ISLAMIC EDUCATION TEACHERS AS GUIDANCE AGENTS FOR ADOLESCENTS IN FACING THE DIGITAL PSYCHOSOCIAL CRISIS

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Abstract:

The digital era has presented complex challenges for adolescents in the form of psychosocial crises that require serious attention from the education sector. This study aims to analyze the strategic role of Islamic Religious Education teachers as guiding agents for adolescents in facing digital psychosocial crises. The research method uses a qualitative approach with library studies focusing on relevant literature analysis. The results show that adolescents experience various forms of digital psychosocial crises such as digital addiction, cyberbullying, identity crisis, and FOMO which impact mental health, academic performance, and spiritual values. Islamic Religious Education teachers have multidimensional roles as educators, counselors, mentors, and spiritual guides who can provide holistic guidance. Effective guidance strategies include digital-based learning approaches with integration of Islamic values, personal Islamic counseling, and comprehensive programs involving Islamic values-based digital literacy. Program implementation requires synergistic collaboration between schools, families, and communities with systematic stages and continuous evaluation. Program success can be measured through improved adolescent mental health, strengthened spiritual values, and enhanced Islamic values-based digital literacy. This research contributes to developing adolescent guidance models in the digital era that integrate Islamic values with modern technological challenges

Keywords: *Islamic Religious Education Teachers, Digital Psychosocial Crisis, Adolescent Guidance, Digital Era, Islamic Education*

INTRODUCTION

The digital era has fundamentally transformed the paradigms of human life, including the social, psychological, and spiritual aspects of adolescents. The rapid advancement of technology has generated new challenges in adolescent identity formation, where they must navigate the complexities between the real world and the digital realm. This phenomenon gives rise to various psychosocial issues that demand serious attention from multiple stakeholders, particularly educational institutions and educators. Adolescents, as digital natives, face a unique identity dilemma in contemporary times. They grow up in environments saturated with digital technologies, social media, and unlimited access to information. However, this ease of access does not always correspond to their ability to critically filter and process information. Adolescence is a transitional period marked by emotional turbulence and a search for identity, during which adolescents experience psychological instability and heightened vulnerability to negative external influences. In the digital context, adolescents are exposed to

challenges such as cyberbullying, digital addiction, fear of missing out (FOMO), and identity crises triggered by exposure to content that contradicts moral and religious values (Mualimin et al., 2025).

Statistical data highlights the severity of the psychosocial crisis among Indonesian adolescents. According to the 2022 Indonesia National Adolescent Mental Health Survey (I-NAMHS), 34.9%—equivalent to approximately 15.5 million Indonesian adolescents—experienced at least one mental health issue in the past 12 months (Ministry of Women's Empowerment and Child Protection, 2024). This figure indicates that Generation Z is more vulnerable to mental health issues compared to millennials and baby boomers. One of the contributing factors to this crisis is excessive and uncontrolled use of social media. Research indicates that prolonged use of social media significantly increases the levels of anxiety and depression among adolescents (Fitri, 2020).

The digital psychosocial crisis experienced by adolescents not only affects their psychological well-being but also their spiritual and moral dimensions. Adolescents face confusion in distinguishing between right and wrong values, especially when confronted with digital content that often contradicts religious teachings and social norms. This phenomenon results in alarming moral decadence, as adolescents tend to adopt behaviors and lifestyles that deviate from the noble values of the Indonesian nation. The identity crisis faced by adolescents in the digital era reflects their inability to find a balanced position between modernity and tradition, and between technology and spirituality (Mukhlis, 2024a).

In the context of Islamic education, Islamic Education (PAI) teachers hold a strategic role as agents of change in guiding adolescents through the digital psychosocial crisis. PAI teachers are not merely responsible for delivering religious knowledge but also serve as mentors, counselors, and spiritual guides who assist adolescents in developing a balanced personality that integrates intellectual, emotional, and spiritual dimensions. The role of PAI teachers becomes increasingly crucial in the digital era as they are required to provide guidance that is relevant to contemporary challenges while remaining firmly rooted in universal Islamic values (Mansir, 2022).

