

Internalization Of Resilience Values In Islamic Religious Education Learning

Tutik Haryanti^{1*}, Tohirin², Khairil Anwar³

^{*1, 2, 3}Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru

^{*1}email : 22290126013@students.uin-suska.ac.id

Abstract	
<p>This article aims to discuss the importance of internalizing resilience values in Islamic Religious Education (PAI) learning at state junior high schools in East Bintan District. Resilience, as the ability to rise from various life challenges, has a very significant role in shaping students' character and personality. Through the PAI approach, resilience values can be instilled by utilizing Islamic teachings which emphasize steadfastness, patience and sincerity in facing life's trials. Using a qualitative descriptive approach, this article explains how PAI teachers can integrate resilience values through teaching methods that involve modeling, providing motivation, and using relevant religious texts. Apart from that, this article also describes the benefits of internalizing resilience in helping students develop positive attitudes, manage stress, and foster enthusiasm to continue learning even when faced with difficulties. From the research results, it was found that the dominant factors that influence the internalization of resilience values are parental support and the influence of the student's friendship environment, so it can be concluded that the internalization of resilience values in PAI is not only seen from the PAI learning process but also the support of parents and the environment. positive students. By internalizing the values of resilience in PAI, it will strengthen students' religious aspects and form a generation that is more resilient in facing life's challenges.</p>	<p>Keywords: Internalization; Resilience Values; Islamic Religious Learning</p>

Abstrak	
<p>Artikel ini bertujuan untuk membahas pentingnya internalisasi nilai-nilai resiliensi dalam pembelajaran Pendidikan Agama Islam (PAI) sekolah menengah pertama negeri di Kecamatan Bintan Timur. Resiliensi, sebagai kemampuan untuk bangkit dari berbagai tantangan hidup, memiliki peran yang sangat signifikan dalam membentuk karakter dan kepribadian siswa. Melalui pendekatan PAI, nilai-nilai resiliensi dapat ditanamkan dengan memanfaatkan ajaran-ajaran Islam yang menekankan ketabahan, kesabaran, dan keikhlasan dalam menghadapi ujian hidup. Dengan pendekatan deskriptif kualitatif, artikel ini menjelaskan bagaimana guru PAI dapat mengintegrasikan nilai-nilai resiliensi</p>	<p>Kata Kunci: Internalisasi; Nilai-nilai Resiliensi; Pembelajaran Agama Islam.</p>

melalui metode pengajaran yang melibatkan keteladanan, pemberian motivasi, dan penggunaan teks-teks keagamaan yang relevan. Selain itu, artikel ini juga menguraikan manfaat internalisasi resiliensi dalam membantu siswa mengembangkan sikap positif, mengelola stres, dan memupuk semangat untuk terus belajar meskipun dihadapkan pada kesulitan. Dari hasil penelitian diperoleh bahwa faktor dominan yang memengaruhi internalisasi nilai-nilai resiliensi adalah dukungan orang tua dan pengaruh lingkungan pertemanan siswa, sehingga dapat disimpulkan bahwa internalisasi nilai-nilai resiliensi dalam PAI tidak hanya dilihat dari proses pembelajaran PAI tapi juga adanya keberpihakan orang tua serta lingkungan positif siswa. Dengan internalisasi nilai-nilai resiliensi dalam PAI maka akan memperkuat aspek keagamaan siswa dan membentuk generasi yang lebih tangguh dalam menghadapi tantangan kehidupan.

Received : 07 June 2024; Revised: 15 August 2024; Accepted: 10 November 2024

© Ar-Rasyid: Jurnal Pendidikan Islam
Program Studi Pendidikan Agama Islam
Universitas Muhammadiyah Sumatera Utara



This is an open access article under the [CC-BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

1. Introduction

Resilience is a dynamic process that allows a person to develop positive adaptive skills despite facing significant trauma and adversity. Therefore, resilience can be used as a measure of a person's ability to deal with stress. Because everyone has problems in their life: sadness, disappointment, failure, difficult situations. Like the stages of human development in life, there are important stages that must be faced (Siti Nurlaila et al., 2024). In fact, everyone faces problems in life differently. Islamic Religious Education plays a strategic role in forming the character of students who are strong and able to withstand life's challenges. The internalization of resilience values in PAI includes the process of forming attitudes and behavior based on Islamic teachings, which prioritize patience (*ṣabr*), steadfastness of faith (*tawakkul*), as well as developing the values of optimism and adaptability. These values are instilled from the principles of the Qur'an and Hadith, translated into theoretical and practical learning, and strengthened by the example of teachers and the spiritual experiences of students.

