



Islamic Religious Education Teachers' Strategies in Addressing the Development of Precocious Adolescents at SMP Negeri 1 Karang Baru, Aceh Tamiang

Malawati^{1*}, Mulyadi¹, Lathifah Hanum¹

¹ Postgraduate Program, Islamic Religious Education Study Program, State Islamic Institute, Langsa, Aceh, Indonesia

ARTICLE INFO

Article history:

Received: September, 2025

Received in revised from : October, 2025

Accepted: November, 2025

Available online: December, 20, 2025

Keywords: Islamic Religious, Education Teacher Strategies, Adolescent Development, Puberty

ABSTRACT

Research Objectives: 1). To analyze the strategies implemented by Islamic Religious Education teachers in addressing the development of puberty adolescents at SMP Negeri 1 Karang Baru. 2). To analyze the effectiveness of Islamic Religious Education teachers' strategies in shaping the character and spirituality of students during puberty at SMP Negeri 1 Karang Baru. 3). To identify supporting and inhibiting factors in the implementation of strategies for fostering puberty adolescents implemented by Islamic Religious Education teachers at SMP Negeri 1 Karang Baru. The research method used was qualitative with a phenomenological approach. Data collection was conducted through observation, interviews, and documentation. Data analysis techniques were carried out through data reduction, data presentation, and drawing conclusions. The results of the study are: 1). The strategy of Islamic Religious Education teachers at SMP Negeri 1 Karang Baru in addressing adolescent development during puberty is carried out by linking Islamic teachings to the reality of puberty, providing role models, and providing spiritual-emotional guidance. Teachers not only deliver material, but also guide students to understand the puberty phase as a moral and spiritual responsibility. 2). The strategy of Islamic Religious Education teachers in fostering character and spirituality of students during puberty at SMP Negeri 1 Karang Baru has proven effective. The strategy of Islamic Religious Education teachers is able to produce real changes in students at SMP Negeri 1 Karang Baru, both in the form of behavioral improvements and increased understanding of religious values. 3). Support from the school and parents is a very significant strengthening factor in creating a religious and conducive educational environment for the spiritual development of students at SMP Negeri 1 Karang Baru.

1. Introduction

The presence of Islamic Education teachers is vital in addressing the problems faced by adolescents during puberty. Practical religious education programs such as halaqah (study circles), regular Qur'an recitations, the practice of ablution (wudu) and major purification (ghusl), as well as discussions on the limits of aurat (body parts that must be covered), are very important to be internalized by PAI teachers (Farooqui & Kaushik, 2022). The goal is that students not only understand

* Corresponding author.

E-mail address: malawati547@gmail.com

<https://doi.org/10.56806/jh.v6i4.333>

Islamic teachings theoretically but are also able to practice them in their daily lives (Anwar et al., 2024).

Moreover, children's education during the golden age must be based on Islamic values so that they grow up with strong and responsible personalities (Fathoni et al., 2024). Although the context discussed concerns early childhood, these values remain relevant for adolescents who are in the phase of searching for self-identity (Nuha et al., 2024). The learning strategies applied by PAI teachers must also take into account local realities. At SMP Negeri 1 Karang Baru, Aceh Tamiang, the diverse backgrounds of students in terms of socio-economic status, culture, and external environmental influences pose unique challenges in the process of fostering Islamic character (Aisyah, 2024).

This condition is interesting to study because, although SMP Negeri 1 Karang Baru is located in an area with a strong religious culture and is known as a fairly reputable public school, in reality, there are still many student behaviors that do not reflect Islamic morals. Some students still show disrespectful attitudes toward teachers, lack discipline in completing assignments, and are reluctant to perform religious obligations (Kurdi & Afif, 2021). Observations show that some students do not yet understand the concept of worship after reaching puberty, do not know the proper procedure for ghusl (major purification), and are unaware of the importance of maintaining aurat (Waqiah & Arifin, 2024).

