

The Role of Islamic Religious Education In Overcoming Anxiety And Depression Among Students Of The Daar El Biir Modern Islamic High School in The Digital Era

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Abstract

The development of the digital era has increased the risk of anxiety and depression in adolescents due to academic pressure, social media use, and changes in social interaction patterns. This study aims to analyze the conditions of anxiety and depression in high school students and examine the role of Islamic Religious Education in addressing them. The study used a qualitative approach with a descriptive field method conducted at the Daar El Biir Modern Islamic Boarding School. Data were obtained through observation, interviews, and documentation, then analyzed using the Miles and Huberman model through the stages of data reduction, data presentation, and drawing conclusions. The results show that Islamic Religious Education plays a role in strengthening students' mental health through learning, habituating worship, instilling the values of patience, gratitude, and trust in God, as well as teacher mentoring. This study concludes that Islamic Religious Education functions as a psycho-spiritual approach that supports the prevention and management of anxiety and depression in students in the digital era.

Keywords: Islamic Religious Education; Mental Health; Anxiety; Depression; Digital Era

Abstrak

Perkembangan era digital telah meningkatkan risiko kecemasan dan depresi pada remaja akibat tekanan akademik, penggunaan media sosial, dan perubahan pola interaksi sosial. Penelitian ini bertujuan untuk menganalisis kondisi kecemasan dan depresi pada siswa sekolah menengah serta mengkaji peran Pendidikan Agama Islam dalam mengatasinya. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif lapangan yang dilaksanakan di Pondok Pesantren Modern Daar El Biir. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Pendidikan Agama Islam berperan dalam memperkuat kesehatan mental siswa melalui pembelajaran, pembiasaan ibadah, penanaman nilai-nilai kesabaran, rasa syukur, dan tawakal kepada Allah, serta pendampingan oleh guru. Penelitian ini menyimpulkan bahwa Pendidikan Agama Islam berfungsi sebagai pendekatan psiko-spiritual yang mendukung upaya pencegahan dan

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penanganan kecemasan serta depresi pada siswa di era digital.

Kata kunci: Pendidikan Agama Islam; Kesehatan Mental; Kecemasan; Depresi; Era Digital

I. Introduction

The development of the digital era has brought about profound changes in various aspects of human life, including the world of education and the social lives of adolescents. Advances in information technology, the internet, and social media have made it easier to obtain information, build communication, and develop personal potential (Matang et al., 2023). Adolescents, as the age group most active in utilizing digital technology, have benefited greatly from these developments, both in academics and social interactions (Shelaisha Ayu Citra Lestari et al., 2023). However, despite these conveniences, the digital era also presents new challenges in the form of increased psychological stress, gadget addiction, cyberbullying, sleep disorders, fear of missing out (FOMO), and the emergence of various mental health problems, particularly anxiety and depression. These conditions indicate that technological developments not only impact changes in people's lifestyles but also affect the psychological condition of the younger generation who are in a period of development and searching for self-identity.

Adolescence is a phase marked by emotional changes, social development, and an increased need for recognition from their surroundings (Restuningsih & Krismona, 2026). During this period, individuals tend to experience emotional instability and are vulnerable to various psychological stresses. This situation becomes more complex when adolescents are faced with a competitive and fast-paced digital culture. Research conducted by Maulana et al. (2025) shows that intensive social media use can trigger social anxiety due to the tendency to compare oneself with others and the emergence of fear of negative judgment from the social environment. This phenomenon shows that high school students are a group that is highly vulnerable to mental health disorders because they are at a developmental stage that is heavily influenced by environmental factors and digital technology.

Mental health issues in Indonesia are currently receiving increasing attention. According to the results of the Indonesia National Adolescent Mental Health Survey (I-NAMHS) by Wahdi et al. (2023), 34.9% of Indonesian adolescents aged 10–17 experience mental health problems, equivalent to approximately 15.5 million adolescents. Among the various disorders identified, anxiety disorders accounted for the highest prevalence, at 3.7%, while major depression accounted for 1.0%. These data demonstrate that mental health issues are no longer viewed solely as individual issues but have become an educational issue requiring serious attention. Schools serve not only as a place to transfer knowledge but also as a place to shape character and support students' psychological health so they can develop optimally.