The transformation of the PAI teacher's role in the digital era demands significant adaptation in teaching methods and approaches. PAI teachers must be able to integrate technology into the learning process while preserving the spiritual values being taught. They need to develop adequate digital competencies to effectively communicate and interact with adolescents using mediums and language that resonate with the digital generation. However, the central challenge lies in balancing technological integration with the preservation of traditional Islamic values, which have proven effective in character development (Mukhlis, 2024a).

Research shows that teachers play multifaceted roles in the digital era—as educators, mentors, motivators, and agents of social change. Teachers are expected to adapt to technological developments to create relevant learning experiences for Generation Z, including through the use of innovative and interactive learning methods. In the context of PAI, teachers must be capable of explaining the relevance of Islamic teachings to contemporary challenges, including the adverse effects of digital technology on adolescent life. The Ministry of Education, Culture, Research, and Technology has emphasized the role of teachers in guiding children in the digital era, especially considering the widespread use of digital devices by Indonesian youth. However, this rise in

digital device usage has also brought about numerous problems. This situation underscores the increasingly vital role of teachers, especially PAI teachers, in providing appropriate guidance to help adolescents use technology positively and constructively (Mualimin et al., 2025).

The phenomenon of the digital psychosocial crisis among adolescents is also linked to the weakening of their value and moral systems. Adolescents often struggle with complex moral dilemmas, particularly when exposed to digital content that contradicts religious teachings. In this context, PAI teachers bear the responsibility of offering moral guidance that enables adolescents to make decisions based on Islamic values. The role of PAI teachers as moral compasses is crucial in preventing adolescents from engaging in behaviors that are detrimental to themselves and society (Fitri, 2020).

The complexity of adolescent psychosocial issues in the digital era requires a holistic and integrative approach. PAI teachers cannot tackle these problems alone; collaboration with parents, school counselors, and the broader community is essential. Nevertheless, PAI teachers possess a unique moral and spiritual authority that enables them to provide guidance that touches the innermost aspects of adolescent personality. Their ability to understand adolescent psychology and integrate it with Islamic teachings is key to fulfilling their role as guidance agents (Lubis et al., 2023).

The urgency of this study lies in the need to thoroughly understand how PAI teachers can optimize their role as adolescent guidance agents in facing the digital psychosocial crisis. This research aims to offer both theoretical and practical contributions to the development of effective guidance strategies that are appropriate for adolescents' characteristics in the digital era. Moreover, this study is expected to inform educational institutions and policymakers in designing programs that support PAI teachers in fulfilling their strategic roles. Based on the background outlined above, several fundamental research questions can be identified: First, what are the characteristics and patterns of psychosocial crises experienced by adolescents in the digital era, particularly in relation to how technology influences their identity and spiritual values? Second, what is the strategic role of PAI teachers as guidance agents in addressing the complexities of adolescent psychosocial issues in the digital context? Third, what strategies and approaches can be developed by PAI teachers to effectively guide adolescents in dealing with digital psychosocial challenges?.

This study aims to conduct a comprehensive analysis of the role of PAI teachers as adolescent guidance agents in addressing the digital psychosocial crisis. Specifically, the objectives of this research are: (1) to identify and analyze the characteristics of psychosocial crises experienced by adolescents in the digital era and the influencing factors; (2) to examine the strategic role of PAI teachers as guidance agents within the framework of contemporary Islamic education; and (3) to formulate effective strategies and guidance approaches for PAI teachers in managing adolescent psychosocial crises in the digital era. This research is expected to provide both theoretical and practical contributions toward the development of a holistic and integrative guidance model. The benefits of this study can be categorized into theoretical and practical aspects. Theoretically, it aims to enrich academic discourse in Islamic education, particularly concerning the role of PAI teachers in addressing digital-era challenges. Additionally, it seeks to contribute to the development of Islamic-based adolescent guidance theory. Practically, the study is expected to offer insights for PAI teachers in enhancing their competencies and developing effective guidance strategies. Furthermore, it

aims to provide recommendations for educational institutions and policymakers in designing supportive programs for PAI teachers as adolescent guidance agents in the digital era (Insyirah et al., 2024; Mukhlis, 2024).