This is in line with the findings of Zakiyah et al., which show that "90% of students could not define puberty, and 60% did not understand the principles of Islamic worship before receiving socialization." This fact indicates a gap between the instructional materials received by students and their understanding of the biological changes and spiritual obligations as Muslims who have reached puberty (Farhan & Iqbal, 2024). Therefore, the strategies of PAI teachers in assisting adolescents through puberty must be designed systematically, contextually, and in accordance with the needs of the learners (Qomariyah et al., 2025).

Islamic Religious Education teachers are required to understand the character and psychological needs of their students, as well as to become inspirational figures who can guide them through the process of self-transformation (Asror et al., 2023). According to Kamila, "Islamic religious education and moral education make a major contribution to shaping the character of elementary school students," and this statement certainly also applies to junior high school students, since character formation is a continuous and ongoing process (Faqihuddin et al., 2024).

The implementation of the Merdeka Curriculum (Independent Curriculum), which emphasizes character-based learning, presents a great opportunity for PAI teachers to design learning modules that are not only value-based but also encourage active student participation in religious practice activities (Wirastuti et al., 2024). In this way, students can understand Islamic teachings not only conceptually but also experience and live out these values in real life (Burger et al., 2022).

Students need to be actively involved in hands-on practice, group discussions, and observation of Islamic values in daily life (Temelturk et al., 2021). Through such an approach, it is expected that they will not only understand Islamic teachings cognitively but also feel them emotionally and integrate them as part of their personality (Conejeros-Solar et al., 2024).

Parental involvement also plays a significant role in the character development of adolescents during puberty (Mascia et al., 2023). Suryadi and Silfia state that "the choice of Islamic-based schools is often made by parents who are aware of the importance of value-based education." However, parental involvement should not stop at administrative aspects alone but should continue through active accompaniment of their children in daily home life (Enachescu et al., 2024).

This research is considered relevant and significant in the current educational context, particularly in efforts to develop Islamic-based character education strategies at the junior high

school level. Puberty is a critical phase in adolescents' lives, marked by physical, emotional, and psychosocial changes. At this stage, children begin to step into the adult world with all its challenges and complexities. Without sufficient religious understanding, adolescents are highly vulnerable to behavioral deviations, identity crises, and the decline of moral values. Therefore, religious education interventions particularly the strategic role of Islamic Religious Education teachers are essential to ensure that adolescents navigate this transitional period equipped with strong spiritual and moral foundations. This study is also important because there has been little research that specifically discusses PAI teachers' strategies in addressing the challenges of adolescent puberty development from an Islamic perspective at the junior high school level.

By conducting research at SMP Negeri 1 Karang Baru as the study site, the researcher aims to explore in greater depth how PAI teachers design strategies to address adolescent development during puberty. In addition, this study will also examine the challenges and obstacles faced by teachers, as well as the supporting factors that contribute to the success of the implemented strategies.

2. Methodology

This study employs a qualitative method with a phenomenological approach. It is a type of field research conducted directly at SMP Negeri 1 Karang Baru, Aceh Tamiang, as the research site. The research approach focuses on adolescent education, as the study is directed toward examining the efforts of Islamic Education teachers in guiding, nurturing, and directing the behavior of students who are in the puberty phase within the school environment.

The research was conducted at SMP Negeri 1 Karang Baru, located on Ir. H. Juanda Street, Bundar Village, Karang Baru District, Aceh Tamiang Regency. The main reason the researcher chose SMP Negeri 1 Karang Baru as the research location is that preliminary observations had previously been conducted at the school for several prior purposes.

In this study, to obtain comprehensive and in-depth data, the researcher utilized two types of data sources: primary data and secondary data. The primary data sources consisted of three Islamic Education teachers and the principal of SMP Negeri 1 Karang Baru. The secondary data sources included supporting information obtained from documents, archives, or written materials available at the institution where the study was conducted.

This research employed three main data collection techniques: participant observation, in-depth interviews, and documentation. The data analysis technique used in this study followed the three main stages developed by Miles and Huberman, namely: data reduction, data display, and conclusion drawing/verification.

The data validity technique applied in this research was technique triangulation. Technique triangulation refers to the combination of three data collection methods participant observation, in-depth interviews, and documentation studies applied to the same research subjects.

