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# Impact of Islamic Psychoeducation in Facing the Challenges of Digital Education Practices: Student and Lecturer Perceptions

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**Abstract.** Educational practices in the digital era offer tremendous opportunities to increase productivity and academic achievement, but dependence on technology brings challenges that lecturers and students must face. A religion-based psychoeducational approach can be a solution to maintain the sustainability of educational practices among lecturers and students to overcome threats in the technological era. This study aims to analyse and predict the strength of Islamic psychoeducation in facing educational challenges in the digital era based on the perceptions of lecturers and students. The research was a quantitative correlational design that used regression data analysis techniques. There were 450 participants from two Islamic-based universities in Indonesia and Malaysia, including 400 students and 50 lecturers. The results showed that integrating Islamic psychoeducational principles in education practice positively impacted students' and lecturers' ability to face challenges in the digital education era. Prediction results indicated that stronger integration of Islamic psychoeducation correlated with greater resilience among lecturers and students in overcoming threats to educational practices in the technological era. Integrating Islamic psychoeducational principles is not only a cognitive strategy but also an authentic experience that helps lecturers and students internalise, feel, and apply religious values directly in facing the challenges of digital education practices. This research provides

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information that religion is the best source to overcome threat points in the technological era.

**Keywords:** education practices; Islamic psychoeducation; digital education; lecturers; students

## 1. Introduction

The digital revolution has significantly changed education practice, creating new challenges that require adaptation. One of the negative highlights is the psychological phenomena arising from digitalisation in education. According to Marinucci et al. (2022), in a longitudinal study of 1113 online and face-to-face students in Italy, online students felt psychologically impacted and isolated due to the lack of direct interaction. Digital learning can reduce the opportunity to interact and communicate directly, especially if it is not balanced with real social interaction, thus hindering students' social-emotional development.

Technology integration into education has progressed gradually and variably, primarily influenced by educators' readiness and proficiency (Núñez-Canal et al., 2022). The acceleration of technology use in education raises various questions about the impact of digitalisation in education. The application of technology in learning encouraged 381 higher education students in Germany to engage in more constructive activities and had a positive relationship with learning outcomes (Wekerle et al., 2022). According to Ratnaningsih and Gumiandari (2022), using the digital platform of YouTube positively impacted student motivation and made learning more enjoyable. In a study of 401 Chinese university students, AI and social media positively affected students' academic performance and mental well-being (Shahzad et al., 2024). A survey of 100 students in Indonesia found that digital learning media could improve abilities (Supriatin et al., 2022). Data from India showed the positive impact of using technology to overcome the problem of poor learning outcomes in 1,823 schools (Naik et al., 2020). A study in the USA found that using VR technology helped students improve their presentation skills (McGovern et al., 2020).

The digitalisation of education provides opportunities for greater accessibility to learning resources and easier collaboration between students and teachers. However, some negative impacts also need to be considered. Research by Vázquez-Cano et al. (2020), which used a sample of 257,624 students from 21 countries, found that technology negatively impacted the development of competencies in the younger generation. In addition to the negative impact on student competence, a study in America conducted by Mourlam et al. (2020) showed adverse effects on student well-being.

Students and teachers can feel stressed and anxious due to the technicalities of using technology. Technical constraints such as internet connection, software, and hardware can increase stress levels and affect concentration and focus in learning. A study by Federkeil et al. (2020) on 380 teachers showed that most experienced technical obstacles, which resulted in moderate to high stress levels. Students with inadequate access to technology or the internet can feel more stressed than their

friends who have better access. A study in China by Wang et al. (2021) on 796 university students found that the use of technology in learning made students tired and had a negative psychological impact on self-regulation.

The digital environment during learning is full of distractions that can damage students' focus and concentration, such as social media message notifications. Research by Smith et al. (2021) on 12 college students showed that high technology use resulted in students receiving a large number of notifications. Research by Elhai et al. (2021) on 316 undergraduate students at prominent universities in the Midwestern United States showed that smartphone notification activity interference was related to anxiety among undergraduate students.

In the era of digital education, students and lecturers are too dependent on technology in the learning process. According to Johnson et al. (2020), this can negatively and positively impact mental health and overall well-being. Educators and policymakers need to consider a holistic approach that takes into account students' mental and emotional health and provides them with the support they need to face the challenges that arise in digital education. According to Hood et al. (2021), the application of psychoeducation in education improves the well-being of university students. The psychoeducational approach can be a solution to maintain students' and lecturers' mental and emotional health when carrying out the education process. Psychoeducation plays an important role in maintaining the stability of students' and lecturers' mental and emotional health, managing stress and anxiety, and dealing with academic pressure in digital education practices.

Several researchers have conducted various case studies regarding the effects of using technology in education from a psychological approach. Research by Harrer et al. (2021) on 200 students at the University of Erlangen who experienced elevated levels of depression when using technology showed that psychoeducational interventions were able to overcome student depression. The experimental research report by Özdemir and Bengisoy (2022) on 18 students showed that online education must be accompanied by psychoeducation because it can strengthen students' problem-solving abilities and emotional resilience.

