



The Development of Late Adolescents in Physical, Intellectual, Emotional, Social, Moral, and Religious Aspects and Its Implications for Islamic Education

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Received: 04, 2025. Revised: 04, 2025. Accepted: 05, 2025. Published: 05, 2025

ABSTRACT

Late adolescence is an important phase in the formation of students' self-identity and character, so that Islamic religious education has a strategic role in directing this development as a whole. This study aims to examine the development of late adolescents in physical, intellectual, emotional, social, moral, and religious aspects and their implications for Islamic education at Madrasah Aliyah Nurul Iman Banyuasin. This research uses a qualitative approach with a field study method. Data were collected through in-depth interviews, observations, and documentation of students, PAI teachers, and the head of madrasah. The results showed that although there is progress in physical and intellectual aspects, the main challenges are still found in the emotional, moral aspects, and the practice of religious teachings in daily life. Therefore, Islamic education needs to be developed with a contextual, reflective, and applicable approach through adaptive learning methods and consistent exemplary behavior. Thus, students are expected to be able to internalize Islamic values more deeply and apply them in various aspects of life.

Keywords: Development, Late Adolescence, Implications, Contextual Learning, Islamic Education.

ABSTRAK

Masa remaja akhir merupakan fase penting dalam pembentukan identitas diri dan karakter siswa, sehingga pendidikan agama Islam memiliki peran strategis dalam mengarahkan perkembangan tersebut secara utuh. Penelitian ini bertujuan untuk mengkaji perkembangan remaja akhir dalam aspek fisik, intelektual, emosional, sosial, moral, dan keagamaan serta implikasinya terhadap pendidikan Islam di Madrasah Aliyah Nurul Iman Banyuasin. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi lapangan. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi terhadap siswa, guru PAI, dan kepala madrasah. Hasil penelitian menunjukkan bahwa meskipun terdapat kemajuan dalam aspek fisik dan intelektual, tantangan utama masih ditemukan pada aspek emosional, moral, dan pengamalan ajaran agama dalam kehidupan sehari-hari. Oleh karena itu, pendidikan Islam perlu dikembangkan dengan pendekatan yang kontekstual, reflektif, dan aplikatif melalui metode pembelajaran yang adaptif dan keteladanan yang konsisten. Dengan demikian, siswa diharapkan mampu menginternalisasi nilai-nilai Islam secara lebih mendalam dan menerapkannya dalam berbagai aspek kehidupan.

Kata Kunci: Perkembangan, Remaja Akhir, Implikasi, Pembelajaran Kontekstual, Pendidikan Islam.

INTRODUCTION

Late adolescence is a critical transitional phase in individual development before entering early adulthood. Typically occurring between the ages of 17–21, this stage is characterized by physical and cognitive maturity as well as increased awareness of personal identity (Jhon, 2007). In the educational context, especially at the Madrasah Aliyah level, this period becomes crucial because students face various important choices about their future, including academic, social, and spiritual aspects. Therefore, a deep understanding of the characteristics of late adolescent development is essential in designing effective and relevant educational strategies, particularly in Islamic education.

According to Erik Erikson (Danuwijaya et al., 2022), late adolescence falls within the psychosocial stage of “identity vs. role confusion,” where individuals seek to integrate values, aspirations, and social roles that align with their self-identity. During this phase, adolescents start questioning inherited values and searching for a more personal meaning of life. If Islamic education fails to address this search meaningfully and reflectively, students may experience identity confusion, which can impact their morality and life direction (Haryanti & Chairunissa, 2022). Islamic education not only functions as a means of transmitting religious knowledge but also as a channel for shaping strong Islamic personality and character.

In terms of physical development, late teens experience almost adult-like physical maturity. However, this physical maturity does not always correspond with emotional and moral maturity. As Papalia et al. state, adolescents often exhibit impulsive and emotional behaviors despite their physical maturity (Papalia et al., 2007). This phenomenon demands educators, especially Islamic Education teachers, to adopt teaching approaches that balance physical maturity with self-control based on Islamic values such as patience, *tawakal* (trust in God), and responsibility. At the same time, intellectual development during late adolescence is marked by increased capacity for abstract, logical, and systematic thinking, which offers opportunities to develop more contextual and reflective teaching materials (Nainggolan & Daeli, 2021). For example, engaging students in analyzing Quranic verses related to social phenomena or discussing the role of Islamic ethics in modern life aims to foster both spiritual awareness and critical thinking.