3. Results

3.1 Islamic Religious Education Teachers' Strategies in Addressing Adolescent Development During Puberty at SMP Negeri 1 Karang Baru

The strategy of Islamic Religious Education teachers in addressing adolescent development during puberty at SMP Negeri 1 Karang Baru shows that teachers function not only as transmitters of religious knowledge but also as spiritual, moral, and social mentors for students who are undergoing a critical transitional phase toward adulthood. The strategy of connecting Islamic teachings with the realities of puberty is highly relevant, considering that puberty is characterized by physical, psychological, and emotional changes that often lead to confusion and anxiety among adolescents.

This aligns with the view that adolescents need proper guidance and direction to cope with these changes, particularly in terms of emotional regulation, identity formation, and social development (Gusman, 2023). Within the context of Islamic education, PAI teachers serve as murabbi educators who not only teach but also nurture through the tarbiyah approach, which aims to develop an Islamic personality holistically (physically, spiritually, intellectually, and morally). Thus, the teachers' strategies in this study reflect the implementation of the values of ta'lim (instruction), tarbiyah (education), and tazkiyah (self-purification), which form the foundation of Islamic education.

The alignment of these strategies with Islamic educational theory is also evident in how teachers relate the concept of puberty to Islamic teachings about baligh (maturity), which marks the beginning of taklif the phase when a Muslim becomes religiously accountable for their actions. This is based on the theory of Islamic moral development, which states that the formation of moral awareness in students must begin early, particularly when they enter the stage of akil baligh (intellectual and moral maturity) (Diananda, 2022).

Imam al-Ghazali, in *Ihya' Ulumuddin*, emphasizes the importance of guiding children's character through example, habituation, and supervision so that they grow into individuals capable of controlling their desires and preserving their dignity in accordance with the principles of sharia. The strategy of PAI (Islamic Religious Education) teachers at SMP Negeri 1 Karang Baru, which emphasizes practical and contextual aspects in teaching thaharah (purification) for example, how to perform ghusl (ritual bath) after a wet dream or menstruation is a concrete example of implementing the ta'lim wa tadrīb (teaching and training) method that is highly recommended in Islamic education. This approach helps students not only understand Islamic law cognitively but also practice it in their daily lives, thereby creating harmony among the cognitive, affective, and psychomotor domains in line with the goals of Islamic education.

This study shows that the PAI teachers at SMP Negeri 1 Karang Baru apply a humanistic approach by providing space for dialogue and open communication with students. This approach aligns with the principles of uswah hasanah (good example), mau'izhah hasanah (good counsel), and mujadalah bil-lati hiya ahsan (discussion in the best manner), as stated in Surah An-Nahl [16]:125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَدِّ لَهُمْ بِآلَتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: Invite (all people) to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (QS. An-Nahl verse 125)

Teachers serve as role models in dealing with students who are in an emotional and sensitive phase, helping them feel understood and appreciated. This is crucial for adolescents' psychological development, as they tend to seek social acceptance and a safe space to ask questions about self-changes and social interactions. If religious education is carried out monotonously and focuses solely on cognitive aspects, the values of religion will not be deeply internalized. Therefore, the teachers' strategies in this study strongly align with the theory of Islamic character education, which places exemplary conduct, warm teacher student relationships, and dialogue as the main components in developing akhlaq al-karimah (noble character).

The teachers' efforts to provide understanding about boundaries in social interaction, lowering one's gaze (ghaddul bashar), covering the aurat, and avoiding actions that lead to immorality represent the practical application of the principle of sadduz-dzarī'ah that is, preventing the means that may lead to sinful behavior (Batubara, 2016). Implementing such strategies is vital

given modern phenomena such as dating, excessive use of social media, and exposure to negative content, which pose significant challenges for today's youth.

From the perspective of adolescent development theory, hormonal changes during puberty trigger increased emotional and sexual drives, making moral and spiritual guidance an urgent necessity. Islam has long provided clear guidelines on how to preserve one's honor ('*iffah*) and control desires as a trust (*amanah*) from Allah (Batubara, 2016). In this study, PAI Islamic Religious Education teachers perform a religious–moral function as value-keepers and spiritual mentors, in line with Ibn Qayyim al-Jawziyyah's concept of *tarbiyah ruhaniyyah* (spiritual education), which emphasizes that purification of the soul and maintenance of good morals must be carried out with compassion, advice, worship training, and proportional discipline.

