced together. For me, this is part of living a balanced and meaningful Muslim life." (Interview, P10, Muslim Community Member, East Lombok, August 2, 2026).

The religious leader similarly emphasized that ordinary activities could acquire religious meaning when performed with appropriate intention and ethical orientation:

"Work, study, exercise, family responsibilities, and religious activities can have spiritual meaning when they are performed with good intentions and in accordance with Islamic values." (Interview, P17, Religious Leader, East Lombok, August 20, 2026).

This meaning was supported by the documented schedule of religious programs, which combined Qur'an learning, religious lectures, collective worship, and community activities (Religious Program Schedule, Documentation Analysis, July 29, 2026). The data suggest that discipline was therefore experienced as an organizing principle through which participants sought to transform diverse daily activities into a coherent and meaningful way of life.

b. Meaning of Personal Growth

1) Self-Development Through Religious Practice and Learning

Participants also interpreted the integration of physical, spiritual, and intellectual dimensions as a continuous process of self-development. Religious practices and learning were perceived as mutually reinforcing activities through which participants improved their understanding, attitudes, behavior, and ability to respond to everyday challenges.

The Muslim community member described the relationship between religious learning and personal development:

"I also try to learn from religious teachers and read Islamic materials so that I understand how to live correctly." (Interview, P01, Muslim Community Member, East Lombok, July 8, 2026).

Similarly, the teacher emphasized that education should address the development of the whole person:

"I believe education should develop the whole person. Knowledge is important, but students also need moral and spiritual direction and healthy physical habits." (Interview, P18, Teacher, East Lombok, August 20, 2026).

Observation of religious learning reinforced this interpretation. Participants were observed listening to religious explanations, asking questions, and discussing how Islamic teachings could be applied to family and community life (Observation, Religious Learning Activity, July 8, 2026). The corresponding documentation showed that Islamic education materials connected religious knowledge with moral behavior and everyday practice (Islamic Education Materials, Documentation Analysis, August 9, 2026).

These findings indicate that personal growth was understood as extending beyond the acquisition of knowledge. It involved the internalization and application of knowledge through religious practice and everyday conduct.

2) Strengthening Awareness, Responsibility, and Character

Personal growth was also associated with increasing awareness of one's responsibilities, strengthening self-discipline, and developing character. Participants described spirituality and knowledge as resources that helped them evaluate their behavior and understand their obligations toward Allah and other people.

The religious leader explained:

"A Muslim who takes care of the body but neglects the heart may lose spiritual direction, while someone who seeks knowledge without good character may not use that knowledge properly." (Interview, P13, Religious Leader, East Lombok, August 12, 2026).

This perspective illustrates that participants attached value to the integration of knowledge with moral and spiritual formation. Knowledge alone was not regarded as sufficient for personal development; its value depended on how it shaped conduct and responsibility.

The same pattern appeared in the observation of religious guidance, where community members discussed family responsibilities, ethical behavior, and religious practices with a religious leader (Observation, Religious Guidance Activity, August 20, 2026). Religious leader teaching materials likewise addressed prayer, personal discipline, family responsibility, knowledge, and social conduct (Religious Leader's Teaching Materials, Documentation Analysis, September 2, 2026).

Thus, personal growth was experienced as a process through which knowledge, spirituality, and responsible behavior gradually became interconnected dimensions of character formation.

c. Meaning of Social and Religious Responsibility

1) Applying Knowledge and Spirituality in Community Life

The third meaning attributed to the integrated experience concerned the application of knowledge and spirituality within social and community life. Participants did not view personal development as an exclusively individual achievement. Instead, knowledge and religious values were considered meaningful when they informed interactions, decisions, leadership, and service to others.

The community leader explained:

"When I organize community activities, I need physical energy to participate directly, but I also need knowledge to understand what the community needs. My spiritual values help me remain patient and avoid making decisions based only on personal interests." (Interview, P24, Community Leader, East Lombok, September 4, 2026).

This understanding was evident during community leadership observation. The community leader coordinated responsibilities, communicated with residents, participated directly in the physical preparation of activities, and incorporated religious considerations into the decision-making process (Observation, Community Leadership Activity, September 4, 2026).

Community meeting records similarly documented discussions concerning social problems, family responsibilities, religious activities, and community development. Participants considered possible solutions and distributed responsibilities among community members (Community Meeting Records, Documentation Analysis, August 23, 2026).

The findings therefore indicate that the meaning of integration extended into practical social engagement, in which physical participation, intellectual deliberation, and spiritual orientation jointly shaped community action.

2) Contributing to Family and Community Well-Being

Participants further understood integrated well-being through their ability to benefit family members and the wider community. In this sense, well-being was not interpreted solely as an individual's internal condition but also through the usefulness of one's capacities for others.

The community leader stated:

"I understand a meaningful Muslim life as one that benefits both the individual and society. Physical ability allows us to participate, knowledge helps us understand problems, and religious values guide our actions. In this way, personal well-being is connected to social responsibility." (Interview, P25, Community Leader, East Lombok, September 10, 2026).