Experiences of adversity can cause conflict among teenagers and influence them towards various inappropriate behaviors. Bad experiences can endanger teenagers. Usually they become vulnerable teenagers, and these vulnerable teenagers are more likely to become problematic teenagers (Utami, 2024).

When facing difficulties, there are some teenagers who fail because they are unable to overcome disadvantageous situations. As happened to junior high school students in East Bintan District. Based on information from Islamic teachers from the four schools, students tend to be apathetic and lack self-confidence when they fail in exams, are afraid and anxious about getting bad learning results, are embarrassed to express their opinions during discussions, are lazy about going to school because of family problems, are reluctant to

socialize, feel uncomfortable because of his appearance, he sometimes even unplugs and hangs out with his friends while smoking.

During learning, many students do not dare to express their opinions during discussions or presentation sessions. Likewise, during the learning process, many are reluctant to go to school and often even drop out. Some of them lack confidence in their own abilities and even seem inferior about their appearance (Dahlan R, M., & Murad, 2023). Therefore, efforts are needed to increase students' sense of self-confidence and self-control of emotions.

The problem of low levels of resilience among junior high school students does not only occur in the East Bintan District area, but also occurs in other areas and has almost become a global problem. This happens due to several factors, both from within the students themselves and from external influences.

Facing the above student problems, the school has made several efforts to increase students' self-confidence, such as; creating a pleasant learning environment by applying various learning methods, fostering an attitude of social awareness by conducting visits to orphanages, holding Islamic religious activities once a week filled with reading the Qur'an together, prayers, dhikr, and/or tausiyah as an effort to strengthen spiritual and student personality is more Islamic, schedules student activities that are cooperation oriented; such as mutual cooperation in cleaning the classroom and school environment, creating a school garden and creating a medicinal plant garden in the school environment and holding competitions between classes on religious or national holidays; as an effort to explore students' interests, talents and strengthen competence.

On the other hand, the ultimate goal is good morals, and learning Islamic Religious Education (PAI) where the Al-Quran and Hadith are the main sources and become a guide to life, can solve all problems and improve one's quality to be considered in life (Susiyanti, 2016).

PAI learning supports and motivates students to always behave and think positively, be patient in facing future trials, and follow God's will because God does not give trials beyond human ability (Diska, 2021). Therefore, researchers view the issue of internalizing resilience values in PAI learning as very important so that students will have a tough attitude and have strong mental resilience in facing their learning problems.

The results of research related to resilience in Islamic religious education were conducted by Alamsyah, Muftihaturrahmah Burhamzah and Syairfah Fatimah which were published in the Maruki Islamic Education Science journal published in 2024 with the title: Integrating Islamic Values in Student Character Education in the Digital Era. The results of the analysis of the data obtained resulted in the finding that the integration of Islamic values in character education is a factor that contributes to the formation of student resilience and positive use of technology. The integration of Islamic values in student character education in the digital era offers opportunities to form individuals who are resilient and ethical in using technology (Alamsyah, A., Burhamzah, M., & Fatimah, 2024). This is different from the focus of the researcher's study, namely on the internalization of resilience values in PAI learning which is full of character education.

Other research related to values in resilience has also been studied by Nenden Yulianingsih Habsyah (2018) with the results of the discussion that the quality of positive relationships between students and teachers has an influence on increasing resilience values in students. This is possible because the school is the students' second home and the teachers are the parents of the students at school(Habsyah, 2018). The research is entitled: Increasing Student Resilience through Improving the Quality of Teacher and Student Relationships. This is different from what researchers do, namely in the PAI learning process, not in the relationship between PAI teachers and students.