The strategy of PAI teachers at SMP Negeri 1 Karang Baru, which is dialogical, nonjudgmental, and utilizes real social cases as learning materials from an Islamic perspective, helps students face life's realities in accordance with the values of *tawhid*. According to al-Attas, the goal of Islamic education is to inculcate *adab* the proper placement of things in their rightful order including in dealing with self-changes and emotional impulses (Herwati, 2023).

The teacher also facilitates students in expressing their feelings, in line with the principle of *fitrah*-based education as described by Ibn Sina, who stated that every child is born with a natural potential (*fitrah*) that must be guided and nurtured through approaches appropriate to their psychological development. During puberty, sexual and social *fitrah* begin to emerge, and if not properly directed, these potentials may deviate. Through contextual and humanistic learning strategies, the teacher successfully ensures that religious values remain relevant and serve as a life guide for students.

Thus, it can be concluded that the strategies implemented by Islamic Religious Education teachers at SMP Negeri 1 Karang Baru demonstrate that religious education is not merely about the transfer of knowledge but rather about the internalization of moral, spiritual, and social values within students' character. The findings of this study are consistent with Islamic educational theories that emphasize the importance of mentorship, exemplary conduct, and positive emotional relationships between teachers and students as the foundation for moral development.

The strategy of linking Islamic teachings with the realities of puberty has proven effective in helping students understand puberty as a phase of growth to be appreciated rather than feared, as well as the beginning of moral responsibility before Allah SWT. This indicates that religious education can serve as a strong fortress for adolescents in facing the challenges of self-development and the influence of modern environments, while also functioning as a means of continuous Islamic character formation.

3.2 The Effectiveness of Islamic Religious Education Teachers' Strategies in Fostering Students' Character and Spirituality During Puberty at SMP Negeri 1 Karang Baru

The strategies employed by Islamic Religious Education teachers in fostering students' character and spirituality during puberty at SMP Negeri 1 Karang Baru have proven effective and have produced tangible impacts on students' development. This effectiveness can be observed from the changes in students' attitudes, behaviors, and religious understanding, which serve as key indicators of the success of character education from an Islamic perspective. The strategies used by PAI teachers include linking Islamic teachings with the realities of students' puberty and applying exemplary conduct along with spiritual–emotional guidance. Both strategies align with the concept of Islamic education, which emphasizes the balance between cognitive, affective, and psychomotor aspects in the formation of *insan kamil* the ideal, holistic human being.

The results of the study show that there has been an improvement in students' positive behavior at SMP Negeri 1 Karang Baru after PAI teachers consistently implemented strategies of guidance and modeling. These changes are reflected in increased discipline, emotional self-control, sense of responsibility, politeness, and social attitudes such as empathy and cooperation. This indicates that Islamic religious education in practice does not only emphasize mastery of material but also focuses on habituation and moral formation.

These findings are consistent with Islamic educational theory, which emphasizes that morality (akhlaq) is the essence of education (Kamila, 2023). Imam al-Ghazali asserts that the main goal of education is to shape good character and bring learners closer to Allah SWT. Similarly, Ibn Miskawayh, in his concept of tahdzib al-akhlaq (moral refinement), states that good character grows through continuous processes of habituation, advice, training, and supervision. PAI teachers at SMP Negeri 1 Karang Baru perform these functions through habitual worship practices such as salat dhuha, collective Qur'an recitation, dzikr, and regular religious lectures. All these activities serve as means of character formation consistent with the principle of riyadhah al-nafs (spiritual discipline or training of the soul).

The strategy of PAI teachers at SMP Negeri 1 Karang Baru to guide students in controlling emotions through istighfar (seeking forgiveness), prayer, and salat when angry is in accordance with the teachings of the Prophet Muhammad (peace be upon him) on controlling anger and practicing patience as part of faith. In Islam, emotional regulation is part of tazkiyatun nafs (purification of the soul), which is one of the main pillars of spirituality. Therefore, the emotional guidance provided by teachers not only supports students' psychological development but also strengthens their spiritual resilience.