The importance of psychoeducation in facing the challenges of the digitalisation of education has been demonstrated by previous researchers, who have examined various psychological cases faced by learners and teachers. Unlike previous studies, this study looks at psychoeducation from a religious perspective. According to research by Hassan et al. (2021) on 93 Muslims, using psychoeducation through seminars tailored to spirituality can help mental health resilience. Research by Winarso et al. (2023) on 155 students from two Islamic-based higher education institutions proved that religious psychoeducation intervention techniques can provide resilience to students when dealing with academic procrastination. Research by Rashidi and Bagherpour (2022) on 25 students proved that psychoeducational training with a religious approach affected students' academic self-control. Previous studies have implemented religion-based psychoeducation in general educational practice. In addition,

previous studies have looked for the impact, influence or relationship between psychoeducation and other aspects of education. Unlike these studies, the focus of the implementation of psychoeducation is digital educational practice and looking for strength. The novelty of this study is in its analysis of the strengths of Islamic psychoeducation in the era of digital education. This study aims to determine the impact of Islamic psychoeducation in facing the challenges of digital education practices and to predict the strength of Islamic psychoeducation from the perceptions of lecturers and students. The research questions are the following: 1) Does Islamic psychoeducation strengthen the resilience of students and lecturers in facing the challenges of digital education practices? 2) Does integrating Islamic psychoeducation principles in lectures positively impact overcoming the challenges of digital education practices?

## **2. Literature Review**

### **2.1. Islamic psychoeducation**

Psychoeducation can be introduced to students because many academic problems are related to mental health concerns (Savell et al., 2024). The development of mental health in the digital era needs to be accompanied by religious-based education so that individuals have good self-control (Rosmalina et al., 2023). Islamic psychoeducation is a psychological approach that integrates Islamic values with psychological theories to help individuals understand and support them in an Islamic context (Çınaroğlu, 2024; Rothman & Coyle, 2020). Its main principles include understanding morality, leadership, social relationships, and personal identity through Islamic values (Sutoyo et al., 2023).

The following are the opinions of several researchers on the principles of Islamic psychoeducation that can be implemented in the learning and teaching process. 1) Value-based education (Winarso et al., 2023) by integrating Islamic values into the educational curriculum, such as lessons on morals, ethics, and self-development by Islamic teachings; 2) Practice prayer and worship (Hadi, 2024) by encouraging individuals to routinely pray, worship, and meditate as a way to improve mental and spiritual health; 3) Development of social skills (Tambak & Sukenti, 2020) by teaching good social skills based on Islamic values, such as empathy, tolerance, and cooperation; 4) Social and charitable activities (Abubakar et al., 2023) by encouraging participation in social and charitable activities to actualise Islamic values and develop a sense of caring for others.

Islamic psychoeducation faces several significant challenges in the digital era. These include adjusting to fast-paced technological advancements, discovering efficient methods to communicate Islamic values and teachings within a sophisticated digital landscape, and ensuring the ongoing relevance and accessibility of Islamic values and teachings amid continuous digital evolution messages.

## 2.2. Challenges of learner perception

Wise adaptation to educational technology development supports Muslim learners' welfare in the digital era. As part of the evolution of education in the digital era, it is essential to understand the challenges of Islamic psychoeducation from students' perspectives. The following are some studies on the challenges of Islamic psychoeducation from learners' perspectives.

First are the challenges in the context of globalisation and pluralism in the learner environment. A survey by Führer et al. (2024) of 890 students showed that 68% experienced discrimination due to pluralism at university because of gender differences and other reasons for differences. According to Sarkar et al. (2021), students get positive benefits from online learning, but there needs to be a strategy to overcome the possibility of discrimination resulting from digital education. Hifza et al. (2020) state that the challenge for Islamic psychoeducation is to maintain the integrity of Islamic values in the context of globalisation and pluralism. Adam (2020) add that instilling Islamic values is a must to face the challenges of pluralism.

Second is the challenge of excessive accessibility of information in the learner environment. Although accessing information is straightforward in the digital era, Istichomah et al. (2024) note that challenges related to the validity and truth of information remain. According to Van Bavel et al. (2021), information with varied opinions can quickly spread in the digital era. The results of a survey by Hashim et al. (2020) of 147 university students showed that social media was the preferred way to disseminate information. Differences in understanding information have the potential to cause conflict. According to Rosmalina et al. (2023), the challenge of Islamic psychoeducation is to improve students' ability to choose valid information based on Islamic values.

Third is the challenge of influencing behaviour, mindset, and mental health in the learner environment. According to Lai et al. (2022), Lee and Hancock (2023) and Wati et al. (2023), the use of social media and digital technology can significantly affect students' behaviour, mindset, and mental health. Research by Sujarwoto et al. (2023) on 709 students from a university showed that social media addiction in the student environment has the potential to affect behaviour and mental health negatively. Research by Kolhar et al. (2021) on 300 students reported that the use of social media among university students was mainly for non-academic purposes. This phenomenon can change students' academic mindset to a non-academic one. According to the results of a review study by Wantini et al. (2024), the challenge for Islamic psychoeducation is to integrate Islamic values into education to deal with the possibility of changes in students' behaviour, mindset, and mental health due to the use of technology.

Fourth is the challenge of cultural differences and local contexts in the learner environment. According to an evaluation by Cranfield et al. (2021) on students from universities in three countries, there were significant differences in student engagement in online learning due to different cultural backgrounds. According to Pratomo (2022), Islamic psychoeducation in the digital era must adapt to

various cultures and local contexts. Therefore, Djubaedi et al. (2024) argue that students might need adjustments in the teaching approach and that the material presented must be relevant and readily accepted by students based on cultural differences and local contexts in the learning environment.

### **2.3. Challenges of teacher perception**

In the digital era, teachers face various challenges affecting how they teach and interact with students. It is essential to know the challenges of Islamic psychoeducation from the teacher's perspective as part of the evolution of education in the digital era. According to Musolin et al. (2024) and As'ad (2021), the development of educational technology provides opportunities for Muslim teachers in the digital era to make wise adaptations to use technology effectively and efficiently. The following are several studies on the challenges of Islamic psychoeducation from the teacher's perspective.