2. Methods

The design in this research uses a qualitative approach, which has natural characteristics (natural setting) as a direct data source, then presented descriptively and prioritizing process rather than results(Tohirin, 2022). The analysis in this research tends to be carried out in an inductive analysis so that this research will later describe the focus of the study on the problem formulation above.

A qualitative approach was chosen because the researcher wanted to describe the conditions that would be observed in the field more specifically, transparently and in depth. This research data was processed using interpretive and analytical techniques. The interpretation method is used to read the theoretical ideas of experts and previous research in full and in detail and then draw general conclusions.

The main informants in this research were 10 Islamic Religious Education teachers and students from State Middle Schools in East Bintan District from classes VII-IX, 162 students were taken as samples. Meanwhile, for additional informants, to strengthen the information from the main informant, the researcher added the school principal, Student Affairs and Counseling teachers. This is deemed necessary by researchers because the educational unit's curriculum policy lies in the principal's administration and student data, while student behavior and attitudes lie in the guidance and counseling teacher.

Data collection techniques in this research are interviews, observation and documentation. Because for a qualitative researcher, the meaning of a phenomenon can be understood properly if interaction is carried out with the object through in-depth interviews and observations, where the phenomenon takes place. As a complement to the data, the researcher considers it necessary to provide additional data from documentation. In this research, data collection emphasizes observation and interview data collection techniques, although it does not rule out the possibility that other data collection techniques can be used to obtain additional data.

The instruments in this research are as follows: 1) The researcher is the most important instrument in qualitative research. The researcher will provide his subjective view of the research focus. When making observations, researchers use notebooks, recording devices and cameras. 2) Interview guide; This interview guide is used to expedite the interview process. This guide is not used for respondents, because the respondents interviewed will answer according to what

the researcher asks. 3) Observation checklist; This list is to make it easier for researchers to compile complete instruments. 4) Documentation checklist; This documentation data collection is used to complement the results of interviews and observations.

Data analysis is carried out by means of descriptive analysis, namely organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, choosing what is important and will be studied, and making conclusions so that it is easily understood by oneself or others.

3. Result and Discussion

This research took place at four state junior high schools in East Bintan District, Bintan Regency, Kepulauan Riau Province. This location was chosen because the level of resilience of state junior high school students in the area is still relatively low and the researcher is a teaching staff at one of these schools, making it easier to carry out research.

The East Bintan District area has four sub-districts, namely, Kijang City, Sei Nam, Gunung Lengkuas and Sei Lekop. Kijang City was the center of government of Bintan Regency from 2006 to 2011. In December 2011, the center of government of Bintan Regency was moved to Bintan Buyu where it remains today.

SMP Negeri 1 Bintan is the oldest junior high school in the East Bintan area which is located at Jl. Raja Haji Kijang City, while SMP Negeri 2 Bintan is approximately three kilometers from SMP Negeri 1, which is precisely on Jl. Tekojo Kijang City Cement. Bintan Public Middle Schools 3 and 4 are quite far from the sub-district center. Bintan 3 Public Middle School is located on Jl. Nusantara Km.18 Gunung Lengkuas while SMP Negeri 4 Bintan is located at Jl. Korindo Sei Lekop. These schools are schools owned by the Bintan district government.

The condition of the educational environment in East Bintan District shows that there is quite good enthusiasm in terms of education, especially in PAI subjects, here is the explanation: First, School environment. The junior high school environment in East Bintan is relatively conducive to the learning process. The atmosphere in these schools is quite supportive of the formation of students' character, especially in terms of religious values. The teachers at the school also play an active role in developing students' morals and character.