In addition, the exemplary approach implemented by Islamic Religious Education teachers is highly consistent with the educational methods of the Prophet Muhammad (peace be upon him). Exemplary conduct (uswah hasanah) is the most effective method in character building, as students directly witness the real embodiment of Islamic values in their teachers. Thus, students' positive behavior arises not merely from disciplinary demands but from the moral and spiritual awareness that develops internally.

The effectiveness of PAI teachers' strategies is also reflected in the increased comprehension of Islamic teachings among students cognitively, affectively, and spiritually. Teachers relate Islamic teachings to the realities of adolescent life, including issues of puberty, social interaction, social media, and the moral challenges of the modern era. This strategy aligns with theories in modern education as well as the Islamic educational principle that religious teachings must remain relevant across all times and contexts (sholihun li kulli zaman wa makan).

The Qur'an emphasizes the importance of the strategies of mau'izhah hasanah (good counsel) and mujadalah bil-lati hiya ahsan (dialogue in the best manner). PAI teachers apply these principles by creating open discussions and giving students opportunities to ask about sensitive topics such as the jurisprudence of puberty, purification after wet dreams, and appropriate boundaries between genders. This dialogical and humanistic approach aligns with the concepts of ta'lim (instruction), tarbiyah (nurturing education), and ta'dib (moral cultivation) as explained by al-Attas, who asserts that Islamic education is not merely the transmission of knowledge but the cultivation of proper conduct (adab).

The utilization of religious activities such as collective dzikr, pesantren kilat (short-term Islamic retreats), and the commemoration of Islamic holidays shows that PAI teachers integrate spiritual reinforcement through collective worship. According to Ibn Qayyim al-Jawziyyah, spiritual development requires acts of worship that enliven the heart, such as dzikr, supplication (du'a), and

recitation of the Qur'an. These practices help students understand Islam not merely as a set of rules but as a spiritual way of life that brings inner peace.

The personal approach taken by teachers when students face personal problems also demonstrates the implementation of the principle of *tarbiyah ruhaniyyah* (spiritual education). Teachers instill the values of patience (*sabr*), trust in God (*tawakkul*), and sincerity (*ikhlas*) as solutions to life's challenges, in line with the view that true Islamic education is that which cultivates transcendental awareness and dependence upon Allah in all circumstances.

3.3 Supporting and Inhibiting Factors of Islamic Religious Education Teachers in Implementing Puberty Adolescent Guidance Strategies at SMP Negeri 1 Karang Baru

The supporting and inhibiting factors influencing Islamic Religious Education teachers in implementing strategies for guiding adolescents during puberty at SMP Negeri 1 Karang Baru indicate that the success of students' character and spiritual development is greatly affected by various internal and external aspects of the school environment. These findings reinforce the view that Islamic religious education is not only focused on cognitive aspects but also on moral, ethical, and spiritual formation through a conducive educational environment and the involvement of multiple stakeholders (Armini, 2022). This aligns with the concept of Islamic education as explained by Al-Ghazali, who states that the goal of education is to shape a complete Muslim individual (*insan kamil*) through the holistic development of intellect, heart, and behavior (Aisyah et al., 2024).%

In the context of SMP Negeri 1 Karang Baru, the first prominent supporting factor is the strong support from the school administration, which systematically integrates religious activities into the educational program. Policies such as morning *tadarus* (Qur'an recitation), congregational *salat dhuha*, and the commemoration of Islamic holidays are not merely routine practices but are part of a structured strategy for students' moral development.

These findings are closely related to the theory of habituation in Islamic education, which states that character can be formed through continuous practice and the habitual performance of good deeds from an early age. Ibn Miskawayh emphasizes that noble character can develop through consistent virtuous habits until they become a permanent disposition. By providing opportunities for worship practice, the school has implemented the principle that education should not only consist of theoretical learning but must also involve direct modeling and habituation.

