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Reconstruction of Curriculum Strategy in Strengthening Students' Resilience and Islamic Character (At Mts Nur Rahmat)

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Abstract: The phenomenon of Fear of Missing Out (FOMO) among Generation Z has become a serious challenge to character education in the digital era, as intensive social media use can trigger social anxiety, weaken self-control, and reduce students' mental resilience. This condition is reflected in the decline of character indicators and the increasing incidence of cyberbullying, adolescent depression, and ethical problems among students in Indonesia. Therefore, strengthening Islamic character education is urgently needed to build students' psychospiritual resilience amid the pressures of digital culture. This study aims to describe and analyze the curriculum reconstruction at MTs Nur Rahmat in integrating academic, spiritual, and Islamic character aspects to build students' mental resilience in facing the FOMO phenomenon. The study employs a qualitative-descriptive approach using the case study method. Primary data were obtained through in-depth interviews with the Vice Chair of the Foundation, the Principal, the Vice Principal for Curriculum, teachers, and boarding school students. Secondary data were collected through curriculum documentation, syllabi, and class schedules. Informants were selected using purposive sampling. Data validity was ensured through the triangulation of sources and techniques, and data analysis used the Miles and Huberman model. The results of the study indicate that the reconstruction of the national curriculum by integrating the pesantren curriculum has introduced elements of exemplary behavior through habitual activities, and the reinforcement of spiritual values plays a crucial role in building student resilience in the digital age.

Keywords: Resilience, Reconstruction of the Pesantren Curriculum, Fear of Missing Out (FOMO)

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INTRODUCTION

Generation Z in East Java has grown up in an environment heavily influenced by the development of digital technology and social media. Social media has become a dominant factor influencing adolescents' psychological well-being. The high intensity of digital media use has given rise to the phenomenon of Fear of Missing Out (FOMO), a condition in which individuals feel anxious or afraid of missing out on information, trends, or social activities that are currently trending in the digital space (Arfianti, 2025). This phenomenon not only affects adolescents' psychological well-being and social interaction patterns but also shapes their character development, weakens their mental resilience, and influences their perspective on life. During the psychological development phase of adolescents, FOMO has the potential to weaken mental resilience, trigger social anxiety, disrupt concentration during learning, make them prone to following trends, and lead to mild to moderate emotional stress (Hilya et al., 2025).

Recent studies indicate that Generation Z tends to be more preoccupied with keeping up with the flow of information and seeking social validation rather than building personal readiness for the future. Consequently, trends such as low self-control, increased social anxiety, and weakened mental and spiritual resilience among students have emerged amidst a digital culture characterized by instant gratification. This situation stems from national data showing a decline in the character index of Indonesian students to 69.52 (Putra et al., 2023). This decline indicates a serious issue in students' character development in the digital age. This phenomenon is evident in various social cases, such as the rise in adolescent depression due to social comparisons on digital media, the prevalence of cyberbullying, and students' disciplinary issues reflecting a weakening of moral and ethical control. Furthermore, as reinforced by real-life cases in digital news reports, there has been an increase in adolescent depression rates in Surabaya due to social comparison on social media, as well as cases of cyberbullying that often lead to immoral acts or criminal behavior (Ardiansyah et al., 2023). It doesn't stop there; a 2026 report by *Jatim Times* in East Java highlights a crisis in student ethics, underscoring the need to strengthen character education in schools. This situation indicates that academic intelligence does not always go hand in hand with students' emotional, spiritual, and moral maturity. If this condition persists without adequate character development, the younger generation risks experiencing behavioral decline, low empathy, and a loss of decorum in social life.

This situation highlights the urgency of addressing mental health starting in adolescence, an issue that cannot be resolved through an academic focus alone. The reality on the ground reveals a gap between the formal, written curriculum and the "hidden curriculum," which consists of exemplary behavior (*uswah*) and the instillation of discipline elements that often play a more decisive role in shaping students' mental well-being. Furthermore, there is a

tendency to reduce character education to a focus solely on cognitive aspects; Islamic values are taught as theoretical knowledge rather than as real-life experiences. Consequently, Islamic character does not automatically develop even if students have an exceptional grasp of religious theory. This highlights the urgent need to implement an experiential curriculum strategy that deeply engages students' affective and psychomotor aspects. Moreover, there is significant variation in students' resilience; not all students possess the same level of mental resilience even under identical curricula, underscoring the need for personalized, adaptive implementation strategies. In the context of Generation Z, spiritual resilience is crucial because social media pressures often create standards of superficial happiness that can affect adolescents' psychological well-being (Purwanto, 2024). The Islamic psychological perspective views the values of patience, *tawakkal* (trust in God), self-control, and spiritual closeness as essential components in maintaining students' mental health amidst the increasingly complex tide of digitalization (Sheilahriry et al., 2025).