In the context of education, Islamic Religious Education (PAI) has great potential in supporting students' mental health. Islamic Religious Education not only aims to shape students' cognitive aspects, but also to develop spiritual, moral, and emotional

dimensions (Alfarizi, 2025). Islamic religious education (PAI) values serve not only as normative guidelines but also operate through psychological mechanisms when internalized in students' lives. The value of patience, for instance, fosters the ability to pause before responding emotionally to pressure, preventing impulsive reactions. Gratitude directs students' attention toward positive aspects and available resources, helping to mitigate the tendency to fixate excessively on shortcomings and stressors. Tawakal (trust in God) aids students in accepting circumstances beyond their control after making an effort, ensuring that uncertainty is not invariably perceived as a threat. Meanwhile, self-control strengthens the ability to regulate thoughts, emotions, and behaviors when facing academic or social pressures. Research conducted by Ni (2025) explains that Islamic Religious Education contributes to building mental resilience and emotional balance in adolescents by instilling the values of patience, gratitude, trust, sincerity, self-reflection, and emotional control. These values have strong relevance in helping students face the psychological pressures that arise from the development of the digital era. From an Islamic perspective, mental health also receives significant attention, as stated by Allah SWT in QS. Ar-Ra'd verse 28, which explains that remembering Allah is a source of peace of mind. This shows that the spiritual dimension has a close relationship with a person's psychological well-being.

Various previous studies have examined the relationship between Islamic Religious Education and adolescent mental health. Research by Dimas Maulana Rahman and Miftahurrahmat (2025) positions Islamic Religious Education as a key factor in mental resilience in facing the challenges of the digital era. Furthermore, Muhammad Rangga Pramana and Oktrigana Wirian (2025) highlight the role of Islamic Religious Education in shaping adolescents' psycho-religious well-being as a foundation for healthy personality development. Meanwhile, Maghfiroh et al. (2024) explain that Islamic Religious Education can be a means of transforming mental health through the formation of religious habits and strengthening spiritual values. In general, these studies indicate that Islamic Religious Education has a positive contribution to students' psychological development.

However, most previous research has focused on conceptual and literature studies that discuss the relationship between Islamic Religious Education and mental health in general. Prior research has also focused more on aspects of character development, juvenile delinquency, or mental health in general, without specifically focusing on the anxiety and depression experienced by high school students, as a group facing direct academic and social pressures. Furthermore, there is limited field research that reveals how the implementation of Islamic Religious Education through classroom learning, habituation of worship, teacher mentoring, and collaboration with schools truly plays a role in helping students overcome anxiety and depression.

Based on these conditions, there is a research gap between the conceptual studies that have been developed and the reality of the implementation of Islamic Religious Education in schools. In other words, previous studies have not provided much empirical insight into how Islamic Religious Education is implemented as a preventive and curative effort to address anxiety and depression in high school students in the digital era. The novelty of this study lies in framing Islamic Religious Education (PAI) as a psycho-spiritual support mechanism operating through three interconnected pathways: the internalization of Islamic values within instruction, the habitual practice of religious activities within the school culture, and collaborative support involving PAI teachers, guidance counselors, and school administrators. This perspective diverges from previous research, which tended to position PAI merely as a source of spiritual values or to discuss religious practices in isolation. The study demonstrates that PAI's contribution to addressing anxiety and depression stems not only from the religious content taught but also from the integrated process of values, acts of worship, supportive relationships, and a supportive school environment all of which collectively create a space that fosters students' mental well-being.

This study aims to analyze the conditions of anxiety and depression experienced by high school students in the digital era, describe the implementation of Islamic Religious Education in fostering students' mental health, examine the role of Islamic Religious Education in helping overcome anxiety and depression, and identify students' responses to the application of Islamic values in everyday life. The results of this study are expected to provide scientific contributions in the form of developing Islamic Religious Education studies from the perspective of adolescent mental health, while strengthening the concept of Islamic Religious Education as a psycho-spiritual approach in facing the challenges of the digital era. In addition, this study is expected to provide practical benefits for schools, Islamic Religious Education teachers, Guidance and Counseling teachers, and educational stakeholders in designing more comprehensive coaching programs to support students' psychological well-being.

