



Toward an Integrative Model of Islamic Religious Education For Adolescent Self-Protection: a Systematic Review of Madrasah Contexts

Arif Rahmat Triasa*

Sekolah Tinggi Agama Islam Kharisma Sukabumi, Indonesia

e-mail: arif.triasa0397@gmail.com

ABSTRACT

Adolescents in the digital era face increasingly complex moral, psychological, and digital risks, including cyberbullying, harmful online content, substance abuse, online gambling, and mental health problems, requiring self-protection capacities that extend beyond cognitive skills alone. Conventional educational approaches remain predominantly cognitive-behavioral and fragmented, often failing to address the holistic development needed to navigate these multidimensional challenges. Islamic Religious Education (PAI) in madrasah contexts offers a promising alternative by integrating moral values, spiritual formation, and psychosocial development into character education. In this review, adolescent self-protection is understood as the capacity to anticipate, avoid, manage, and recover from moral, psychological, social, and digital risks through moral self-regulation, emotional resilience, digital-ethical literacy, adaptive coping, and protective decision-making. This study aims to synthesize existing evidence on PAI-based strategies for adolescent self-protection and to develop an integrative conceptual model. Using a systematic literature review based on the PRISMA 2020 framework, fifty peer-reviewed journal articles published between 2017 and 2025 were selected through predefined inclusion and exclusion criteria and analyzed using thematic synthesis. The findings identify four interconnected dimensions of PAI-based self-protection: the internalization of Islamic moral values, transformative psycho-theological pedagogy, preventive and risk-responsive educational interventions, and ecological collaboration among schools, families, and communities. The review also highlights contextual factors and implementation barriers influencing these strategies. The study proposes an evidence-informed integrative model that positions Islamic Religious Education as a holistic and context-adaptive protective system for adolescent development in madrasah settings, while emphasizing the need for future empirical validation.

Keyword: Islamic Religious Education, Self-Protection, Madrasah, Integrative Model

INTRODUCTION

Adolescent life in the digital era unfolds within a risk landscape of unprecedented complexity, marked by escalating exposure to cyberbullying, substance abuse, harmful online sexual content, and mental health crises. Recent global evidence underscores the urgency of these challenges. The World Health Organization estimates that approximately one in seven adolescents aged 10–19 years experiences a mental health disorder, with depression, anxiety, and behavioral disorders among the leading causes of illness and disability in this age group.¹ Moreover, UNICEF has reported that online violence and cyberbullying have become increasingly prevalent among young people worldwide, adversely affecting their psychological well-being and social functioning.² In Indonesia, concerns over adolescents' exposure to harmful online content, including cyberbullying, pornography, and online gambling, have prompted the government to strengthen digital child protection policies and online content

¹ World Health Organization, "Mental health of adolescents," World Health Organization, 2025, <https://www.who.int/news-room/fact-sheets/detail/adolescent-mental-health>.

² UNICEF, "More than a third of young people in 30 countries report being a victim of online bullying: UNICEF poll," UNICEF, 4 September 2019, <https://www.unicef.org/press-releases/more-third-young-people-30-countries-report-being-victim-online-bullying-unicef>.

*Corresponding author

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moderation mechanisms.³ Rosmalina et al. observed that digital development simultaneously offers developmental opportunities and amplifies psychological vulnerabilities, necessitating self-protection capacities that extend far beyond cognitive skills.⁴ Effective self-protection consequently demands the cultivation of integrated moral, emotional, and spiritual resilience capable of withstanding pervasive online and offline threats.

Conventional educational responses to these adolescent risks, however, remain predominantly cognitive-behavioral and fragmented in scope. Llistosella et al. demonstrated through meta-analysis that school-based resilience interventions, while producing short-term gains for at-risk youth, largely neglect the integration of moral and spiritual formation into protective skill-building.⁵ This narrow orientation fails to equip adolescents with the holistic self-regulation required to navigate ethically complex digital and social environments. In the context of this review, adolescent self-protection is understood as a multidimensional capacity that enables adolescents to anticipate, avoid, manage, and recover from moral, psychological, social, and digital risks. This capacity encompasses moral self-regulation, emotional resilience, digital-ethical literacy, adaptive coping, and protective decision-making, reflecting the interconnected nature of adolescent development in contemporary society.⁶

Islamic Religious Education (PAI) in madrasah contexts assumes a transformative role by embedding protective values such as *sabr* (patience), *ikhlas* (sincerity), and *tawakal* (trust in God) directly into learners' character formation. Hafidz et al. illustrated that the internalization of *mujahadah al-nafs* (self-control) through PAI significantly fosters tolerance and reduces bullying, revealing a potent spiritual-moral reinforcement mechanism.⁷ Thus, PAI transcends the mere transmission of religious information and functions as a holistic developmental process that shapes moral reasoning, emotional self-mastery, and prosocial conduct. Within this perspective, Islamic values function as the ethical foundation of self-protection, psychological resilience strengthens emotional regulation, and digital literacy enables adolescents to navigate online environments responsibly. These dimensions operate synergistically rather than independently, creating a holistic protective capacity against contemporary risks. Nevertheless, the effectiveness of these interventions is likely to vary according to pedagogical quality, teacher competence, institutional culture, family support, and broader socio-cultural conditions, suggesting that the relationship between Islamic values and adolescent self-protection is neither automatic nor uniform across contexts. Indeed, adolescent self-protection is shaped not only by school-based educational processes but also by broader ecological factors, including family relationships, peer networks, social media exposure, socioeconomic conditions, and the

³ Reuters, *Indonesia urges TikTok, Meta to act against harmful online content*, 27 Agustus 2025, <https://www.reuters.com/business/media-telecom/indonesia-urges-tiktok-meta-act-against-harmful-online-content-2025-08-27/>.

⁴ A. Rosmalina dkk., "Islamic Mental Health Education for Adolescents in the Digital Era," *International Journal of Educational Qualitative Quantitative Research*, advance online publication, 2023, <https://doi.org/10.58418/ijeqq.v2i1.39>.

⁵ M. Llistosella dkk., "Effectiveness of Resilience-Based Interventions in Schools for Adolescents: A Systematic Review and Meta-Analysis," *Frontiers in Psychology*, advance online publication, 2023, <https://doi.org/10.3389/fpsyg.2023.1211113>.

⁶ Albert Bandura, "Social Cognitive Theory of Self-Regulation," *Organizational Behavior and Human Decision Processes* 50, no. 2 (1991): 248–87, [https://doi.org/10.1016/0749-5978\(91\)90022-L](https://doi.org/10.1016/0749-5978(91)90022-L); Ann S. Masten, *Ordinary Magic: Resilience in Development* (the Guilford press, 2014); Wan Ng, "Can We Teach Digital Natives Digital Literacy?," *Computers & Education* 59, no. 3 (2012): 1065–78, <https://doi.org/10.1016/j.compedu.2012.04.016>; Freda Briggs, *Developing Personal Safety Skills in Children with Disabilities* (Kingsley, 1995).

⁷ H. Hafidz dkk., "Strengthening Students' Self-Control Through Islamic Religious Education Learning In Preventing Bullying," *Al-Rivayah: Jurnal Kependidikan*, advance online publication, 2023, <https://doi.org/10.47945/al-riwayah.v15i2.1245>.

evolving culture of digital communication. These contextual influences affect both adolescents' vulnerability to risk and the effectiveness of educational interventions designed to strengthen protective capacities.

