
Transformation of Value and Character Education for Mentally Healthy Adolescents in the Digital Era through Islamic Education

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Abstract

Adolescents are individuals in a period of growth and development that is synonymous with finding and building identity towards maturity. Adolescent behavior is very easily influenced by the surrounding environment. The current digital era makes the flow of communication, information, and individual freedom unlimited. Islamic education is needed to shape the behavior and character of adolescents who have akhlakul karimah and healthy soul. The purpose of this study is to analyze the transformation of character education and adolescent values towards mental health in the digital era through Islamic education. This research method is qualitative with a library research approach. Data sources come from literature reviews from research journals, books and other scientific articles according to the theme. Data is collected through literature study and analyzed by analyzing Islamic education in the process of transforming character and value education for adolescents in the digital era towards a healthy soul. The main focus of the research is to describe the transformation of character and value education in mentally healthy adolescents in the digital era through Islamic education. The accuracy of the results of this research analysis was carried out by triangulating the data analysis results involving experts according to expertise. The results of this research analysis show that Islamic education based on the Qur'an, Sunnah/Hadith, and Ijtihad is very appropriate for transforming value and character education which is also in line with mentally healthy values, especially for adolescents in the digital era.

Background

Education is one of the efforts to break the cycle of poverty in a family. Education will give individuals the ability to think smart, innovative and creative. Humans as social creatures certainly cannot live alone or in other words humans will interact with each other in everyday life. Therefore, not only thinking intelligence must be possessed by humans, but humans must have values and behavior or noble morals. The ability to think intelligently, have values, attitudes, and behavior or noble morals is obtained through the education process.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System provides a definition of education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Law No. 20 of 2003). Education for each individual starts in the family. Education pathways in Indonesia in accordance with Law No. 20 of 2003 article 13 paragraph 1 are three, namely formal education, non-formal education and informal education. Education in the family is a form of informal education (Law No 20 of 2003 article 27 paragraph 1). The levels of formal education consist of primary education,

secondary education and higher education (Law No 20 of 2003 article 14). The primary education level is in the form of primary schools (SD) and madrasah ibtidaiyah (MI) or other equivalent forms as well as junior high schools (SMP) and madrasah tsanawiyah (MTs), or other equivalent forms (Law No. 20 of 2003 article 17 paragraph 2). Secondary education is in the form of senior high schools (SMA), madrasah aliyah (MA), vocational high schools (SMK), and madrasah aliyah kejuruan (MAK), or other equivalent forms (Law No. 20 of 2003 article 18 paragraph 3). All educational pathways certainly have the same goal, namely directing individuals (students) to become individuals who have knowledge, attitudes, skills and noble behavior (morals) which become provisions in living their daily lives. As stated in Law number 20 of 2003 article 3 that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Specifically, the purpose of education is for the formation of character that is manifested in the essential unity of the subject with his behavior and attitude to life (Tafsir, Ahmad. 2011).

Law number 20 of 2003 article 12 paragraph 1 part a contains every student in every educational unit has the right to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion. For citizens who are Muslim, religious material will be obtained through Islamic education. Islamic education has a complete philosophical framework in shaping humans as 'khalifah fi al-ardh', leaders on earth who are not only intellectually superior, but also have noble character and mental health. In the process of Islamic education, what is taught to students are Islamic values. The concept of tarbiyah in Islamic education includes aspects of creed, morals, and science that are integrated with each other. Islamic education is certainly aimed at forming students who are able to practice Islamic teachings and have akhlakul karimah. In accordance with the statement of Al-Abrasyi, M. Athiyah (2005: 67) that the purpose of Islamic education is to form a Muslim person who is balanced between the life of the world and the hereafter, with the basis of tawhid as its moral and spiritual foundation. Noble morals will be characterized by the values and characters attached to students.