II. Research Methods

This study uses a qualitative approach with descriptive field research methods to gain a deep understanding of the role of Islamic Religious Education in addressing anxiety and depression in high school students in the digital era. A qualitative approach was chosen because this study seeks to understand social and educational phenomena naturally based on the experiences, perspectives, and interactions of the research subjects (Sugiyono, 2018). According to Erna (2023), qualitative research views reality as a dynamic entity, so understanding the phenomenon must be carried out comprehensively through interpretation of various facts found in the field.

In this study, the terms anxiety and depression are not used as clinical diagnoses or categories of mental disorders established through professional assessment. Instead,

these terms are used contextually to refer to psychological experiences, complaints, emotional distress, or symptoms reported and described by informants during interviews, supported by observations and documentation. This study does not employ psychological instruments to measure levels of anxiety or depression, nor does it diagnose students' mental health conditions. Consequently, the research findings are understood as a portrayal of students' psychological experiences and distress within the context of their academic, social, and digital lives, rather than as a determination of clinical conditions.

The research was conducted at the Daar El Biir Modern Islamic Boarding School, Junior High School, and Senior High School Plus Cendekia Cikeas, located in Bogor Regency, West Java. The research location was selected based on the school's characteristics, which implement religious-based education and offer various spiritual development programs integrated with academic activities. A school environment that combines formal education with religious practices is considered relevant to the research focus on student mental health in the digital era (Widyasari, 2022). The research subjects consisted of one Islamic Religious Education teacher, one high school student, one Guidance and Counseling teacher, and one school principal acting as the school administrator. Informants were selected using purposive sampling, taking into account their involvement in and knowledge of the issues under study. The process of recruiting informants was conducted in stages and concluded upon reaching "information saturation" a state where additional interviews no longer yielded new substantive information, themes, or perspectives relevant to the research focus. Consequently, the decision to stop recruiting informants was not based solely on the number of participants, but rather on the adequacy and saturation of the information obtained to address the research objectives.

The types of data used in this study include primary and secondary data. Primary data were obtained directly from informants through interviews and field observations (Arief. A.Z., 2024). Meanwhile, secondary data were obtained from various written sources such as school documents, archives of religious activities, documentary photographs, books, and scientific articles relevant to the research topic (Haidir, 2019). Both types of data were used complementary to provide a more comprehensive picture of the phenomenon under study. Data collection techniques were conducted through observation, interviews, and documentation. Observations were used to obtain an overview of the school environment, student activities, and the implementation of various religious programs that support student mental health (Fitrah & Luthfiyah, 2017). Direct observations were made of Islamic Religious Education learning activities, congregational prayer, Quranic recitation, and character-building activities that are part of the school culture.

The validity of the data in this study was tested using triangulation and member checking techniques. Source triangulation was conducted by comparing information

obtained from Islamic Religious Education teachers, students, Guidance and Counseling teachers, and the principal. Technical triangulation was conducted by comparing the results of observations, interviews, and documentation (Widodo, S.B., 2021). Furthermore, time triangulation was applied through data collection at different times to ensure consistency of information. The researcher also conducted member checking by reconfirming the interview results with informants to ensure the consistency between the data obtained and the information intended by the informants.

The data analysis in this study used the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and conclusion drawing or verification (Rukminingsih, 2020). The data reduction process involves selecting, focusing, and simplifying data relevant to the research objectives. The data presentation stage involves organizing the results of observations, interviews, and documentation into descriptive forms to facilitate interpretation. Furthermore, conclusions are drawn gradually and continuously throughout the research process through verification of the various findings obtained.