Emotionally and socially, late adolescents still show a strong tendency to be influenced by peers, need acceptance, and seek identity within groups. This condition often causes conflicts between the values taught at school and the social realities they face, such as peer pressure, uncontrolled social media use, or hedonistic lifestyles (Nisfiannoor & Kartika, 2004). Without consistent reinforcement of Islamic values, adolescents become vulnerable to deviant behaviors. Here, the role of Islamic education is vital as a balancing force between social influences and moral principles. Meanwhile, the development of moral and religious values—main pillars of school education—has yet to be fully integrated holistically into the learning process. Often, moral education is understood normatively and dogmatically, without connecting to students’ personal experiences in real life. As Al-Ghazali argued, education should not only shape reason but also the heart (*qalb*) so that Islamic values are genuinely embedded in students’ souls (Asy’arie et al., 2023). Therefore, Islamic education must be designed to touch students’ affective, spiritual, and social aspects to develop a well-rounded personality.



Previous studies have highlighted the importance of religious education in guiding adolescent behavior. For example, Sriyanti & Ramadhani (2021) found that teenagers receiving intensive religious guidance exhibit better self-control and tend to avoid deviant behaviors. Dewi et al. (2024) pointed out that peers and social media greatly influence adolescent social behavior, but inspiring Islamic teachers can act as significant protective factors. Likewise, research by Salisah et al. (2024) and Yusri et al. (2024) emphasizes the role of religious education in shaping adolescents' personality and discipline. Absori et al. (2024) showed that practical religious education can reduce juvenile delinquency and drug abuse. Conversely, Mailawati (2025) found that despite implementing religious education, its effectiveness in fostering adolescent morality remains limited due to teaching methods that lack contextual relevance. Unfortunately, many PAI teaching approaches in schools remain insufficiently adapted to the needs of late adolescents.

This research differs from previous studies by focusing on the holistic development of late adolescents at Madrasah Aliyah Nurul Iman Banyuasin, with an in-depth examination of physical, intellectual, emotional, social, moral, and religious aspects. It emphasizes the importance of adaptive and applicable PAI learning methods tailored to the developmental needs of students at this stage. The purpose is to offer practical contributions by designing a more contextual learning model that overcomes the limitations of normative PAI teaching that neglects students' affective and social dimensions. Another unique aspect of this study is its qualitative, field-based approach, which enables a deeper understanding of the real experiences of students, teachers, and school principals during the learning process.

RESEARCH METHOD

This study employs a qualitative method with a field research approach to understand the development of late adolescents across physical, intellectual, emotional, social, moral, and religious aspects, as well as its impact on Islamic education at Madrasah Aliyah Nurul Iman Banyuasin. Data were collected through in-depth interviews, observations, and documentation involving students, PAI teachers, and the school principal to gather their perspectives and experiences (Manzilati, 2017). Classroom and extracurricular activity observations were conducted to monitor students' social interactions and the application of religious values in daily life, while documentation such as curricula and activity records helped illustrate how Islamic education shapes student character (Sugiyono, 2017). Primary data were obtained directly from key informants, while secondary data came from relevant related documents, enabling an overall picture of adolescent development and the role of Islamic education in character building.

Data analysis employed thematic techniques, including data collection, theme coding, pattern and relationship identification, and drawing conclusions related to adolescent development and the application of Islamic education in the madrasah (Adelliani et al., 2023). This process allows researchers to deepen the understanding of how adolescent developmental processes correlate with religious education and provides recommendations for improving the quality of education at Madrasah Aliyah Nurul Iman Banyuasin. The expected outcomes of the research aim to offer a comprehensive overview of the challenges

and opportunities in developing students' characters through religious education within the madrasah environment.

RESULTS AND DISCUSSION

This research examines the development of late adolescents across physical, intellectual, emotional, social, moral, and religious aspects, as well as its implications for Islamic education. Data were collected through interviews, observations, and documentation at Madrasah Aliyah Nurul Iman Banyuasin. The findings were analyzed using relevant developmental theories and previous related studies.