A religious activist expressed a comparable meaning by connecting personal effort, religious commitment, and knowledge with service:

"I feel that religious service becomes meaningful when it benefits other people. This is how I understand well-being—not only as personal comfort but also as living with purpose and responsibility." (Interview, P26, Religious Activist, East Lombok, September 10, 2026).

This interpretation was supported by observations of community service, where participants combined physical cooperation with discussions of mutual assistance and responsibility (Observation, Community Service Activity, August 2, 2026). Documentation of community service likewise linked physical participation with religious motivation and social responsibility (Community Service Documentation, Documentation Analysis, August 23, 2026).

Overall, the findings demonstrate that participants attributed relational and ethical meanings to the integration of physical, spiritual, and intellectual dimensions. Balance was understood as maintaining an appropriate relationship among bodily needs, spirituality, and knowledge; personal growth involved developing awareness, responsibility, and character through learning and religious practice; and social responsibility emerged when these capacities were directed toward family, community, and religious service. Consequently, the integrated experience was meaningful not simply because it produced a sense of individual

well-being, but because it enabled participants to live with purpose, regulate their conduct, fulfill responsibilities, and contribute constructively to others.

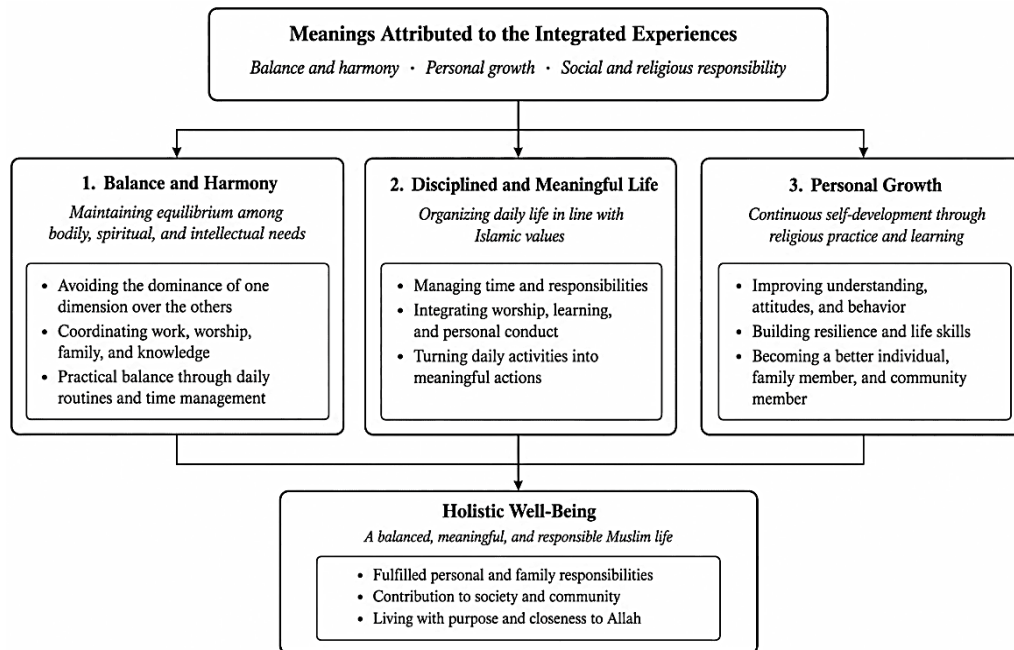


Figure 2. Synthesis of the Meanings Attributed to the Integrated Experiences

Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 2 synthesizes these meanings into three interconnected themes: balance and harmony, disciplined and meaningful living, and personal growth, which collectively contribute to holistic well-being. Balance involves maintaining an appropriate relationship among bodily, spiritual, and intellectual needs; disciplined living organizes daily activities in accordance with Islamic values; and personal growth develops through religious practice, learning, and character formation. These dimensions ultimately extend beyond individual well-being toward fulfilling personal and family responsibilities, contributing to the community, and living with purpose and responsibility.

3. Qur'anic Reflection of Human Well-Being

The findings further indicate that participants understood human well-being through a holistic framework that resonates with Qur'anic conceptions of human responsibility, balance, and meaningful life. Rather than defining well-being solely in terms of physical health, economic sufficiency, or personal comfort, participants associated it with the interconnected development of the body, spirituality, and intellect. This understanding was reflected in their everyday practices and religious interpretations, particularly in how physical

capacities, spiritual commitment, and intellectual awareness were directed toward responsible and beneficial living.

a. Holistic Understanding of Human Development

1) Integration of Physical, Spiritual, and Intellectual Dimensions

Participants consistently described human development as an integrated process in which physical, spiritual, and intellectual capacities mutually support one another. The religious leaders particularly emphasized that these dimensions should not be treated as separate aspects of human life. The religious leader explained:

“The body needs physical strength, the soul needs spiritual nourishment, and the intellect needs knowledge. These should be managed together through worship, productive activities, learning, and social responsibility.” (Interview, P11, Religious Leader, East Lombok, August 2, 2026).