Analysis was conducted in stages starting from the onset of data collection, ensuring an interactive process between data gathering and analysis. During the data reduction phase, interview recordings were transcribed, and the researcher repeatedly read the transcripts to grasp the information in its entirety. Subsequently, data segments relevant to the research focus were coded based on meanings or issues emerging from the informants' statements; this open coding process maintained a close connection between the codes and the information conveyed by the informants. In the data presentation phase, these categories were organized into thematic matrices and descriptive accounts, comparing perspectives across informants. Student interview results were compared with insights from the Islamic Religious Education (PAI) teacher, the guidance counselor, and the school principal, and were further corroborated by observational data and documentation. During the conclusion drawing and verification phase, the researcher interpreted the relationships between themes to explain the role of Islamic Religious Education in supporting students as they cope with psychological pressure. Interpretations were based not merely on the frequency of statements, but also on the interconnectedness of meanings across data and the consistency of information from various sources. Findings regarding PAI values, religious habituation, and teacher support were verified through source triangulation, technique triangulation, time triangulation, and member checking.

III. Result and Discussion

A. Research Findings

In addition to being obtained through observation and interviews, the data for this study were also supplemented by documentation collected during the course of the research at the Daar El Biir Modern Islamic Boarding School – Cendekia Cikeas Junior and Senior High School. This documentation was used as supporting evidence to illustrate the actual conditions on the ground and to verify the findings of the observations and interviews that had been conducted. The documents collected include photographs of the school environment, Islamic Religious Education lessons, religious practice sessions, guidance and counselling services, and various religious programmes related to efforts to foster students' mental health. This documentation provides empirical evidence regarding the implementation of Islamic Religious Education in helping students cope with anxiety and depression in the digital age. The results of the field research documentation are presented in the following images, accompanied by explanations.



Figure. 1 . Al-Quran recitation activities before learning

Figure 1 shows students engaging in Quran recitation before the start of the learning process. From an analytical perspective, this documentation not only illustrates the conduct of religious activities but also demonstrates how Islamic Religious Education is implemented through the cultivation of religious practices within the school routine. Based on the observations, the tadarus session forms part of the morning routine prior to lessons, thereby providing students with an opportunity to prepare themselves mentally and spiritually before engaging in academic activities.

These findings are relevant to the research focus on the role of Islamic Religious Education in addressing the psychological pressures faced by students in the digital age. The observational data indicate that the habit of reading the Qur'an does not stand merely as a ritual activity, but forms part of the educational environment that provides students with the opportunity to cultivate a sense of calm and readiness to engage in learning.

Thus, the analytical contribution of Figure 1 lies in reinforcing the finding that the habitual practice of religious activities is one of the mechanisms through which Islamic Religious Education provides psycho-spiritual support to students. These observational findings can also be interpreted in conjunction with data from student interviews, in which students stated that religious activities, such as reading the Qur'an and praying in congregation, help them feel calmer when facing academic pressure and other issues. Consequently, the image serves as visual evidence reinforcing the link between the religious habit-forming programme and the research theme, rather than merely as a record of the activity.



Figure 2. Islamic Religious Education Teachers Provide Religious Education in The Classroom

Based on Figure 2 above, shows an Islamic Religious Education teacher conducting a lesson whilst providing religious guidance to pupils. From an analytical perspective, this image illustrates that the implementation of Islamic Religious Education does not merely take the form of delivering religious content, but also involves the internalisation of Islamic values linked to issues in the pupils' daily lives. Based on the observations, the teacher linked the values of patience, gratitude, tawakal (trust in God) and self-control to the challenges faced by adolescents in their daily lives, including academic pressure and the use of social media. This connection contributes to the research question as it demonstrates the mechanism by which PAI learning plays a role in providing psycho-spiritual support to pupils. The values conveyed are not merely positioned as religious knowledge but are directed as a framework for pupils to cope with the pressures and problems they experience. These findings are consistent with the results of interviews with PAI teachers, which indicate that religious education is linked to pupils' daily lives, including issues of stress and anxiety, as well as with the results of interviews with pupils who stated that the values of patience, gratitude and tawakal help them cope with pressure and reduce feelings of despair.

Thus, Figure 2 provides visual evidence regarding the theme of internalizing Islamic Religious Education (PAI) values through contextual learning. The image's contribution to the analysis lies not merely in the teacher's instructional activity, but in the learning context, which demonstrates the integration of religious values with the students' psychological experiences and social lives. Field research conducted at SMA Pesantren Modern Daar El Biir revealed that the school environment possesses unique characteristics, blending the national curriculum with pesantren (Islamic boarding school) values. Initial observations indicated that while students have access to digital facilities to support their learning, the school enforces strict management regarding device usage. This creates an ecosystem that minimizes excessive negative exposure to social media while still equipping students with digital literacy. This environment serves as a foundational safeguard against potential anxiety and depression often triggered by cyberbullying or FOMO (Fear of Missing Out) among adolescents.