Physical Development of Late Adolescents

Physical development is one of the main characteristics of late adolescence. At Madrasah Aliyah Nurul Iman Banyuasin, the majority of students are at a stage where their bodies show signs of biological maturity, such as nearly optimal height growth, changes in muscle mass, and active reproductive functions. This aligns with Santrock's statement that late adolescents have biologically reached physical maturity and full development of their organs (Jhon, 2007). However, rapid physical development does not automatically guarantee emotional or spiritual maturity.

One student, Alia, said, *"Sometimes I feel unprepared to face these body changes, especially when my friends start paying attention to my physical appearance. I feel a lot of social pressure."* Although her body shows signs of physical maturity, she feels confused in dealing with these changes. Additionally, a PAI teacher, Mrs. Heni, emphasized that education about maintaining the body in an Islamic way is very important at this stage. *"We often remind students to keep personal hygiene and health. This is part of Islamic teachings that must be accepted with gratitude, because the body is a trust from Allah."*

Although students appear physically mature, many are still in the process of managing their emotions and searching for their identity. This aligns with Erikson's theory, which places adolescents in the crisis of "identity vs. role confusion" (Danuwijaya et al., 2022). At this stage, individuals try to understand who they are and their role in society. The mismatch between their outward appearance of maturity and their unstable emotional control often causes internal and social conflicts (Lestari et al., 2022). Therefore, understanding physical development must be accompanied by a comprehensive educational approach, especially within an Islamic context.

Hurlock's research shows that adolescents' perceptions of physical changes significantly influence their self-confidence (Rais, 2022). If adolescents are not given proper understanding of the meaning of bodily changes and how to maintain them in an Islamic way, their potential for discomfort and self-rejection can increase. In this context, Islamic education plays a crucial role in providing moral guidance and moral values so that students understand that the body is a trust that must be cared for, not just a symbol of maturity. Values such as gratitude, contentment (qana'ah), and maintaining cleanliness (thaharah) become important topics in this character-building process.

In Islamic Religious Education, students can be taught that physical development is part of Allah's natural law that should be accepted with gratitude and responded to with responsibility. Prophet Muhammad SAW also set an example of the importance of

maintaining health, as mentioned in a hadis narrated by Al-Bukhari stating, *“Indeed, your body has rights over you...”* (Umar et al., 2023). This shows that physical maturity must be accompanied by religious awareness in caring for the body as an act of worship to Allah SWT. Therefore, Islamic education should not only focus on cognitive aspects but also foster balanced attitude and character development between the physical and spiritual realms.

Developing physical aspects in adolescents should be seen as a strategic entry point for character building in Islam. This phase is a great opportunity to instill values of responsibility, discipline, and self-control. Holistic Islamic education can bridge the gap between physical maturity and emotional maturity. Through the integration of science, moral values, and religious teachings, students can be guided not only to accept physical changes as natural processes but also to use those changes as a means to improve their character and draw closer to Allah SWT.

The Intellectual Development of Late Adolescents

The intellectual development of late adolescents shows a significant increase, especially in their ability to think abstractly, logically, and critically. Students at Madrasah Aliyah Nurul Iman Banyuasin have demonstrated the ability to discuss social and religious issues in a more in-depth manner, indicating that they are beginning to reach a high level of thinking. This aligns with Piaget’s theory, which states that adolescents at this age have entered the formal operational stage, where individuals are capable of processing abstract information, formulating hypotheses, and contemplating various possibilities of a situation (Mu’min, 2013). In an interview, Fadil, a student, expressed, *“Now I can think more critically, especially when discussing social or religious issues in class. I am starting to understand how religious theories can be applied in daily life.”* However, this increase in intellectual capacity does not always come with the ability to apply the understanding in everyday life. Many students still experience a gap between the knowledge gained in class—particularly in Islamic religious studies—and real-life practice. Dian shared, *“Sometimes I feel that religious lessons in class are very deep and difficult to apply in daily life.”*

Research conducted by Rasyidi (2024) shows that although students can understand religious concepts theoretically, they often struggle to connect them with moral and social decisions they face in real life. This indicates that religious learning processes need to be designed to be more contextual and applicable. In the context of Islamic education, intellectual growth must be accompanied by approaches that emphasize not only the cognitive aspect but also the affective and psychomotor domains. The concept of *tafaqquh fid-din* (deepening religious understanding) in Islamic tradition emphasizes the importance of profound and reflective comprehension, which goes beyond memorization or textual understanding, to include the ability to derive lessons and apply them in life (Affan, 2016). Therefore, learning strategies such as contextual discussions, case studies, and Islamic value-based problem solving are crucial for connecting abstract thinking with students’ concrete experiences.

