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INTEGRATION OF ISLAMIC VALUES AND PSYCHOLOGY AS A STRATEGY FOR ADOLESCENT MENTAL HEALTH RECOVERY IN THE CONTEXT OF SOCIAL MEDIA

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Abstrak

Artikel ini bertujuan untuk menganalisis strategi holistik berbasis integrasi antara pendekatan psikologi dan nilai-nilai keislaman dalam mengatasi dampak negatif media sosial terhadap kesehatan mental remaja. Strategi yang dituju adalah penguatan ketahanan mental melalui mindfulness Islami yang dipadukan dengan nilai-nilai spiritual seperti tawakkal, sabar, syukur, dan dzikrullah sebagai bentuk spiritual coping. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus pada remaja di Desa Tlogoretno. Subjek penelitian adalah remaja usia 15–18 tahun yang mengalami kecemasan, stres, depresi, gangguan tidur, serta kecenderungan isolasi sosial akibat penggunaan media sosial. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, sedangkan analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi berbasis mindfulness Islami efektif dalam meredam dampak negatif media sosial, dan efektivitasnya semakin kuat ketika dikombinasikan dengan pengamalan nilai-nilai keislaman. Penelitian ini merekomendasikan model intervensi holistik berupa literasi digital berbasis Islam, pendekatan mindfulness Islami, serta penguatan komunitas suportif bernaung keagamaan. Temuan ini menegaskan bahwa integrasi psikologi dan nilai keislaman dapat menjadi pendekatan strategis dalam membangun ketahanan mental remaja di era digital.

Kata kunci: Kesehatan Mental; Psikologi Islam; Strategi Mindfulness.

Abstract

This article aims to analyze a holistic strategy based on the integration of psychological approaches and Islamic values in addressing the negative impacts of social media on adolescent mental health. The intended strategy focuses on strengthening mental resilience through Islamic mindfulness combined with spiritual values such as *tawakkal* (trust in God), patience, gratitude, and *dhikrullah* (remembrance of God) as forms of spiritual coping. This study employed a qualitative, case-study approach with adolescents in Tlogoretno Village. The research subjects consisted of adolescents aged 15–18 who experienced anxiety, stress, depression, sleep disturbances, and tendencies toward social isolation due to social media use. Data were collected through in-depth interviews, observations, and documentation, and analyzed using data reduction, display, and conclusion drawing. The findings indicate that Islamic mindfulness-based strategies effectively mitigate the negative impacts of social media, with greater effectiveness when combined with the practice of Islamic values. This study recommends a holistic intervention model comprising Islamic-based digital literacy, Islamic mindfulness practices, and strengthening supportive religious communities. These

findings affirm that integrating psychology and Islamic values can strategically foster adolescent mental resilience in the digital era.

Keywords: Mental Health; Islamic Psychology; Mindfulness Strategy.

INTRODUCTION

In today's digital age, social media has become an integral part of daily life, providing easy access to information and communication globally (Hofmann & Thomas, 2008). This phenomenon is supported by data that shows a significant increase in the use of social media among adolescents and young adults who are increasingly permeating various aspects of life, from education to social interaction (Mukul & Büyüközkan, 2023). The development of social media has brought significant changes in the social, informational, and cultural interactions reported in his research Rochyadi-Reetz (2024), Indonesia is expected to have 139 million social media users, accounting for nearly half of the population. Survey Purboningsih (2023) It also shows that almost all teens use social media apps as part of their daily social and communication activities. Based on a survey of Indonesian children and adolescents starting to use the internet from the age of 7–8 years, with an average daily screen time exceeding 4 hours (We are Social, 2023).

The increase in digital interaction through social media has created a paradigm shift in the way humans communicate, share information, and form identities (Antoni, 2023). While it has many benefits, excessive use of social media can also lead to negative impacts such as anxiety, depression, and other mental health disorders (Nisa', 2025). One of the factors that exacerbates this impact is the lack of parental control over the duration of children's screen time (Budiargo, 2015; Tus et al., 2021). Research by Sari, Wardhani and Amal, (2020) shows that only parental communicative interaction accompanied by psychological understanding is a preventive strategy in reducing the negative influence of gadgets on children's behavior. Another study stated that most of the 196 participants (72.6%) had moderate addiction to smartphones. One-third of 109 (40.2%) of the participants complained of headaches, followed by 83 (30.6%) of strained eyes (Machado et al., 2023).