Education must give serious attention to strengthening the mental and spiritual dimensions. Educational curricula need to integrate with *pesantren* curricula; integrating general knowledge with Islamic values, character development, and spiritual growth holds strategic potential in this context. Religious studies, character education, and a school's flagship programs, such as fostering regular worship, reading religious texts, and Islamic activities, have the potential to contribute to building adolescents' mental resilience in the face of the psychosocial pressures of the digital era. Several studies on the reconstruction of Islamic education and the strengthening of Generation Z's character have previously been conducted with various research focuses. The study by Sarjana et al. discusses the reconstruction of Islamic education in the era of disruption through a netnographic approach and micro-learning to understand the characteristics of Generation Z (Sarjana et al., 2026). Sri Wahyuni's study examines character education strategies in the digital age to instill moral values in Generation Z through a literature review (Sri, 2026). Meanwhile, Sudirman et al.'s research highlights the role of the Merdeka Curriculum and the Pancasila Student Profile in shaping students' ethical behavior (Sudirman et al., 2025). Kartika et al.'s research discusses the psychological well-being of college students in dormitory settings, whereas Jufri and Tobroni's study examines Islamic Religious Education materials through a psychological approach to enhance students' psychological well-being (Jufri & Tobroni, 2024).

Although previous studies have addressed character education for Generation Z, the reconstruction of Islamic education in the digital age, students' psychological well-being, and the implementation of the Merdeka Curriculum in character development, several significant research gaps remain. First, most studies have focused more on the conceptual, normative, and policy

development aspects of character education, leaving little empirical examination of how curriculum strategies are applied in students' daily practices to build psychospiritual resilience amid digital pressures. Second, previous research tends to examine character, mental health, spirituality, or social media use in isolation, so the relationship between Fear of Missing Out (FOMO), psychospiritual resilience, and the implementation of pesantren-based curricula remains incompletely understood. Third, studies specifically examining the role of integrating the national curriculum and pesantren curriculum in strengthening Generation Z's mental resilience remain very limited, particularly at the madrasah tsanawiyah level, which corresponds to the early adolescent development phase. Fourth, previous research has generally focused on formal curriculum and cognitive achievements, while the influence of the hidden curriculum, such as teacher role modeling (*uswah*), pesantren culture, the practice of worship, and students' socio-religious experiences in building mental resilience, has rarely been explored in depth.

Addressing this gap, this study offers a novel integrative analysis of curriculum reconstruction that connects the phenomena of FOMO, psychospiritual resilience, and Islamic character education within a comprehensive research framework. Unlike previous studies that have primarily focused on theoretical aspects or character education policies, this study examines the synergy among the national curriculum, the pesantren curriculum, and the hidden curriculum in shaping the mental resilience of Generation Z students at MTs Nur Rahmat. Furthermore, this study offers a new perspective by exploring students' subjective experiences with religious programs, boarding school routines, and the internal and external factors that influence their ability to cope with digital social pressures. Thus, this study not only provides insights into the development of Islamic character but also proposes a conceptual model for strengthening boarding school-based psychospiritual resilience to address Generation Z's mental health challenges in the digital age.

The main point of this study is that strengthening the psychospiritual resilience of Generation Z students in the digital age cannot be optimally achieved through academic learning and character education that are solely cognitively oriented; rather, it requires a curriculum reconstruction that integrates the national curriculum, the pesantren curriculum, and the hidden curriculum through exemplary behavior, the cultivation of religious practices, a culture of discipline, and ongoing social-religious experiences. Furthermore, it is grounded in the concepts of Islamic character education and resilience theory. Islamic character education places moral values, exemplary conduct (*uswah*), habit formation, and spiritual strengthening as the foundation for shaping students' personalities (Hasyati & Fadhil, 2025). Thus, this study contributes theoretically by expanding the study of Islamic education through the integration of the concept of psychospiritual resilience, the phenomenon of

Fear of Missing Out (FOMO), and Islamic character education within a comprehensive analytical framework to understand the mental health challenges of Generation Z. Meanwhile, the practical contribution of this study is to provide a model and recommendations for implementing a pesantren-based curriculum that can be used by madrasah and Islamic educational institutions as a strategy to strengthen students' mental health, Islamic character, and resilience in facing increasingly complex psychosocial pressures and digital cultural disruptions.

The novelty of this study lies in its focus on the interconnection between the national and pesantren curricula, students' psychospiritual resilience, and the phenomenon of FOMO within the context of Islamic secondary education. This study also integrates perspectives from character education, Islamic psychology, and mental resilience to examine Generation Z's digital challenges in a more contextual manner. Based on the above, this study aims to describe and analyze the characteristics of curriculum reconstruction at Mts Nur Rahmat that integrate academic aspects, spiritual strength, and Islamic character as an effort to address disruptions in the digital era. Additionally, this study aims to identify and analyze students' perceptions and subjective experiences regarding the role of school programs in building mental resilience to manage the pressures of the FOMO phenomenon on social media. Furthermore, it aims to analyze the internal and external factors that serve as enablers or barriers to the school's implementation of curriculum strategies responsive to students' digital mental health.