This perspective was reinforced by another religious leader, who described the three dimensions according to their respective functions: physical capacity enables action, spirituality provides orientation, and intellectual ability supports understanding and evaluation. The religious leader stated:

“The body provides the ability to act, the heart provides spiritual orientation, and the intellect helps a person understand and evaluate actions.” (Interview, P16, Religious Leader, East Lombok, August 20, 2026).

Observational data similarly showed that integration occurred within ordinary religious and social activities rather than only at the level of abstract religious teaching. In community religious activities, participants engaged in prayer, religious explanation, discussion, and social interaction, demonstrating the simultaneous presence of spiritual practice and intellectual engagement. (Observation, Community Religious Activity, July 8, 2026). Documentation of Qur’anic and tafsir materials also indicated that human life was understood through interconnected physical, spiritual, and intellectual responsibilities, including worship, responsible conduct, beneficial knowledge, and care for human capacities. (Qur’anic and Tafsir Materials, Documentation Analysis, July 14, 2026).

These findings suggest that holistic human development, as understood by participants, involves the functional integration of different human capacities. Physical strength without spiritual orientation may lack direction, while intellectual development without ethical formation may not necessarily result in responsible action. Conversely,

spirituality can provide purpose and moral direction for the use of physical and intellectual capacities.

2) Human Well-Being Beyond Material and Physical Conditions

The findings also demonstrate that participants explicitly rejected a narrow understanding of well-being based only on physical comfort, material resources, or bodily health. The religious leader explained:

“Well-being is not only about food, money, or physical strength. A person also needs inner peace, meaningful knowledge, and good relationships.” (Interview, P15, Religious Leader, East Lombok, August 12, 2026).

A Muslim community member expressed a similar understanding from the perspective of everyday family and household responsibilities. The Muslim community member reported:

“Well-being is not only having a healthy body. If the heart is restless and the mind lacks understanding, life is still not complete. The body, heart, and mind must be directed toward what is good.” (Interview, P02, Muslim Community Member, East Lombok, July 8, 2026).

This interpretation was also evident in religious study materials, which connected prayer, personal behavior, knowledge, and responsibilities toward family and society. (Religious Study Notes, Documentation Analysis, July 14, 2026). Similarly, Islamic education materials emphasized that religious knowledge becomes meaningful when connected to moral behavior and everyday practice. (Islamic Education Materials, Documentation Analysis, August 9, 2026).

Thus, participants’ understanding of well-being extended beyond the possession of material or physical resources. Well-being was perceived as a condition in which external capacities and internal dimensions of human life are mutually sustained and directed toward meaningful conduct.

b. Balance and Ethical Orientation

1) Harmonizing Worldly and Spiritual Responsibilities

Participants interpreted Qur’anic well-being as involving an appropriate relationship between worldly responsibilities and spiritual obligations. Rather than viewing work, family, education, physical activity, and worship as competing domains, participants described them as activities that can coexist within a meaningful religious life. The religious leader explained:

“Work, study, exercise, family care, and worship are part of one meaningful life. What is important is the intention and the way these activities are carried out.” (Interview, P12, Religious Leader, East Lombok, August 2, 2026).

This understanding was consistent with the experience of Muslim community members. One participant explained:

“Work should not make me forget worship, and worship should not make me neglect my family responsibilities. Knowledge connects the two because it teaches me how to manage my life responsibly.” (Interview, P03, Muslim Community Member, East Lombok, July 8, 2026).

The observational findings provided concrete evidence of this harmonization. During physically demanding activities, participants organized their work around prayer times rather than separating physical activity from religious practice. (Observation, Physical and Religious Activity, August 20, 2026). Documentation of community religious programs similarly showed the coexistence of Qur’anic learning, lectures, collective worship, and community activities. (Religious Program Schedule, Documentation Analysis, July 29, 2026).

The findings therefore indicate that balance was not understood as allocating identical amounts of time to every dimension. Instead, balance involved organizing everyday activities so that worldly responsibilities remained compatible with spiritual commitments.

2) Linking Well-Being with Moral and Religious Responsibility

The participants further associated well-being with ethical responsibility. In their accounts, physical ability, knowledge, and spiritual awareness acquire greater meaning when they are used responsibly. The religious leader emphasized:

“The ultimate purpose is not simply comfort, but responsibility before Allah and being beneficial to others.” (Interview, P13, Religious Leader, East Lombok, August 12, 2026).

The same principle appeared in accounts concerning intellectual development. The lecturer explained:

“Knowledge should influence ethics. Spirituality gives direction, while physical health enables a person to carry out responsibilities.” (Interview, P21, Lecturer, East Lombok, August 28, 2026).

Observations of religious guidance activities showed that religious knowledge was repeatedly connected with family responsibilities, ethical conduct, and everyday social behavior. (Observation, Religious Leader’s Community Guidance, August 20, 2026). Documentation of religious leaders’ teaching materials likewise linked prayer, discipline,

family responsibility, knowledge, and social conduct. (Religious Leader's Teaching Materials, Documentation Analysis, September 2, 2026).

These findings indicate that participants did not conceptualize well-being as an individual state detached from ethical consequences. Instead, well-being was understood as involving the responsible use of human capacities. The Qur'anic reflection emerging from the data therefore connects personal well-being with moral conduct, accountability, and the capacity to contribute positively to others.

c. Integrated Model of Qur'anic Well-Being

The overall findings allow the development of an integrated model of Qur'anic well-being consisting of four interconnected dimensions: physical well-being, spiritual well-being, intellectual development, and holistic human flourishing.