First, teachers face the challenge of instilling Islamic values in students. Research by Adiyono et al. (2024), using an interview method with 117 Islamic educators and education participants, shows that using the Internet opens up great opportunities for educators to instil Islamic values. Therefore, instilling Islamic values through learning technology offers the most significant challenge for Islamic educators. According to Memon et al. (2024), teachers instil Islamic values in students by emphasising the importance of moral integrity, justice, patience, and discipline. Rochmat et al. (2024) argue that cultivating religious values in the era of digital education is a challenge. In digital education, teaching students how to integrate Islamic values when using technology is essential.

Second, teachers face the challenge of developing students holistically. Research by Müller et al. (2021), which used an interview method with 14 university educators, showed that educators' main challenge is providing a holistic experience for students during online learning. According to Bowden et al. (2021), developing students holistically means paying attention to all aspects of their growth and development academically, emotionally, socially, and physically. Chanifah et al. (2021) add spiritual and moral dimensions to the scope of the holistic approach. According to Rochmat et al. (2024), the concept of education in Islam includes intellectual, emotional, spiritual, and social aspects. In the era of digital education, lecturers are expected to help students understand the psychological and social impacts of digital technology. Therefore, the challenge for lecturers is to develop a holistic balance in students' lives through psychoeducation.

Third, teachers face the challenge of shaping students' character and morals. According to Hukubun et al. (2024), Islam teaches the importance of developing good morals in online and offline interactions. Research by Bussu et al. (2023) found 47.1% cases of cyberbullying in higher education. Islamic psychoeducation is expected to shape students' character and morals and provide resilience in overcoming challenges such as cyberbullying behaviour, social media addiction, and consumption of useless content.

Fourth, teachers face the challenge of overcoming tolerance conflicts in students. According to research by Hanani and Nelmaya (2020), at least 10 campuses in Indonesia were exposed to intolerance conflicts. In digital education, there is the potential for conflict between students due to differences in opinions and views. Islamic psychoeducation is expected to teach lecturers how to treat others well, resolve conflicts peacefully, and promote tolerance for differences of opinion.

### 3. Method

This study applied a quantitative, correlational research design using a regression analysis technique. The correlational design aimed to measure the relationship or impact (Duckett, 2021) between the independent variable (integration of Islamic psychoeducation principles into educational practice) and the dependent variable (students' and lecturers' ability to face challenges in digital education practices), used to provide accurate predictions in this study. The regression analysis technique aimed to provide statistical evidence of the impact of Islamic psychoeducation in facing the challenges of digital education practices and predicting the strength of Islamic psychoeducation based on the perceptions of lecturers and students.

The sample size was 450 participants from two Islamic-based universities: the International Islamic University Malaysia and the Cyber State Islamic University of Syekh Nurjati Cirebon, Indonesia. The sampling technique used the purposive method, with details of 400 students and 50 lecturers. The purposive sampling method was chosen because it allowed the selection of participants with relevant experience in integrating Islamic psychoeducation into academic activities. The purposive sampling criteria were that they had to be lecturers and students who had integrated Islamic psychoeducation into academic activities. Participants filled out informed consent forms as an ethical consideration in this study. Participants were given complete and clear information about the purpose of this study. Participants were free to participate in this study without any pressure or coercion. In addition, informed consent protected the participants' private data.

**Table 1. Biographical information of participants**

Participants' Information		Frequencies	Percentage
Student gender	Male	189	47.25
	Female	211	52.75
Total		400	100
Student age	≤ 20 years old (Young students)	54	13.5
	21-25 years old (Standard age student)	219	54.75
	26-30 years old (Young adult students)	83	20.75
	31-40 years old (Adult students)	38	9.5
	≥ 41 years old (Elderly students)	6	1.5

Total		400	100
Students' grade levels	Bachelor's degree	275	68.75
	Master's degree	102	25.5
	Doctoral degree	23	5.75
Total		400	100
Student Socioeconomic Status	Low	0	0
	Medium	337	84.25
	High	63	15.75
Total		400	100
Lecturer Gender	Male	19	38
	Female	31	62
Total		50	100
Lecturer age	≤ 35 years old (Junior lecturer)	22	44
	36-50 years old (Middle lecturer)	25	50
	≥ 50 years old (Senior lecturer)	3	6
Total		50	100
Lecturers' experience	1-5 years	8	16
	6-10 years	36	72
	>10 years	6	12
Total		50	100

Table 1 shows participants' biographical information; most students were female (52.75%), and lecturers were female (62%). Most students' ages were in the standard age student criteria 21–25 years old (54.75%), and the age of lecturers was in the middle lecturer criteria 36–50 years old (50%). Students' grades were mostly at the bachelor's degree level (68.75%). Students' socioeconomic status was mostly at the medium level (84.25%). Lastly, lecturers' experience was mostly 6–10 years (72%).

The data collection method was a survey using a Likert scale questionnaire. The Likert scale questionnaire instrument was used to determine lecturers' and students' perceptions of Islamic psychoeducation in facing digital education challenges and predicting its power. Each participant's answer was converted into a number between 1 and 5. The research instrument indicators are shown in Table 2.