METHOD

This study employs a qualitative approach with a descriptive case study design. The qualitative approach is a research method used to gain an in-depth understanding of social phenomena by exploring the meanings, experiences, and perspectives of research subjects. The choice of a case study design is based on the research objective: to gain an in-depth understanding of the process of character development and mental resilience among students through the implementation of Islamic religious education in a real-world pesantren setting. This approach was chosen because the research not only seeks to describe social phenomena but also to examine the meanings, experiences, and educational strategies applied in addressing the challenges of the digital age, particularly the phenomenon of FOMO and social media pressure on Generation Z. The research was conducted at MTs Nur Rahmat, an Islamic boarding school-based educational institution. The selection of the research location was based on the consideration that the current pesantren education model is viewed by the community as a vital means for fostering students' manners, character, and mental resilience amidst the increasingly complex development of digital technology.

This study involved several participants directly involved in

implementing education and character development at the school, namely the Vice Chair of the Foundation, the Principal, the Vice Principal for Curriculum, subject teachers, and student residents of MTs Nur Rahmat. These participants were selected because they play an active role in policy formulation, instructional implementation, and the guidance of students' lives within the pesantren environment. The sampling technique employed was purposive sampling with specific criteria: participants who possess experience, knowledge, and direct involvement in curriculum implementation, as well as in the development of student character and resilience at MTs Nur Rahmat. The research data consists of primary and secondary data. Primary data was obtained through in-depth interviews with informants, including the Vice Chair of the Foundation, the School Principal, the Vice Principal for Curriculum, subject teachers, and students at Mts Nur Rahmat. Secondary data, meanwhile, was obtained from documentation including syllabi, class schedules, curriculum documents, and the school's curriculum model. In addition to interviews and documentation, the researcher also conducted observations of learning activities and students' daily lives within the school environment to obtain a clearer picture of field conditions.

Data validity was ensured through source triangulation and methodological triangulation by comparing information from various participants and results from different data collection methods. The data collection procedure was carried out in stages: an initial observation of the research site, followed by in-depth interviews, the collection of supporting documents, and the verification of the collected data to ensure it aligns with actual conditions. Data analysis was performed using the Miles and Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions. During the data reduction stage, the researcher sorted data related to the FOMO phenomenon, character development, and student resilience. The data were then presented in a systematic narrative description to facilitate understanding, before concluding on the relationship between pesantren educational values and the strengthening of students' mental resilience in the digital age.

RESULT AND DISCUSSION

Characteristics of Curriculum Reconstruction in Integrating Academic, Spiritual, and Islamic Character Aspects

First, field findings indicate that curriculum reconstruction at MTs Nur Rahmat is directed toward integrating academic learning, strengthening spirituality, and fostering Islamic character through a contextual, humanistic approach to students' digital lives. Based on interviews, all educators agreed that the school integrates the national curriculum with the boarding school curriculum, with the primary focus on transforming students' learning

experiences and shaping their Islamic character. However, it should be understood that MTs Nur Rahmat does not make comprehensive changes to the formal curriculum, as it continues to follow national regulations. Changes are instead evident in teaching practices, school culture, religious habits, digital literacy, and teachers' instructional strategies.

Field findings are divided into several main points, namely: 1. the integration of religious values with students' digital realities, 2. religious practices as a means of fostering students' self-control, 3. the implementation of the *Islam Rahmatan Lil Alamin* Student Profile (PPRA) in learning activities, and 4. teachers' exemplary conduct as a hidden curriculum. Regarding the theme of integrating religious values with digital reality, the religious education teacher at Mts Nur Rahmat noted that several religious studies subjects at Mts Nur Rahmat, including Aqidah Akhlaq, Qur'an Hadith, Fiqh, and SKI, are not merely taught in a normative manner but are linked to humanistic and contextual approaches by connecting them to the social phenomena students experience in their daily lives.

Here are some key excerpts from the interviews conducted by the researcher: First, with Religious Education Teacher 1, initials A.N., who stated:

"Aqidah Akhlaq instruction does not merely focus on delivering content but is also connected to students' digital lives. We instill values of gratitude, honesty, social media etiquette, and self-control through examples relevant to their daily lives."

This statement was reinforced by Religion Teacher 2, identified as A.S., who stated:

"We connect our ethics curriculum to students' real-life situations, such as social media use, communication ethics, and peer relationships, to make learning more relevant."

These findings indicate that curriculum reconstruction is carried out through a contextual and reflective approach, enabling students to more easily understand the connection between religious teachings and the challenges of digital life. Additionally, the implementation of the Merdeka Curriculum at MTs Nur Rahmat is tailored to the characteristics of Generation Z, who are more responsive to experience-based learning. Religion Teacher 3, who teaches the Ta'lim subject and goes by the initials M.M., explained:

"The curriculum implemented at MTs Nur Rahmat is integrated with the pesantren curriculum, such as the additional subjects *Ta'lim al-Muta'allim* and *Nashor*. Additionally, there are activities to cultivate good habits, such as reading classical Islamic texts like *Tahriqul Hawadits* with Ustadzah A.A.R., studies on *Fiqh Wanita* and *Mabadil Fiqh*, as well as *Daradir Ala Qishotil Mi'roj* during Ramadan, which provide a foundation for inner peace (thuma'ninah)."