1) Physical Well-Being

Physical well-being represents the bodily capacity required to perform daily responsibilities, worship, work, care for family members, and participate in community life. Participants did not regard physical health as an end in itself but as an important capacity that enables meaningful action. The religious leader stated:

"Physical strength is needed for worship, work, family, and service. But physical strength also needs spiritual direction and intellectual understanding." (Interview, P16, Religious Leader, East Lombok, August 20, 2026).

Field observations of community service activities similarly showed participants engaging physically in preparing locations, organizing materials, and assisting others. (Observation, Community Service Activity, August 2, 2026). Documentation further confirmed that physical participation was repeatedly associated with mutual assistance and social responsibility. (Community Service Documentation, Documentation Analysis, August 23, 2026).

2) Spiritual Well-Being

Spiritual well-being was primarily reflected in prayer, Qur'anic engagement, remembrance of Allah, religious learning, and the cultivation of inner peace and moral orientation. Participants described spirituality as providing meaning and emotional stability while guiding the use of other human capacities. The Muslim community member explained:

“Prayer gives me a different kind of strength because it calms me. When the heart is calm, I can think more clearly and make better decisions.” (Interview, P08, Muslim Community Member, East Lombok, July 24, 2026).

This was supported by observations of Qur'an learning activities involving reading, explanation, discussion, and reflection on meanings. (Observation, Qur'an Learning Activity, August 2, 2026). Documentation of Qur'an learning also showed that participants connected understanding Qur'anic meanings with reflection and everyday conduct. (Qur'an Learning Documentation, Documentation Analysis, September 2, 2026).

3) Intellectual Development

Intellectual development was understood as the continuous acquisition, reflection upon, and application of knowledge. Participants emphasized that knowledge should not remain theoretical but should influence decisions, behavior, and responsibility. The Muslim community member explained:

“Knowledge should influence life. Knowledge without practice has little meaning.” (Interview, P09, Muslim Community Member, East Lombok, July 24, 2026).

The observation of academic and religious discussions demonstrated that intellectual reflection was connected with ethical responsibility, personal development, and religious values. (Observation, Academic and Religious Discussion, August 20, 2026). Documentation from educational activities similarly showed that reading, discussion, and practical activities were integrated with discipline, responsibility, and positive behavior. (Teacher's Learning Documentation, Documentation Analysis, August 9, 2026).

4) Holistic Human Flourishing

At the highest level of the emerging model, holistic human flourishing represents the integration of physical capacity, spiritual orientation, and intellectual development into responsible and beneficial action. Participants understood a meaningful Muslim life not simply as achieving personal comfort, but as developing oneself while fulfilling responsibilities toward Allah, family, and society. The religious activist summarized this orientation by explaining:

“Religious service becomes meaningful when it benefits others. Well-being is not only about comfort, but also about purpose and responsibility.” (Interview, P26, Religious Activist, East Lombok, September 10, 2026).

This integrated orientation was visible in community leadership activities, where physical participation, decision-making, social coordination, and religious commitment operated simultaneously. (Observation, Community Leadership Activity, September 4, 2026). The broader research documentation also identified recurring patterns across religious, educational, and community activities involving physical participation, spiritual engagement, and intellectual reflection. (Research Documentation and Field Records, Documentation Analysis, September 12, 2026).

Taken together, the findings suggest an integrated model in which physical well-being provides the capacity for action, spiritual well-being provides meaning and ethical orientation, and intellectual development provides understanding and reflective judgment. Their integration produces a broader form of human flourishing characterized by responsible action, personal development, family and community contribution, and accountability before Allah. In this sense, the Qur'anic reflection emerging from participants' lived experiences presents well-being as a relational and multidimensional process rather than a purely physical or material condition.