**Table 2. Indicators for questionnaire statements**

Statistical Variables	Research Variables	No	Indicators
Y1 (Dependent)	Students' ability to face challenges in digital education practices	1	Students have the ability to face globalisation and pluralism in digital education practices.
		2	Students have the ability to choose from information overload in digital education practices.
		3	Students have the ability to control their behaviour, thinking patterns and



			mental health in digital education practices.
		4	Students have the ability to face cultural differences and local contexts in digital education practices.
Y2 (Dependent)	Lecturer's ability to face challenges in digital education practices	1	Lecturers have the ability to instill Islamic values in students in digital education practices.
		2	Lecturers have the ability to develop students holistically in digital education practices.
		3	Lecturers have the ability to shape students' characters and morals in digital education practices.
		4	Lecturers have the ability to overcome conflicts of tolerance among students in digital education practices.
X1 and X2 (Independent)	Integration of Islamic psychoeducation principles into educational practice	1	Integrating education based on Islamic values into learning outcomes.
		2	Practice prayer and reflection to meditate.
		3	Integrating social skills based on Islamic values.
		4	Take part in social and charitable activities.

The questionnaire indicators presented in Table 2 were assessed for validity and reliability. Prapto et al. (2024) states that validity testing can be conducted with 60 participants using the Pearson product-moment at a 5% significance level, where an r-value greater than 0.254 indicates validity. In this study, measurements were performed on 60 participants, and the results from SPSS software calculations showed the following r-values: 1) item 1 for Y1 = 0.832; 2) item 2 for Y1 = 0.816; 3) item 3 for Y1 = 0.779; 4) item 4 for Y1 = 0.769; 5) item 1 for Y2 = 0.847; 6) item 2 for Y2 = 0.783; 7) item 3 for Y2 = 0.781; 8) item 4 for Y2 = 0.862; 9) item 1 for X1 and X2 = 0.831; 10) item 2 for X1 and X2 = 0.798; 11) item 3 for X1 and X2 = 0.862; and 12) item 4 for X1 and X2 = 0.764. Since all calculated r-values exceeded 0.254, all indicator items in Table 2 were valid for this study. Furthermore, the reliability measurements using SPSS software obtained a Cronbach's Alpha value of 0.811. According to Guilford's reliability criteria (Jannah & Selvarajh, 2024), 0.811 is included in high reliability. Based on the reliability results, all of the questionnaire indicator items in Table 2 were reliable and free from inconsistency in measuring the variables of this study.

Based on Table 2, the researchers created two types of formulas for the regression analysis model. First, the formula to predict the power of Islamic psychoeducation in facing the challenges of digital education practice was based on students' perceptions using the  $Y1 \times X1$  model. Second, the formula to predict the power of Islamic psychoeducation in facing the challenges of digital education practice was based on lecturers' perceptions using the  $Y2 \times X2$  model. In addition, to determine the impact of Islamic psychoeducation in facing the challenges of digital

education practices according to students' and lecturers' perceptions, the researchers formulated two statistical hypotheses as follows: 1) Null hypothesis (H0) for hypothesis 1 (H1): Integrating Islamic psychoeducation principles in lectures does not positively impact students' ability to face challenges in digital education practices. Alternative hypothesis (Ha) for hypothesis 1 (H1): Integrating Islamic psychoeducation principles in lectures positively impacts students' ability to face challenges in digital education practices. 2) Null hypothesis (H0) for hypothesis 2 (H2): Integrating Islamic psychoeducation principles in lectures does not positively impact teachers' ability to face challenges in digital education practices. Alternative hypothesis (Ha) for hypothesis 2 (H2): Integrating Islamic psychoeducation principles in lectures positively impacts teachers' ability to face challenges in digital education practices.

Data analysis techniques were carried out using SPSS software in three stages. First, the normality, linearity, and heteroscedasticity tests were carried out to determine whether or not the regression analysis technique was feasible. Second, after the data was declared feasible, regression equation modelling was performed to predict the strength of Islamic psychoeducation in facing the challenges of digital education practices according to students' and lecturers' perceptions. Third, the researchers tested the accepted null hypothesis (H0) or alternative hypothesis (Ha).

## 4. Results

### 4.1. Strength of Islamic psychoeducation in facing educational challenges in the digital era

#### *Results of normality data*

This study performed a normality test to assess data suitability before conducting a linear regression analysis. Using the Kolmogorov-Smirnov test, the number of participants exceeded 100. Meanwhile, using the Shapiro-Wilk test, the number of participants was less than 100. The results of this test are presented in Table 3 below.

**Table 3. Normality test**

Statistical Variables	N	Kolmogorov-Smirnov Asymp. Sig. (2-tailed)	Shapiro-Wilk Asymp. Sig. (2-tailed)
Y1	400	0.073	-
Y2	50	-	0.069
X1	400	0.081	-
X2	50	-	0.067

Table 3 presents the Asymp. Sig. (2-tailed) values for the variables Y1 = 0.073, Y2 = 0.069, X1 = 0.081, and X2 = 0.067. Since these values exceed the significance threshold of 0.05, they indicate that the data for variables Y1, Y2, X1, and X2 follow a normal distribution. Consequently, the findings suggest that the research data satisfies the requirements for linear regression analysis.

### Results of linearity data

This study performed a linearity test to assess data suitability before conducting a linear regression analysis. The criterion for linearity is that if the Sig. Deviation from the Linearity value is more significant than 0.05; it indicates a linear relationship among the data (Alita et al., 2021). The results of the linearity test for each regression model are presented in Table 4 below.