Meanwhile, Religious Studies Teacher 4 (Nashor), initials A.A.R., added:

"Learning is directed not only toward academics but also toward

strengthening students' mental, spiritual, and emotional well-being." Furthermore, regarding the implementation of the Rahmatan Lil Alamin Student Profile (PPRA), teachers at Mts Nur Rahmat regarding the Rahmatan lil Alamin Student Profile have gained a deep understanding of the core values of the PPRA, including tolerance, courtesy, compassion, social responsibility, peace, and religious moderation, which are integral to students' daily routines. An excerpt from an interview with a 5th-grade Religious Studies teacher (Qur'an and Hadith) with the initials L.F. explains:

"The Rahmatan lil Alamin Student Profile emphasizes the values of spirituality, humanity, brotherhood, peace, environmental concern, and social ethics. PPRA is understood as a means of shaping a moderate religious character and helping students filter out the negative influences of social media."

In addition to classroom instruction, religious practice classes were identified as a primary strategy in character development. Activities such as mandatory congregational prayers, Quran recitation, study of classical Islamic texts, religious lectures, sermons during major Islamic holidays, and the practice of formal Javanese language are perceived as effective in fostering students' discipline and communication ethics. A Javanese language teacher with the initials R.A.K. stated:

"There is another program supporting character development: the practice of using formal Javanese helps students learn manners and respect for teachers and elders. Students here are accustomed to seeing teachers communicate with one another using polite Javanese."

Beyond the formal classroom learning process, the researcher found that religious practice classes are among the dominant strategies for strengthening students' character. Various activities, such as performing obligatory congregational prayers, reciting the Qur'an, studying classical Islamic texts, delivering religious lectures during major Islamic holidays, and the practice of using formal Javanese (Jawa krama), are considered effective in instilling discipline while fostering students' communication ethics. The use of formal Javanese helps accustom students to behave politely and to respect teachers and elders.

Furthermore, the exemplary role of teachers is also a crucial component of the hidden curriculum in school. In this context, teachers do not merely function as conveyors of instructional content but also serve as role models who provide tangible examples in shaping students' manners, communication patterns, social interactions, empathy, and self-control (Alfaruqy, 2022). Based on observations and interviews, teachers' exemplary behavior is also an important part of the hidden curriculum. Teachers do not merely function as instructors but also serve as behavioral models for students in developing manners, communication skills, and self-control.

Students' Perceptions and Subjective Experiences of Madrasah Programs in Building Mental Resilience Against FOMO

Interview data from students at Mts Nur Rahmat indicate that most students have experienced social pressure on social media, including feelings of inferiority, anxiety about having few followers, and the urge to compare their lives to others'. However, students also believe that the boarding school environment and religious education help them manage this pressure. Themes emerging from the preliminary data analysis include: 1. experiences of digital pressure and FOMO, 2. the interpretation of religious values as a mechanism for mental fortification, and 3. the role of religious and extracurricular activities in building self-confidence. Among college students, FOMO often manifests as an urge to constantly check social media, participate in various activities, or compare their achievements with those of their peers, driven by the fear of being seen as less active, less successful, or falling behind in their social circles (Amelisastris et al., 2023). From a student's perspective, FOMO is seen as a challenge that can affect academic focus, psychological well-being, and self-confidence, as it drives them to stay constantly connected to the digital world and seek social validation. Therefore, students need to develop self-regulation skills, critical thinking, and an attitude of gratitude and self-acceptance to use social media in a healthy way without getting trapped in digital social pressure.

VII grade student shared:

"Sometimes I feel insecure when I see other friends on social media with nice things or lives that seem more enjoyable."

Another VIII-grade student also expressed:

"I've felt afraid of missing out on trends, so I often check social media constantly."

Nevertheless, students believe that religious education and habit-forming activities help them understand how to manage emotions and social pressure. An IX-grade student answered:

"Religious education and the habit-forming activities at Mts Nur Rahmat have helped me with my mental health regarding the academic stress I'm currently facing as I prepare for the graduation exams. I feel strengthened by receiving spiritual guidance on patience, gratitude, and trust in God, which makes us graduating students calmer and less inclined to compare ourselves to others."

These findings indicate that religious values are not merely understood as theory but are interpreted as self-control strategies; their internalization can become ingrained in students' daily lives, strengthening their mental resilience. Additionally, religious education and boarding school activities, such as reading classical Islamic texts, Quran recitation, mandatory congregational prayers, and religious study sessions, are seen as providing a sense of comfort and emotional calm. One 11th-grade student agreed:

"When I attend religious study sessions, read classical Islamic texts, and

perform mandatory congregational prayers, I feel calmer, and my mind isn't as stressed."