RESEARCH METHODS

This study employs a qualitative approach with a library research method, focusing on an in-depth analysis of relevant literature concerning the role of Islamic Education (PAI) teachers as guidance agents for adolescents in addressing the digital psychosocial crisis. Library research refers to a series of activities related to collecting literature data, reading, taking notes, and processing research materials to generate a comprehensive understanding of the studied phenomenon (Adlini et al., 2022). This approach was chosen because it allows the researcher to explore various theoretical and empirical perspectives developed by experts in the fields of Islamic education, adolescent psychology, and digital technology.

The type of research used is descriptive qualitative research with a hermeneutic approach, aiming to understand and interpret the meanings derived from various literary sources relevant to the research topic. Qualitative research was selected as it enables the researcher to obtain a deep understanding of the complexities surrounding the digital psychosocial crisis among adolescents and the strategic role of PAI teachers in addressing it. The holistic and comprehensive characteristics of qualitative research align well with the objective of this study, which seeks to understand the phenomenon from multiple theoretical and practical perspectives (Sugiyono & Lestari, 2021).

The data sources in this research consist of both primary and secondary materials that are relevant to the research topic. Primary sources include textbooks, national and international academic journals, research articles, and official publications from educational and governmental institutions concerning Islamic education, adolescent psychology, and digital technology. Secondary sources consist of research reports, popular scientific articles, and documentation that supports a broader understanding of the phenomenon being studied. The criteria for selecting sources include their relevance to the research topic, the credibility of authors and publishers, and the recency of publication, with priority given to sources published between 2021 and 2025 (Zed, 2008).

The data collection technique used in this study involves a systematic document review through various academic databases such as Google Scholar, ResearchGate, Scopus, and the digital libraries of higher education institutions. The data collection process begins with identifying relevant keywords, including "PAI teachers," "adolescent psychosocial crisis," "digital technology," "youth guidance," and "contemporary Islamic education." A comprehensive literature search is then conducted using various combinations of these keywords. Each source identified is evaluated based on its relevance, credibility, and recency before being included in the research corpus (Haryono et al., 2024).

Data analysis is carried out using content analysis techniques, involving critical reading, categorization, and interpretation of the collected literature sources. The analysis process begins with intensive reading of each source to identify key concepts, relevant theories, and empirical findings related to the research topic. This is followed by the categorization and classification of data according to emerging themes, such as the characteristics of adolescent psychosocial crises, the role of PAI teachers, guidance strategies, and challenges in implementation. Interpretation is conducted using a hermeneutic approach,

which allows the researcher to uncover the meanings embedded in each literature source and integrate them into a holistic conceptual framework (Creswell & Creswell, 2022).

RESULTS AND DISCUSSION
Characteristics of Psychosocial Crises Among Adolescents in the Digital Era

The digital era has brought about fundamental transformations in the lives of adolescents, creating a wide range of complex psychosocial crises. Digital addiction and social media dependency have emerged as increasingly alarming phenomena, wherein adolescents spend excessive time in virtual spaces, often at the expense of real-world engagements. Cyberbullying, as a form of digital violence, exerts profound psychological impacts—generating trauma and eroding adolescents' self-esteem. Furthermore, the emergence of identity crises in the virtual realm presents a unique challenge, as adolescents struggle to establish an authentic self in the face of numerous artificial digital personas.

Fear of Missing Out (FOMO) and digital social pressure are also significant triggers of psychosocial distress. Adolescents frequently experience pressure to present themselves flawlessly on social media, keep up with the latest trends, and stay constantly informed. This environment fosters continuous anxiety and deteriorates the overall mental well-being of youth. As noted in research by Herliyana & Maslahah (2025), "digital platforms support social identity formation, although they present challenges in managing self-identity," indicating that while digital media offer space for social identity development, they also pose significant difficulties in maintaining a healthy and coherent sense of self.

