



## The Strategic Role of Islamic Education Teachers in Addressing Student Insecurity: A Case Study at SMP Daarul Aitam

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### ABSTRACT

Low self-esteem among adolescents is a critical issue that directly impacts academic, social, and spiritual development. In the context of Islamic education, Islamic Religious Education (IRE) teachers hold a strategic position in helping students build self-confidence and psychological resilience. This study aims to analyze the Islamic pedagogical strategies employed by IRE teachers in addressing students' low self-esteem at SMP Daarul Aitam Palembang. Using a qualitative approach with a case study design, data were collected through in-depth interviews, participatory observation, and documentation. Research informants consisted of PAI teachers, class advisors, and students selected purposively until data saturation was achieved. Data analysis was conducted using thematic analysis techniques. The research results identified three main roles of PAI teachers: (1) as educators who instill Islamic values through tadabbur Al-Qur'an and internalization of Islamic self-concept; (2) as mentors who provide emotional guidance and informal counseling based on a spiritual approach; and (3) as role models (*uswah hasanah*) in religious behavior that builds a supportive environment. These findings emphasize the importance of integrating Islamic pedagogy in shaping students' character and psychological well-being. It is recommended that PAI teachers receive adolescent psychology training based on Islamic values to strengthen character education in Islamic schools.

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## 1. Introduction

Adolescence is a complex phase of psychosocial development, characterized by identity exploration and emotional instability. (Muslih, et al 2025) One of the most common psychological problems during this phase is psychological insecurity, which is an emotional condition characterized by low self-confidence, social anxiety, and concern about negative judgment. (Ayunira, 2025) This insecurity has a wide-ranging impact on students' learning processes, social interactions, and spiritual development, and may potentially trigger mental disorders such as mild depression and anxiety disorders if not properly addressed. (Syarnubi, et al 2023).

In the context of Islamic education, insecurity is a serious obstacle to the formation of a complete Muslim personality (*insan kamil*). (Syarnubi, 2024). Islamic education aims not only to transfer knowledge but also to nurture the soul through the process of *tazkiyah al-nafs* (purification of the soul), which balances intellectual, spiritual, and emotional aspects (Al-Ghazali, 1993; Al-Attas, 1979). Therefore, Islamic Religious Education (IRE) teachers hold a strategic position as both educators and psychological guides in shaping the character of Muslim youth (Sormin et al., 2024).

The phenomenon of psychological insecurity in adolescents has become an increasingly worrying global problem in the last decade. (Ikhlas, Nur, 2025) The World Health Organisation (WHO) reported that the prevalence of anxiety and depressive disorders in adolescents increased by 25% during the COVID-19 pandemic period, with the impact continuing today (WHO, 2023). In Indonesia, data from the Ministry of Health shows that 15.5% of adolescents experience mental health problems, including feelings of insecurity and low self-esteem that impact their academic performance and social development (Kemenkes RI, 2023).

National mass media such as Kompas.id 2023 reported an increase in bullying cases and low student confidence in various secondary schools in Indonesia. CNN Indonesia (2023) also raised the issue of the importance of the role of teachers in providing psychological support to students who experience self-confidence problems. Meanwhile, Republika (2024) emphasised the urgency of integrating religious values in overcoming the mental crisis of adolescents. (Aranditio, 2023).

SMP Daarul Aitam Palembang, as an Islamic educational institution, faces similar challenges in dealing with insecure students. Initial observations showed that some students showed symptoms of self-confidence, social anxiety, and difficulty in interacting with peers. This requires the active role of Islamic Religious Education (PAI) teachers as the spearhead in providing spiritual and psychological guidance. (Akbar, Zulfikar Nur, 2024)

The problem with this research lies in the gap between the idealism of Islamic education as a system for shaping a well-rounded personality and the psychological reality of students who are still experiencing a crisis of self-confidence (Hamid, 2022). Previous literature (Rohmah, 2021; Hamid, 2022) does reveal that PAI teachers can function as agents of spiritual character formation. However, there has been limited research that thoroughly explores the specific strategies employed by Islamic Education teachers in addressing students' insecurities, particularly at the junior high school level, which is the most psychologically vulnerable transitional phase. (Alviana, 2024)