Second, Teacher interaction with students; Teachers in these schools generally have good relationships with students, with a more personal approach, especially in PAI subjects. This allows for a more intensive character development process. Third, Implementation of Islamic Religious Education in schools; PAI learning at State Middle Schools in East Bintan District has several characteristics that are relevant to this research, including: 1) PAI Curriculum; The PAI curriculum in these schools follows national curriculum standards, with an emphasis on teaching basic religious concepts, morals, worship, Islamic history, and moral values. However, teachers have flexibility in adapting teaching materials to local contexts and student needs, including instilling resilience values. 2) Learning methods; The approaches used by PAI teachers include

lectures, discussions, case studies and project-based learning. Some schools also use active learning approaches, such as role-playing and simulations, to help students understand the values of resilience in real-life contexts. 3) Islamic religious extracurricular activities; Apart from classroom lessons, state junior high schools in East Bintan also carry out Islamic religious extracurricular activities that support religious learning, such as TBQ (complete reading of the Qur'an), memorizing the Qur'an, and hadrah. This activity is part of a broader character development process.

3.1. PAI teachers' efforts to provide an understanding of emotional control.

Students' understanding of emotional control can be seen in how students understand emotional control as the ability to "not get angry quickly" or "calm down" when they are upset. They admit that controlling their emotions helps them in interacting with friends and family. The impact of the methods applied by teachers is that many students state that breathing techniques and self-reflection help them be calmer in tense situations. They also feel helped by quotations from verses or hadith which give them inspiration to be patient and not get angry easily, the result of personal experience in dealing with emotions as in following figure:

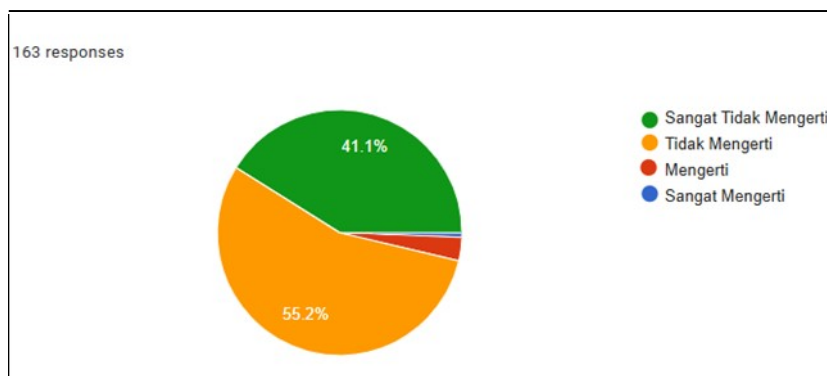


Fig 3.1.1 Student participation regarding emotional control
Source: Student Survey Results (2024)

From the picture above, it can be understood that the impact of the method applied by PAI teachers shows that the majority of students stated that the self-reflection method helped them be calmer in stressful situations. They also feel helped by quotes from the holy verses of the Koran or hadith which give them inspiration to be patient and not get angry easily.

3.2. PAI teachers' efforts to build students' attitudes of optimism and efficacy

To understand how PAI teachers at junior high schools in East Bintan District build an attitude of optimism in students, there are several methods used to dig deeper into the efforts made by PAI teachers to foster students' self-confidence and optimism. Among others are:

- a) Through PAI lesson materials; Among them, students are taught about patience, trust and helping each other. PAI teachers provide material

reinforcement about morals by conveying holy verses about Allah SWT's command to always be patient in any circumstances.

- b) Through learning methods; Some of the learning methods used by PAI teachers are as follows: a) Cooperative learning; This method requires students to work together in a work team to achieve the learning objectives being studied (Hasanah, Z. ., & Himami, 2021). So that students learn to respect differences of opinion, and dare to express opinions. b) Project based learning; This method allows students to produce products from projects with their friends (Nababan, Damayanti., 2023). It is hoped that from group collaboration, students will learn to be confident in their abilities, so that a sense of optimism and self-confidence will emerge to develop their abilities. c) Using motivational words; PAI teachers actively use motivating words, such as "you can do it," "never give up," or "Allah is with those who are patient." These words provide emotional support and make students feel more positive in undergoing various challenges. The results of these efforts can be seen in following figure:

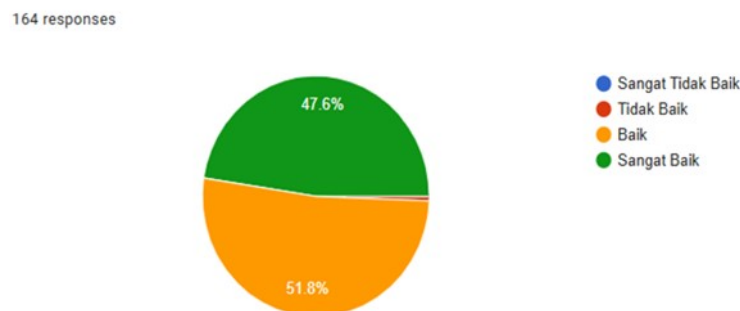


Fig 3.2.1 Teacher's Efforts to Instill a Sense of Optimism
Source: Student Survey Results (2024)

From the picture above, it can be understood that there were 47.6% of students or 77 people who said they were very good at the efforts made by PAI teachers. Meanwhile, 51.8% or 84 students said it was good, and only 0.6% or 1 person said it was not good regarding PAI teachers' efforts to build students' optimistic attitudes.

3.3. *PAI teachers' efforts to increase confidence that students are able to achieve what they want*

Students' confidence in their ability to achieve educational goals is a major determinant of academic success and personal growth. When students believe that they can achieve their educational goals, they will be more motivated, braver to overcome challenges, and more consistent in their learning. The following are several efforts made by PAI teachers to form these beliefs:

- a) Providing a positive example PAI teachers provide positive examples of how to live according to Islamic teachings. Through a consistent, disciplined and responsible attitude, students can be confident that they can achieve their desired life goals with maximum effort and self-confidence.

- b) Growth Mindset (Developing Thinking Patterns) Teaches students that intelligence and skills can be developed (Athena Barus, Carolina Sri., 2023). By adopting a growth mindset, students are taught that success in education is determined by effort, perseverance, and perseverance, not by innate ability. The belief that skills can be improved encourages students to continue learning and experimenting, making them more confident in their potential.
- c) Learn from mistakes Students are taught to consider mistakes as part of the learning process, thus making them more optimistic and confident to try again. Learn that failure is not the end of everything, but an opportunity to grow.

3.4. *Factors that influence the internalization of resilience values in PAI learning at State Junior High Schools in East Bintan District*

Overall, the internalization of resilience values in PAI learning is influenced by a combination of the following factors:

- a) Family factors; A loving parenting style, emotional support, and good role models from parents play an important role in developing resilience in children. Parents who show resilience when facing problems can be good role models for their children (Mutmainah, 2019). A harmonious and supportive family gives children a sense of security and influences the way they face problems. On the other hand, families that are unstable or often experience conflict can hinder the development of children's resilience and affect their behavior at school.
- b) Social and Environmental Factors; A supportive social environment, whether at home, school, or community, is critical to building student resilience (Habsyah, Nenden Yulianingsih., 2018). Positive relationships with friends and teachers can be a big morale booster when facing challenges. Students who have access to role models of resilience, such as religious figures or adults who have successfully overcome adversity, will find it easier to incorporate the values of resilience into their lives.
- c) Local Cultural Value Factors; Local cultural values that emphasize mutual cooperation, tolerance and a sense of belonging can be an important factor in internalizing resilience. Many cultures emphasize a sense of community and helping each other in the face of adversity, which in turn can strengthen individual resilience (Marhayati, 2021).
- d) Elements of Technology and Information; Educational technology and access to information can broaden students' horizons in facing challenges and overcoming difficulties. Social media can be a factor that influences the development of resilience both positively and negatively (Jannah, Lisna Rodhatul & Budiyani, 2024). Although social media can inspire and support others, it can also increase social pressure and make students more vulnerable to the spread of illegal sites.