Contributing Factors to Digital Psychosocial Crises

Digital psychosocial crises do not occur in a vacuum; rather, they are triggered by a variety of interrelated factors. One of the primary causes is the influence of negative content on social media, where adolescents are exposed to information that contradicts moral and religious values. A lack of digital literacy further exacerbates the issue, as many adolescents lack the critical skills needed to filter and evaluate information responsibly. Another crucial factor is the minimal supervision from parents and educators. In the family context, research by Alimuddin & Rahmi (2021) emphasizes that "the role of parents in maintaining intensive communication with their children" is vital in providing guidance and support. However, in digital realities, many parents lack sufficient understanding of virtual dynamics, making them unable to offer adequate oversight. Additionally, the weak integration of religious values in the use of technology cannot be overlooked. Adolescents often engage with digital tools without considering Islamic ethical principles, leaving them vulnerable to behaviors inconsistent with religious teachings. This condition is further aggravated by the lack of spiritual values embedded within digital education. Consequently, the absence of a value-based digital framework contributes significantly to the emergence of psychosocial instability among adolescents in the digital era.

The Impact of Digital Psychosocial Crises on Adolescents

The impact of digital psychosocial crises on adolescents is multidimensional and deeply interconnected. Mental health disorders such as

anxiety and depression are among the most evident consequences, as adolescents experience excessive psychological pressure stemming from unrealistic expectations and constant social comparisons on digital platforms. Academic performance also tends to decline, as students' time and focus are split between the real and virtual worlds. Moral and spiritual degradation poses a serious long-term concern. Adolescents often lose their grounding in religious and ethical values when interacting in digital spaces, making them more susceptible to content that contradicts Islamic teachings.

Furthermore, disturbances in real-life social interactions have become a significant consequence. Many adolescents are losing the ability to engage in direct, meaningful relationships, which are crucial for emotional and social development. Herliyana & Maslahah (2025) emphasize that "digital technology can accelerate the cognitive learning process, but risks reducing physical exploration," indicating that while digital tools may enhance cognitive development, they often hinder physical and social engagement—both essential elements of holistic adolescent growth.

The Strategic Role and the Implementation and Evaluation of Islamic Education Teachers as Guidance Agents

In the digital era, Islamic Education teachers (Guru PAI) play a pivotal role not only as transmitters of religious knowledge but also as holistic mentors who address the psychosocial realities of adolescents. This expanded role is characterized by a multi-dimensional approach: as educators, counselors, mentors, and spiritual guides. As educators, PAI teachers are responsible for delivering Islamic teachings in a way that resonates with students immersed in digital environments. As counselors, they listen to students' personal issues and provide guidance rooted in Islamic ethics. As mentors, they empower youth to make wise and morally conscious choices in the face of digital temptations. Lastly, as spiritual guides, they nurture the inner connection between students and Allah SWT. In this context, effective PAI teachers must possess digital literacy, deep understanding of adolescent psychology, strong communication skills, and spiritual depth. Their role demands an integration of pedagogical innovation with Islamic values, ensuring that technology serves as a tool for enlightenment rather than moral degradation. Thus, PAI teachers must master technological platforms to deliver content meaningfully while remaining steadfast in upholding the moral compass Islam provides. This holistic function positions them uniquely within the school ecosystem, bridging the gap between religious education and the psychosocial needs of students navigating a rapidly changing digital world.

PAI teachers hold a distinct position within the educational framework due to their integral role in moral and character formation. Unlike teachers of general subjects, they are expected to instill Islamic ethical values that shape students' personal identities. Studies (Ernawati et al., 2025) reveal that teacher performance significantly influences student outcomes, contributing up to 29.6% in academic results. This reflects the strategic importance of teachers, particularly those in moral and religious education. Moreover, collaboration with various educational stakeholders such as parents, principals, and fellow educators is vital in creating a supportive environment for student development. PAI teachers must foster strong communication with parents, a point underscored by Alimuddin & Rahmi (2021), who emphasized the necessity of "intensive parent-child communication" for effective guidance. Beyond formal instruction, PAI teachers are instrumental in shaping students' character through the integration of Islamic

teachings and everyday behavior. This aligns with Tamam (2024), who highlighted that embedding multicultural Islamic values enhances students' understanding of tolerance. As such, PAI teachers contribute to more than academic growth—they are guardians of ethical and spiritual integrity. Their strategic position is essential for fostering a generation that is not only intellectually capable but also morally grounded and spiritually resilient.