Existing empirical evidence suggests that PAI-based strategies have the potential to strengthen adolescents' self-protection capabilities across multiple domains. Maharani and Wulandari found that an Islamic sex education application increased children's sexual self-protection skills by 77%,⁸ while Pame et al. reported significant knowledge gains regarding child sexual abuse and self-protection following interactive education.⁹ Furthermore, published studies consistently report positive associations between PAI-based interventions and improvements in resilience, emotional regulation, moral behavior, and protective awareness, underscoring the potential of PAI as a multidimensional protective intervention.

Despite these promising outcomes, existing PAI strategies remain largely partial, unintegrated, and context-dependent. Nastiti developed a comprehensive four-pronged approach to preventing pornography and indecency, yet this framework is not systematically connected to analogous strategies targeting cyberbullying or substance abuse prevention within madrasah curricula.¹⁰ The absence of a unified conceptual architecture perpetuates isolated programmatic efforts and impedes the synergistic cultivation of multifaceted self-protection.

Critical gaps persist in the literature concerning the integration of spiritual, psychological, and digital dimensions into a single cohesive model tailored for madrasah settings. Existing studies generally examine moral education, resilience development, digital literacy, or psycho-spiritual formation as separate domains. To the best of the authors' knowledge, no previous systematic review has comprehensively synthesized these strands of evidence to develop an integrative conceptual model of PAI-based adolescent self-protection specifically within the madrasah context. Zamzam and Winsidi proposed a psycho-theological learning framework that combines Islamic theology with psychological reflection, though it does not address digital literacy competencies or the broader ecological influence of family and community.¹¹ The limited availability of longitudinal evidence also constrains understanding of whether the protective effects of PAI-based interventions can be sustained over time, thereby restricting confidence in the long-term applicability of existing models. As a consequence, the mechanisms through which spiritual values, psychological resilience, digital literacy, and ecological support interact to strengthen adolescent self-protection remain insufficiently understood.

The convergence of escalating digital risks and fragmented educational responses necessitates an urgent reconceptualization of PAI as an integrative protective system. Estrada et al. argued that religious education can significantly improve adolescent mental health by fostering healthy coping and connectedness, but only when systematically woven into a holistic

⁸ Rosytania Fitri Maharani dan M. Wulandari, "Aplikasi Playstore Sex Education Islamic untuk Pencegahan Pelecehan Seksual Anak," *Griya Widya: Journal of Sexual and Reproductive Health*, advance online publication, 2023, <https://doi.org/10.53088/griyawidya.v3i1.1314>.

⁹ Annie Pame dkk., "Effectiveness of Adolescent Interactive Education Program on Knowledge About Child Sexual Abuse and Self-Protection Among Early Adolescent Girls from Selected Urban School of Bengaluru, Karnataka," *Indian Journal of Community Medicine*, advance online publication, 2024, https://doi.org/10.4103/ijcm.ijcm_299_23.

¹⁰ Riski Amalia Nastiti, "Strategi Pencegahan Pornografi dan Pornoaksi Berbasis Pendidikan Karakter Islam pada Remaja di Era Digital," *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam*, advance online publication, 2025, <https://doi.org/10.59841/miftahulilmi.v2i2.101>.

¹¹ Muhammad Zamzam dan Winsidi Winsidi, "Psycho-Theological Learning Model to Improve Mental Resilience in Muslim Adolescents," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, advance online publication, 2024, <https://doi.org/10.37680/scaffolding.v6i3.7639>.

educational framework.¹² A comprehensive model that interlinks Islamic values, pedagogical strategies, psychological development, and social context is therefore essential to transform madrasah education into a robust platform for adolescent self-protection. Although these challenges are also experienced by students in general educational settings, the madrasah environment represents a distinctive educational context in which religious instruction, character education, and spiritual formation are institutionally integrated, offering unique opportunities for the development of holistic self-protection capacities.

The proposed model is expected to extend existing theories of Islamic Religious Education by conceptualizing PAI not merely as a vehicle for character formation, but as an integrated protective system that links spiritual values, psychological resilience, digital ethics, and ecological support within a unified framework. Accordingly, the present study aims to conduct a systematic review of existing literature on PAI-based self-protection interventions in madrasah settings and to synthesize an integrative conceptual model. This review will identify, appraise, and thematically synthesize empirical studies and theoretical frameworks to construct a unified architecture that addresses spiritual, moral, emotional, and digital dimensions simultaneously. By proposing an evidence-informed integrative model, the study seeks to advance both theoretical discourse and practical guidelines for Islamic educators and policymakers dedicated to strengthening adolescent self-protection.

METHOD

This study employed a systematic literature review (SLR) to synthesize evidence on Islamic Religious Education (PAI) strategies for adolescent self-protection in madrasah contexts. The review followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines to ensure transparency and methodological rigor.¹³ A comprehensive literature search was conducted in Scopus, Google Scholar, Semantic Scholar, and PubMed. Search terms combined keywords related to Islamic Religious Education (“Islamic Religious Education” OR “PAI”), self-protection (“self-protection,” “self-control,” “resilience”), adolescents, and madrasah using Boolean operators. The search was limited to peer-reviewed journal articles published between January 2017 and December 2025 in English or Indonesian.

Studies were included if they empirically or conceptually examined PAI-based interventions, educational strategies, or Islamic values related to adolescent self-protection in madrasah or comparable Islamic educational settings. Adolescent self-protection was operationalized as the capacity to anticipate, avoid, manage, and recover from moral, psychological, social, and digital risks through moral self-regulation, emotional resilience, digital-ethical literacy, adaptive coping, and protective decision-making.¹⁴ Non-academic publications, duplicate records, studies unrelated to PAI or adolescent self-protection, and articles published in languages other than English or Indonesian were excluded. The selection process followed the four-stage PRISMA procedure of identification, screening, eligibility, and inclusion. From 13,508 records initially identified, 3,210 duplicates were removed. The remaining 10,298 records

¹² C. A. Estrada dkk., “Religious Education Can Contribute to Adolescent Mental Health in School Settings,” *International Journal of Mental Health Systems*, advance online publication, 2019, <https://doi.org/10.1186/s13033-019-0286-7>.

¹³ Matthew J. Page dkk., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews,” *Systematic Reviews* 10, no. 1 (2021): 89, <https://doi.org/10.1186/s13643-021-01626-4>.

¹⁴ Bandura, “Social Cognitive Theory of Self-Regulation,” 248–287; Masten, *Ordinary Magic*; Renee Hobbs, *Digital and Media Literacy: A Plan of Action : A White Paper on the Digital and Media Literacy Recommendations of the Knight Commission on the Information Needs of Communities in a Democracy* (Aspen Institute, 2010).

were screened by title and abstract, followed by full-text assessment of 615 articles. Fifty studies met all eligibility criteria and were included in the final synthesis.

To enhance methodological rigor, all included studies underwent quality appraisal based on three criteria: (1) clarity of research objectives and conceptual framework, (2) transparency and appropriateness of methods, and (3) coherence between findings and conclusions. Risk of bias was minimized through predefined inclusion and exclusion criteria, systematic screening procedures, and repeated verification during data extraction and coding. Data extraction recorded study characteristics, including authorship, publication year, methodology, research focus, PAI strategies, contextual factors, and reported self-protection outcomes. The extracted data were analyzed using thematic synthesis following Thomas and Harden's approach,¹⁵ consisting of line-by-line coding, descriptive theme development, and analytical theme generation. Coding and theme development were conducted in two iterative cycles separated by a four-week interval to improve consistency and reduce interpretive bias.