Furthermore, the developing intellectual capacity of late adolescents also opens opportunities to instill critical values in understanding religious teachings more comprehensively and deeply. Islamic education has the responsibility to guide students in sorting information, understanding the meaning of verses and hadiths thematically, and

relating them to social realities. According to Zakiah Daradjat, successful religious education is one that can form an integrative mindset between reason and heart, between evidence and reality (Hadi, 2019). With such an approach, students will not only develop critical thinking but also cultivate a more holistic religious consciousness. The intellectual development of students at madrasahs during late adolescence holds great potential to support the success of Islamic education. However, this potential requires support from adaptive learning strategies aligned with students' cognitive development. Islamic religious education should not be solely normative but also dialogic, contextual, and applicable, capable of addressing the intellectual and moral challenges faced by adolescents today. Therefore, Islamic education can play the role of both an intellectual and ethical foundation in shaping students' characters—faithful, critical thinkers, and responsible individuals.

The Emotional Development of Late Adolescents

The emotional development of late adolescents at Madrasah Aliyah Nurul Iman Banyuasin shows significant signs of emotional instability, particularly in facing social pressures and environmental demands. Most students still display emotional responses that tend to be excessive, especially when dealing with issues at school or with peers. This condition aligns with Santrock's findings, which state that late adolescents are still in the developmental stage of managing their emotions better, even though they are beginning to recognize and express their feelings (Jhon, 2007). Based on Erikson's theory, this stage is characterized by the crisis of "identity vs. role confusion," where individuals seek their identity often accompanied by emotional conflicts (Danuwijaya et al., 2022). Students at Madrasah Aliyah Nurul Iman frequently experience feelings of confusion and stress caused by expectations from parents, peers, and the academic environment. This indicates that students are often caught in social dilemmas, trying to meet the hopes of others while internally feeling the pressure to find their true self (Ngatini, 2025). If not properly supported, this search for identity can lead to emotional tension and anxiety.

Mrs. Heni, a PAI teacher, explains the importance of teaching students to manage stress and emotional tension through Islamic-based approaches. *"We teach them to recite istighfar, remember Allah, and practice patience when facing pressures. These are methods in Islam to calm the heart and maintain inner peace."* In this context, Islamic education plays an essential role in helping students manage and relieve emotional stress. Concepts like sincerity, tawakal (trust in God), and patience within Islamic teachings provide a strong foundation for students to accept realities and face life's challenges more calmly (Mutaqin, 2022). According to Goleman (Manizar, 2016), emotional intelligence—the ability to recognize, manage, and express emotions in healthy ways—is critically important in forming psychologically balanced individuals. At Madrasah Aliyah Nurul Iman, teaching Islamic values related to self-control and inner calm can help students respond more wisely to emotional pressures.

Furthermore, research by Agus & Denis (2025) demonstrates that implementing Islamic values in the learning process—such as teaching dhikr (remembrance), religious studies, and Islamic-based counseling—can reduce stress levels and help students achieve emotional tranquility. Activities like these are already being carried out at Madrasah Aliyah Nurul Iman, and field observations show that students actively involved in such activities tend to be calmer when facing personal or academic problems. Therefore, the spiritual-based

educational approach implemented in this school proves effective in enhancing students' emotional intelligence. Although late adolescents at Madrasah Aliyah Nurul Iman Banyuasin face emotional challenges, an Islamic-based education provides solutions for better emotional management. Islamic education not only offers intellectual understanding but also equips students with moral values that help them find inner balance. It is therefore essential for the school to continue strengthening these approaches to support students' emotional development, enabling them to navigate adolescence more stably and maturely.