3.5. *Application of resilience values in PAI learning*

The research results show that the internalization of resilience values in PAI learning in state secondary schools in East Bintan district takes place through different methods and approaches. Some of the items identified are:

- a) Illustrative Method (Modeling); Based on the researcher's observations, public secondary school PAI teachers in East Bintan Regency provide examples or models in speaking and behaving. For example, when faced with a student who is late with his homework, the student is called directly to the meeting room or teacher consultation room rather than being immediately reprimanded and reprimanded in front of the class. When it is time for congregational noon prayers, PAI teachers usually go around the students, inviting them to immediately perform ablution and go to the school prayer room.
- b) *Ibrah* (Lesson Learning) and *Amsal* (Parable) Methods (Muallif, 2022); In this method, PAI teachers usually tell exemplary stories of prophets and friends, or those that show toughness, perseverance, and the ability to overcome challenges. Stories such as the struggle of the Prophet Muhammad SAW, the fortitude of the Prophet Job, and the courage of the Prophet Moses in facing difficulties are often used as examples of never giving up. It can also be stories that happen around students, both at school and in the community. Therefore, it is hoped that students can take lessons from these stories.
- c) Advice method (*mauidzah*); As in the exemplary method above, this method is also expected to touch the psychological side of students. Reprimand without cursing, advise without hurting, so it is hoped that students can change their mindset to be better. In this case, PAI teachers provide motivational words in each learning process.
- d) Reward and Punishment Method (*Targhib wa Tarhib*); The method aims to provide a deterrent effect for students who commit violations too often, so that it is hoped that they will not happen again. Likewise, the praise given is not too excessive, so that students do not feel big-headed, feel that they are superior to their friends.

3.6. *Internalization of resilience values in PAI learning*

Internalizing the values of resilience in PAI learning develops emotional control and optimism in students by instilling religious principles that help them overcome various life challenges to survive, rise and develop as you wish. For PAI teachers, the following options are available to internalize PAI learning resilience values:

- a) Instill the value of patience; PAI teachers provide material to strengthen perseverance. Patience is an important quality in Islam and helps you stay strong even in difficult situations (Hazrullah, 2024). This is done by telling and broadcasting stories about prophets and apostles who showed fortitude in facing trials from Allah SWT, such as the story of the prophet Job who endured prolonged suffering. Teach students to calm the mind through dhikr, prayer, and supplication in order to better manage

emotions. This can be done before and after each learning process, so that it becomes a habit.

- b) Teaching an attitude of resignation; PAI teachers teach that after receiving a challenge, the results must be handed over to Allah SWT. Teachers also teach students not only to focus on results, but to keep trying as hard as possible and then surrender to Allah SWT. Students are taught to be responsible for their own efforts (Khoiriyah, 2020). You must try actively to achieve your goals, whether in academics, worship, or social life, but you must sincerely put your trust in Allah SWT to achieve the final results.
- c) Teaching the attitude of *ukhuwah Islamiyah* (helping each other); Teachers emphasize the importance of working together in study groups, strengthening each other when facing difficulties, and providing emotional support to friends who are facing difficulties. Group learning based on the values of *Ukhuwah* can strengthen students' social relationships and provide students with a sense of security and comfort in facing life's challenges.

3.7. *Factors that influence the internalization of resilience values in PAI learning*

The research results show that there are several factors that influence the process of internalizing resilience values in PAI learning, including personal, social and educational aspects. The explanation is as follows:

- a) **The Role of the Teacher.** Teachers have a very important role in instilling the values of resilience in their students. Through teaching full of empathy, motivation and example, teachers can convey the importance of mental resilience in facing life's challenges. Education that combines religious values and resilience helps students develop strong mental and spiritual resilience. This role also includes the design of learning that takes place in the classroom. Practicing appropriate and good methods will increase students' learning motivation.
- b) **PAI Curriculum;** Learning materials in the PAI curriculum that contain Islamic moral and ethical values, such as patience, *tawakkal* (surrender), gratitude, and *ukhuwah Islamiyah* can be the basis for building resilience. If the curriculum presents topics that encourage students to face life's tests with a positive and patient attitude, the value of resilience can be better embedded.
- c) **Social environment;** Social interactions at school, especially with peers, also have an influence on building resilience. A positive and supportive group of friends helps students feel confident in facing challenges. On the other hand, the experience of interacting with others in difficult situations can teach students how to survive and bounce back. Then, the family environment becomes the main factor in the development of a child's personality. In order to internalize resilience values, parents who instill religious values and provide examples in facing life's challenges help children develop a sense of independence. A family that is supportive and

provides moral and emotional support can strengthen children's psychological resilience.