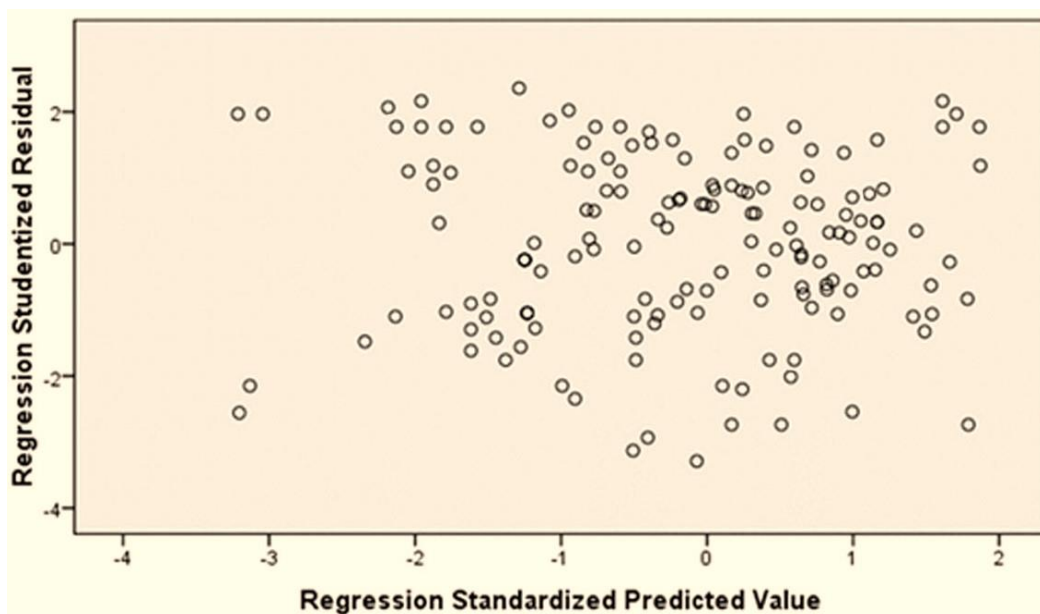
**Table 4. Linearity test**

Deviation from Linearity	Regression Model	Value of Sig.
	Y1*X1	0.632
Y2*X2	0.589	

Table 4 indicates that the regression models Y1 and X1 have a significance value of 0.632, and the models for Y2 and X2 have a significance value of 0.589. All these values exceed the linearity criterion of 0.05, suggesting that there is a linear relationship in the models Y1 and X1, and Y2 and X2. Therefore, the research data fulfills the requirements for simple linear regression analysis.

### Results of heteroscedasticity

This research conducted a heteroscedasticity test to assess data suitability before performing a linear regression analysis. The heteroscedasticity test involved examining patterns in scatterplots (Nurfikri et al., 2024). Below, Figure 1 displays the output from SPSS software in the form of scatterplots.



**Figure 1. Scatterplot**

Figure 1 depicts the pattern of point distribution on the scatterplots. From the authors' observations, the following is evident: 1) The data points are scattered both above and below as well as around 0; 2) The points do not solely cluster in the upper or lower regions; 3) The distribution does not exhibit a wavy pattern that expands and contracts; 4) There is no discernible pattern in the distribution of data points. Based on these findings, the authors concluded that

heteroscedasticity is not a concern, thereby satisfying the requirements for an ideal regression model analysis.

### *Linear regression analysis*

The outcomes of the tests for heteroscedasticity, linearity, and normality indicate that the conditions necessary for conducting a linear regression analysis have been satisfied. Two linear regression models demonstrate the impact of integrating Islamic psychoeducation principles into lectures in facing challenges in digital education practices from the perceptions of students and lecturers. In addition, the two statistical hypotheses put forward in this study need to be addressed. Table 5 below presents the results of the data analysis performed with SPSS software, focusing on the output of the regression coefficient values.

**Table 5. Regression**

Model	Variables	Unstandardized Coefficients		Sig
		B	Std. Error	
Y1*X1	(Constant)	9.762	2.126	0.001
	X1	0.814	0.037	
Y2*X2	(Constant)	16.546	2.581	0.002
	X2	0.767	0.042	

Dependent Variable: Y1 and Y2

Based on Table 5, the findings from regression model 1 indicate that the Unstandardized Coefficients constant is 9.762, and the value for integrating Islamic psychoeducational principles into learning (X1) is 0.814. Consequently, the linear regression equation for model 1 is expressed as  $Y = 9.762 + 0.814X$ . This implies that when the integration of Islamic psychoeducational principles into lectures is zero, the ability of students to face challenges in digital education practices variable stands at 9.762. The regression coefficient of 0.814 suggests that the prediction of each increase in the integration of Islamic psychoeducational principles into learning correlates with a stronger ability of students to face challenges in digital education practices.

Based on Table 5, the findings from regression model 2 indicate that the Unstandardized Coefficients constant is 16.546, and the value for integration of Islamic psychoeducational principles into learning (X2) is 0.767. Consequently, the linear regression equation for model 2 is expressed as  $Y = 16.546 + 0.767X$ . This implies that when the integration of Islamic psychoeducation principles into learning is zero, the lecturer's ability to face challenges in the era of digital education variable stands at 16.546. The regression coefficient of 0.767 suggests that each increase in the integration of Islamic psychoeducation principles into lectures will result in a stronger ability of lecturers to face challenges in digital education practices.

### **4.2. Impact of Islamic psychoeducation on facing educational challenges in the digital era**

Based on the results of Table 5, the significant value of Y1\*X1 is 0.001, which is below the significance threshold of 0.05. Thus, alternative hypothesis H1 for regression model 1 in this study was accepted. The results indicate that

integrating Islamic psychoeducation principles into learning positively impacts students' ability to face challenges in digital education practices.

Based on the results of Table 5, the significant value of  $Y2 \times X2$  is 0.002, which is below the significance threshold of 0.05. This leads to the acceptance of alternative hypothesis H2 for regression model 2 in this study. The results indicate that integrating Islamic psychoeducation principles into learning positively impacts lecturers' ability to face challenges in digital education practices.