Extracurricular activities are also perceived as helping students build self-confidence and reduce digital stress. Some students reported being better able to control their social media use after participating in habit-forming programs and receiving teacher guidance. However, students' levels of resilience vary, primarily influenced by family circumstances and the intensity of social media use outside of school.

Factors Supporting and Hindering the Implementation of a Digital Mental Health-Responsive Curriculum Strategy

Field findings indicate that the implementation of the curriculum strategy at MTs Nur Rahmat is influenced by both internal and external factors. Key findings include: (1) the boarding school culture as a supporting factor, (2) teacher collaboration and religious practices, (3) the influence of social media as the primary barrier, and (4) variations in family support for students. The success of implementing a curriculum strategy that addresses digital mental health is closely tied to the presence of both supporting and hindering factors that influence the process of internalizing values, character development, and strengthening students' resilience in facing various social pressures in the digital age (Hamdani & Syamsuddin, 2025). Principal Ms. A.N. explained:

"We are strengthening the character-based curriculum because we see that digital challenges are increasingly affecting students' behavior and mental health. Therefore, our strategy involves making slight adjustments in terms of religious practices, learning activities, extracurriculars, and creating a humanistic and religious educational environment."

The Foundation's Vice Chairman, Mr. A.S., also reinforced this statement: "The boarding school culture serves as the primary strength because students are accustomed to living with discipline, simplicity, and closeness to religious values, surrounded by numerous religious activities. However, not all students receive the same level of family supervision and support, so the process of internalizing these values varies among students."

It must therefore be emphasized that the success of curriculum strategies is influenced not only by school programs but also by parental support and the students' social environment. Consequently, the school recognizes the need for collaboration among the school, parents, and the community to foster students' digital resilience and Islamic character in the era of social media.

Regarding the supporting and hindering factors in addressing the challenges of mental health resilience in the digital age, curriculum implementation includes teacher commitment, a conducive and humanistic

boarding school environment, religious practices, family support, such as from parents, and extracurricular activities that support character development and student mental health. However, Mts Nur Rahmat also faces several obstacles. Some of the obstacles identified include the fact that some students still experience social pressure due to the strong influence of social media platforms like Instagram, Facebook, and TikTok, which easily distract students and lead them to follow the FOMO trend.

Characteristics of Curriculum Reconstruction in Integrating Academic, Spiritual, and Islamic Character Aspects

The curriculum reconstruction at MTs Nur Rahmat focuses not only on academic strengthening but also on fostering students' psychospiritual resilience amid the pressures of digital culture. Islamic education in the Pesantren environment is no longer limited to the transfer of normative knowledge but is directed toward contextual, humanistic learning that aligns with the needs of Generation Z. Phenomena such as Fear of Missing Out (FOMO), social anxiety, the need for digital validation, and the habit of comparing oneself on social media are understood as new challenges that require a response through an integrative educational approach.

The implementation of the Merdeka Curriculum at MTs Nur Rahmat demonstrates the integration of academic, spiritual, and Islamic character aspects through learning that is closely tied to students' daily lives. Religious teachers do not merely teach theoretical ethics but also connect them to social media ethics, self-control, and social pressures in the digital space. This approach makes religious education more relevant to students' daily experiences. In this context, the Rahmatan lil' Alamin Student Profile (PPRA) serves as a tool to strengthen digital integrity, an attitude of gratitude, contentment, and religious moderation in navigating social media culture (Marjoko, 2025).

Curriculum reconstruction at MTs Nur Rahmat was not carried out through changes to formal curriculum documents, as it continues to follow national regulations. Changes are instead evident in teaching practices, school culture, religious habits, digital literacy, and teachers' instructional strategies. The primary focus lies on transforming students' learning experiences. PPRA values are integrated into school activities; learning is linked to the FOMO phenomenon and social media; digital self-control is fostered through religious practices; and religious moderation is reinforced within the school culture. Thus, curriculum reconstruction occurs in educational orientation, pedagogical practices, school culture, and student learning experiences.

The findings of the above research indicate that teachers integrate PPRA values through learning stages that begin with habit formation, core implementation using active learning models, and culminate in value reflection. During the habit-forming stage, teachers create a classroom atmosphere that is

religious, contextual, and humanistic by inviting students to pray, recite the Qur'an with proper pronunciation, instilling an attitude of mutual respect, and reminding them of the importance of speaking kindly before learning begins. This familiarization aims to strengthen the dimensions of noble character and compassion (*rahmah*) as embodied in the PPRA character. During core learning activities, teachers use various methods, such as group discussions, contextual learning that relates issues to students' daily lives, educational games, and case studies. Teachers present relevant topics such as differences of opinion within Islam, the meaning of brotherhood among fellow human beings, and examples of good deeds in daily life. These topics encourage students to directly understand the value of *rahmah* and global diversity.