The digital age presents both significant challenges and promising opportunities for PAI teachers. One of the major hurdles is the adaptation to digital learning tools and platforms. Many teachers still lack the technical proficiency to deliver lessons in ways that captivate digital-native students. However, this challenge simultaneously opens doors for innovation in educational methods. Integrating Islamic values with modern technology offers a unique opportunity to engage students using interactive and contextually relevant materials. Digital media can be employed to present Islamic teachings through videos, simulations, social media, and mobile apps—making the learning experience immersive and meaningful. However, effective engagement with Generation Z requires a deep understanding of their communication patterns and preferences, including their short attention spans and preference for visuals. Wahyudin Ahmadi et al. (2024) noted that "the proper use of standard Indonesian language is being replaced by colloquial slang," underscoring the need for PAI teachers to understand the digital language landscape. Therefore, addressing these challenges requires a proactive mindset and continuous professional development to empower teachers in navigating the complexities of digital education while preserving Islamic ethics.

Digital transformation has revolutionized educational paradigms, including the field of Islamic education. Technological advances demand that all stakeholders acquire competencies to stay relevant and avoid obsolescence (Marisa et al., 2025). This transformation necessitates the integration of technology into PAI learning environments to maintain relevance in a globalized world that significantly affects youth behavior and values. With the rise of identity crises, moral erosion, and growing individualism among youth, PAI teachers must implement learning strategies that combine digital tools with Islamic ethics. Instructional designs based on Islamic digital education have been shown to significantly enhance students' digital competencies. Faqihuddin & Sinta (2024) demonstrated that digital Islamic instructional models account for 76.1% of the variance in improved digital skills. Such findings highlight the necessity of adopting technology in PAI while ensuring that it supports rather than dilutes religious values. The thoughtful implementation of technology—tailored to digital natives—empowers students to critically assess online content while reinforcing their spiritual resilience. This integration transforms Islamic education into a powerful vehicle for holistic student development, equipping them with the skills and ethical grounding to navigate the digital world.

Digital media has become the dominant platform through which adolescents communicate and form social relationships. Recognizing this, PAI teachers must leverage digital platforms as tools for da'wah and moral counseling. These platforms should not merely transmit information but facilitate interactive, two-way communication tailored to the needs of Generation Z. Strategic use of digital media involves creating engaging and educational content, utilizing social media for real-time interaction, and incorporating apps and digital tools for personalized guidance. This method supports the transmission of universal Islamic values such as honesty, responsibility,

cooperation, and respect—values that act as filters against the adverse effects of globalization (Aulia Herawati et al., 2025). Furthermore, PAI teachers must consider Generation Z's preference for interactive, visually stimulating, and experiential learning formats. Methods such as gamification, project-based learning, and blended learning have proven effective in sustaining attention and ensuring retention. This is particularly important as adolescents increasingly struggle with mental health issues and communication breakdowns with their parents. Therefore, digital media, when strategically harnessed, can serve as both a shield against and a remedy for the psychosocial crises facing today's youth.

Islamic counseling provides a holistic framework for addressing adolescent psychosocial challenges by merging Islamic values with modern psychological principles. This approach acknowledges the complexity of adolescent development, especially in an age rife with mental health concerns. It incorporates spiritual elements such as Qur'anic verses, Hadith-based teachings, and practices like prayer and dhikr as therapeutic tools. Herawati et al. (2025) emphasized that Islamic education nurtures the spiritual, intellectual, emotional, and social dimensions of youth, promoting holistic growth. Individualized guidance is crucial, as each student faces unique struggles that require personalized interventions. Effective PAI teachers must develop the capacity to assess individual student needs, craft tailored guidance plans, and monitor progress consistently. Maulina (2024) identified self-awareness, parental influence, and environmental factors as major variables in shaping students' religious character. In response, spiritual healing—which integrates Qur'anic recitation and structured worship routines—has emerged as an effective solution. It reinforces students' emotional resilience and spiritual strength, aligning with the broader goal of Islamic education: to cultivate a balanced and complete human being prepared for the challenges of both worldly life and the hereafter.