Field findings from participant observations revealed that student mental health dynamics are significantly influenced by academic pressure and the transition of adolescence. However, unlike typical public schools, students at this institution demonstrate more focused coping mechanisms. Islamic Religious Education (PAI) teachers and Guidance and Counseling (BK) counselors noted that while symptoms of mild anxiety such as pre-exam nervousness or social anxiety frequently appear, the incidence of severe depression remains relatively low. This indicates the presence of active protective factors within the school environment, stemming from the internalization of religious values. The implementation of Islamic Religious Education (PAI) at this school extends beyond the mere transfer of cognitive knowledge; it is integrated into the process of character building. Based on interviews with Islamic Religious Education (PAI) teachers, the instructional material explicitly incorporates mental health topics from an Islamic perspective such as the concepts of qana'ah (contentment), husnuzon (maintaining a positive mindset), and emotional management. This approach aims to shield students from feelings of insecurity or low self-esteem often stemming from social comparison on digital media. The researcher also conducted interviews with students, Islamic Religious Education teachers, and administrative staff. The following are the results of the interviews with the informants:

Table 1. Results of Islamic Education Teacher Interviews

No	Question	Informant's Answer
1	What is the psychological condition of students in today's digital era?	Some students experience anxiety due to academic pressure, excessive use of social media, and the tendency to compare themselves with others.
2	What is the role of Islamic Religious Education in helping students face these conditions?	Islamic Religious Education functions to provide spiritual strengthening through instilling the values of patience, gratitude, trust, and self-control so that students have better mental resilience.

3	How is the implementation of Islamic Religious Education learning to support students' mental health?	Learning materials are always linked to daily life, especially problems faced by teenagers such as stress, anxiety, and the wise use of digital media.
4	Are there religious activities that support students' mental health?	Yes, schools conduct congregational prayers, Quran recitation, Islamic studies, and the practice of dhikr and prayer together.
5	What form of support do Islamic Education teachers provide to students?	Teachers provide advice, motivation, and serve as a place of consultation for students experiencing personal or academic problems.

Source: Researcher, (2026)

Based Based on Table 1 above, it is evident that students' psychological state in the digital era reflects a tendency toward anxiety, driven by factors such as academic pressure, excessive social media use, and the habit of comparing themselves to others. Interviews with the Islamic Religious Education (PAI) teacher, as presented in Table 1, reveal that PAI instruction is not merely focused on delivering religious content but also aims to cultivate virtues such as patience, gratitude, reliance on God tawakkul, and self-control. The teacher strives to connect the curriculum with issues currently facing adolescents including social media addiction, academic pressure, peer interactions, and anxiety stemming from the demands of life in the digital age. This approach is designed to enable students to understand Islamic teachings within a real-world context and apply them as a guide for navigating various life challenges.

Table 2. Interview Results with High School Students

No	Researcher Questions	Informant's Answer
1	What are the pressures you often experience in the digital age?	Academic pressure, lots of schoolwork, and the influence of social media made me often compare myself with others.
2	Have you ever experienced anxiety or stress?	Yes, I have felt anxious about my grades, my future, and my friendships.
3	Do religious activities at school help you?	It is very helpful because after praying in congregation, reading the Quran, and listening to religious studies, I feel calmer.
4	What values have the most influence on you?	The values of patience, gratitude, and trust have made me more able to accept situations and not easily give up.
5	What do you think is the role of Islamic Religious Education teachers?	Islamic Education teachers not only teach religious material, but also provide motivation and advice when students face problems.

Source: Researcher, (2026)

Based on table 2 above, it is evident that students face various pressures in the digital era, particularly those stemming from academic demands, a heavy workload of school assignments, and the influence of social media, which compels them to compare themselves with others.

Interview results presented in Table 2 indicate that academic pressure, excessive schoolwork, and heavy social media usage are factors that trigger anxiety and stress.