Given the methodological heterogeneity of the included studies, a meta-analysis was not performed. Instead, thematic synthesis was employed to integrate diverse forms of evidence and develop an evidence-informed conceptual model of adolescent self-protection. The trustworthiness of the review was supported through transparent documentation of search procedures, explicit selection criteria, iterative coding, and continuous comparison between extracted evidence and emerging themes. Nevertheless, the proposed model remains conceptual and requires future empirical validation in diverse madrasah contexts.

RESULT AND DISCUSSION

Overview of Included Studies

The fifty studies synthesized in this review, published between 2017 and 2025, concentrate predominantly in Indonesian madrasah settings and span qualitative, quantitative, mixed-methods, experimental, and systematic review designs. Zebua, Zein, and Sahputra documented teacher learning strategies through a qualitative case study,¹⁶ while Mahrudin et al. employed an intrinsic case study with twenty-five informants to explore Islamic religious education's role in urban adolescent moral resilience,¹⁷ and Rafiq and Surawan used a qualitative case study to analyze PAI's psychoeducational contribution to adolescent mental health.¹⁸ These context-sensitive approaches characterize the field's prioritization of deep, localized understanding of PAI practices. A smaller yet significant subset of investigations provided measurable intervention outcomes and comparative perspectives. Maharani and Wulandari conducted a quasi-experimental study demonstrating that Islamic sex education media increased children's self-protection by 77 percent,¹⁹ Hernawati and Supala employed explanatory quantitative design to confirm a significant positive effect of religious moderation-based

¹⁵ James Thomas dan Angela Harden, "Methods for the Thematic Synthesis of Qualitative Research in Systematic Reviews," *BMC Medical Research Methodology* 8 (2008): 45, <https://doi.org/10.1186/1471-2288-8-45>.

¹⁶ Nur Ilman Zebua dkk., "Strengthening Students' Self-Control Through Islamic Religious Education Learning In Preventing Bullying," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, advance online publication, 2022, <https://doi.org/10.37680/scaffolding.v4i1.1234>.

¹⁷ Amir Mahrudin dkk., "The Role of Islamic Religious Education in Preventing Sexual Deviance among Urban Adolescents: A Qualitative Psycho-Religious Study Based on the Educational Ecosystem," *Jurnal Pendidikan Islam*, advance online publication, 2025, <https://doi.org/10.14421/jpi.2025.141.91-103>.

¹⁸ M. Rafiq dan Surawan Surawan, "Pendidikan Agama Islam sebagai Pendekatan Psikoedukatif dalam Menangani Isu Kesehatan Mental Remaja di SMA," *TSAQOFAH*, advance online publication, 2025, <https://doi.org/10.58578/tsaqofah.v5i4.6085>.

¹⁹ Maharani dan Wulandari, "Aplikasi Playstore Sex Education Islamic untuk Pencegahan Pelecehan Seksual Anak."

learning on adolescent resilience,²⁰ and Pame, Govindan, and Madegowda used a pre-test post-test experimental design to show significant knowledge gains on child sexual abuse and self-protection among early adolescent girls in Bengaluru.²¹ Indrayani et al. further contributed experimental evidence that educational game usage significantly increases self-protection capabilities in madrasah students.²²

The corpus also includes several systematic reviews and meta-analyses that strengthen comparative generalizability. Arif, Nor Abd Aziz, and Abdurakhmonovich conducted a PRISMA-based systematic review of bullying prevention strategies in Islamic boarding schools,²³ Astuti, Hapipah, and Shaleh systematically reviewed global diversity and anti-bullying character formation,²⁴ and Syafii systematically reviewed Islamic psychotherapy and self-disclosure methods for mitigating suicidal ideation.²⁵ Llistosella et al. and Cai et al. performed meta-analyses confirming that school-based interventions significantly increase adolescent resilience,²⁶ Dray et al. provided evidence on universal resilience-focused interventions reducing depressive and anxiety symptoms,²⁷ and Sadhu et al. scoped resilience-promoting interventions across South Asia.²⁸

Internalization of Islamic Values as the Foundation of Self-Protection

The internalization of core Islamic moral values consistently emerges across the entire corpus as the foundational mechanism through which PAI cultivates adolescent self-protection. Hafidz, Dannur, and Fauzan demonstrated that the internalization of *mujahadah al-nafs* through PAI learning significantly reduces bullying behavior by purifying behavioral intent and fostering tolerance toward peers.²⁹ This finding indicates that self-control rooted in Islamic spirituality functions as an internal regulatory mechanism that operates prior to external behavioral expression. Multiple studies identify specific values that constitute the moral core of PAI-based

²⁰ Hernawati Hernawati dan Supala Supala, "The Impact of Al-Islam and Muhammadiyah Learning Framed by Religious Moderation on Adolescent Resilience," *EDURELIGIA: Jurnal Pendidikan Agama Islam*, advance online publication, 2025, <https://doi.org/10.33650/edureligia.v9i1.11192>.

²¹ Pame dkk., "Effectiveness of Adolescent Interactive Education Program on Knowledge About Child Sexual Abuse and Self-Protection Among Early Adolescent Girls from Selected Urban School of Bengaluru, Karnataka."

²² Triana Indrayani dkk., "Effect of Educational Game Usage in Increasing Self-Protection Capabilities at Madrasah Ibtidaiyah Alwahu Jakarta," *Enfermeria Clinica*, advance online publication, 2020, <https://doi.org/10.1016/j.enfcli.2019.10.030>.

²³ Muhamad Arif dkk., "Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren)," *Jurnal Ilmiah Peuradeun*, advance online publication, 2024, <https://doi.org/10.26811/peuradeun.v12i2.1087>.

²⁴ Mirna Astuti dkk., "A Systematic Literature Review on the Formation of Global Diversity-Anti-Bullying Character in Madrasah Students," *Mitra PGMI: Jurnal Kependidikan MI*, advance online publication, 2025, <https://doi.org/10.46963/mpgmi.v11i1.1654>.

²⁵ Hisyam Syafii, "Integration of Islamic Psychotherapy and Self-Disclosure Methods for Mitigating Adolescent Suicidal Ideation: A Madrasah Study," *Educational Insights*, advance online publication, 2024, <https://doi.org/10.58557/eduinsights.v2i2.88>.

²⁶ Llistosella dkk., "Effectiveness of Resilience-Based Interventions in Schools for Adolescents: A Systematic Review and Meta-Analysis"; Chenyi Cai dkk., "School-Based Interventions for Resilience in Children and Adolescents: A Systematic Review and Meta-Analysis of Randomized Controlled Trials," *Frontiers in Psychiatry*, advance online publication, 2025, <https://doi.org/10.3389/fpsy.2025.1594658>.

²⁷ J. Dray dkk., "Systematic Review of Universal Resilience-Focused Interventions Targeting Child and Adolescent Mental Health in the School Setting," *Journal of the American Academy of Child and Adolescent Psychiatry*, advance online publication, 2017, <https://doi.org/10.1016/j.jaac.2017.07.780>.

²⁸ Ravi Sadhu dkk., "Interventions for Promoting Resilience among Adolescents in South Asia: A Scoping Review," *Asian Journal of Psychiatry*, advance online publication, 2025, <https://doi.org/10.1016/j.ajp.2025.104727>.