This finding can be explained in more depth through the Islamic psychology approach introduced by Prof. Malik Badri, which emphasizes the importance of psychological healing based on *tazkiyah al-nafs* and instilling meaning in life through

revelation. According to Badri (1979), self-confidence crises among adolescents must be addressed through a spiritual approach that strengthens the values of izzah (self-respect) and ta'alluq billah (a deep connection with Allah). In this context, PAI teachers who can integrate Qur'anic values with informal counseling approaches fulfill the role of spiritual healers (ruhani healers), who not only offer advice but also guide students toward understanding the meaning of existence and the dignity of being Allah's creatures.

Theoretically, this study integrates Western developmental psychology. These findings can be explained in greater depth through the Islamic psychology approach introduced by Prof. Malik Badri, which emphasizes the importance of psychological healing based on tazkiyah al-nafs and the cultivation of meaning in life through revelation. According to Badri (1979), self-confidence crises in adolescents must be addressed through a spiritual approach that strengthens the values of izzah (self-dignity) and ta'alluq billah (a deep connection with Allah). In this context, PAI teachers who can integrate Qur'anic values with informal counseling approaches fulfill the role of spiritual healers (ruhani healers), who not only offer advice but also guide students toward understanding the meaning of existence and the dignity of being Allah's creatures.

Oncepts (Erikson, 1959) with Al-Ghazali's Islamic spiritual education framework (tazkiyah al-nafs) and Wan Mohd Nor Wan Daud's (2013) approach to adab education (Sormin, et al 2024). This approach forms the basis for analyzing how Islamic Education teachers internalize the values of faith, trust, and gratitude as the foundation for the formation of an Islamic self-concept (Alviana, 2024; Wardiansyah, 2022). (Wardiansyah, 2022).

This study offers a scientific contribution in the form of a new understanding of the strategic role of PAI teachers as educators, spiritual guides, and role models (uswah hasanah) in addressing student insecurity. (Maslachah, Ana Firdatul, 2024). Not only that, this study also enriches the global discourse on Islamic education with a humanistic-integrative approach that is responsive to the psychological realities of students. (Sany, 2022). By comparing the approach used in Indonesia with the Islamic education framework in Malaysia and the Middle East (see: Mujib & Mudzakir, 2021; Nor Wan Daud, 2013), this research provides a comparative perspective with potential for generalization across contexts. (Latifah, 2023).

Based on this background, the main objective of this study is to reveal the concrete strategies used by PAI teachers in identifying, handling, and preventing insecurity among students at Daarul Aitam Junior High School in Palembang through an Islamic approach that includes tadabbur al-Qur'an, spiritual counseling, and personal exemplary behavior. This study uses a qualitative approach with a case study method, seeking to explore field practices in depth.

## 2. Method

This study is motivated by a desire to gain a deeper understanding of the internal and social dynamics of junior high school students who experience self-insecurity, as well as how Islamic Education (PAI) teachers play a strategic role in responding to it. Using a qualitative approach with a case study design, this study seeks to explore subjective experiences and educational practices that take place in the context of Islamic schools. SMP Daarul Aitam Palembang was selected purposefully because it is an institution that explicitly instills Islamic values in students' daily lives, yet still faces challenges in fostering self-confidence among adolescents. The researcher was directly

involved in school activities, observing teacher-student interactions in real-life situations, and conducting in-depth interviews with various stakeholders-PAI teachers, students, classroom teachers, counseling teachers, and the school principal. The decision to use semi-structured interviews and participatory observation was made to fully and humanely explore the narratives and meanings emerging from the informants' experiences. Through a reflective and open data collection process, this study aims to capture the reality of Islamic education from the perspective of the field practitioners themselves. (Creswell, 2021)

The analysis process was conducted thematically by following the stages of the Miles and Huberman model: reducing raw data, presenting narrative patterns, and compiling findings based on recurring themes. (Salmona, Michelle, 2024). Codes emerging from interview transcripts and field notes were developed into categories such as teacher modeling, spiritual counseling, and the internalization of Islamic values. To ensure the validity of the findings, triangulation of sources, member checking, and peer discussion were conducted. This research took place from February to April 2025, providing sufficient time to build rapport, trust, and contextual understanding of students' psychological lives and the role of teachers in that process.