Some students reported experiencing sleep difficulties, excessive worry, and a tendency to compare themselves to others via social media. These conditions led to reduced concentration in their studies and a lack of self-confidence. Nevertheless, the students expressed that Islamic Religious Education lessons and various religious activities conducted at school helped them find inner peace. They felt that habits such as reading the Quran, performing congregational prayers, and receiving guidance from teachers positively influenced their emotional well-being. The Islamic values taught enabled them to better accept their circumstances, maintain a positive mindset, and avoid despair when facing challenges.

Table 3. Results of Interviews with Guidance and Counseling (BK) Teachers

No	Researcher Questions	Informant's Answer
1	What psychological problems do students experience most?	Academic anxiety, stress, low self-confidence, and overthinking due to the use of digital media.
2	How do schools deal with students experiencing anxiety and depression?	Through individual and group counseling services and working together with Islamic Education teachers in providing spiritual guidance.
3	Is there cooperation between BK teachers and PAI teachers?	Yes, we coordinate in assisting students who need special attention so that the approach taken is more comprehensive.
4	How important is a religious approach in addressing students' psychological problems?	A religious approach is very important because it can provide inner peace and increase students' optimism in facing problems.
5	Are there any changes in students after being given coaching?	Most students became more open, calmer, and had a better ability to control their emotions.

Source: Researcher, (2026)

Based on Table 3 above, the psychological issues most frequently experienced by students in the digital era include academic anxiety, stress, low self-confidence, and a tendency toward overthinking influenced by digital media usage.

Interview results presented in Table 3, conducted with Guidance and Counseling teachers, indicate that the most common psychological issues among students are academic anxiety, social pressure, low self-confidence, and a tendency to overthink due to digital media use. The counselors explained that student support is provided through counseling services and collaboration with Islamic Religious Education teachers to offer spiritual reinforcement to students requiring special guidance. Collaboration between Islamic Religious Education teachers and Guidance and Counseling teachers is a crucial factor in helping students overcome anxiety and depression. Based on the interviews, both parties coordinate to guide students using an approach that integrates psychological and religious elements. Counselors focus on the counseling aspect, while Islamic Religious Education teachers reinforce religious values to help students build greater mental and spiritual resilience.

Table 4. Results of Interview with the Principal

No	Researcher Questions	Informant's Answer
1	How does the school view students' mental health?	Mental health is an important part of the educational process because it influences students' academic development and character.
2	What programs does the school have to support students' mental health?	The school provides worship training, Islamic studies, short-term Islamic boarding schools, and counseling services for students.
3	How does the school support Islamic Religious Education learning?	Schools provide facilities and policies that support religious activities as part of student character formation.
4	Does Islamic Religious Education have an influence on students' mental health?	According to school observations, students who are active in religious activities tend to have more positive behavior and more stable emotional conditions.
5	What are the school's expectations regarding students' religious development in the digital era?	It is hoped that students will have a balance between academic, spiritual, and mental health abilities so that they are able to face the challenges of technological developments wisely.

Source: Researcher, (2026)

Based on Table 4 above, it is evident that mental health is viewed as a crucial aspect of education, as it influences students' academic development, character formation, and learning success. Interview results presented in Table 3 indicate that school administrators support the implementation of religious guidance programs as part of efforts to maintain student mental health. The school facilitates various religious activities such as intensive religious camps pesantren kilat, Islamic study sessions, commemorations of major Islamic holidays, and the practice of regular worship as part of the school culture. These programs are regarded as preventive measures to reduce the risk of anxiety and depression among students.

Data analysis using the Miles and Huberman model specifically the data reduction process reveals that Islamic values such as patience, gratitude, reliance on God tawakal, sincerity ikhlas, and closeness to Allah SWT are key factors helping students cope with psychological pressure in the digital age. Data from various sources show consistency across observations, interviews, and documentation regarding the vital role of Islamic Religious Education in safeguarding student mental health. Beyond its curative function, Islamic Religious Education also serves a preventive role in averting anxiety and depression among students. Practices such as regular worship, character strengthening, and fostering the wise use of digital media help students develop self-control and mitigate the negative impacts of technological advancements. This demonstrates that Islamic Religious Education contributes not only to the cognitive domain but also to the mental well-being of students.