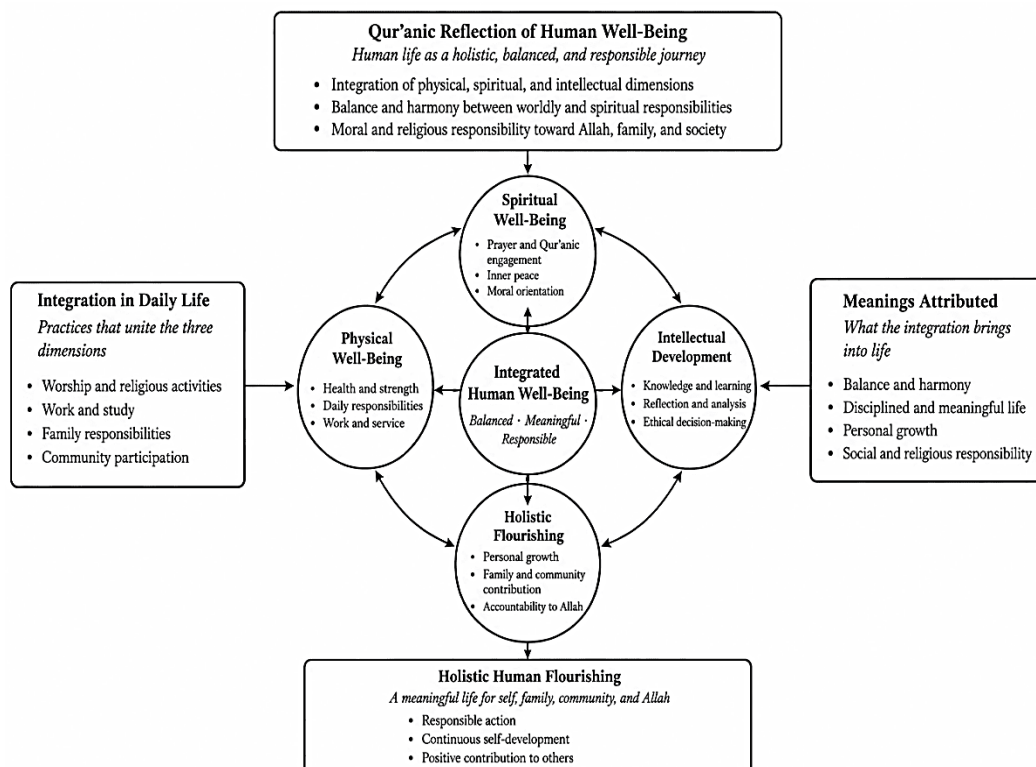


Figure 3. Integrated Model of Qur'anic Well-Being

Source: Author's analysis of interview, observation, and documentary data, 2026.

Figure 3 presents an integrated model of Qur'anic human well-being in which physical, spiritual, and intellectual dimensions are understood as mutually interconnected

rather than separate domains. The synthesis indicates that human well-being extends beyond material and physical conditions to include spiritual fulfillment, intellectual development, ethical orientation, and responsible engagement with both worldly and religious dimensions of life. The figure therefore emphasizes balance, integration, and moral responsibility as central characteristics of Qur'anic well-being, showing that holistic human development emerges through the harmonious cultivation of the body, soul, and intellect.

DISCUSSION

1. Results Analysis

The findings indicate that the integration of physical, spiritual, and intellectual dimensions is experienced by Muslims in East Lombok as a dynamic and relational process embedded in everyday life. Rather than functioning as separate domains, the three dimensions interact in the ways participants organize daily activities, understand responsibilities, make decisions, and pursue meaningful lives. Across interviews, observations, and documentation, physical capacity, intellectual understanding, and spiritual orientation were repeatedly expressed through work, worship, learning, family responsibilities, and community participation. The central analytical insight is therefore that holistic well-being emerges through the integration and purposeful interaction of human capacities, rather than through the achievement of individual dimensions independently.

a. Experience of Integrating Physical, Spiritual, and Intellectual Dimensions

The first research question concerns how Muslims in East Lombok experience the integration of physical, spiritual, and intellectual dimensions in everyday life. The findings show that integration occurs through ordinary activities rather than through a separate or consciously defined program of well-being. Participants described physical health as enabling them to work, worship, care for family members, participate in community activities, and serve others. Physical capacity therefore functions as an enabling condition for fulfilling responsibilities. The body acquires meaning through its use in productive, religious, familial, and social activities rather than merely through its maintenance for personal comfort.

The spiritual dimension performs a complementary function. Participants described prayer, Qur'anic engagement, *dhikr*, religious learning, and communal religious activities as sources of calmness, meaning, self-regulation, patience, and moral direction. Spirituality was

therefore experienced not only as religious observance but also as a way of orienting everyday conduct. It helped participants interpret difficulties, regulate responses, and maintain direction when dealing with family, work, and community responsibilities. Spiritual experience consequently provided the meaning and ethical orientation through which other aspects of life could be understood.

The intellectual dimension was experienced through learning, Qur'anic interpretation, discussion, reflection, and the application of knowledge to everyday decisions. Participants emphasized that knowledge becomes meaningful when it influences conduct and helps individuals understand how to respond appropriately to particular circumstances. Intellectual development was therefore not limited to acquiring information. It involved a movement from knowing toward understanding, reflection, judgment, and application.

The three dimensions consequently function as a mutually reinforcing system. Physical capacity provides the ability to participate and act; intellectual understanding enables interpretation, reflection, and judgment; and spiritual orientation provides meaning, intention, and moral direction. These functions can be analytically conceptualized as capacity, understanding, and orientation. They do not constitute a fixed sequence. Instead, they interact continuously as individuals manage different areas of life. Physical capacity supports worship and learning, intellectual understanding informs decisions concerning responsibilities, and spiritual orientation determines the purposes toward which knowledge and physical capacities are directed. This integrated structure reflects a multidimensional understanding of Muslim well-being in which physical, intellectual, and spiritual aspects constitute interconnected elements of human well-being (Hassan & Ramayah, 2023).

The integration of these dimensions becomes particularly visible through the participants' understanding of balance. Balance does not mean giving equal amounts of time to physical, spiritual, and intellectual activities. Rather, it involves coordinating different responsibilities so that one area does not substantially undermine another. Work should not eliminate worship, worship should not lead to neglect of family responsibilities, and knowledge should help individuals determine how different responsibilities can be managed appropriately. Balance is therefore better understood as coordination among dimensions rather than equality among them.