### 3. Finding and Discussion

#### Finding

The results of this study reveal that Islamic Religious Education (PAI) teachers at Daarul Aitam Palembang Junior High School have a strategic role in overcoming insecure behaviour experienced by students. The findings were obtained from in-depth interviews, classroom observations, and documentation of learning and religious activities during the research. Based on an interview with one of the PAI teachers, he said that: *"I always open a discussion room with students outside of class hours. Usually, they are more open to talk about personal problems, especially when they feel insecure in class or in front of their peers."* (Interview, March 2025). This is reinforced by the observation findings, where some students who previously appeared quiet and withdrawn began to show active participation after the teacher gave personal attention in the form of informal questions and answers and positive affirmations based on Islamic teachings.

Observations also show that teasing behaviour from male students towards female students is quite common and is one of the triggers for feeling uncomfortable or insecure. One female student said, *"Sometimes I felt embarrassed to go to class because I was teased. But after being strengthened by the PAI teacher, I began to speak up and not think too much about what they said."* (Interview, March 2025). Documentation from teachers' daily records shows a structured approach in instilling religious values and social ethics. One of the programmes documented is the Islamic mentoring activity every Friday, where students are divided into small groups to receive spiritual guidance and motivation (Mayasari, Annisa, 2023). Teachers use narrative and reflective approaches to build students' self-confidence, by quoting Qur'anic verses that emphasise human self-worth and dignity (Sutarmizi, 2022).

In the documentation of PAI teachers, activities such as *tadabbur Al-Qur'an*, *Islamic talk* sessions, and fostering adab in social interactions are written. One of the documentation results states: *"Today, two students shared their personal problems related to feeling inferior because of their family's economic condition. I calmed them down by discussing QS. Al-Hujurat verse 13 about human equality before Allah"* (Interview 2025, March 2025). This strategy

clearly strengthens students' spiritual foundation and increases their mental resilience in the face of social pressure. (Anggara, Baldi, Fitri Oviyanti, 2025).

Furthermore, parental involvement is also one of the approaches used by PAI teachers in dealing with unconfident behavior. Teachers actively communicate with parents, both through regular meetings and informal consultations. In one interview, a teacher stated: *"We invite parents to discuss if their child shows signs of withdrawal or excessive silence. We provide input so that parents can provide support from home.."* (Interview March 2025). Most of the parents involved welcomed this effort and showed increased involvement, such as spending quality time with their children, reducing academic pressure, and accompanying their children in worship. Parental involvement has been shown to support the effectiveness of teacher intervention at school and strengthen students' self-confidence from two directions: school and home.

In terms of learning observations, teachers who use empathic and participatory approaches tend to create a more conducive classroom atmosphere (Mania, 2008). Teachers do not only teach textual material, but also insert contextual Islamic values such as patience, gratitude, and husnudzon. Students seemed more open in expressing their opinions, and even began to support each other. This was directly observed during two PAI class meetings, where the learning atmosphere was more communicative after the teacher conveyed moral messages related to the importance of respecting the feelings of friends. (Adawiyah, Yayah Robiatul, 2023)

An interview with the counselling teacher supports this finding, where he said: *"Students who often consult the counselling room are usually those who have first been approached by the PAI teacher. The role of PAI teachers is very large because students feel comfortable with them first"* (Interview March 2025). This shows that PAI teachers become a very effective starting point in reaching students who experience a crisis of confidence.

Overall, the results show that PAI teachers play various important roles as spiritual guides, informal counsellors, and moral role models that are needed in shaping students' psychological resilience. By incorporating affective and religious approaches in learning, PAI teachers were able to create a safe space for students to develop emotionally and socially. This result supports previous findings by Wentzel (2010) that emotional attachment between teachers and students contributes greatly to improving students' psychological well-being and their academic success. In this context, the contribution of PAI teachers to character building and psychological healing becomes very real, especially for students who are in the transition phase of vulnerable adolescent development.