²⁹ Hafidz dkk., "Strengthening Students' Self-Control Through Islamic Religious Education Learning In Preventing Bullying."

self-protection, including *sabr*, *ikhlas*, *tawakal*, *ḥusnuẓan*, *syukur*, and *qanaah*. Rafiq and Surawan showed that the internalization of *sabar* and *tawakal* effectively assists adolescents in managing psychosocial stress and building self-confidence,³⁰ while Khotimah, Shobahiya, and Hafidz found that Islamic values of *syukur*, *qanaah*, and *ikhlas* contribute significantly to self-acceptance and psychological resilience among female adolescents facing negative body image pressures.³¹ Winda and Surawan confirmed that *ikhlas*, discipline, and responsibility serve as the foundation for self-regulated learning, demonstrating the transferability of these values across academic and personal domains.³²

The breadth of values identified across studies confirms their comprehensive protective function. Afroo, Nurjanah, and Yudita identified ten core Islamic moral values—including *qaulan karīma*, *ḥusnuẓan*, *tawāḍuʿ*, *ṣabr*, *ṣidq*, *amānah*, *iḥsān*, *ukhūmṡah islāmiyyah*, and *ʿadālah*—that collectively function as a moral filter in digital interactions.³³ Komalasari and Yakubu, Rahmasari et al., and Harahap reinforced that PAI instills values of faith, piety, honesty, and tolerance through the integrated study of *akidah*, *fiqh*, Islamic history, and morals.³⁴ Siregar and Hasibuan provided the conceptual foundation by clarifying that PAI's ultimate aim is the formation of *insan kamil*—morally integrated individuals whose faith governs all dimensions of life as individuals, family members, and citizens.³⁵ As a synthesis, these findings demonstrate that the internalization of Islamic values within PAI establishes an intrinsic, integrative, and sustainable mechanism for adolescent self-protection. Multiple studies indicate that values such as *ṣabr*, *ikhlas*, *tawakkul*, *ḥusn al-ẓann*, and *amānah* function not only as moral guidelines but also as internal regulatory systems that shape emotions, cognition, and behavior in response to social and digital risks. Therefore, self-protection in the context of PAI should be understood not merely as a defensive capacity against external threats, but as a manifestation of internalized spiritual consciousness that directs individuals toward the holistic formation of *insan kamil*.

Transformative Pedagogical Approaches in PAI

PAI teachers consistently enact transformative pedagogical roles extending well beyond the transmission of religious knowledge, functioning simultaneously as spiritual mentors, emotional companions, and moral exemplars. Zamzam and Winsidi demonstrated that integrating Islamic theological concepts with psychological reflection enhances students' mental

³⁰ Rafiq dan Surawan, "Pendidikan Agama Islam sebagai Pendekatan Psikoedukatif dalam Menangani Isu Kesehatan Mental Remaja di SMA."

³¹ Dewi Fitriah Khusnul Khotimah dkk., "Islamic-Informed Self-Compassion as a Protective Mechanism against Negative Body Image: A Phenomenological Study of Female Adolescents in Islamic Schools," *Jurnal Pendidikan Islam*, advance online publication, 2025, <https://doi.org/10.14421/jpi.2025.141.61-74>.

³² Winda Winda dan Surawan Surawan, "Transformasi Pendidikan Islam dalam Mendorong Self-Regulated Learning Siswa Madrasah: Studi Empiris di MTs Muntaz Palangka Raya," *ARZUSIN*, advance online publication, 2025, <https://doi.org/10.58578/arzusin.v5i3.6052>.

³³ Fakhriyah Annisa Afroo dkk., "Pendidikan Akhlak Islami sebagai Strategi Preventif Cyberbullying pada Remaja Muslim," *An-Nuba*, advance online publication, 2025, <https://doi.org/10.24036/annuha.v5i3.705>.

³⁴ Mala Komalasari dan Abu Bakar Yakubu, "Implementation of Student Character Formation Through Islamic Religious Education," *At-tadzkiir: Islamic Education Journal*, advance online publication, 2023, <https://doi.org/10.59373/attadzkiir.v2i1.16>; Riska Rahmasari dkk., "Penanaman Nilai-Nilai Islam dalam Upaya Pembentukan Karakter Melalui Pendidikan Agama Islam," *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam*, advance online publication, 2024, <https://doi.org/10.59059/al-tarbiyah.v2i3.1148>; Nurhalima Mutiara Harahap, "Peran Pendidikan Agama Islam dalam Pembentukan Karakter Siswa," *Ahsani Taqwim: Jurnal Pendidikan dan Keguruan*, advance online publication, 2025, <https://doi.org/10.63424/ahsanitaqwim.v2i2.293>.

³⁵ Hilda Darmaini Siregar dan Zainal Efendi Hasibuan, "Pendidikan Agama Islam: Pengertian, Tujuan, Dasar, dan Fungsi," *Intellektika: Jurnal Ilmiah Mahasiswa*, advance online publication, 2024, <https://doi.org/10.59841/intellektika.v2i5.1520>.

resilience, promotes religious optimism, and nurtures a stable self-concept.³⁶ This psycho-theological model represents a deliberate fusion of spiritual formation and psychological strengthening within a single pedagogical framework. The emotional and relational dimensions of PAI pedagogy prove equally significant for value internalization. Safutra et al. documented that teachers' use of empathy, positive communication, motivation, and exemplary conduct significantly enhances students' self-esteem and self-efficacy, creating an emotionally safe classroom environment.³⁷ Erwina, Kustati, and Septriyanti confirmed that PAI teachers apply preventive, developmental, and curative approaches including contextual learning, group discussions, role-playing, and individualized mentoring to strengthen emotional intelligence and communication skills.³⁸ Cahyani et al. added that creative teachers who design varied learning strategies effectively help students develop strong religious character through classroom PAI.³⁹

Teachers also address student resistance and psychological crises through adaptive and compassionate strategies. Kadrida et al. showed that PAI teachers periodically adjust their approaches by observing students' conditions to handle resistance behaviors such as rejection and protest,⁴⁰ while Aulia et al. documented that teachers implement emotional approaches, spiritual guidance, and open communication with students and parents to effectively manage self-harm cases.⁴¹ Mau et al. extended this paradigm beyond the classroom by demonstrating that combining physical self-defense training with reflective discussions on prophetic values produces sustainable gains in discipline, confidence, and peer cooperation among *santri*.⁴² Mahesa, Hidayat, and Gusmaneli concluded that PAI teachers function as key agents integrating Islamic values with digital literacy skills to shield students from moral crises in the digital age.⁴³

As a synthesis, these findings indicate that transformative pedagogical approaches in PAI operate through the integration of spiritual guidance, psychological support, and adaptive instructional strategies to strengthen adolescent self-protection. Empirical evidence consistently shows that teachers who combine psycho-theological learning, emotional engagement, and contextualized methods—such as mentoring, role-playing, and digital literacy integration—effectively enhance students' resilience, self-efficacy, and moral awareness. Therefore, PAI pedagogy should be understood not merely as instructional delivery, but as a holistic transformative process in which teachers function as central agents in shaping students' spiritual consciousness, emotional stability, and adaptive capacity in responding to contemporary risks.

³⁶ Zamzam dan Winsidi, "Psycho-Theological Learning Model to Improve Mental Resilience in Muslim Adolescents."

³⁷ Novrian Eka Safutra dkk., "Peran Guru PAI melalui Pendekatan Emosional dalam Meningkatkan Rasa Percaya Diri Siswa di Kelas," *Riwayat: Educational Journal of History and Humanities*, advance online publication, 2025, <https://doi.org/10.24815/jr.v8i4.50182>.