Teenagers are individuals who are still in the phase of secondary education to college. Muslim teenagers will certainly get Islamic education too. Adolescents are individuals who are in a period of growth and development that is identical to finding and building an identity towards maturity. Teenagers' behavior is very easily influenced by the environment around them. The digital age makes the flow of communication, information, and individual freedom unlimited. The current digital era has widely filled the fields of human life including the teenage age group. Teenagers' lives today cannot be separated from digital technology and information. Digital technology has made the dissemination of information without any restrictions. This condition can provide positive benefits for the development of adolescents, especially with regard to morals or morals, but do not forget that it also has a negative impact. The current negative impact is the moral crisis and decline in mental health among adolescents, which is an increasingly worrying global phenomenon. For example, the existence of juvenile delinquency such as brawls, adolescents with narcotics and drug abuse, adolescents who become other criminals, and teen suicide. The World Health Organization (2021) states that mental disorders such as anxiety and depression are increasing sharply among adolescents, especially post-pandemic and due to excessive use of digital media. In this context, Islamic-based value and character education can be a strategic preventive and promotive solution. Strengthening values

such as patience, gratitude, honesty, trustworthiness, and tawakkal can help adolescents manage emotions and deal with psychological pressure in the digital era of technology and information.

Methods

This research method is qualitative with a library research approach. The main data source are twenty two literature from 2011 until 2024 years such as Al-Qur'an, constitutions, research journals, books, and other scientific articles related to Islamic education, character and values and adolescent mental health. The research data was collected through literature study and analyzed by analyzing Islamic education in the process of transforming character and value education for adolescents in the digital era towards mental health. The main focus of this research is to describe the transformation of character and value education for mentally healthy adolescents in the digital era through Islamic education. In order to strengthen the accuracy of the analysis results, the researcher triangulates the analyzed data by involving experts who are in accordance with their expertise.

Result and Discussion

Meaning of Value and Character.

Value according to the Big Indonesian Dictionary means something that perfects humans according to their nature (KBBI, 2025). According to Sumantri (1993: 24, in Ridhahani, 2019) value is something contained in human conscience that provides more basis and moral principles which are standards of beauty and efficiency or integrity of the heart (potential). Fraenkel (1977: 6, in Ridhahani, 2019) defines value as an idea or concept about everything that a person believes is important in his life. When referring to these two definitions, value can be interpreted as something in the form of ideas or thoughts of a person sourced from conscience that the individual himself believes to be important so that it becomes the basis of individual behavior. Rokeah (1973:5-10, in Ridhahani, 2019) clearly states that value is an enduring belief that becomes a reference for better ways of behaving. This understanding is more explicitly explained by Allport (1964: 4, in Ridhahani, 2019) that value is a belief that underlies a person to act based on his choice. Thus, it is very clear that the values that individuals have contribute to directing the behavior of these individuals. Therefore, to form adolescents who have akhlakul karimah and are mentally healthy, they must be equipped with values in line with this concept.

Character comes from Latin "karakter" "kharax", English 'character', Greek "kharassein" which means making sharp, making deep. Character according to the Big Indonesian Dictionary (KBBI) means character; psychological traits, morals or character traits that distinguish a person from others; character (KBBI, 2025). In the Islamic view, character comes from the plural form of 'khuluk' which means character, temperament, character, or behavior (Ridhahani, 2019). According to Hermawan Kertajaya (2010, in Tafsir, A., 2011) character is a characteristic possessed by an object or individual that is original and rooted in the personality of the object or individual and is the driving force for individuals in acting, behaving, saying, and responding to something. Koesoema, A. (2007, in Ridhahani, 2019) gives the meaning of character the same as personality which is considered a characteristic or characteristic or style or distinctive nature of a person that comes from formations received from the environment. Based on the understanding given by Koesoema, it can be said that individual character, especially adolescents, can be built through the educational process. In order to achieve Islamic values and character, of course, it is done through Islamic education.

Islamic Education and Character Education.

In the Islamic context, education is often referred to by various terms, namely al-tarbiyah, al-ta'lim, al-tadib, and al-Riyadhah. Etymologically, the word tarbiyah comes from three root words, namely:

- Rabba - yarbu - tarbiyah which means to increase, grow and develop. This is in accordance with QS. Ar-Rum (30) verse 39. The Qur'an Surah Ar-Rum (30) verse 39 means: "The usury which you give in order that it may grow on the wealth of others, does not grow in the sight of Allah. As for the zakat that you give with the intention of earning the pleasure of Allah, (then) they are the ones who multiply (their reward)".
- Rabiya - yarba - tarbiyah which means to grow to become big or mature.
- Rabba - yarubbu - tarbiyah which means to correct, nurture, guide, guard, organize and maintain.