The Social Development of Late Adolescents

The social development of late adolescents at Madrasah Aliyah Nurul Iman Banyuasin is heavily influenced by peer relationships. During this stage, students tend to listen to and follow peer influence more than adults. This aligns with the theory proposed by Steinberg and Silverberg, which states that in late adolescence, individuals begin to seek their social identity through interactions with peer groups (Chango et al., 2015). The need for acceptance within peer groups becomes a primary driver of social behavior during this phase. A healthy social environment and positive peer interactions are crucial in shaping students' character because peer influence can significantly impact their decisions. Students at Nurul Iman tend to be susceptible to peer influence, both positively and negatively, as found in Husna et al.'s (2023) study, which shows that adolescents are very vulnerable to peer effects in forming social and moral values. Peers have a powerful role in shaping students' mindset and behavior, which can have beneficial or detrimental effects depending on the quality of the social environment. One student, Rina, shared, *"I often listen to my friends when deciding what to do on the weekend because they know what's trending."*

Islamic education plays a vital role in guiding adolescents to choose good friends and maintain positive social environments. In Islam, friendships and companionship are highly emphasized, especially through Hadiths that advise associating with good people to become better. The hadith of Prophet Muhammad SAW, which states, *"A person is (judged) by the company he keeps, so each of you should look at whom he befriends"* (HR. Abu Dawud), serves as a basis in Islamic education to guide students in selecting positive influences (Nida, 2021). Mrs. Nurul mentions, *"We always emphasize the importance of choosing friends with good morals because it affects students' morals and behavior at school."* In the context of education at Madrasah Aliyah Nurul Iman, strengthening akhlak (morality) and understanding Hadiths about friends and social conduct is relevant in helping students recognize friends who support their moral and social development. Research by Nurjannah et al. shows that character education based on Islam, emphasizing morals and manners in social interactions, has a positive impact on reducing negative behaviors among adolescents, including peer influence-related behaviors (Nurjanah et al., 2023). Therefore, it is important for the school to continuously provide education about morals and how to choose good friends, so students can socialize wisely.

Moreover, students' social development is also affected by advancements in technology and social media, which shape how they interact with the outside world. Islamic education needs to help students utilize social media wisely, maintain ethics and morals in online interactions, and reinforce moral values to guide them toward positive behavior in various social interactions—both face-to-face and digital. Thus, the social development of students at Madrasah Aliyah Nurul Iman Banyuasin is significantly influenced by peer roles

and social environments. This influence can be positive or negative, depending on their choice of friends and the moral values reinforced by Islamic education. Therefore, Islamic education that emphasizes selecting good friends, practicing good social manners, and upholding social ethics is essential in helping students lead healthy and productive social lives.

The Moral Development of Late Adolescents

The moral development of students at Madrasah Aliyah Nurul Iman Banyuasin shows progress; however, challenges remain in maintaining consistent good behavior. Although students receive regular religious guidance, violations such as truancy and conflicts among students still occur. This reflects that moral education solely through material and lessons is insufficient to shape character effectively; a more holistic and continuous approach is necessary (Santoso et al., 2023). In this context, Islamic education emphasizing habituation and exemplary behavior plays a crucial role in strengthening students' character. One student, Zaki (17 years old), stated that despite receiving religious guidance, significant challenges still exist, especially in maintaining behaviors aligned with Islamic values outside class hours. He admitted, *"At school, we are taught to behave well, but sometimes the temptations outside the classroom make us less disciplined."*

Moral education in Islam is not only about teaching values but also about embedding those values into daily life. Instilling moral values in students requires an in-depth approach involving direct experience. Munif asserts that internalizing moral values involves more than just theoretical knowledge; it must be accompanied by intensive coaching and real-life experiences that can have a long-term impact on behavioral change (Munif, 2017). The school environment plays an important role in this, especially through examples set by teachers and school leaders demonstrating moral values in their daily behavior. Albert Bandura's social learning theory emphasizes the importance of role models in moral learning, stating that individuals tend to imitate behaviors of those they see as models or authority figures (Tarsono, 2010). Therefore, moral education at Madrasah Aliyah Nurul Iman must involve teachers and staff as role models of good moral conduct. Teachers' demonstration of patience, honesty, and humility in daily interactions can inspire students to emulate those traits. Aini and Syamwil's research supports this, finding that character building is more effective when students observe direct examples in everyday life (Aini & Syamwil, 2020). For example, teachers who exemplify patience, honesty, and humility can motivate students to adopt similar traits.