A comprehensive guidance program should include Islamic digital literacy to help Muslim adolescents navigate the digital world ethically and responsibly. These programs should teach students how to discern and use digital content based on Islamic moral frameworks. Faqihuddin & Sinta (2024) found that digital Islamic education significantly enhances students' technological capabilities, especially when infused with ethical content. Complementing formal learning, extracurricular programs such as peer mentoring, religious discussion clubs, and community service offer platforms to apply Islamic values in real-life contexts. These initiatives foster self-confidence, leadership, and spiritual awareness. Maulina (2024) emphasized that collaboration between PAI teachers and pesantren administrators plays a significant role in shaping students' religious character. Effective adolescent guidance also requires a tri-partite collaboration among schools, families, and communities. This includes parenting education, strengthened communication between teachers and parents, and active involvement of community leaders. Such collaboration ensures the sustainability and effectiveness of guidance programs in mitigating digital-age psychosocial issues and reinforcing students' spiritual integrity.

Effective implementation of adolescent guidance programs necessitates systematic planning, execution, and ongoing evaluation. The planning stage includes identifying youth needs and specific challenges, while the implementation phase ensures that strategies are applied with sensitivity to context and constraints. Evaluation involves assessing program effectiveness, identifying areas for improvement, and adapting strategies accordingly. Strong coordination among stakeholders—PAI teachers, school leaders, parents, and

community members—is essential. Regular meetings, communication systems, and collaborative planning ensure that all parties share a unified vision. Furthermore, continuous monitoring enables early detection of issues and facilitates timely interventions. Indicators of program success include reductions in stress, anxiety, and social media addiction, as well as increases in spiritual practices and ethical digital behavior. Improvements in these areas signify the development of a spiritually grounded, digitally literate Muslim youth population. Ultimately, the success of such programs lies in their ability to nurture adolescents who are morally strong, emotionally resilient, and intellectually equipped to thrive in the digital era while upholding Islamic values.

CONCLUSION

The digital era has brought complex challenges into the lives of adolescents, creating various forms of psychosocial crises that require serious attention from the educational world. Phenomena such as digital addiction, cyberbullying, identity crisis, and FOMO have become a reality faced by today's youth, significantly impacting their mental health, academic performance, and spiritual values. These conditions are triggered by weak digital literacy, lack of supervision, and the absence of religious value filters in technology usage. Islamic Education (PAI) teachers hold a strategic position as mentors guiding adolescents through digital psychosocial crises. Their multidimensional role encompasses being an educator, counselor, mentor, and spiritual guide who can provide holistic guidance for students. This transformative role demands that PAI teachers develop adequate digital competencies while maintaining spiritual depth and understanding of adolescent psychology.

Effective guidance strategies include digital-based learning approaches integrated with Islamic values, the implementation of personal Islamic counseling, and the development of comprehensive programs that incorporate Islamic-based digital literacy. Spiritual healing methods using the Qur'an and Hadith have proven effective in addressing adolescents' psychosocial crises by simultaneously targeting both spiritual and psychological aspects. The success of such guidance programs requires synergistic collaboration between schools, families, and communities. The implementation must be systematic, involving planning, execution, and continuous evaluation stages. Success indicators can be measured through improved adolescent mental health, strengthened spiritual values, and enhanced Islamic-based digital literacy. This study contributes significantly to the development of adolescent guidance models in the digital age by integrating Islamic values with modern technological challenges. PAI teachers are expected to optimize their role as guiding agents who can help adolescents navigate the complexities of the digital world without losing their spiritual and moral identity.

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