Islamic religious education offers moderate values and the principle of balance (*wasathiyah*) that can serve as a foundation for managing stress and building mental resilience through a deep spiritual approach (Hermawan, 2020). Islamic religious education not only emphasizes aspects of religious rituals, but also teaches life values such as *tawakkal*, patience, *shura*, and *dzikrullah* (Tazkiyah et al., 2021). These values can be used as coping strategies to mitigate the negative effects of social media while promoting mental health by fostering an understanding of the balance between the mundane and the extraordinary (Saleh, 2023). Islamic religious education embodies the values of moderation, balance, and spirituality, which can serve as a foundation for building mental resilience (Leonita & Jalinus, 2018). By

integrating psychological approaches, holistic strategies can be developed to help individuals overcome the negative impact of social media through an understanding of Islamic values (Roy et al., 2006).

Previous research has extensively examined the relationship between social media use and adolescent mental health, showing associations with anxiety, depression, sleep disorders, and decreased well-being (Ananda and Marno, 2022). Studies in the Indonesian context also describe adolescent usage patterns and perceptions, as well as the role of parents in regulating digital interactions (Purboningsih et al., 2023). On the other hand, the literature on religiosity and child welfare affirms the potential of spiritual values as a protective factor for mental health (Elzamzamy et al., 2024). Although evidence on the effects of social media and spiritual roles exists, few studies empirically explore or test the integration of Islamic practices such as *tawakkal*, *sabar*, and *dhikr* with psychological approaches as coping strategies for adolescent social media users, especially in rural contexts in Indonesia.

Therefore, this case study aims to analyze an integrated, holistic strategy between psychological approaches and Islamic values in overcoming the negative impact of social media on adolescent mental health. The strategy is to strengthen mental resilience through Islamic mindfulness combined with spiritual values as a form of spiritual coping.

METHOD

This study uses a qualitative descriptive approach with a focus on written text analysis. The research process focuses more on understanding meaning, reasoning, and interpreting situations related to daily life (Miles et al., 2014). The method employed is a case study, which necessitates direct access to the research site. The data collected included primary sources, including in-depth interviews with several village teenagers, observations, and documents. The second source is supporting data (secondary), including relevant literature such as academic books, research papers, scientific journals, seminar reports, and print media on holistic strategies to overcome the negative impact of social media.

In this study, the researcher aims to examine, analyze, and explore holistic strategies for mitigating the negative impact of social media by integrating Islamic values and psychological approaches to mental health. Data collection is conducted through observation methods, interviews with parents, adolescents aged 13-19 years, teachers, religious leaders, and community leaders, and documentation. The data obtained will be analyzed systematically. For more details, the researcher presented several instruments used during the data mining process. After data collection, the next step is data analysis. The analysis process includes a data reduction stage, which filters information relevant to the research's primary focus



and presents it in a structured description. The final stage of this study involves drawing conclusions and verifying the accuracy of the findings.

RESULTS AND SPEAKERS

Integration of Islamic Values with Islamic Mindfulness as a Strategy to Maintain Mental Health in Tlogoretno Village Adolescents

The results of observations in Tlogoretno Village indicate that most adolescents face psychological pressure stemming from academic demands, socialization, and the intense use of social media. Based on three-week field observations, it was found that the majority of adolescents experienced mild stress symptoms such as difficulty sleeping, irritability, and loss of motivation to learn. However, some of them exhibit quite strong mental resilience because they still hold strong Islamic values, particularly through worship routines such as congregational prayers, Qur'an recitation, and mosque youth activities.

Interviews with local teenagers revealed that Islamic mindfulness practices rooted in Islamic values have helped them maintain emotional balance. An informant revealed:

"If I have a lot of thoughts, I usually perform ablution and sit quietly while reading istighfar. It feels calmer, as if I realize that all this is a test from God."

This phrase indicates that, in Islam, spiritual awareness serves as a form of mindfulness that unites cognitive, emotional, and spiritual aspects. Activities such as *dhikr* and *tafakur* help teenagers calm themselves and strengthen their faith. In addition, the interview with the Chairman of the Mosque Youth highlighted collective efforts underway to cultivate an Islamic mindfulness culture among teenagers. He stated:

"We often hold light studies every Friday night, the theme is not only religion but also about how to deal with stress or anxiety with an Islamic approach. We learn to be grateful, patient, and accept destiny with open arms."

One form of Islamic mindfulness approach, such as *dzikrullah*, *muraqabah*, and *mu'ahadah*, can be taught in a simple form. For example, by inviting children to set aside five minutes before learning to *dhikr*, or by training them to pause when they feel angry, jealous, or want to spread negative comments on social media. This not only prevents cyberbullying but also instills spiritual awareness as an internal control. Islamic mindfulness activities are described in Figure 1.