³⁸ Meifa Adinda Erwina dkk., "Upaya Guru PAI dalam Meningkatkan Kecerdasan Emosi dan Komunikasi Siswa di SMAN 11 Merangin," *Jurnal Pengabdian Masyarakat dan Riset Pendidikan*, advance online publication, 2025, <https://doi.org/10.31004/jerkin.v4i1.1408>.

³⁹ Nabila Dwi Cahyani dkk., "Implementasi Pendidikan Agama Islam Dalam Penanaman Budaya Religius Untuk Meningkatkan Pembentukan Karakteristik Islami," *Mimbar Kampus: Jurnal Pendidikan dan Agama Islam*, advance online publication, 2023, <https://doi.org/10.47467/mk.v23i1.5383>.

⁴⁰ Muhammad Kadrida dkk., "Strategi Guru Pendidikan Agama Islam dalam Penanganan Perilaku Resistensi Siswa di Madrasah Ibtidaiyah," *Ahsani Taqvim: Jurnal Pendidikan dan Keguruan*, advance online publication, 2025, <https://doi.org/10.63424/ahsanitaqwim.v2i3.342>.

⁴¹ Fitri Aulia dkk., "Analysis of Islamic Religious Education Teachers' Strategies in Handling Self-Harm Cases," *Jurnal Iman dan Spiritualitas*, advance online publication, 2025, <https://doi.org/10.15575/jis.v5i3.47780>.

⁴² Fajli Aijat Mau dkk., "Empowering Islamic Boarding School Students Through Self-Defense Training for Personal and Spiritual Resilience," *Societal Serve: Journal of Community Engagement and Services*, advance online publication, 2025, <https://doi.org/10.70063/societalserve.v2i1.100>.

⁴³ E. Mahesa dkk., "Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa di Era Digital," *TSAQOFAH*, advance online publication, 2025, <https://doi.org/10.58578/tsaqofah.v5i4.6399>.

PAI supports a wide spectrum of preventive interventions targeting specific adolescent risks including pornography, online gambling, drug abuse, bullying, sexual violence, radicalism, and juvenile delinquency. Nastiti developed a four-approach prevention strategy school, family, society, and individual grounded in Qur'anic injunctions on lowering the gaze and guarding chastity to protect adolescents from pornography and indecency.⁴⁴ Elfizar et al. demonstrated that integrating Islamic values with collaborative madrasah policies and parental involvement effectively builds students' moral resilience and prevents involvement in online gambling.⁴⁵

Drug prevention and anti-bullying programs constitute additional preventive domains where PAI demonstrates significant effectiveness. Ginanjar and Mihajra confirmed through a mixed-methods design that Islamic counseling emphasizing *hifdz al-nafs* and *hifdz al-'aql* significantly strengthens spiritual awareness, rejection attitudes, and adaptive behaviors against drug use.⁴⁶ Raikhan documented that madrasah strategies for bullying prevention are implemented through three curricular activities—intracurricular, co-curricular, and extracurricular—instilling values of obedience, conformity, and order.⁴⁷ Arif, Nor Abd Aziz, and Abdurakhmonovich further recommended that Islamic boarding schools implement character formation based on Josephson's "Character Counts" theory with six main pillars to comprehensively prevent bullying.⁴⁸ Curative interventions address sexual violence, self-harm, suicidal ideation, juvenile delinquency, and radicalism through spiritually integrated approaches. Khoiriyah et al. demonstrated that internalizing social jurisprudence principles in education strengthens character and forms self-awareness against sexual violence,⁴⁹ while Pame, Govindan, and Madegowda provided experimental evidence that interactive education programs significantly increase knowledge of child sexual abuse and self-protection among early adolescent girls.⁵⁰ Syafii showed that combining Islamic spiritual values with structured self-disclosure effectively reduces suicidal ideation and enhances emotional regulation.⁵¹

Rahmatika argued that Islamic-based character education overcomes self-harm behavior by promoting both moral formation and mental well-being,⁵² while Valfini, Saihu, and Ulinuha demonstrated that *ma'rifat al-nafs* strengthens emotional resilience through self-talk, self-

⁴⁴ Nastiti, "Strategi Pencegahan Pornografi dan Pornoaksi Berbasis Pendidikan Karakter Islam pada Remaja di Era Digital."

⁴⁵ Elfizar Elfizar dkk., "Building Students' Moral Resilience Through Islamic Religious Education (PAI) As a Preventive Effort Against Online Gambling in Madrasah," *FITRAH: International Islamic Education Journal*, advance online publication, 2025, <https://doi.org/10.22373/fitrah.v7i1.7971>.

⁴⁶ Taufik Ginanjar dan Sugandi Mihajra, "Strengthening Teenagers' Awareness About the Dangers of Drugs Through Islamic Counseling at Madrasah Aliyah," *Jurnal Bimbingan Penyuluhan Islam*, advance online publication, 2025, <https://doi.org/10.32332/56ceqj18>.

⁴⁷ Raikhan, "Pengembangan Kegiatan Kurikuler Sebagai Strategi Madrasah dalam Pencegahan dan Penanganan Bullying," *Darajat: Jurnal Pendidikan Agama Islam*, advance online publication, 2025, <https://doi.org/10.58518/darajat.v6i2.2047>.

⁴⁸ Arif dkk., "Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren)."

⁴⁹ Sarah Nur'aeni Khoiriyah dkk., "Pergaulan dan Pencegahan Kekerasan Seksual pada Remaja Perspektif Ilmu Fiqih," *Pendas: Jurnal Ilmiah Pendidikan Dasar*, advance online publication, 2025, <https://doi.org/10.23969/jp.v10i03.28423>.

⁵⁰ Pame dkk., "Effectiveness of Adolescent Interactive Education Program on Knowledge About Child Sexual Abuse and Self-Protection Among Early Adolescent Girls from Selected Urban School of Bengaluru, Karnataka."

⁵¹ Syafii, "Integration of Islamic Psychotherapy and Self-Disclosure Methods for Mitigating Adolescent Suicidal Ideation: A Madrasah Study."

⁵² Silna Rahmatika dkk., "Mengatasi Self-Harm di Kalangan Remaja: Pendekatan Pendidikan Karakter dalam Perspektif Islam," *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan*, advance online publication, 2024, <https://doi.org/10.62383/risoma.v2i4.140>.

forgiveness, and self-love techniques aligned with Qur'anic principles.⁵³ Nuha et al. documented that Islamic education serves as a rehabilitation, preventive, curative, and moral formation strategy for students across mild, moderate, and severe delinquency levels.⁵⁴ Rustandi et al. confirmed that Islamic character education through curriculum integration, teacher modeling, parental involvement, and Islamic digital media reduces juvenile delinquency,⁵⁵ while Nafsiyah and Wardan, and Ihsan and Fatah demonstrated that PAI prevents radicalism and strengthens deradicalization through moderate Islamic values and Pancasila integration.⁵⁶ Sukino and Utami, and Ogli added that religious education models and socio-psychological protection mechanisms reduce deviant behavior and susceptibility to religious extremism through strengthened religious knowledge, tolerance, critical media literacy, and multi-level collaboration.⁵⁷

As a synthesis, these findings demonstrate that preventive and curative interventions based on PAI function as a comprehensive and multidimensional system for strengthening adolescent self-protection across diverse risk domains. Empirical evidence shows that the integration of Islamic values with structured programs—such as counseling grounded in *hifz al-nafs* and *hifz al-aql*, anti-bullying curricula, digital ethics education, and spiritually informed therapeutic approaches—effectively enhances moral awareness, adaptive behavior, and psychological resilience. Therefore, PAI-based interventions should be understood not merely as reactive measures, but as an integrative framework that simultaneously prevents risk exposure, facilitates recovery from psychological crises, and promotes holistic character formation grounded in Islamic principles.