The findings consequently suggest that integration is situated, practical, and relational. It occurs within the circumstances of everyday life and is continuously negotiated

according to work, worship, family, learning, and community obligations. The experience of well-being is therefore inseparable from the way individuals coordinate their capacities in particular situations.

b. Meanings Attributed to the Integrated Experience

The second research question examines the meanings participants attribute to their integrated experiences. Three interconnected meanings emerged from the findings: balance and harmony, personal growth, and social and religious responsibility.

Balance and harmony represent the participants' effort to maintain an appropriate relationship among different aspects of life. Personal growth emerges through learning, spiritual practice, discipline, reflection, and experience. Social and religious responsibility represents the direction in which these developed capacities are ultimately used. These meanings are not isolated categories but interconnected expressions of the same experiential process.

At the personal level, integration provides a framework for organizing daily activities and maintaining discipline. Participants understood physical activity, learning, worship, work, and family life as activities that can contribute to a meaningful life when appropriately coordinated. At the developmental level, the interaction of knowledge, spirituality, and everyday experience contributes to awareness, character formation, reflection, and responsible decision-making. At the relational level, these capacities are expressed through family care, education, community participation, religious activities, and service to others.

This indicates that the meaning of well-being extends beyond an internal feeling of comfort or satisfaction. Participants attached meaning to well-being according to their ability to live purposefully, develop themselves, fulfill responsibilities, and contribute to others. Well-being therefore possesses an inherently relational and ethical character.

The findings can be further understood through the relationship among knowledge, intention, and action. Knowledge enables individuals to understand what should be done; intention gives action a meaningful direction; and action provides the concrete expression of knowledge and intention. In the experiences described by participants, these elements operate within physical, spiritual, family, and community contexts. The meaningfulness of knowledge therefore depends partly on its ability to inform intention and become embodied in responsible conduct. This experiential pattern corresponds to the integrated relationship

among knowledge, intention, and action emphasized in Aycan's (2024) Islamic psychological well-being model.

The findings consequently answer the second research question by showing that integration is meaningful because it enables individuals to transform different human capacities into a coherent way of living. The experience moves from organizing life, developing the self, and fulfilling responsibilities toward others. Personal well-being and social contribution are therefore not treated as competing objectives but as interconnected outcomes of an integrated way of life.

c. Qur'anic Reflection of Human Well-Being

The third research question concerns how the lived experiences of participants reflect a Qur'anic understanding of human well-being. The findings indicate that participants understood well-being as holistic and inseparable from moral and religious responsibility. Physical health alone was perceived as insufficient when it was not accompanied by inner peace, knowledge, or appropriate direction. Similarly, knowledge was considered incomplete when it did not influence conduct, while religious practice was considered meaningful when it informed everyday responsibilities.

Four characteristics emerge from this Qur'anic reflection: holistic development, balance, ethical orientation, and responsibility. Holistic development refers to the simultaneous cultivation of bodily, spiritual, and intellectual capacities. Balance refers to the coordination of worldly and religious responsibilities. Ethical orientation concerns the direction of human capacities toward appropriate and beneficial action. Responsibility refers to the understanding that personal capacities are connected with obligations toward Allah, family, and society.

The Qur'anic perspective therefore operates as an interpretive framework for understanding the relationship between human capacities and their purposes. Within participants' experiences, religious meaning was not restricted to prayer or explicitly religious activities. It extended into work, education, family relationships, decision-making, and community service. The Qur'anic orientation becomes meaningful when religious values are translated into everyday conduct and responsible relationships.

This interpretation places ethical responsibility at the center of integrated well-being. Physical capacity provides the ability to act, intellectual understanding informs the quality of judgment, and spiritual orientation provides meaning and moral direction. These capacities

acquire their fullest significance when they are directed toward responsible and beneficial action. This understanding is consistent with an Islamic psychological and Qur'anic ethical framework in which self-reflection, spiritual well-being, moral development, ethical decision-making, and accountability are interconnected dimensions of human life (Mursidin, 2023).

Accordingly, the Qur'anic reflection identified in this study does not conceptualize well-being simply as the possession of desirable conditions. It is understood as the appropriate development and use of human capacities within a framework of meaning, responsibility, and accountability. Human flourishing consequently involves both how individuals develop themselves and how they direct their capacities toward responsible living.

Taken together, the findings indicate that physical, intellectual, and spiritual well-being are not experienced as independent components but as interdependent capacities that acquire meaning through their integration in everyday life. Physical capacity enables individuals to act and fulfil responsibilities; intellectual understanding provides the basis for interpreting situations and making judgments; and spiritual orientation gives those actions meaning, intention, and ethical direction. The three are continuously negotiated through worship, work, learning, family life, and community participation. The critical point is that well-being emerges not from possessing these capacities separately, but from the way they are coordinated and translated into responsible action. This relationship suggests that integration functions as the central mechanism connecting human capacities with lived well-being.