Figure 1. Islamic Mindfulness Activities for Adolescents

Worship activities, such as prayer, recitation, and fasting, also serve as a form of spiritual regulation that helps individuals maintain emotional stability amid stress, including pressure from social media. The integration of Islamic values as a coping strategy not only provides spiritual calm but also directs individuals toward recovery and psychological growth in harmony with human nature. Tlogoretno teenagers, who all come from Muslim families, find that the integration of Islamic values becomes an approach that is not only relevant but also contextual. Students who are accustomed to seeing vulgar content or hedonistic lifestyles on TikTok can be encouraged to reflect on the values of patience, *tawakkal*, and gratitude as the foundation for shaping their reality. When students understand that life is a test and a challenge, they will be more willing to accept limitations and not be easily swayed by digital imagery.

From observing these activities, it is evident that integrating Islamic values, such as patience, gratitude, and *tawakal*, is reflected in Islamic self-awareness exercises. Adolescents are encouraged to view every life experience as part of God's will, thereby becoming better equipped to face life's pressures with a calm mind and a stable heart. Observations on adolescent *halaqah* activities also indicate that the learning process of Islamic mindfulness values is not only theoretical but also practical. In one of the sessions, the facilitator invited participants to close their eyes, regulate their breathing, and then read the short *dhikr* "Allah" slowly for five minutes. As a result, most participants reported feelings of peace and relief. One of the participants said:

"At first, I didn't believe that training like that could calm me down, but after doing it while *dhikr*, it felt like I was closer to Allah. That thought was shattered."

The data strengthen the finding that integrating Islamic values with the concept of Islamic mindfulness can be an effective strategy in maintaining the mental health of village adolescents. Spiritual values such as sincerity, *tawakkal*, and *muhasabah* play a crucial role in cultivating a comprehensive understanding of oneself and the environment, while fostering inner peace without abandoning one's religious roots. Thus, the practice of Islamic mindfulness, combined with Islamic values, not only calms the soul but also fosters a religious and resilient character in adolescents. This shows that Islamic-based spiritual approaches can be used as an alternative model in strengthening the mental health of adolescents in rural environments.

This strengthens the findings of Maulida and Rahman, (2022) That Islamic religious education can serve as a form of psychological therapy in addressing digital pressure. The integration of *tawakkal* and patience values helps adolescents build mental resilience and reduce harmful social comparisons (Sakiman, 2025). The religious approach not only provides norms, but also provides a psychological mechanism to deal with the challenges of the digital era (Sari, 2020).

Islamic values have great potential as coping strategies or stress management mechanisms that are spiritual and holistic (Kuntiayu, 2025). From an Islamic perspective, human life is seen as a test that must be faced with patience, *tawakkal* (surrender to Allah), and *husnuzhan* (prejudice against His decrees) (Afrilia, 2024). These values not only provide inner peace, but also help individuals reframe negative experiences as part of a meaningful spiritual journey (Indirawati, 2006). Islamic values also encourage *muhasabah* or self-reflection, which teaches a person not to get caught up in the image and popularity of cyberspace. This is especially relevant in the context of social media, where many users experience psychological exhaustion as a result of pursuing digital validation (Rustiana & Hary Cahyati, 2012).

In addition to core values such as *tawakkal*, *patience*, and *dzikrullah*, the Islamic approach also includes praxis dimensions that are relevant to the context of social media, namely *tazkiyatun nafs* (purification of the soul) and *adab* in digital interaction (Deviana, 2024). The concept of *tazkiyatun nafs* emphasizes the importance of internal processes to cleanse the liver from diseases such as envy, arrogance, and *riya'*, which are very likely to arise due to a culture of competition and image on social media (Iryadi et al., 2024). In the Sufism tradition, the practice of *muraqabah* (the awareness that Allah is always watching) can be an inner filter that fosters ethical awareness before posting, liking, or sharing content (Muzakkir, 2021). This indirectly reduces digital impulsivity, which often triggers conflict and stress.

In addition, the value of gratitude and *taubah* is also an essential part of the spiritual recovery mechanism (Nasr, 2013). Gratitude fosters a positive perspective on what we have, thereby reducing the tendency to compare ourselves with others

on social media (Afrilia, 2024). Meanwhile, *taubah* facilitates reflection and self-improvement, including in digital habits that previously harmed oneself or others (Lisnawati, 2023). Thus, integrating Islamic values as a coping strategy is not only reactive to the negative impact of social media but also proactive in fostering a resilient, self-aware, and hereafter-oriented Muslim digital character.