In conclusion, the research findings indicate that Islamic Religious Education at SMA Pesantren Modern Daar El Biir and plays a significant role in addressing student anxiety

and depression in the digital age. This role is realized through the process of Islamic Religious Education (PAI) instruction, the cultivation of worship habits, the reinforcement of spiritual values, teacher guidance, and collaboration among PAI teachers, guidance counselors, and the school administration. Consequently, Islamic Religious Education serves as a vital instrument in fostering students' mental resilience and emotional balance, enabling them to face the various challenges of life in the digital era in a more positive and adaptive manner.

B. Discussion

Based Based on research findings obtained through observation, interviews, and documentation at SMA Pesantren Modern Daar El Biir it was found that students face various psychological pressures in the digital era, characterized by anxiety, stress, overthinking, and a tendency to compare themselves with others via social media. Interview data indicate that these pressures do not exist in isolation but arise from the interplay between academic demands, digital media usage, and the need for social acceptance. Insights from Islamic Religious Education (PAI) and guidance counseling teachers corroborate the students' accounts, particularly regarding concerns over assignments and performance, low self-confidence, and a tendency to ruminate on academic and social issues. Consequently, the psychological pressure experienced by students in this study is best understood as a multidimensional phenomenon rather than merely a consequence of technology use. This state is influenced by academic demands, excessive device usage, and the need for social validation. These findings align with research by Wahdi et al. (2023) based on the Indonesia National Adolescent Mental Health Survey (I-NAMHS) which revealed that 34.9% of adolescents aged 10–17 experienced symptoms of mental health issues within the past 12 months without meeting the diagnostic criteria for a mental disorder, while 5.5% met the criteria for a mental disorder. Anxiety disorders were the most common, with a prevalence of 3.7%, followed by major depressive disorder at 1.0%. However, there is a significant distinction between the present study and the I-NAMHS; while the I-NAMHS provides a snapshot of prevalence at the national population level, this study does not aim to measure prevalence or establish clinical diagnoses. Instead, the data herein illustrate the psychological experiences reported by students within the contexts of school life, academics, social interactions, and the digital realm. Therefore, the findings of this study illustrate how students experience and interpret such psychological pressure within the educational environment, rather than indicating clinically diagnosed levels of mental disorders among students.

This also demonstrates that the digital era cannot be viewed solely as a cause of psychological problems. While digital technology offers benefits regarding communication, learning, and information access, under certain conditions, it can become

a breeding ground for social comparison, the pressure for validation, and exposure to information overload. The WHO has also emphasized that adolescents' digital lives entail both benefits and potential risks, necessitating a contextual understanding of their impact. In the context of this study, the critical issue is not merely the duration of students' device usage, but rather how digital media usage interacts with academic demands, self-concept, and social needs. This interpretation expands upon previous research by showing that students' psychological pressure arises within an ecosystem where academic, social, and digital factors intersect.

The study results indicate that Islamic Religious Education plays a vital role in helping students cope with anxiety and depression by instilling spiritual values such as patience, gratitude, sincerity, reliance on God *tawakal*, and self-control. Interviews with Islamic Religious Education teachers revealed that these values patience, gratitude, sincerity, reliance on God, and self-control are instilled through lessons linked to issues relevant to adolescent life. Meanwhile, students reported that these values helped them accept their circumstances, persist in the face of challenges, and better manage their reactions to academic and social problems (Subagiya & Basri, 2025). These findings align with research by Ni (2025), which explains that Islamic Religious Education contributes to adolescent mental health by fostering spiritual strength and emotional intelligence. The Islamic values taught in these classes serve as a source of inner peace, enabling students to better navigate the various pressures of modern life (Saikhudin, 2025).

This interpretation aligns with research positioning religious education as a means of strengthening the spiritual and emotional dimensions of adolescents. However, this study offers a distinct perspective by moving beyond the mere assertion that religious values have a "positive influence" on mental health. Field findings reveal the specific mechanism through which Islamic Religious Education (PAI) operates: religious values are conveyed through instruction, comprehended by students, and subsequently linked to concrete experiences when facing academic and social pressures. Consequently, the strength of PAI in this study lies in the processes of value internalization and application, rather than solely in the inclusion of religious content within the curriculum.