The availability of religious facilities such as a *mushalla* (prayer room), worship equipment, and an Islamic library further strengthens the implementation of the PAI curriculum. An environment that supports religious activities indirectly fosters a religious culture within the school. This corresponds with the concept of *bi'ah tarbawiyah* (educational environment) in Islamic education, which emphasizes creating conditions and a spiritual atmosphere conducive to students' spiritual growth (Ais Isti'ana, 2024). According to Islamic educational theory, the environment plays a crucial role in character formation, as Ibn Khaldun explains that human behavior is influenced by the surrounding social environment. Therefore, the school functions as a microcosm of society that internalizes Islamic values into students' daily lives (Ais Isti'ana, 2024).

Support from colleagues and synergy among teachers also serve as catalysts for the success of character development. Teachers of other subjects do not focus solely on academic aspects but also contribute to instilling moral values such as discipline, courtesy, and responsibility. This cross-disciplinary collaboration illustrates that moral education cannot be the sole responsibility of Islamic Religious Education teachers. This principle aligns with the goals of both national education and Islamic education, which emphasize that all components of the school community should act as educators (*uswah hasanah*) for students. The Prophet Muhammad (peace be upon him) emphasized the importance of exemplary conduct in education, as stated in the Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the mercy of) Allah and (the coming of) the Last Day and remembers Allah much. (QS. Al-Ahzab verse 21).

The next supporting factor is the role of parents in providing religious guidance at home. Research findings show that most parents of students are aware of the importance of religious education as the foundation for moral development, especially in facing the challenges of the digital era and the influence of free social interaction. Parents who support school programs, guide their children's worship, and maintain communication with Islamic Education teachers help create continuity of education between school and home.

This aligns with the concept of *tandhim tarbawi* (an integrated education system) in Islam, which places the family, school, and society as an interconnected system for shaping human character (Ais Isti'ana, 2024). Scholars such as Ibn Sina and Al-Ghazali emphasized that education begins primarily within the family, while schools serve to strengthen the values instilled by parents. Therefore, a collaborative relationship between PAI teachers and parents can create a harmonious and consistent educational environment that guides adolescents through their physical, emotional, and social transitions.

Although the guidance strategies of Islamic Education teachers at SMP Negeri 1 Karang Baru have been effectively implemented, there are still several inhibiting factors that affect the program's success, particularly in guiding adolescents undergoing puberty. These obstacles arise from internal limitations within the school and teachers, as well as external influences from modern society. In general, the inhibiting factors include limited instructional time, the influence of social environments, and the overwhelming flow of digital media. These findings indicate that the spiritual and moral development of today's youth cannot be separated from the evolving dynamics of social and cultural life.

One of the main challenges is the limited time allocated for Islamic Education classes at school. The PAI subject, which is only conducted twice a week with restricted duration, is considered insufficient to provide students with an in-depth understanding of religious material and intensive spiritual guidance. In fact, puberty is a period marked by significant physical, emotional, and social changes that require strong moral and ethical guidance. This condition compels PAI teachers to take alternative measures, such as utilizing time outside formal class hours—during breaks or through regular religious activities at school.

From the perspective of Islamic education, time limitations are not an obstacle to consistent guidance. Islamic education emphasizes the importance of *tarbiyah* (continuous education), which is not confined to the classroom (Kamila, 2023). Al-Ghazali stressed that education should be carried out continuously through processes of habituation, supervision, and exemplary conduct.

Research findings reveal the implementation of this principle, in which Islamic Education (PAI) teachers continue to provide guidance despite limited time by offering short advice, giving direction after duha prayer, and engaging in personal dialogue. This approach aligns with the *mau'izhah hasanah* (good counsel) method taught in the Qur'an as one of the approaches to moral education. Nevertheless, the limitation of time remains a serious challenge, as the complexity of issues faced by adolescents during puberty requires intensive and integrative approaches—psychologically, spiritually, and socially.

Another obstacle comes from external factors, particularly students' social environments, especially their interactions with peers outside of school. Research results show that some students

experience behavioral changes after being exposed to peer environments that do not support moral and religious values. The use of harsh language, a tendency to imitate inappropriate styles of dress, and a lack of discipline are indicators of the negative influence of the out-of-school social environment on students. This phenomenon aligns with theories stating that puberty is a period of identity exploration, during which adolescents are easily influenced by peer groups.