In addition, the implementation of the *Rahmatan Lil Alamin* Student Profile (PPRA) at MTs Nur Rahmat is not limited to formal classroom instruction but is also reinforced through various habit-forming activities, extracurricular programs, and digital literacy initiatives that support student character development. The implementation of PPRA is effective when integrated into real-life school activities; as applied by this school, this includes activities such as the practice of performing obligatory congregational prayers and classes on reading classical Islamic texts. Additional subjects from the pesantren curriculum, such as *Nashor* and *Ta'lim*, which have been incorporated into the curriculum and implemented at MTs Nur Rahmat, play a strategic role in supporting curriculum reconstruction that is not only focused on academic mastery but also on strengthening Islamic character and students' psychosocial readiness to face the challenges of the digital age. The *Nashor* subject aims to strengthen students' ability to understand Arabic Islamic texts and literature, enabling them to develop religious literacy, critical thinking, and the ability to filter information more wisely amid the increasingly complex flow of digital media. Meanwhile, the *Ta'lim* subject, which draws heavily on Burhanuddin Az-Zarnuji's *Ta'lim al-Muta'allim*, instills values of etiquette, learning ethics, discipline, self-control, respect for teachers, and a learning orientation grounded in sincerity and moral responsibility (Irawati & Musthafa, 2021). The integration of these two subjects in the reconstruction of the national and pesantren curricula is crucial as it fosters a balance among students' intellectual, spiritual, and emotional intelligence. Thus, in the context of contemporary challenges such as the phenomenon of fear of missing out (FOMO), the culture of social media validation, and digital social pressure, *Nashor* and *Ta'lim* learning have the potential to build students' mental resilience by strengthening the values of contentment, self-awareness, emotional control, and the ability to filter out negative influences from the digital environment.

Furthermore, regarding cultural practices, such as the use of Javanese in daily school life, this serves as a means of character development for students. Javanese is not merely a tool for communication but also embodies norms,

etiquette, and social respect reflected in speech register rules. The language features variations like *ngoko* and *krama*, each with distinct levels depending on the situation and the person being addressed (Utami et al., 2020). Through appropriate language use, students are trained to understand communication ethics and the cultural values alive in society. However, there are still students who are unable to use Javanese in accordance with the rules of speech levels. In fact, schools play a crucial role in preserving regional languages through instruction and fostering habits within the educational environment. Students' language proficiency is also influenced by family and community environments, as communication habits tend to form through imitation of the surrounding environment. If the use of Javanese continues to decline, this could lead to the weakening of cultural preservation and regional identity. The use of formal Javanese is considered effective in fostering polite behavior, ethics, and respect for elders. In this context, language functions not only as a medium for conveying messages but also as a representation of the community's human values and social traditions. Cultivating polite behavior through language culture is an essential component in building harmonious social relationships within both the school and the broader community.

The results of this study reinforce Sarjana et al.'s (2026) findings on the importance of reconstructing Islamic education to be adaptable to the characteristics of Generation Z in the era of digital disruption. However, this study offers a novel perspective by demonstrating that *pesantren* culture plays a more profound role as a space for fostering students' psychospiritual resilience. While previous research has focused more on micro-learning strategies and the digitization of learning, this study reveals that collective life experiences, religious practices, discipline, and social interactions fostered within the *pesantren* environment are critical factors in developing students' self-control, mental resilience, and emotional stability. The key insight that can be drawn is that the successful reconstruction of the Islamic education curriculum in the digital age cannot rely solely on technology-based learning innovations but also requires the strengthening of an educational culture capable of instilling spiritual values, Islamic character, and psychological resilience as a foundation for students to face various social and digital cultural pressures.

Students' Perceptions and Subjective Experiences of Madrasah Programs in Building Mental Resilience Against FOMO

An analysis of students' perceptions and experiences indicates that the majority of students at MTs Nur Rahmat have experienced psychological stress resulting from social media use. This stress manifests as feelings of inferiority when observing others' lives, anxiety about having few followers, and a compulsion to constantly follow trends to avoid being perceived as left behind (Amelisastris et al., 2023). This situation indicates that the Fear of Missing Out

(FOMO) phenomenon has become part of students' daily experiences, particularly during adolescence, a stage marked by a need for social recognition and the search for self-identity. Some students frequently compare themselves to others on social media, leading to low self-confidence and a fear of missing out on information. Amid this pressure, students perceive that the boarding school environment and the school's religious programs help them manage their emotions and mitigate the negative impacts of social media. Religious education is not merely the transmission of theory; it also serves as a source of psychological calm. Values such as patience, gratitude, contentment, and trust in God help students better accept themselves and resist the urge to compare their personal lives with others' in the digital realm. Religious study sessions, teachers' advice, and the practice of worship help students feel calmer when facing academic pressure or the influence of social media.