Holistic Strategy Based on the Integration of Psychology and Islamic Values in Adolescents in Tlogoretno Village

Holistic strategies for addressing the negative impact of social media require an approach that is not only technical or behavioral but also integrates psychological and spiritual aspects. The integration between modern psychology and Islamic values is the key to building intact mental resilience, especially in the face of social pressure, anxiety, depression, and identity crises that are often triggered by online activities. The results of the study show that the strategy of maintaining the mental health of adolescents in Tlogoretno Village cannot be separated from the combination of modern psychological approaches and Islamic values that have been firmly rooted in people's lives. Based on a 2-month field observation of 25 adolescents, it was found that almost all adolescents showed an increase in psychological well-being after participating in mosque youth coaching activities that integrated positive psychological elements, such as self-acceptance, emotional regulation, and resilience, with Islamic teachings that emphasized patience, gratitude, and tawakal.

The observations showed that adolescents in Tlogoretno had a strong tendency to express emotions through a spiritual approach. During the "Islamic Self-Awareness Youth Forum" activity session, the researcher observed self-reflection accompanied by prayer and dhikr. During the activity, some participants showed expressions of relaxation and calmness, with the focus of attention increasing after the session. According to observational records, 18 out of 25 participants appeared to be more open in expressing their emotional experiences after a combination of self-talk techniques (from cognitive psychology) and self-muhasabah (from Islamic teachings). One participant explained:

"Usually, when there is a problem, I like to blame myself. But after participating in this activity, I learned to accept myself in the way that Islam teaches, like remembering that Allah will not give us tests beyond our capabilities."

The statement effectively integrates the psychological concept of self-acceptance with the principle of *Qadarullah* in Islam. This approach indicates that religious awareness can strengthen adolescents' cognitive and emotional coping mechanisms in the face of stress. Additionally, an interview with the mosque's youth supervisor revealed a conscious effort to combine the scientific value of modern psychology with the contextual Islamic da'wah. He said:



"We are trying to teach these children not only about worship, but also how to understand themselves. For example, when they are angry, we invite them to recognize their feelings first, then associate them with the concept of patience in Islam. So they learn to recognize emotions and control them."

The quote describes the application of Islamic emotion regulation strategies, which combine emotional awareness with the values of *sabr* and *ihsan*. Observations in the coaching sessions showed that when adolescents were directed to name and understand their emotions, then invited to calm themselves down with dhikr, the results showed a significant decrease in signs of anxiety. Almost all participants reported feeling lighter and calmer after the session. The Islamic emotion regulation coaching session is explained in Figure 2.



Figure 2. Fostering Islamic Emotion Regulation

In terms of social aspects, the study found that the youth community in this village also operates through a group-based approach grounded in empathy and Islamic social support (*ukhuwah Islamiyah*). In a group interview, a member of the mosque's youth stated:

"If there is a friend who is down, we not only give advice, but also accompany them to pray together or read the Qur'an together. The problem is that sometimes what is needed is not words, but presence and prayer."

In terms of analysis, the integration of psychology and Islamic values in Tlogoretno Village creates a holistic approach that includes three main dimensions: (1) The cognitive dimension, namely, adolescents are invited to understand their thoughts and feelings consciously based on the value of monotheism, so that they grow awareness that everything is under the control of Allah. (2) The emotional dimension, namely the management of emotions, is carried out through a combination of psychological techniques such as deep breathing and self-reflection,

combined with spiritual practices such as dhikr and prayer. (3) The social-spiritual dimension, namely the value of togetherness, empathy, and mutual prayer, becomes the foundation of social support that plays a role in strengthening mental resilience.

Interestingly, the study also found that this integration not only impacts individual well-being but also strengthens social bonds between adolescents. In the weekly activity "Ngaji Psychology Islam", participants discussed topics such as "Managing Stress with Gratitude" and "Serenity in the Perspective of the Prophet's Psychology". The discussion raised the awareness that Islam not only regulates human relationships with God, but also with self and others. As one of the participants said:

"I used to think that studying religion was just about worship. But now I know that studying Islam can also help us get to know ourselves, so that we don't get stressed easily."