From the perspective of Islamic education, social interaction is an important factor that requires serious attention. Prophet Muhammad (peace be upon him) reminded that a person's character tends to follow that of their close companions. Islamic education also emphasizes the importance of choosing a good environment (*bi'ah shalihah*) as a factor in character formation. Ibn Khaldun asserted that the social environment plays a major role in shaping a person's behavior. Therefore, moral development in Islam does not only focus on formal learning but also on building communities that uphold moral values. PAI teachers at SMP Negeri 1 Karang Baru have implemented educational approaches through supervision, personal engagement, and collaboration with parents to strengthen students' moral control. However, challenges remain significant, as the era of globalization has made adolescents' social interactions increasingly complex and difficult to control if relying solely on school-based guidance.

Another dominant inhibiting factor is the influence of social media and digital technology. Today's youth live in an intensely digital culture, where smartphones and social media have become an integral part of their daily lives. Research findings indicate that many students are more attracted to entertainment content, modern lifestyle trends, and digital influencers than to religious activities and moral development. This has led to decreased academic focus, reduced interest in participating in religious activities, and the emergence of consumerist lifestyles and liberal behaviors that are inconsistent with Islamic values.

From the perspective of Islamic education, this phenomenon represents a form of *fitnah* (temptation or trial) of the modern era that must be anticipated through moral education and ethical literacy. The Qur'an reminds believers of the importance of guarding one's gaze, avoiding idle or meaningless actions, and making good use of time for righteous deeds. PAI teachers have made efforts to educate students on the healthy use of social media, provide digital literacy based on Islamic values, and encourage students to use social media as a means for goodness rather than a source of moral decay. This initiative aligns with the concept of *tahdzib an-nafs* (purification of the soul) in Islamic education, which emphasizes the importance of self-control. However, the challenge remains substantial, as exposure to digital media is continuous and not always subject to supervision by teachers or parents.

Based on the discussion above, it can be concluded that the obstacles faced by PAI teachers at SMP Negeri 1 Karang Baru in guiding adolescents during puberty stem not only from internal factors such as limited instructional time but also from the broader social and cultural conditions. The influence of peer environments and social media poses serious challenges to moral and spiritual development. Nevertheless, the responses of PAI teachers through habituation, advice, personal mentoring, and collaboration with parents demonstrate that the principles of Islamic *tarbiyah* can still be implemented despite various limitations. Therefore, the character and spiritual education of adolescents require ongoing cooperation among schools, families, and communities so that moral guidance can be carried out comprehensively in line with the objectives of Islamic education: to nurture individuals who are faithful, virtuous, and responsible amid the ever-changing times.

4. Conclusions

Based on the research findings and discussions in the previous chapter, several conclusions can be drawn as follows:

1. The strategy of Islamic Education teachers at SMP Negeri 1 Karang Baru in addressing adolescent development during puberty involves not only focusing on the delivery of religious material but also connecting Islamic teachings with the realities of puberty experienced by students. Through explanations of concepts such as baligh (maturity), taharah (purification), controlling one's gaze, and manners in social interaction, students are guided to understand puberty as a phase of moral and spiritual responsibility. Teachers provide exemplary behavior and spiritual-emotional guidance by demonstrating good character, offering support, and creating a safe space for dialogue with students. This approach helps students face physical and psychological changes positively while fostering mature Islamic character.
2. The implementation of Islamic Education teachers' strategies in nurturing students' character and spirituality during puberty at SMP Negeri 1 Karang Baru has proven effective. The strategies that integrate contextual learning approaches with exemplary conduct and spiritual-emotional guidance have led to tangible changes among students, reflected in improved behavior and a deeper understanding of Islamic values. Students not only experience cognitive development in comprehending Islamic teachings but also show affective and moral growth that manifests in their daily lives.
3. Support from the school and parents serves as a highly significant reinforcing factor in creating a religious and conducive educational environment for students' spiritual development at SMP Negeri 1 Karang Baru. However, this success also faces several challenges, such as limited instructional time, peer environment influences, and the negative impacts of social media. These challenges require teachers to be more creative, patient, and adaptive in designing guidance strategies that align with the context of modern adolescent life.

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