Based on this synthesis, the study proposes a new conceptual understanding of Qur'anic human well-being as Integrative Responsible Flourishing. In this model, physical capacity, intellectual understanding, and spiritual orientation form an interconnected foundation; their integration is expressed through responsible action; and responsible action generates holistic flourishing characterized by purposeful living, personal development, ethical conduct, and contribution to others. The model therefore shifts the understanding of well-being from a collection of separate dimensions toward a relational process in which capacities, meaning, and action continuously shape one another. The theoretical proposition emerging from the study is that human flourishing becomes holistic when physical capacity, intellectual understanding, and spiritual orientation are integrated and directed toward responsible action within everyday social and religious life.

2. Comparison with Previous Studies

The findings of this study are broadly consistent with previous research showing that Muslim well-being involves interconnected religious, spiritual, psychological, physical, intellectual, and moral aspects. Al-issa et al., (2021), for example, identified relationships among belief in the afterlife, religiosity, death anxiety, death acceptance, and integrity among Muslim university students. Similarly, Ayub et al., (2022) found that religious identity was associated with psychological well-being among Muslim adolescents. These studies primarily examined relationships between religious variables and particular psychological or moral outcomes, whereas the present study focuses on how religious orientation is experienced together with physical capacity and intellectual understanding in everyday activities. Participants' accounts indicate that spirituality is expressed not only through internal religious identity but also through worship, learning, work, family responsibilities, and community participation.

The findings also correspond with Nor et al., (2022), whose systematic review linked Qur'anic engagement—including listening, reading, and memorization—with physical and mental health outcomes. Participants in the present study likewise described Qur'anic engagement, prayer, and remembrance as sources of calmness, reflection, emotional regulation, and guidance. A difference, however, lies in the scope of these experiences. Whereas Nor et al., (2022) focused primarily on health-related outcomes, the present findings show that Qur'anic engagement is also experienced as a source of intellectual understanding and moral orientation that informs everyday decisions and relationships. This broader experiential context is further evident in relation to salat and dhikr, which previous research has associated with calmness, gratitude, mindfulness, concentration, and aspects of physical and mental well-being. In the present study, these experiences were embedded within a wider process involving learning, responsibility, and social action.

The findings can also be compared with Kellyana et al., (2023), who examined religious activities among Muslim patients with schizophrenia and nurses, including their frequency, timing, barriers, and perceived health effects. Both studies demonstrate that religious practices are situated within concrete life circumstances. The difference concerns the empirical context and analytical focus: Kellyana et al., (2023) examined religious practice within a specific health condition, while the present study investigated the integration of physical, spiritual, and intellectual capacities across everyday life among participants with

diverse social roles. Consequently, the present findings place religious practice within a broader interaction among bodily capability, knowledge, spirituality, family life, and community responsibility.

The multidimensional character of the present findings is also reflected in the framework proposed by Hassan and Ramayah, (2023), who conceptualized Muslim well-being through multiple domains, including physical, intellectual, and spiritual well-being. This framework provides a theoretical basis for understanding these domains as components of Muslim well-being rather than as exclusively independent forms of functioning. The present findings are consistent with this multidimensional structure, as participants described physical capacity, intellectual engagement, and spiritual orientation as important aspects of their everyday lives. However, the phenomenological evidence indicates that participants did not merely experience these domains as coexisting dimensions. They experienced them through their interaction in worship, work, learning, family responsibilities, and community participation. The difference therefore concerns the analytical emphasis: the present study examines the lived integration among the domains, rather than only their multidimensional composition.

At the conceptual level, the findings are related to Mursidin's (2023) Islamic Psychology and Qur'anic Ethics framework, which incorporates moral guidance, character development, self-reflection, accountability, spiritual well-being, ethical decision-making, healing, and forgiveness. The present study similarly identifies spirituality, reflection, moral responsibility, and beneficial action as important elements of Muslim well-being. The difference is that the present findings empirically locate these elements within the interaction of physical, intellectual, and spiritual capacities in everyday practice. Thus, moral and spiritual development is manifested not only as an internal process but also through how individuals employ their capacities in concrete responsibilities.

The findings also resonate with Zuhdi and Syarief, (2023), who conceptualized well-being within Islamic education as involving spiritual and transcendental needs alongside physical and social needs. This perspective is reflected in participants' understanding that well-being cannot be reduced to physical condition or material comfort but includes inner peace, religious meaning, knowledge, relationships, and responsibility. The present study, however, places greater emphasis on the process through which these aspects are coordinated in lived experience. Participants' accounts demonstrate that spiritual, physical,

intellectual, and social concerns are negotiated within everyday responsibilities rather than experienced as isolated needs.

A particularly relevant comparison can be made with Aycan's (2024) Islamically integrated psychological well-being model, which organizes well-being around knowledge, intention, and action and incorporates physical and psychological health, meaning and purpose, morality, religious values, and social relationships. The present findings similarly identify knowledge as supporting understanding and judgment, spirituality as providing intention and moral direction, and physical capacity as enabling action. However, the phenomenological data provide a contextual account of how these relationships are lived and coordinated in everyday Muslim life. Participants' experiences demonstrate that the movement from knowledge and spiritual orientation toward action occurs through practical responsibilities involving worship, work, family, and community.