Thematic Data Coding Process				
No.	Raw Data (Quotes)	Open Source	Axial Code (Temporary Theme)	Final Thematic Categories
1.	<i>"I always open up discussion with students outside of class hours."</i>	Informal discussion room	Teacher-student emotional relationships	The Role of Teachers as Counselors
2.	<i>"After being encouraged by my Islamic education teacher, I began to speak up."</i>	Spiritual support from teachers	Restoring self-confidence	Spiritual Intervention
3.	<i>"I discussed QS. Al-Hujurat verse 13 about human equality."</i>	Strengthening Islamic values	Qur'anic Strategy	Islamic Education Strategy



4.	<i>"Students are more active after teachers insert moral messages."</i>	Morality in learning	Contextual Islamic values	Strengthening Religious Character
5.	<i>"Students who come to counseling have usually already been approached by their Islamic education teachers."</i>	Initial approach of PAI teachers	Bridge to psychological services	Integration of Teachers' Roles
6.	<i>"Mentoring activities every Friday strengthen students' mental health."</i>	Mentoring program	Structured intervention	Programmed Guidance

Summary of Thematic Findings on the Role of PAI Teachers			
No	Thematic Categories	The Role or Strategy of PAI Teachers	Impact on Students
1	Spiritual Counseling	Informal discussions, listening to complaints, positive Islamic affirmations	Students feel heard and dare to express their problems
2	Qur'anic Strategy	Use of verses from the Qur'an (QS. Al-Hujurat:13, Al-Insyirah:5-6)	Improving students' self-esteem and self-confidence
3	Moral Example (Uswah Hasanah)	Teachers demonstrate empathy, patience, and non-judgment.	Students imitate positive attitudes and become more open
4	Programmed Coaching	Mentoring activities, tadabbur, small spiritual groups	Students are more active and involved in the school community.
5	Integration with BK	PAI teachers as "initial mediators" before referral to BK	Early detection of psychological problems
6	Strengthening Religious Character	Incorporating husnudzon, gratitude, and patience into learning	Behavioral changes and increased social empathy

## Discussion

### 1. Theoretical Framework of Teachers' Strategic Role in Overcoming Psychological Insecurity

The findings of this qualitative research strengthen the theoretical foundation built by social cognitive theory and Islamic education philosophy regarding the multidimensional role of educators in students' psychological development. Strategic interventions implemented by Islamic Religious Education (PAI) teachers at Daarul Aitam Palembang Junior High School show a deep understanding of the psychological needs of adolescents, especially in overcoming feelings of insecurity that characterise early adolescence.

Based on Erikson's psychosocial development theory (Erikson, 1950) the identity crisis that adolescents experience during the 'identity versus role confusion' stage creates a significant vulnerability to psychological insecurity. This theoretical framework is in line with the observed phenomenon where students exhibit high sensitivity to peer evaluation and social acceptance. PAI teachers' strategic response to this developmental challenge reflects what Bandura (Bandura, 1997) conceptualises as a social learning process, where educators serve as significant models for emotion regulation and self-concept formation.

## **2. Integration of Islamic Education Philosophy with Contemporary Psychological Approaches**

The application of Rogers' (1961) person-centred approach within the framework of Islamic education is a significant theoretical convergence identified in this study. PAI teachers demonstrate what Rogers calls 'unconditional positive regard' through non-judgemental acceptance of students experiencing symptoms of insecurity. However, this acceptance is filtered through an Islamic moral framework that gives structure and meaning to the therapeutic relationship.

The findings of this study support Maslow's (1943) hierarchy of needs theory, specifically regarding the fulfilment of the need for belonging and self-esteem through religious community participation. Regular religious activities create what Turner (1969) conceptualised as a structured community of fellowship that provides psychological safety and identity affirmation for vulnerable students.