## 5. Discussion

The research results showed that Islamic psychoeducation can strengthen the resilience of students and lecturers in facing challenges in digital education practices. The interpretation of these results suggests that, according to the perception of lecturers and students, Islamic psychoeducation has a crucial role in building psychological resilience in facing the challenges of education in the digital era. This aligns with research by Muslim (2024), which shows that the internalisation of Islamic values in the era of digital education can build psychological resilience in facing technology risks. Supported by Hapsari et al. (2021), psychology based on Islamic values can help individuals deal with changes in attitudes, mentality and ways of thinking due to the changing times.

The implications of these findings indicate that higher education institutions should consider strengthening Islamic psychoeducation within the academic environment as a strategic approach to fostering students' and lecturers' character development, making them more adaptive and responsible when navigating education dynamics in the digital era. The limitation of this study lies in its focus on the experiences of lecturers and students within Islamic universities, as Coley et al. (2022) note, universities have diverse characteristics, cultures, and religious backgrounds, including Jewish, Hindu, and Buddhist institutions. Therefore, future research should expand the participants by including educational staff and universities with different characteristics. The approach used can apply non-Islamic psychoeducation adapted to the context of each university.

### 5.1. Students' perceptions of the strength of Islamic psychoeducation in facing educational challenges in the digital era

The regression results of model 1 ( $Y1 \times X1$ ) showed that strengthening Islamic psychoeducational principles in lectures increased students' resilience in facing challenges in digital education. These interpreted results showed that students felt that strengthening the principles of Islamic psychoeducation in lectures helped them become more resilient in facing the challenges of digital education. The following discusses student perceptions based on Y1 statement indicators 1 to 4.

The results of student perceptions on statement indicator 1 showed that Islamic psychoeducation was predicted to have the potential to provide resilience to students in facing globalization and pluralism in digital education practices. These results agree with the survey conducted by Führer et al. (2024) of 890 students; 68% of students experienced discrimination due to pluralism at

university due to gender differences and other reasons for differences. The era of globalisation and the development of information technology has impacted the development of pluralism among university students (Yasin & Rahmadian, 2024). According to Nurman et al. (2022), pluralist education gives rise to minority and majority students, which can cause conflict between them. Psychoeducational practices, through integrating education based on Islamic values in learning outcomes, integrating social skills based on Islamic values, and participating in social and charitable activities, provide resilience for students facing globalisation and pluralism in the era of digital education. Supported by the opinion of Sijamhodžić-Nadarević (2023), students' sensitivity to pluralism can be fostered through an Islamic-based social education and skills curriculum to develop dialogical abilities in a pluralistic society. According to Karimullah (2023), social solidarity through charitable activities creates positive changes in facing globalisation and pluralistic changes in a pluralistic society.

The results of student perceptions on statement indicator 2 showed that Islamic psychoeducation was predicted to have the potential to provide resilience to students when dealing with excessive information in digital education practices. These results agree with the research by Solihin et al. (2024), where the perception of 120 Indonesian students regarding online learning facilities was that the diversity of information they received had the potential to interfere with the process of understanding learning materials. The globalisation of the digital education system helps improve the learning experience, for example, the use of AI, but it has the potential to cause confusion and difficulty in making decisions to find references and understand lecture materials. According to the Bibliometric Study by Istichomah et al. (2024), the mapping of digital education's impact shows that students need help choosing relevant study materials because they receive too much information. A study of 399 Malaysian students by Chung et al. (2020) showed that the biggest challenge based on student perceptions was the difficulty in understanding the contents of courses in the era of digital education. Psychoeducational practices, through integrating education based on Islamic values in learning outcomes, provide students with resilience to filter good and relevant information from the internet. Supported by the opinion of Tahir and Rayhaniah (2022), instilling Islamic principles can be beneficial for students to filter the information received. The practice of psychoeducation through contemplation and meditation helps filter excessive information. Supported by the "Adolescent Digital Detox" theory presented by Freska and Yeni (2023), the ability to filter information and evaluate good and bad content on digital media can be done through reflecting or meditating to recognise appropriate digital content.

The results of student perceptions on statement indicator 3 showed that Islamic psychoeducation was predicted to have the potential to provide resilience to students in controlling behaviour, mindset, and mental health in the era of digital education. These results answer the need for strategies to control student behaviour, mindset, and mental health in the digital era because, according to Aparisi et al. (2021), 60.7% of cyberbullying victims were identified by 1,368 university students. Tran et al. (2022) found that a quarter of 1,040 students were

involved in maladaptive online behaviour. In addition, Sujarwoto et al. (2023) showed that social media addiction in the student environment had the potential to negatively affect the behaviour and mentality of 709 university students negatively. Kolhar et al. (2021) reported a change in students' mindsets in online media, namely that most of the 300 students changed their goals for using online media to non-academic goals. According to Latif et al. (2021), behaviour on social media that compares oneself with friends can lead to envy in the academic environment. Psychoeducational practices, through integrating Islamic values-based education in learning outcomes, provide student resilience when controlling behaviour, mindset, and mental health in digital education practices. Supported by the opinion of Rosmalina et al. (2023), through the assistance of Islamic values-based education, students are better able to control their behaviour, mindset, and mental health in the digital era. Psychoeducational practices through prayer and contemplation to meditate provide students resilience when controlling behaviour, mindset, and health. According to research by Widayanti et al. (2022), the problems of 190 students related to cyberbullying behaviour and mental health can be overcome through spiritual activities of prayer and contemplation. Increasing the practice of prayer, and contemplation to meditate can overcome the tendency to feel inferior due to poor performance compared to friends. Psychoeducational practices through social skills practices and participating in social and charity activities based on Islamic values provide student resilience when controlling behaviour, mindset, and mental health in digital education practices. According to research by Kholidah (2022), the actualisation of 150 university students through social activities and social funds strengthened students' character in maintaining a behaviour and mindset of social responsibility.