Taken together, these empirical and conceptual studies establish several areas of consistency with the present findings. Muslim well-being is repeatedly understood as involving more than a single form of health or functioning, while religious and spiritual life is connected with psychological, moral, physical, intellectual, and social aspects of human experience. At the same time, differences emerge in the unit of analysis, empirical context, and analytical emphasis. Earlier studies have predominantly examined particular variables, religious practices, health-related outcomes, or conceptual components, whereas the present study examines how these elements are experienced and coordinated simultaneously in everyday Muslim life.

The present findings therefore identify a relational pattern among physical capacity, intellectual understanding, and spiritual orientation. Physical capacity enables participation and action; intellectual understanding facilitates reflection, interpretation, and judgment; and spiritual orientation provides meaning, intention, and ethical direction. Their interaction is expressed through responsible action involving worship, work, learning, family care, and community participation. In this respect, the study does not simply confirm the multidimensional character of Muslim well-being but specifies how its constituent aspects are connected within lived experience. In the socio-cultural context of East Lombok, well-being consequently appears as a personal, relational, and ethical process in which different human capacities are coordinated toward purposeful and responsible living.

3. Implications of Findings

The findings have theoretical and practical implications for understanding Muslim well-being. Theoretically, the study conceptualizes well-being as an integrative lived process in which physical capacity, intellectual understanding, and spiritual orientation interact to produce purposeful living, ethical responsibility, personal development, and social contribution. The findings further indicate that balance is not a matter of allocating equal time to each aspect, but of coordinating responsibilities so that different aspects of life remain mutually supportive.

Practically, the findings suggest that Islamic education and community development programs can integrate learning, spiritual formation, physical well-being, character development, and social responsibility rather than addressing them separately. Religious and community activities may similarly combine worship, learning, discussion, and social engagement. The emerging model also provides a conceptual basis for future research instruments that assess not only individual forms of well-being but also the extent to which individuals integrate knowledge, physical capacity, spirituality, and ethical action in everyday life.

4. Research Limitations

Several limitations define the scope of the findings. First, the study involved 26 purposively selected participants in East Lombok; therefore, the findings provide contextual depth rather than statistical representativeness and should not be generalized directly to other Muslim populations. Second, the phenomenological approach relies on participants' self-reported experiences, which may be influenced by memory, personal interpretation, and social expectations, although interviews were supported by observation and documentation.

Third, the Qur'anic perspective was applied primarily after the experiential themes had been identified. The resulting model should therefore be understood as an interpretive synthesis rather than a comprehensive representation of Qur'anic anthropology or Islamic theology. Finally, the study reflects a specific socio-cultural context and research period. Future research could examine other Muslim communities and use larger, more diverse samples, longitudinal designs, or mixed methods to test and refine the emerging integrative model.

CONCLUSION

This study explored how Muslims in East Lombok experience the integration of physical, spiritual, and intellectual dimensions in everyday life, the meanings they attribute to these experiences, and their reflection within a Qur'anic perspective of human well-being. The findings demonstrate that these dimensions are experienced not as separate domains but as mutually interconnected elements of Muslim life. Physical capacity enables individuals to perform work, worship, family responsibilities, and community activities; intellectual understanding supports reflection, interpretation, and responsible decision-making; while spiritual orientation provides meaning, inner regulation, and moral direction. Their integration is therefore expressed through everyday practices in which bodily capacity, knowledge, spirituality, and responsibility continuously interact.

The study further shows that the meaning of this integration extends beyond personal comfort or individual achievement. Participants understood integrated well-being through balance and harmony, personal growth, purposeful living, and social and religious responsibility. From a Qur'anic perspective, well-being was consequently understood as a holistic condition in which physical, spiritual, and intellectual capacities are directed toward meaningful and responsible action. Based on this synthesis, the study proposes an emerging integrative model in which physical capacity, intellectual understanding, and spiritual orientation converge in responsible action and contribute to holistic human flourishing. The principal contribution of the study is therefore not merely the identification of three dimensions of Muslim well-being, but the proposition that integration itself constitutes an experiential mechanism through which multidimensional well-being becomes meaningful and actionable in everyday life.

The findings should be interpreted within the study's contextual scope. The purposive sample of 26 participants and the socio-cultural setting of East Lombok provided depth of lived experience but limit statistical generalization. The phenomenological design also relies on participants' interpretations, which may be influenced by memory and personal or social expectations. Moreover, the Qur'anic perspective was applied after identifying the empirical themes; thus, the resulting model represents a contextually grounded phenomenological interpretation rather than a comprehensive account of Qur'anic anthropology or Islamic theology.

Future research should examine the applicability of the proposed integrative model across diverse Muslim communities and socio-cultural contexts. Comparative, longitudinal, or mixed-method studies could investigate how cultural, generational, educational, and religious factors shape the integration of physical, spiritual, and intellectual dimensions and develop empirically testable indicators of integrated Muslim well-being. Such research could further refine and extend the emerging model as a broader framework for holistic human well-being from Islamic and Qur'anic perspectives.

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