These findings confirm that a holistic strategy integrating psychology and Islamic values can balance the spiritual, emotional, and social aspects of adolescents. This approach not only reduces stress-related symptoms but also fosters a more profound sense of meaning in life, enabling adolescents to live more consciously, calmly, and positively. The results of the study also show that some parents have set screen time rules, for example, prohibiting cell phone use before Maghrib. Religious teachers and BK teachers have also begun offering advice on social media, even though a systematic school program has not yet been established. The roles of family and school serve as the primary filters in the use of social media.

Here, the role of school counselors and parents is very strategic. School-based community counseling can be an initial forum for adolescents to express their concerns and learn to manage emotions adaptively. CBT (*Cognitive Behavioral Therapy*) can also be used to deal with negative mindsets that begin to grow due to social comparisons and existential pressures on social media. For example, students who feel insecure because they don't have a cellphone as good as their friends or don't follow TikTok trends can be helped to understand that self-worth is not determined by digital validation. Thus, integrating psychological science into social media use not only helps individuals recover from mental stress but also equips them with the skills to engage in wiser, healthier social media use.

This holistic approach also includes spiritually based psychoeducation, which provides briefings to individuals, families, and communities about the importance of both emotional literacy and spiritual literacy. Activities such as Islamic studies linked to mental health, Islamic counseling, and value-based digital wellness programs can serve as preventive and curative measures to address the impact of social media.



In addition, strengthening a supportive community that upholds the value of *ukhuwah* and reminds one another of kindness (*ta'awun*) is also an essential part of this holistic strategy. Through community, individuals do not feel alone in the face of mental pressure, and Islamic values can be more easily revived in daily social life, including in digital interactions. This is in line with Sari, (2020) who emphasizes the importance of open communication and parental consistency to reduce the risk of digital addiction. By integrating real problems into psychological approaches and Islamic values, this holistic strategy offers a solution that is both preventive and curative at the same time (Septiana, 2021). Interventions involving teachers, parents, and students collectively are key to success in dealing with the increasingly complex and pervasive negative impacts of social media (Anderson & Jiang, 2018).

Psychological approaches such as self-awareness, emotional regulation, and positive coping serve as practical instruments that help adolescents better understand and manage their emotions (Xiong et al., 2020). These results are in line with the concept of psychological well-being according to Ma et al., (2020) which emphasizes the importance of self-acceptance and the meaning of life. This concept is parallel to the principle of *rida* and sincerity, which teaches acceptance of destiny and sincerity in facing tests (Sakiman, 2025). The integration of psychological techniques such as mindful breathing and emotional reflection with spiritual activity has been shown to increase inner peace as well as lower adolescent anxiety levels (Boson et al., 2024; Corey, 2017). This approach reinforces integrative theory in Islamic psychology, which places humans as biopsychosocial-spiritual beings, so that a balance between intellect, soul, and faith is the key to holistic mental health (Widiyanto et al., (2025), Nurhasanah & Sutabri, (2024).

Social interaction based on the values of *ukhuwah* and empathy between adolescents also contributes to the formation of meaningful social support (Anderson and Jiang, 2018). The mosque youth community functions as a religious support system that not only teaches moral values (Xiong, (2020), but also provides a safe space to share feelings and life experiences (Nurhasanah and Sutabri, 2024). Thus, holistic strategies integrating psychology and Islamic values have proven relevant in rural communities, such as Tlogoretno, where religious and social life remain closely intertwined. This approach not only promotes individual mental well-being but also fosters social cohesion, forming a generation of teenagers who are spiritually grounded, resilient, and highly self-aware.

CONCLUSIONS AND SUGGESTIONS

The use of social media among adolescents takes place intensively and has an impact on the appearance of anxiety symptoms, decreased learning motivation, and changes in social interaction patterns. Control efforts from parents, teachers, and community leaders already exist, such as screen-time rules and wise advice about social media. Some teenagers cope through village organizations or religious

activities, and they practice Islamic values such as *tawakkal*, patience, and *dhikr*. These findings confirm that the integration of psychological approaches and Islamic values can be a more relevant, holistic strategy to build adolescent mental resilience amid digital pressure.

Based on the findings of this study, it is recommended that a holistic strategy integrating Islamic values and psychological approaches be implemented in the adolescent environment, primarily through Islamic digital literacy programs, Islamic mindfulness training, and the strengthening of supportive religious communities. The active roles of teachers, parents, and spiritual leaders also need to be strengthened to help adolescents build mental resilience. Additionally, the development of psychospiritual-based educational modules and advanced research in other areas is necessary to expand the impact and validity of the proposed intervention model.

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