The results of student perceptions on statement indicator 4 showed that Islamic psychoeducation was predicted to have the potential to provide resilience to students in dealing with cultural differences and local contexts in digital education practices. These results agree with the evaluation results by Cranfield et al. (2021), where students from universities in three countries showed a significant difference in student engagement in online learning due to different cultural backgrounds. Psychoeducational practices, through integrating education based on Islamic values, provide resilience to students in dealing with cultural differences and local contexts in digital education practices. Supported by the opinion of Pratomo (2022), Islamic psychology education in the digital era must be able to adapt to various cultures and local contexts. In the context of these differences and contexts in the digital education era, students may have difficulty accepting differences in opinions, beliefs, and cultural backgrounds. This can trigger academic intolerance in the form of conflict and cyberbullying. Park et al. (2021) identified cyberbullying as being caused by school factors, academic achievement, and gender socialisation patterns. According to Sugihartati et al. (2020), exposure to radical content on social media can influence students' views and encourage them to join extremist groups. According to Meier et al. (2020), students often have stereotypical views of different groups or individuals in the digital era. These stereotypes can hinder social interaction and cooperation.

Psychoeducational practices, through integrating social skills based on Islamic values and social and charitable activities, can reduce intolerance among students.

The implications of this research based on students' perceptions are as follows: 1) Integration of Islamic values in education, social skills as well as social participation and charity can strengthen students' resilience in facing the challenges of globalisation and pluralism in the era of digital education; 2) Islamic psychoeducation helps students understand and strengthen their Muslim identity amid the flow of varying digital information; 3) Islamic psychoeducation helps students overcome the challenges of cyberbullying behaviour, social media addiction, negative mindsets, and mental health; 4) Islamic psychoeducation helps resolve academic conflicts between students peacefully and increases tolerance for differences of opinion and culture in the educational environment.

The contribution of body knowledge from this research is the internalisation of Islamic psychoeducation principles in students' experiences. Students are not only understood cognitively but also experienced in everyday actions. The limitations of students' perceptions of psychoeducation are restricted to educational, social, and cultural environments. Further research is recommended to explore additional aspects, such as students' economic conditions.

## **5.2. Lecturers' perceptions on the strength of Islamic psychoeducation in facing educational challenges in the digital era**

The regression results of model 2 ( $Y_2 \times X_2$ ) showed that strengthening Islamic psychoeducational principles in lectures increased lecturers' resilience in facing the challenges of digital education. These results agree with the study by Almogren (2022), in that many lecturers still need to adopt technological tools. Supported by Musolin et al. (2024) and As'ad (2021), the development of educational technology provides opportunities for Muslim teachers in the digital era to make wise adaptations to use technology effectively and efficiently. The following discusses lecturer perceptions based on Y2 statement indicators 1 to 4.

The results of lecturer perceptions on statement indicator 1 showed that Islamic psychoeducation was predicted to have the potential to empower teachers to instil Islamic values in students in digital education practices. These interpreted results showed that the practice of lecturers providing psychoeducation to students through integrating education based on Islamic values allows lecturers to develop teaching skills to instil Islamic values in students in digital education practices. Supported by Wulan et al. (2021), technology integrated with Islamic values substantially impacts the anticipated learning outcomes. However, choosing the right learning tools or platforms that suit the needs of students and the material being taught is often confusing. Research by Huriyah and Hidayat (2022) stated that 200 prospective teachers had to be able to choose technology-based learning media tailored to student needs. However, not all lecturers have the same ability to operate technology (Almogren, 2022). A survey by Junus et al. (2021) showed that out of 112 lecturers, 37% did not have sufficient experience operating technology. Digital learning practices based on Islamic values can be used as lecturer training; according to Winter et al. (2021), digital learning practices depend on competence, knowledge, and skills. According to Fandir (2024), the



transformation of Islamic education is characterised by lecturers creating exciting and varied learning materials to adapt to modern teaching styles to remain relevant.

The results of lecturer perceptions on statement indicator 2 showed that Islamic psychoeducation is predicted to have the potential to provide strength to lecturers to develop students holistically in digital education practices. According to Bowden et al. (2021), developing students holistically means paying attention to all aspects of their growth and development academically, emotionally, socially and physically. A survey by Händel et al. (2022) showed that 1,826 higher education students were ready to practice digital education, even though support was needed for students related to social and emotional aspects. Research by Vázquez-Cano et al. (2020), with a sample of 257,624 students from 21 countries, showed that technology has a negative impact on the development of academic competence in the younger generation. Psychoeducation can help students understand the psychological, academic and social impacts of digital technology and develop a balance between online and offline life. The practice of Islamic psychoeducation provides opportunities for lecturers to help students develop a balance between academic demands and spiritual life as well as maintain productivity and inner peace through Islamic teachings. For example, using platforms such as Google Calendar, lecturers can help students plan their time wisely, balancing academic obligations, worship, and social activities. Lecturers can suggest time arrangements that reflect Islamic principles, such as making time for prayer, reading the Qur'an, and praying as part of the daily routine. In addition, research by Syahril et al. (2021) on 51 college students showed that the implementation of project-based learning was able to develop soft skills, emotional skills and social skills. In digital education practice, lecturers can use project-based learning to invite students to work on social projects that are beneficial to the community, such as online charity activities or digital campaigns related to Islamic principles, such as social justice, poverty alleviation, and concern for the environment.