Furthermore, integrating the national curriculum with the boarding school curriculum through various religious practices has a significant positive impact on student behavior. Activities such as scripture-reading classes, mandatory congregational prayers, and collaborative school activities help students better control their use of social media. They feel more accustomed to working together, respecting peers' opinions, and acting more wisely when facing differences. Additionally, teachers' exemplary behavior, demonstrating patience, friendliness, honesty, and politeness, serves as a crucial model in shaping students' character. Thus, this study's findings indicate that the internalization of religious values plays a vital role in building students' mental resilience against digital social pressures. Religious values do not stop at normative aspects; they also serve as a means of self-control in dealing with the influence of social media. Religious education at MTs Nur Rahmat has also begun to focus on issues relevant to adolescent life, including digital self-control and mental health.

Religious activities such as Quran recitation, religious study sessions, the reading of classical Islamic texts, and congregational prayer are perceived as fostering a sense of comfort and calm and reducing stress. Additionally, the positive relationship between teachers and students makes students feel cared for and provides them with a safe space to share their concerns when facing personal issues or social pressures. The school also offers extracurricular activities such as calligraphy, scouting, banjari, sports, and the arts, which help boost students' self-confidence. These activities provide a space for positive self-actualization, so students do not become overly reliant on social validation from digital media.

This aligns with the theory that character formation is a condition or trait deeply ingrained in the soul (*nafs*), enabling a person to act easily and spontaneously without lengthy rational deliberation (Sahroni et al., 2024). Al-Ghazali emphasizes that character is not something entirely static from birth, but rather the result of *mujahadah*, a sincere and continuous effort to master

and improve oneself. Thus, good moral character reflects one's faith, manifested in tangible behavior in daily life.

This process of developing Islamic character is based on three interrelated main pillars. The first is the cognitive aspect, in which individuals must possess the knowledge and moral awareness to distinguish between good and bad deeds. The second is the affective aspect, namely the ability to feel, appreciate, and love noble moral qualities, such as empathy and humility. Third, and most crucial in Al-Ghazali's method, is the behavioral or habitual aspect. Moral values will not take root in the soul unless they are practiced repeatedly until they become ingrained habits that form part of one's identity. In addition to habit formation, Al-Ghazali emphasizes the concept of *tazkiyah al-nafs* (purification of the soul) as the foundation of psychological well-being (Ardiansyah et al., 2023). Thus, the findings of this study align with Al-Ghazali's theory of the formation of Islamic character, which is not merely a cognitive process but also involves habit formation and the exemplary role of teachers at Mts Nur Rahmat. Furthermore, student engagement in self-development activities is associated with enhanced psychological well-being and self-regulation.

However, the research findings also indicate that students' levels of mental resilience vary. Some students still experience significant digital social pressure, particularly through excessive self-comparison and a desire to remain constantly connected to social media. This situation suggests that the internalization of religious values has not yet been fully effective for all students. Family factors are one of the variables influencing these differences. Students who receive less attention and guidance from their families tend to be more vulnerable to insecurity and dependence on digital validation. In some cases, students whose parents work outside the region or abroad exhibit unmet emotional needs, making them more likely to seek validation through social media.

Thus, the findings of this study indicate that religious education at MTs Nur Rahmat serves as a source of psychosocial support, helping students cope with the phenomenon of Fear of Missing Out (FOMO) and the various pressures of digital culture emerging among Generation Z. However, the effectiveness of this role is not universal; rather, it is influenced by the degree of internalization of religious values, the quality of teachers' role modeling, school culture, and the family support students receive. Therefore, religious education must be positioned not merely as a vehicle for transmitting normative knowledge but also as an integrated guidance system that incorporates counseling services, the strengthening of madrasah culture, and a supportive learning environment. The key insight gained from this study is that students' mental resilience against digital social pressure is not formed solely through a cognitive understanding of religious teachings, but rather through a continuous process of value internalization, religious habit formation, social role modeling, and mutually

reinforcing support from the educational ecosystem and family. In other words, the success of religious education in addressing the challenges of FOMO lies in its ability to holistically foster students' character, self-regulation, and psychological well-being, rather than merely in mastering religious knowledge.

Factors Supporting and Hindering the Implementation of a Digital Mental Health-Responsive Curriculum Strategy

The boarding school environment at MTs Nur Rahmat functions as a social learning system that shapes students' ability to manage life's pressures. Boarding school life, limited facilities, strict schedules, and religious routines indirectly train students to live simply, be self-reliant, and control their emotions. From a psychological perspective, these conditions can be understood as the process of developing coping mechanisms through social and spiritual habituation. Students are not merely taught the concepts of patience and *tawakal* in theory but are directly exposed to a way of life that demands they practice patience, discipline, and self-control.