Although the moral education at Nurul Iman Banyuasin is quite effective, there are still challenges in shaping students' morals, indicating that moral education must be continuously integrated with character development efforts (Suwartini, 2017). To address this, Islamic education needs to be strengthened with more practical teachings and intensive habituation. Developing students' character requires a comprehensive approach, where not only religious knowledge is conveyed but also the reinforcement of moral values into daily routines. Education based on Islamic principles that emphasize exemplary conduct and continuous development is essential in forming stable moral characters. To achieve optimal results, all parties in the school, including teachers, staff, and principals, must actively role model and support the ongoing moral growth of students.

The Religious Development of Late Adolescents

The religious development of students at Madrasah Aliyah Nurul Iman Banyuasin shows a high level of interest in religion, particularly after studying Islamic history and the values found in the Quran. This indicates that students tend to deepen their understanding of religion when the material relates to their lives and is perceived as relevant. According to Piaget's constructivist theory, learning is more effective when students actively participate and when the material connects new knowledge with their personal experiences (Mu'min, 2013). Therefore, contextual religious teaching can enhance students' understanding and strengthen their connection to Islamic values. Hana remarked, *"After learning about Islamic history and the stories of the prophets, I feel closer to my religion. It helps me understand my purpose in life."* Additionally, Mrs. Siti added that students are interested in the history of Islam and its practical application, but the material needs to be more related to daily life so they don't get bored.

Despite the high interest, some students feel that religious lessons are still too theoretical and not practical enough. Lessons focusing solely on memorization and complex explanations can cause students to become bored and lose motivation. This aligns with findings by Fransiska et al. (2024), which show that students are more enthusiastic and motivated when religious education is delivered through more applied methods, such as case studies or problem-based learning. This approach enables students to relate religious teachings to real-life situations they face daily, making the material more lively and relevant. Based on contextual learning theory by Johnson and Johnson (Lie, 2022), connecting concepts to real experiences improves both understanding and application of religious values in everyday life). In this context, Islamic education at Madrasah Aliyah Nurul Iman should consider using a contextual approach to teach Quranic and Hadith values. Presenting relevant material related to students' social and environmental situations not only deepens understanding but also motivates students to implement Islamic principles in their lives.

Implementing problem-based learning models in Islamic studies can help students grasp abstract religious concepts by solving real problems related to ethics, morality, and daily behavior. Research by Fransiska et al. (2024) indicates that problem-based learning in religious education enhances students' critical thinking skills and connects religious teachings with practical daily conduct. This has the potential to increase active participation and reduce boredom caused by overly theoretical lessons. Despite challenges in content delivery, Islamic education at Nurul Iman Banyuasin has the opportunity to improve effectiveness by adopting more dynamic and relevant teaching methods. Integrating technology, group discussions, and case studies related to social and moral issues can enrich the students' learning experience. As a result, students not only gain Islamic knowledge but can also apply religious teachings to face everyday life challenges. The use of contextual and interactive teaching methods is expected to foster greater interest in religion and deepen students' understanding of Islamic values.

CONCLUSION

The development of late adolescents at Madrasah Aliyah Nurul Iman Banyuasin shows significant progress across physical, intellectual, emotional, social, moral, and religious

aspects. Although students have demonstrated maturity in some areas, such as physical development and more abstract thinking abilities, challenges remain in emotional stability, strengthening moral values, and applying religious teachings in everyday life. Therefore, Islamic education plays a crucial role in guiding students to better navigate the dynamics of adolescent life, particularly in managing emotions and character building.

In line with these findings, Islamic education needs to be implemented using more contextual and practical approaches to remain relevant to students' daily lives. Methods like case studies or problem-based learning can enhance understanding and the practice of religious teachings. Additionally, consistent exemplification and habituation of moral values are essential to improve the quality of religious practice in students' lives. By doing so, students are expected to better integrate the values they learn from religion into every aspect of their daily activities, whether at school, family, or in the community.

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