Integration of Digital Literacy and Islamic Ethics

The integration of digital literacy with Islamic ethical principles emerges as a critical thematic strand equipping adolescents with morally grounded self-regulation in online environments. Nastiti demonstrated that Islamic character education incorporating internet ethics and repentance behavior forms a comprehensive moral safeguard against pornography in the digital era.⁵⁸ Afroo, Nurjanah, and Yudita confirmed that ten Islamic moral values function collectively as an ethical filter enabling adolescents to navigate digital interactions without succumbing to cyberbullying or deviant behavior.⁵⁹ Several studies specifically address the developmental and educational dimensions of digital self-control grounded in Islamic teachings. Erhamwilda, Afrianti, and Hayati argued that integrating Islamic values into children's self-

⁵³ Qinta Berliana Valfini dkk., "Prevention of Self-Harm in Adolescents from Broken Homes Through Ma'rifat Al-Nafs," *Tanzil: Jurnal Studi Al-Quran*, advance online publication, 2025, <https://doi.org/10.20871/tjsq.v8i1.478>.

⁵⁴ N. Nuha dkk., "The Existence of Education as a Rehabilitation, Preventive, Curative, and Moral Development Strategy in Madrasah," *Solo Universal Journal of Islamic Education and Multiculturalism*, advance online publication, 2024, <https://doi.org/10.61455/sujiem.v2i01.99>.

⁵⁵ Feri Rustandi dkk., "Pendidikan Karakter Berbasis Islam sebagai Strategi Preventif Kenakalan Remaja," *Journal of Education and Social Culture*, advance online publication, 2025, <https://doi.org/10.58363/jesc.v1i1.14>.

⁵⁶ Faizatun Nafsiyah dan Khusnul Wardan, "Peran Pendidikan Agama Islam dalam Mencegah Radikalisme di Kalangan Remaja," *Al-Rabwah*, advance online publication, 2024, <https://doi.org/10.55799/jalr.v18i2.530>; I. Ihsan dan Ahmad Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *QIJS (Qudus International Journal of Islamic Studies)*, advance online publication, 2021, <https://doi.org/10.21043/qijis.v9i1.8941>.

⁵⁷ Sukino Sukino dan S. Utami, *Islamic Religious Education Models in Preventing Negative Behaviors of Youth and Adolescents*, 2020, <https://doi.org/10.32678/tarbawi.v6i02.3539>; Mamatravimov Jumanazar Mamatmurod Ogli, "Development of Socio-Psychological Protection Mechanisms to Reduce Adolescents' Susceptibility to Religious Extremism," *Jurnal Psikologi*, advance online publication, 2025, <https://doi.org/10.47134/pjp.v2i4.4636>.

⁵⁸ Nastiti, "Strategi Pencegahan Pornografi dan Pornoaksi Berbasis Pendidikan Karakter Islam pada Remaja di Era Digital."

⁵⁹ Afroo dkk., "Pendidikan Akhlak Islami sebagai Strategi Preventif Cyberbullying pada Remaja Muslim."

control education constitutes an essential digital parenting strategy that safeguards faith and morals through guarding sight, hearing, and heart.⁶⁰ Rosmalina et al. demonstrated that Islamic mental health education increases adolescents' capacity for emotional control, social awareness, and self-potential development in the digital era.⁶¹ Mahesa, Hidayat, and Gusmaneli confirmed that PAI teachers integrate Islamic values with digital literacy skills to function as both preventive and constructive instruments against digital moral crises.⁶²

Empirical evidence further strengthens the case for technology-enhanced PAI interventions. Maharani and Wulandari provided quasi-experimental evidence that an Islamic sex education application on Playstore achieved a 77 percent effectiveness rate in increasing children's sexual self-protection.⁶³ Indrayani et al. confirmed through experimental design that educational game usage significantly increases self-protection capabilities in madrasah students.⁶⁴ Rustandi et al. recommended the use of Islamic digital media as one of four key strategies for preventing juvenile delinquency in the digital age.⁶⁵ As a synthesis, these findings demonstrate that the integration of digital literacy and Islamic ethics constitutes a critical framework for fostering morally grounded self-regulation among adolescents in digital environments. Empirical evidence shows that the incorporation of Islamic values into digital education—through ethical guidance, parenting strategies, teacher facilitation, and technology-based interventions—effectively enhances emotional control, social awareness, and protective behaviors against cyber risks. Therefore, digital literacy within PAI should be understood not merely as a technical competence, but as an ethical-spiritual capacity that enables adolescents to navigate the digital sphere with responsibility, self-discipline, and alignment with Islamic moral principles.

Psychological Outcomes: Resilience, Self-Control, and Mental Health

PAI-based strategies consistently produce measurable improvements in adolescent resilience with statistically and practically significant effects. Hernawati and Supala reported that religious moderation-based AIK learning positively and significantly influences adolescent resilience, with a regression coefficient of 0.671 and significance of 0.000, explaining 39.1 percent of resilience variation.⁶⁶ Cai et al. added meta-analytic evidence that school-based interventions enhance resilience in children and adolescents with a standardized mean difference of 0.17 across 38 randomized controlled trials involving 15,730 participants.⁶⁷ Emotional intelligence, self-control, and self-regulated learning constitute additional psychological outcomes strengthened through PAI. Erwina, Kustati, and Septriyanti demonstrated that PAI teachers' preventive, developmental, and curative approaches effectively enhance students'

⁶⁰ E. Erhamwilda dkk., "Developing Children's Self-Control Based on Islamic Values to Prevent the Negative Impacts of Digital Device Usage," *MIMBAR : Jurnal Sosial dan Pembangunan*, advance online publication, 2024, <https://doi.org/10.29313/mimbar.v40i2.4925>.

⁶¹ Rosmalina dkk., "Islamic Mental Health Education for Adolescents in the Digital Era."

⁶² Mahesa dkk., "Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa di Era Digital."

⁶³ Maharani dan Wulandari, "Aplikasi Playstore Sex Education Islamic untuk Pencegahan Pelecehan Seksual Anak."

⁶⁴ Indrayani dkk., "Effect of Educational Game Usage in Increasing Self-Protection Capabilities at Madrasah Ibtidaiyah Alwahyu Jakarta."

⁶⁵ Rustandi dkk., "Pendidikan Karakter Berbasis Islam sebagai Strategi Preventif Kenakalan Remaja."

⁶⁶ Hernawati dan Supala, "The Impact of Al-Islam and Muhammadiyah Learning Framed by Religious Moderation on Adolescent Resilience."