- d) The role of media and technology; The media and technology used for learning can also contribute to supporting the development of resilience. Through inspirational videos, learning applications, and digital content that explore themes of struggle, resilience, and faith, students will be motivated to survive and thrive in the face of adversity. Overall, the internalization of resilience values is influenced by a combination of internal and external factors, such as family support, social environment, education, religion, and life experiences. These factors interact and ultimately impact how students cope with life's difficulties and challenges. Therefore, it is important to pay attention to all these aspects in the learning and character development process so that the value of resilience is firmly embedded in students.

4. Conclusion

From the results of previous research and discussions, researchers can conclude that the implementation of internalizing the values of resilience in Islamic religious education in state secondary schools in East Bintan district is as follows:

- a) State Junior High School PAI teachers in East Bintan District have carried out the learning process to the maximum, by providing reinforcement on material related to resilience values such as; a way to control emotions, instill an attitude of optimism and self-efficacy and convince students that they are able to achieve what they aspire to. This is linked to the holy verses of the Koran, especially the commands to be patient, sincere, trusting, grateful and helping each other. So the researchers concluded that the role of PAI teachers was competent enough in the process of internalizing resilience values in students.
- b) The PAI learning process has been carried out by applying various learning methods, and the majority of PAI teachers at State Junior High Schools in East Bintan District use methods with a persuasive approach, such as; experience-based learning, self-reflection through showing exemplary and inspiring stories, project-based learning which emphasizes group collaboration, and spiritual strengthening through habituation both before and after the learning process.
- c) The researchers concluded that the efforts made by the State Junior High School in East Bintan District had accommodated the efforts of PAI teachers in implementing the internalization of resilience values, such as; holding Rohis activities which are routinely held every Friday morning for 45 minutes which are filled with chanting of sholawat/asmaul husna, reading of the Yaasiin/Ar-Rahman/Al Waqi'ah/Al Kahf letters, lectures from student representatives, and Dhuha prayers in congregation. Likewise, when there is a commemoration of an Islamic holiday, these schools hold Islamic competitions between classes, and take part in inter-school or inter-district competition events.

- d) From the conclusions above, researchers see that there is a lack of parental support in supporting the efforts made by PAI teachers or schools to instill students' resilience values. This can be seen in their reasons when responding to summons from the school regarding violations of discipline and/or deviant behavior of students, namely because they are working so they no longer pay attention to their children's behavior, or their lack of understanding of Islamic teachings means that at home they are not taught or given examples of good religious practices. . Parents seem to leave matters of religious education entirely to the school.
- e) The influence of students' friendship environment and social media is also a factor in low resilience. Sometimes the words and actions of friends are heard and followed more by students than the words of teachers or parents. Moreover, their friendship with children who have dropped out of school and are older than them, has a big influence on their daily behavior. Coupled with the massive negative views on social media, it makes them lazy to worship and study.