Several factors support students' successful character development at school. The most dominant factor is the high commitment of Islamic Education (PAI) teachers to developing students' character. Teachers do not merely focus on conveying religious material as knowledge; they also have the awareness to shape students' personalities to be moderate, inclusive, and of good moral character. Additionally, the support of the school principal, along with a religious and harmonious school environment, helps create a conducive learning ecosystem for strengthening students' character. The presence of the more flexible Merdeka Curriculum also provides teachers with the freedom to develop teaching modules creatively, contextually, and in line with students' needs. However, this study also identified several obstacles in the character-building process, particularly among students from broken homes. These circumstances mean that some students require more intensive support from the school and their families, particularly in terms of psychological development and emotional resilience.

The research findings also indicate that religious practices play a significant role in shaping students' Islamic character. Activities such as congregational prayer, Quran recitation, scripture study, the use of formal Javanese, and the culture of respecting teachers are part of the hidden curriculum that gradually shapes students' behavior. These findings align with Sri Utami's research, which explains that the use of formal Javanese can serve as a tool for character education because it embodies values of politeness, respect, and social etiquette (Utami et al., 2020). In the context of Mts Nur Rahmat, the practice of formal Javanese helps students develop communication ethics and a respectful attitude toward teachers and elders.

In addition to religious practices, extracurricular activities such as *banjari*, scouting, sports, and calligraphy also contribute to students' mental

health. These activities provide space for self-actualization, enabling students to gain positive social recognition within the school environment. This finding suggests that Generation Z's need for self-worth need not be fulfilled through social media but can be channeled into productive, socially meaningful activities. These research results align with various studies mentioned above, which show that student engagement in self-development activities is associated with improved psychological well-being and emotional regulation skills. Additionally, the interpersonal relationship between teachers and students significantly influences the successful internalization of religious values. Religious education teachers and guidance counselors are perceived as figures who provide emotional support and a sense of psychological safety. This emotional closeness makes students more open to sharing personal issues, including those related to social pressures stemming from digital media. These findings reinforce the concept of *uswah hasanah* in Islamic education, namely the exemplary role of teachers as a crucial component in shaping students' character.

Nevertheless, this study indicates that the effectiveness of religious education as a mechanism for building resilience is not uniformly evident among all students. Some students still tend to engage in excessive self-comparison and exhibit dependence on social media. Family factors are among the variables influencing these conditions. Students who receive insufficient attention and guidance from their parents tend to be more vulnerable to insecurity and social pressure on digital platforms. These findings indicate that fostering student resilience cannot be solely the responsibility of schools but requires synergy among schools, families, and the social environment.

The implications of this study suggest that Islamic educational institutions need to redesign their curricula to be more responsive to Generation Z's digital mental health. Character education is not sufficient when limited to the teaching of moral theories; rather, it must be embodied through school culture, religious practices, teachers' exemplary behavior, and social experiences that foster students' self-regulation (Ayub & Fuadi, 2024). Additionally, strengthening digital literacy and integrating counseling services are crucial to helping students cope with social media pressures in healthier ways. Theoretically, this study demonstrates that traditional values such as patience, trust in God, and contentment remain relevant in addressing the challenges of modernity when contextualized through an experience-based educational approach. The key insight derived from these findings is that the success of a curriculum strategy responsive to digital mental health is not determined solely by the formal curriculum, but by the strength of the educational ecosystem encompassing *pesantren* culture, religious practices, teacher role modeling, supportive interpersonal relationships, and family support. Conversely, the weakness of any one of these elements can become a hindrance to building students' mental resilience. Thus, strengthening

Generation Z's digital mental health requires a holistic, collaborative, and sustainable approach, so that schools serve not only as centers for knowledge transfer but also as environments that build students' psychological resilience and character as they navigate the dynamics of digital life.

CONCLUSION

Based on the research and analysis of the discussions, it can be concluded that the curriculum reconstruction at Mts Nur Rahmat demonstrates that pesantren-based Islamic education has strong potential to build students' mental resilience against the pressures of digital culture, particularly the Fear of Missing Out (FOMO) phenomenon. Curriculum reconstruction was not carried out through changes to the formal structure of the national curriculum, but rather through the integration of academic, spiritual, and Islamic character values into learning practices, a school culture of religious habits, digital literacy, and teacher role modeling. The implementation of the *Rahmatan lil 'Alamin* Student Profile (PPRA), the strengthening of pesantren-specific subjects such as *Nashor* and *Ta'lim*, the cultivation of formal Javanese language (*krama*), and various religious and extracurricular activities have proven effective in helping students develop self-control, emotional regulation, a mindset of contentment (*qanaah*), and the ability to cope with digital social pressures in a healthier manner. The pesantren environment also serves as a space for developing coping mechanisms through spiritual and social habituation, fostering discipline, simplicity, and emotional stability in students.

However, the effectiveness of value internalization is not uniform, as it is influenced by family factors, the quality of emotional support, and each student's level of acceptance of these values. Therefore, religious education must be positioned not merely as the delivery of normative content, but as an integrated psychosocial support system that aligns with school culture, digital literacy, counseling services, and collaboration between schools, families, and the social environment to support the mental health of Generation Z in the digital age.

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