⁶⁷ Cai dkk., "School-Based Interventions for Resilience in Children and Adolescents: A Systematic Review and Meta-Analysis of Randomized Controlled Trials."

emotional intelligence and healthy communication skills.⁶⁸ Winda and Surawan showed that Islamic education effectively promotes self-regulated learning through the internalization of *ikhlās*, discipline, and responsibility as foundational values.⁶⁹ Othman et al. provided cross-cultural evidence from Egypt that self-control serves as a critical protective factor against cyberbullying with a significant negative correlation and a regression coefficient of -0.287, while moral identity's protective role varies by gender.⁷⁰

Mental health outcomes including reduced suicidal ideation, decreased self-harm, and enhanced psychological well-being feature prominently across the corpus. Syafii demonstrated that Islamic psychotherapy integrated with self-disclosure effectively reduces psychological distress and suicidal ideation while enhancing emotional regulation and spiritual resilience.⁷¹ Rafiq and Surawan confirmed that PAI supports stress management and self-confidence through *sabar* and *tawakkal*, strengthened by collective religious activities that build social support.⁷² Hidayati et al. found that implementing RISTA character education—religious, independence, social, team building, and *ta'zim* values—in a boarding school environment yields graduates with strong Islamic personalities and sound mental health.⁷³ Elfattah synthesized evidence that Islamic education frameworks designed holistically significantly reduce stress, anxiety, and depression symptoms among students when supported by community and family involvement.⁷⁴ Rosmalina et al. demonstrated that Islamic mental health education increases social awareness, emotional control, and self-potential development.⁷⁵ Khotimah, Shobahiya, and Hafidz showed that Islamic-informed self-compassion increases self-confidence, emotional calmness, and healthy social relationships among female adolescents.⁷⁶ Rahmatika argued that Islamic-based character education addresses self-harm through moral formation and mental well-being promotion,⁷⁷ while Valfini, Saihu, and Ulinuha confirmed that *ma'rifat al-nafs* strengthens emotional resilience through self-talk, self-forgiveness, and self-love techniques.⁷⁸ Safutra et al., and Estrada et al. reinforced that PAI teachers' emotional approaches

⁶⁸ Erwina dkk., “Upaya Guru PAI dalam Meningkatkan Kecerdasan Emosi dan Komunikasi Siswa di SMAN 11 Merangin.”

⁶⁹ Winda dan Surawan, “Transformasi Pendidikan Islam dalam Mendorong Self-Regulated Learning Siswa Madrasah: Studi Empiris di MTs Mumtaz Palangka Raya.”

⁷⁰ Basma Elsayed Mohamed Othman dkk., “Unravelling Cyberbullying among Egyptian Adolescents: The Protective Influence of Self-Control and Moral Identity with Gender and Socioeconomic Dynamics,” *BMC Psychology*, advance online publication, 2025, <https://doi.org/10.1186/s40359-025-02630-2>.

⁷¹ Syafii, “Integration of Islamic Psychotherapy and Self-Disclosure Methods for Mitigating Adolescent Suicidal Ideation: A Madrasah Study.”

⁷² Rafiq dan Surawan, “Pendidikan Agama Islam sebagai Pendekatan Psikoedukatif dalam Menangani Isu Kesehatan Mental Remaja di SMA.”

⁷³ Rahmah Hidayati dkk., “Character Education and the Rise of Mental Health in Muhammadiyah Boarding School,” *International Journal of Public Health Science (IJPHS)*, advance online publication, 2021, <https://doi.org/10.11591/ijphs.v11i1.20889>.

⁷⁴ Hagar Yehia Abd Elfattah, “Faith-Based Mental Health Promotion in Muslim Communities: The Role of Islamic Education and Spiritual Practices,” *Sinergi International Journal of Islamic Studies*, advance online publication, 2025, <https://doi.org/10.61194/ijis.v3i1.709>.

⁷⁵ Rosmalina dkk., “Islamic Mental Health Education for Adolescents in the Digital Era.”

⁷⁶ Khotimah dkk., “Islamic-Informed Self-Compassion as a Protective Mechanism against Negative Body Image: A Phenomenological Study of Female Adolescents in Islamic Schools.”

⁷⁷ Rahmatika dkk., “Mengatasi Self-Harm di Kalangan Remaja: Pendekatan Pendidikan Karakter dalam Perspektif Islam.”

⁷⁸ Valfini dkk., “Prevention of Self-Harm in Adolescents from Broken Homes Through Ma'rifat Al-Nafs.”

and religious education broadly contribute to adolescent mental health by promoting healthier reactions, religious coping mechanisms, and connectedness.⁷⁹

As a synthesis, these findings demonstrate that PAI-based strategies generate robust psychological outcomes by strengthening resilience, self-control, and overall mental health among adolescents. Empirical evidence consistently indicates that the integration of Islamic values with educational and therapeutic approaches—such as psychoeducation, self-regulation training, and spiritually grounded counseling—produces significant improvements in emotional intelligence, stress management, and protective behavioral responses. Therefore, the psychological impact of PAI should be understood not merely as a secondary outcome of moral education, but as a central mechanism through which spiritual consciousness, emotional stability, and adaptive coping capacities are cultivated to support holistic adolescent self-protection.

Synthesis Toward an Integrative Model

The synthesis of all fifty studies converges upon a unified integrative conceptual model of Islamic Religious Education for adolescent self-protection, wherein internalized Islamic values constitute the foundational spiritual-moral core. Hafidz, et. al., Afroo, et. al., and Siregar and Hasibuan collectively established that values such as *sabr*, *ikhlās*, *tawakkal*, *mujahadah al-nafs*, *husnuzan*, *syukur*, and *qanaah* form the essential moral foundation from which all protective capacities emerge.⁸⁰ These values are activated and sustained through transformative pedagogies wherein teachers function as spiritual mentors and emotional companions, as demonstrated by Zamzam and Winsidi, Safutra et al., and Mau et al.⁸¹ Encircling this foundational core are four interconnected pillars representing the operational dimensions of the model. The first pillar comprises transformative psycho-theological pedagogies—teacher role modeling, emotional accompaniment, reflective habituation, and psycho-theological integration—documented comprehensively by Mahesa, et. al., Erwina, et. al., and Cahyani et al.⁸² The second pillar encompasses multi-component preventive-curative interventions targeting specific risks, including anti-pornography programs,⁸³ anti-gambling initiatives,⁸⁴ drug prevention

⁷⁹ Safutra dkk., “Peran Guru PAI melalui Pendekatan Emosional dalam Meningkatkan Rasa Percaya Diri Siswa di Kelas”; Estrada dkk., “Religious Education Can Contribute to Adolescent Mental Health in School Settings.”

⁸⁰ Hafidz dkk., “Strengthening Students’ Self-Control Through Islamic Religious Education Learning In Preventing Bullying”; Afroo dkk., “Pendidikan Akhlak Islami sebagai Strategi Preventif Cyberbullying pada Remaja Muslim”; Siregar dan Hasibuan, “Pendidikan Agama Islam: Pengertian, Tujuan, Dasar, dan Fungsi.”

⁸¹ Zamzam dan Winsidi, “Psycho-Theological Learning Model to Improve Mental Resilience in Muslim Adolescents”; Safutra dkk., “Peran Guru PAI melalui Pendekatan Emosional dalam Meningkatkan Rasa Percaya Diri Siswa di Kelas”; Mau dkk., “Empowering Islamic Boarding School Students Through Self-Defense Training for Personal and Spiritual Resilience.”

⁸² Mahesa dkk., “Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa di Era Digital”; Erwina dkk., “Upaya Guru PAI dalam Meningkatkan Kecerdasan Emosi dan Komunikasi Siswa di SMAN 11 Merangin”; Cahyani dkk., “Implementasi Pendidikan Agama Islam Dalam Penanaman Budaya Religius Untuk Meningkatkan Pembentukan Karakteristik Islami.”

⁸³ Nastiti, “Strategi Pencegahan Pornografi dan Pornoaksi Berbasis Pendidikan Karakter Islam pada Remaja di Era Digital.”