Reference

- Alamsyah, A., Burhamzah, M., & Fatimah, S. (2024). Mengintegrasikan Nilai-Nilai Islam dalam Pendidikan Karakter Siswa di Era Digital. *Maruki: Jurnal Ilmu Pendidikan Islam*, 2(1), 10–18. <https://ejurnal.staiddimaros.ac.id/index.php/maruki/article/view/129>
- Athena Barus, Carolina Sri., et. al. (2023). *Karakteristik Peserta Didik Abad 21*. Get Press Indonesia.
- Dahlan R, M., & Murad, M. (2023). Keberanian Mengemukakan Pendapat dan Pemahaman Siswa. *Journal on Education*, 6(1), 775–786. <https://doi.org/https://doi.org/10.31004/joe.v6i1>
- Diska, E. D. (2021). *Peran Guru Pendidikan Agama Islam Dalam Membentuk Resiliensi Siswa Kelas VIII Di Madrasah Tsanawiyah Nuruz Zaman Kabupaten Jember* [Institut Agama Islam Negeri Jember]. <http://digilib.uinkhas.ac.id/id/eprint/6024>
- Habsyah, Nenden Yulianingsih., et. al. (2018). Meningkatkan Resiliensi Peserta Didik Melalui Peningkatan Kualitas Hubungan Guru Dengan Siswa. *Fokus*, 1(2), 44–51. <https://doi.org/https://doi.org/10.22460/fokus.v1i2>
- Habsyah, N. Y. (2018). Meningkatkan Resiliensi Peserta Didik Melalui Peningkatan Kualitas Hubungan Guru Dengan Siswa. *Fokus*, 1(2), 44–51. <https://doi.org/https://doi.org/10.22460/fokus.v1i2.486>
- Hasanah, Z. ., & Himami, A. S. . (2021). Model Pembelajaran Kooperatif Dalam Menumbuhkan Keaktifan Belajar Siswa. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 1(1), 1–13. <https://doi.org/https://doi.org/10.54437/irsyaduna.v1i1.236>
- Hazrullah. (2024). Pentingnya Sikap Sabar Bagi Guru PAI Dalam Mengelola Kelas. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 14(2), 253. <https://doi.org/http://dx.doi.org/10.22373/jm.v14i1.23292>

- Jannah, Lisna Rodhatul & Budiayani, K. (2024). Hubungan antara Penggunaan Media Sosial dengan Resiliensi Individu Usia Dewasa Awal. *Prosiding Seminar Nasional 2024*, 484. <https://ejurnal.mercubuana-yogya.ac.id/index.php/SEMNAPSI>
- Khoiriyah, A. (2020). *Implementasi Metode Dakwah Untuk Mengembangkan Kecerdasan Spiritual Jamaah Pada Maiyah Gambang Syafaat*. Universitas Islam Negeri Walisongo Semarang.
- Marhayati, N. (2021). Internalisasi Budaya Gotong Royong Sebagai Identitas Nasional. *Jurnal Pemikiran Sosiologi*, 8(1), 21–42. <https://doi.org/https://doi.org/10.22146/jps.v8i1.68407>
- Muallif. (2022). *Metodologi pembelajaran dalam Al Qur'an*. An-Nur.Ac.Id. <https://an-nur.ac.id/metodologi-pembelajaran-dalam-al-quran/>
- Mutmainah, F. (2019). *Pengaruh Pola Asuh Terhadap Resiliensi Pada Remaja Awal*. Universitas Negeri Jakarta.
- Nababan, Damayanti., et. a. (2023). Strategi Pembelajaran Project Based Learning (Pjbl). *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora*, 2(2), 557–566. <https://publisherqu.com/index.php/pediaqu/article/view/161>
- Siti Nurlaila et.al. (2024). Effectiveness of resilience training to reduce academic stress in college students: Randomized PreTest, PostTest and Follow-Up. *Persona: Jurnal Psikologi Indonesia*, 13(1), 34–53. <https://doi.org/https://doi.org/10.30996/persona.v13i1.10841>
- Susiyanti. (2016). *Pembelajaran Pendidikan Agama Islam (PAI) dalam Membentuk Karakter Islami (Akhlak Mahmudah) di SMA Negeri 9 Bandar Lampung*. UIN Raden Intan Lampung.
- Tohirin. (2022). *Metode Penelitian Kualitatif dalam Pendidikan dan Bimbingan Konseling*. Raja Grafindo Persada.
- Utami, F. P. (2024). *Permasalahan Bullying Yang Dialami Siswa Dan Rencana Tindak Lanjut Guru Pembimbing Dalam Menyikapinya (Studi di SMP Negeri 1 Kepahiang)*. IAIN Curup.