## **3. Social Learning Theory and Moral Modelling**

The strategic role of PAI teachers as moral role models is in line with Bandura's (1991) social cognitive theory, specifically the concept of moral agency through observational learning. This study shows how consistent modelling of Islamic values by teachers (*uswah hasanah*) creates a cognitive framework that students internalise to counter negative self-perceptions. This process reflects what Kohlberg (1984) described as the development of moral reasoning, where students progress from external validation to internalised moral standards. (Soraya, Maryamah, Syarnubi, & Fahiroh, 2025)

The effectiveness of the peer interaction management strategies used by PAI teachers can be understood through Vygotsky's Zone of Proximal Development theory (1978). By creating a supportive peer environment and mediating negative social interactions, teachers facilitate what Vygotsky called 'incremental learning' in the socioemotional domain.

## **4. Theoretical Implications for Islamic Educational Psychology**

This study contributes to the emerging field of Islamic educational psychology by showing how traditional Islamic pedagogical principles can be systematically applied to address contemporary psychological challenges. The findings support Nasr's (1987) thesis that Islamic education has an inherent therapeutic dimension that addresses intellectual and spiritual development simultaneously.

The concept of *wasathiyyah* (balanced moderation) emerges as an important theoretical framework for understanding how PAI teachers navigate between acceptance and correction, support and challenge, individual needs and community values. This balanced approach reflects what contemporary psychology recognises as dialectical thinking-the ability to hold seemingly conflicting elements in creative tension (Basseches, 1984).

## **5. Collaborative Intervention Model: Theoretical Foundations**

The research recommendations for collaborative interventions involving PAI teachers, guidance counsellors and parents reflect the application of systems theory in educational settings (Bronfenbrenner, 1979). This ecological approach recognises that students' psychological development occurs in a multilevel system of influences, which requires coordinated intervention strategies across multiple contexts. (Annisa Naratu Mulya et al 2024)

The theoretical foundation for this collaborative model can be traced back to the principles of family systems therapy (Minuchin, 1974) and ecological systems theory, which emphasises the interconnectedness of individual development with environmental factors. The integration of Islamic values in this systems approach illustrates what Hodge (2005) describes as spiritually integrated practices in educational settings. (Azmiy, Muhammad Ulul, 2024).

Thus, the strategic role of PAI teachers is not only seen from their ability to teach religious material, but from their commitment in becoming moral coaches and psychological companions based on Islamic values. This role is needed especially during early adolescence, where students are at a critical point in the formation of self-identity. This research strengthens the literature on the importance of spiritual and humanistic approaches in dealing with emotional issues among adolescents, especially insecurities that can hinder their learning process and optimal personality growth.

#### 4. Conclusion

This research shows that Islamic Religious Education (PAI) teachers have a strategic role in helping students overcome insecurity at Daarul Aitam Junior High School Palembang. Through personal and religious approaches, teachers are able to create warm and supportive emotional relationships, so that students feel safe, valued, and confident in the learning process and in social interactions. PAI teachers not only deliver religious material, but also become spiritual mentors and informal counsellors who help students deal with social pressure and psychological problems.

The novelty of this research lies in revealing the role of PAI teachers as important actors in students' mental recovery, which has not been discussed much in the context of Islamic education. This research expands the understanding that religious education has more than just a cognitive function, namely as a means of building students' psychological resilience through spiritual values.

Thus, this study has several limitations. It was conducted in only one school with a limited number of participants and did not use standardized psychological instruments to measure students' insecurity levels quantitatively. Therefore, it is recommended that further research use an action research approach, which allows teachers to not only be research subjects but also agents of change through reflective intervention. Additionally, this study recommends the development of a teacher training module for Islamic Education (PAI) that includes guidelines for psychological guidance based on Islamic values, such as the use of Quranic narratives, moral exemplary behavior, and empathetic communication in teaching. To expand the scope of the findings, cross-cultural and cross-national comparative studies should be conducted, particularly in Islamic educational institutions in Southeast Asia and the Middle East, to adapt this approach to different local contexts.

As a conceptual contribution, this study also proposes an Islamic Student Mental Health Framework (ISMH-F) consisting of three main pillars: tazkiyat al-nafs (purification of the soul through Qur'anic spirituality), uswah hasanah (the exemplary behavior of teachers in attitude and conduct), and interactive spiritual education (spiritual education responsive to the psychological dynamics of adolescents). Through this framework, Islamic religious education is expected not only to cultivate noble



character but also to actively contribute to building students' mental resilience amid the complex challenges of the modern era.

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