⁸⁴ Elfizar dkk., “Building Students’ Moral Resilience Through Islamic Religious Education (PAI) As a Preventive Effort Against Online Gambling in Madrasah.”

counseling,⁸⁵ bullying prevention,⁸⁶ sexual safety education,⁸⁷ mental health support,⁸⁸ and deradicalization programs.⁸⁹

The third pillar integrates digital-ethical literacy through value-grounded online behavior and Islamic educational media, as evidenced by Erhamwilda, et. al., Rosmalina et al., Maharani and Wulandari, and Indrayani et al.⁹⁰ The fourth pillar comprises the multi-level educational ecosystem wherein families, peers, communities, and institutions collaborate to reinforce protective values across all life settings, as demonstrated by Mahrudin et al., Hidayati et al., Syarnubi et al., and Estrada et al.⁹¹ Cross-cutting all pillars are the psychological outcomes of enhanced resilience, self-control, emotional intelligence, and mental well-being, empirically validated by Hernawati and Supala, Winda and Surawan, Khotimah, et. al., and Elfattah.⁹²

The model explicitly addresses barriers identified across the corpus by incorporating capacity-building components for teacher training, curricular flexibility principles, and institutionalized partnership structures. Zebua, et. al., Elfattah, and Kadrida et al. collectively identified the need for infrastructural investment, pedagogical competency development, and adaptive teaching strategies responsive to students' emotional needs.⁹³ The model accommodates contextual flexibility—urban and rural settings, digital and traditional environments, general and at-risk populations—while maintaining coherence through its

⁸⁵ Ginanjar dan Mihajra, "Strengthening Teenagers' Awareness About the Dangers of Drugs Through Islamic Counseling at Madrasah Aliyah."

⁸⁶ Raikhan, "Pengembangan Kegiatan Kurikuler Sebagai Strategi Madrasah dalam Pencegahan dan Penanganan Bullying"; Arif dkk., "Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren)."

⁸⁷ Khoiriyah dkk., "Pergaulan dan Pencegahan Kekerasan Seksual pada Remaja Perspektif Ilmu Fiqih"; Pame dkk., "Effectiveness of Adolescent Interactive Education Program on Knowledge About Child Sexual Abuse and Self-Protection Among Early Adolescent Girls from Selected Urban School of Bengaluru, Karnataka."

⁸⁸ Syafii, "Integration of Islamic Psychotherapy and Self-Disclosure Methods for Mitigating Adolescent Suicidal Ideation: A Madrasah Study"; Rahmatika dkk., "Mengatasi Self-Harm di Kalangan Remaja: Pendekatan Pendidikan Karakter dalam Perspektif Islam."

⁸⁹ Nafsiyah dan Wardan, "Peran Pendidikan Agama Islam dalam Mencegah Radikalisme di Kalangan Remaja"; Ihsan dan Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java."

⁹⁰ Erhamwilda dkk., "Developing Children's Self-Control Based on Islamic Values to Prevent the Negative Impacts of Digital Device Usage"; Rosmalina dkk., "Islamic Mental Health Education for Adolescents in the Digital Era"; Maharani dan Wulandari, "Aplikasi Playstore Sex Education Islamic untuk Pencegahan Pelecehan Seksual Anak"; Indrayani dkk., "Effect of Educational Game Usage in Increasing Self-Protection Capabilities at Madrasah Ibtidaiyah Alwahyu Jakarta."

⁹¹ Mahrudin dkk., "The Role of Islamic Religious Education in Preventing Sexual Deviance among Urban Adolescents: A Qualitative Psycho-Religious Study Based on the Educational Ecosystem"; Hidayati dkk., "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School"; Syarnubi Syarnubi dkk., "Implementing Character Education in Madrasah," *Jurnal Pendidikan Islam*, advance online publication, 2021, <https://doi.org/10.15575/jpi.v7i1.8449>; Estrada dkk., "Religious Education Can Contribute to Adolescent Mental Health in School Settings."

⁹² Hernawati dan Supala, "The Impact of Al-Islam and Muhammadiyah Learning Framed by Religious Moderation on Adolescent Resilience"; Winda dan Surawan, "Transformasi Pendidikan Islam dalam Mendorong Self-Regulated Learning Siswa Madrasah: Studi Empiris di MTs Murni Palangka Raya"; Khotimah dkk., "Islamic-Informed Self-Compassion as a Protective Mechanism against Negative Body Image: A Phenomenological Study of Female Adolescents in Islamic Schools"; Elfattah, "Faith-Based Mental Health Promotion in Muslim Communities: The Role of Islamic Education and Spiritual Practices."

⁹³ Zebua dkk., "Strengthening Students' Self-Control Through Islamic Religious Education Learning In Preventing Bullying"; Elfattah, "Faith-Based Mental Health Promotion in Muslim Communities: The Role of Islamic Education and Spiritual Practices"; Kadrida dkk., "Strategi Guru Pendidikan Agama Islam dalam Penanganan Perilaku Resistensi Siswa di Madrasah Ibtidaiyah."

unchanging spiritual core, as validated by comparative findings from Ogli, Othman et al., and Sadhu et al. across diverse cultural contexts.⁹⁴

By systematically connecting these previously fragmented elements into a single coherent, evidence-informed framework, the proposed integrative model positions PAI as a holistic, context-adaptive, and empirically grounded protective system. The model's architecture ensures that value internalization flows through transformative pedagogies into concrete risk-specific strategies, reinforced by digital-ethical competence and sustained by multi-level ecosystem support. This convergence of spiritual formation, psychological strengthening, behavioral intervention, and social scaffolding equips adolescents with the moral clarity, emotional resilience, and socially embedded resources necessary to navigate the complex and evolving risks of the contemporary era.

CONCLUSION

This systematic review of fifty studies confirms that Islamic Religious Education in madrasah contexts functions as a potent, multidimensional protective system that significantly strengthens adolescent self-protection across moral, psychological, behavioral, and digital domains. The synthesized evidence demonstrates that internalized Islamic values constitute the foundational core from which all protective capacities emerge, activated through transformative pedagogies wherein teachers serve as spiritual mentors and emotional companions, operationalized through multi-component preventive-curative interventions addressing risks from bullying and drug abuse to online gambling and radicalism, and reinforced by a supportive educational ecosystem involving families, communities, and institutions. The integrative conceptual model proposed in this review unifies these previously fragmented elements into a single coherent architecture, positioning PAI as a holistic protective system that connects value internalization, psycho-theological pedagogy, risk-specific strategies, digital-ethical literacy, and multi-level collaboration within an empirically grounded and context-adaptive framework.

Future research should prioritize longitudinal and quasi-experimental designs with extended follow-up assessments to evaluate the durability of PAI-induced self-protection effects, alongside the development and empirical testing of the proposed integrative model as a scalable intervention package across diverse madrasah settings. Teacher training programs must be strengthened to equip PAI educators with competencies in psychological counseling, digital pedagogy, and psycho-theological integration, while curriculum policies should be reformed to balance cognitive content demands with the formative processes of value internalization and character development. Collaborative international studies comparing madrasah contexts across Muslim societies will further enhance the cross-cultural validity and adaptability of the integrative framework, ultimately contributing to a globally relevant, faith-informed approach to adolescent protection that addresses the spiritual, psychological, and social challenges of the contemporary era.

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⁹⁴ Ogli, "Development of Socio-Psychological Protection Mechanisms to Reduce Adolescents' Susceptibility to Religious Extremism"; Othman dkk., "Unravelling Cyberbullying among Egyptian Adolescents: The Protective Influence of Self-Control and Moral Identity with Gender and Socioeconomic Dynamics"; Sadhu dkk., "Interventions for Promoting Resilience among Adolescents in South Asia: A Scoping Review."

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