The results of lecturer perceptions on statement indicator 3 showed that Islamic psychoeducation was predicted to have the potential to provide strength to lecturers to shape the character and morals of students in the era of digital education. According to research by Muhajir (2022), one of the significant challenges in shaping the character and morals of students is the unequal ability of lecturers. Research by Bussu et al. (2023) found 47.1% of cases of cyberbullying in higher education. In this case, it shows the low morals of students because cyberbullying harms others emotionally and psychologically. Research by Sujarwoto et al. (2023) on 709 university students showed that most spent excessive time on social media. In this case, it reflects a character that is less responsible for the discipline of time management. According to Triono et al. (2023), online learning platforms such as Google Classroom, Moodle and Edmodo can be used to provide learning that not only focuses on academic knowledge but also instils moral values. Lecturers integrate moral and spiritual values in digital-based learning activities to shape students' character and morals, such as teaching

the importance of ethics, social responsibility, and self-development based on religious principles.

The results of lecturer perceptions on statement indicator 4 showed that Islamic psychoeducation was predicted to have the potential to provide strength to lecturers to overcome student tolerance conflicts in digital education practices. Lecturers face challenges in fostering the development of tolerance in students during the digital era. Dealing with students from different cultural backgrounds and values can be challenging for lecturers. Facilitating discussions on sensitive issues such as religion, politics, and society without triggering conflict requires special skills. According to Widana (2024), one of the causes of intolerance conflicts is the lack of control over the use of social media. Research by Jannah et al. (2022) on 93 students of the Islamic University of IAIN Pekalongan showed that lecturers and campuses had an important role in overcoming intolerance among students. According to a survey by Islam et al. (2021) with 5511 respondents, one of the causes of adverse problems in using social media and smartphones among university students is psychological well-being.

The implications of this research based on lecturers' perceptions are as follows: 1) Islamic psychoeducation provides opportunities for lecturers to develop their teaching skills; 2) Islamic psychoeducation provides lecturers with the opportunity to advance strategies to develop holistic balance in students' lives; 3) Islamic psychoeducation practices can help lecturers overcome students affected by the negative impacts of technology, such as cyberbullying, social media addiction, and consumption of useless content; 4) Islamic psychoeducation practices can help lecturers provide appropriate accommodations to address student tolerance conflicts in digital education practices.

These results contribute to the body of knowledge, providing opportunities for lecturers to understand Islamic psychoeducation theoretically. Lecturers can internalise, feel, and apply it directly in teaching. The limitations of lecturers' perceptions of psychoeducation are restricted to pedagogical, social, and cultural environments. Further research is recommended to explore additional aspects, such as the economic welfare of lecturers.

### **5.3. Impact of Islamic Psychoeducation in Facing the Challenges of Digital Education**

In general, the research results showed a positive impact of Islamic psychoeducation on the challenges of digital education practices. These results mean that Islamic psychoeducation has an important role in helping individuals face the challenges of digital education. Integrating Islamic values and psychological principles can help students and lecturers strengthen spiritual resilience and emotional intelligence in facing the complexity of digital education practices. These results answer the phenomena that previous researchers have conveyed. García-Peñalvo (2021) said that the right strategy is necessary to face the challenges of digital education practices and avoid the unwanted effects of technology. Fernández-Batanero et al. (2021) identified through a PRISMA analysis that a specific strategy is necessary because the use of technology is often the cause of anxiety in the educational process for teachers and students. The

results of a survey by Essel et al. (2021) on 525 students showed that dependence on technology has the potential to reduce productivity and academic achievement.

In general, the implications of Islamic psychoeducation impact applying discipline and emotional management in overcoming disturbances and pressures in digital education practices. Islamic psychoeducation provides an educational framework to maintain morality and ethics in digital interactions. In addition, it instils values of cooperation, respect, and empathy based on Islamic principles. These principles contribute to addressing issues in digital education practices, such as cyberbullying, digital fatigue, and identity crises.

In general, the contribution of the results of this study implies that integrating Islamic psychoeducational principles is not only a cognitive strategy but also an authentic experience that helps lecturers and students internalise, feel, and apply religious values directly in facing the challenges of digital education practices. Supported by Dalimunthe et al. (2023) showed that religion is the best source in overcoming technological threats. The limitation of this research is that it only focused on the Islamic religion. Future research is recommended to explore psychoeducation from the perspectives of other religions.

## 6. Conclusion

Integrating Islamic psychoeducation principles in lectures significantly impacts lecturers' and students' readiness to face challenges in digital education practice. In addition, empirical evidence predicts that if the integration of Islamic psychoeducation is strengthened, lecturers and students will have stronger resilience in facing challenges in digital education practices. The principles of Islamic psychoeducation can be a valuable tool for lecturers to shape the character of Muslim students who have academic competence and are equipped with a social soul, tolerance, and good morals to face the challenges of the modern era. This research provides information that religion is the best source in overcoming threat points in the technological era. Religion-based psychoeducation is one strategy to strengthen the mental resilience of lecturers and students so that educational practices become more constructive and meaningful, supporting students' academic development and character. Recommendations for university policy include integrating religion-based psychoeducation in the courses, which needs to be strengthened and comprehensive in the study programme environment to create a more inclusive and effective digital education practice. This study's limitation is that participants came from only two Islamic universities, limiting the data's variation. Future studies should include participants from more diverse universities and countries to increase the generalisation of findings. Potential areas for future research include exploring the impact of integrating psychoeducation into learning from the perspectives of other religions.

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