Beyond classroom instruction, the role of Islamic Religious Education is also manifested through the cultivation of religious habits such as congregational prayers, Quranic recitation, *dhikr* (remembrance of God), and Islamic study sessions conducted regularly within the school environment (Suryana, 2024). Student interviews indicate that these activities foster a sense of calm, boost optimism, and assist in emotional regulation when confronting various challenges. These findings resonate with the words of Allah SWT in Surah Ar-Ra'd, verse 28, which states that the heart finds tranquility solely through the remembrance of Allah. In this study, the verse serves not as clinical evidence that worship cures anxiety or depression, but rather as a normative and spiritual foundation that helps elucidate the sense of tranquility reported by the students.

Thus, empirical data and religious perspectives occupy distinct yet complementary roles: the experience of tranquility stems from informant accounts, while the Quranic verse provides a value-based framework for understanding that experience. These results are further supported by Maghfiroh et al. (2024), who state that Islamic Religious Education can serve as a vehicle for transforming adolescent mental health by fostering religious habits that create a balance between spiritual and psychological aspects.

Further research findings indicate that PAI teachers fulfill a role that extends well beyond the mere delivery of instructional material. Based on interviews, Islamic Religious Education (PAI) teachers provide guidance, motivation, and opportunities for consultation to students facing academic or personal issues. This demonstrates that the teacher-student relationship is a crucial component of the support mechanism. Students not only receive religious knowledge but also gain a space to voice their concerns and receive reinforcement grounded in Islamic values. This role highlights that PAI teachers serve educational, preventive, and curative functions in safeguarding students' mental health. These findings align with research by Dimas Maulana Rahman and Miftahurrahmat (2025), which states that Islamic Religious Education acts as a source of mental resilience in the digital era. According to that study, reinforcing religious values enhances an individual's capacity to withstand various life pressures and challenges.

A significant finding of this study is the collaboration between PAI teachers and Guidance and Counseling teachers in supporting students. Guidance and Counseling teachers address student issues through individual and group counseling services, while PAI teachers provide reinforcement through a religious approach. School principals also offer support through policies and by providing space for religious activities and student development programs. The findings regarding these three parties indicate that support for students' psychological well-being does not rely on a single actor but emerges from the interconnection of pedagogical, counseling, and spiritual functions alongside school policies. These findings align with research by Muhammad Rangga Pramana and Oktrigana Wirian (2025), which explains that Islamic Religious Education plays a role in shaping the psycho-religious development of adolescents by integrating psychological and spiritual aspects. Furthermore, these findings add nuance to existing research on the integration of psychological and spiritual dimensions in adolescents. In this study, such integration goes beyond the mere theoretical combination of psychological and religious concepts; it is manifested in institutional practice through coordination among teachers. Therefore, the novelty of this study lies in the implementation mechanism of Islamic Religious Education (PAI) as part of integrated psycho-spiritual support within the school environment.

Overall, the findings indicate that Islamic Religious Education plays a significant role in addressing anxiety and depression among high school students in the digital era

through instruction focused on spiritual strengthening, the cultivation of worship habits, teacher guidance, and collaboration among PAI teachers, guidance counselors, and the school administration. This study demonstrates that Islamic Religious Education.

IV. Conclusion

Conclusion High school students in the digital era face various forms of anxiety and psychological stress influenced by academic demands, social interactions, and the use of digital media. In this context, Islamic Religious Education plays a crucial role in fostering students' mental health through contextual learning, fostering the habit of worship, instilling the values of patience, gratitude, trust, sincerity, and self-control, as well as collaborative mentoring by Islamic Religious Education teachers, Guidance and Counseling teachers, and the school. The application of Islamic values receives a positive response from students because it provides inner peace, improves the ability to manage emotions, and strengthens mental resilience in facing the challenges of life in the digital era. Thus, Islamic Religious Education not only functions as a process of developing knowledge and morals, but also serves as an effective psycho-spiritual approach in preventive and curative efforts against anxiety and depression, thereby contributing to the realization of a balance between the intellectual, spiritual, and psychological development of students.

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