In terminology, the word 'tarbiyah' according to Al-Abrasyi is preparing humans to live perfectly and achieve happiness, love the country, be physically healthy, have good character, be intelligent in all fields, be useful for themselves and society and be polite in speech (Aris, 2022).

Al-Ta'lim etymologically comes from the word 'allama - yu'allimu - ta'lim which means teaching. Meanwhile, according to Rasyid Ridha, ta'lim is the process of transmitting various knowledge in a person's soul without any limits (Aris, 2022). This interpretation is based on QS. Al-Baqarah (2) verse 31 about Allah's teaching (allama) to Prophet Adam as. Al-Qur'an Surah Al-Baqarah (2) verse 31 which means: "He taught Adam the names of all things, then He showed them to the angels, saying, "Name them to Me if you are right".

According to al-Maraghi, teaching is carried out in stages, just as the stages of Prophet Adam (peace be upon him) learning, witnessing and analyzing the asma'-asma' taught to him by Allah swt. This means that al-Ta'lim covers cognitive aspects only, not yet reaching other domains.

Al-Ta'dib is translated as manners, ethics, morals, ethics, morals and adab. The term ta'dib has the same root word as the term adab which means civilization or culture. This meaning means that good education will give birth to a good civilization as well.

Riyadhah according to al-Bastani in the context of education means educating the child's soul with noble morals. Thus Al-Riyadhah is an effort to form individuals who have noble morals.

In summary, the differences in the meaning of the term education in the Islamic context are presented in table 1.

Table 1. Differences between the terms Al-tarbiyah, Al-ta'lim, Al-tadib and Al-Riyadhah

Tarbiyah	Ta'lim	Ta'dib	Riyadhoh
More general (cognitive, affective and psychomotor)	Cognitive aspects only	Affective / moral aspects	Mental and Spiritual Aspects

Source: Aris. 2022. Islamic Education Science. Cirebon-West Java: Wiyata Bestari Samasta Foundation Publisher.

The terms namely al-tarbiyah, al-ta'lim, al-tadib and Al-Riyadhah although they have different meanings due to differences in the context of sentences in their use, but in certain circumstances the four terms have the same meaning, namely education. Education according to

Poerbakawatja and Harahap is the deliberate effort of adults to influence children to maturity, which is always interpreted as being able to bear moral responsibility and all their actions (Aris, 2022).

Islamic education is education given to individuals (learners with the nuances of Islamic teachings). Islamic education according to Abdurrahman al-Nahlawi is an individual and social structuring process that can make a person submit and obey while applying Islam perfectly in individual and community life (Aris, 2022). Zakiah Daradjat, et al, provide an understanding that Islamic education is an effort to form a Muslim personality in accordance with Islamic teachings. Thus it is very clear that Islamic education is based on Islamic teachings to form individuals who will practice the teachings of Islam. The main basis of Islamic education given to individuals (learners) is the Qur'an, As-Sunnah/Al-Hadith, and Ijtihad (Aris, 2022). The Qur'an is the main source in learning Islamic education considering that the Qur'an contains the main teachings in principle, namely concerning the field of aqidah which must be believed and concerning charity which is called shari'ah. The Qur'an also explains many teachings related to education. Some verses of the Qur'an that can be used as the main basis in implementing Islamic education are :

1. QS. Al-'Alaq: 1-5, and QS. At-Taubah: 122 (obligation to learn and teach)
2. QS. Ad-Dzariyat: 56 (the purpose of education)
3. QS. Ar-Rahman: 1-4 (Subject of education)
4. QS. An-Nisa': 170 (Object of education/students)
5. QS. An-Nahl: 125 (Teaching method)
6. QS. Al-Mujadalah: 11 (Science and educational environment)

In addition, in the Qur'an there are also examples of educational efforts such as in Q.S. Surah Al-Luqman verse 12 to verse 19, where in the verse there are 5 principles of education, namely:

1. The principle of Tawhid Education
2. The principle of akhlaq education to parents and society
3. The principle of amar ma'ruf nahi munkar Education
4. Education of patience and fortitude
5. The principle of social education (not to be arrogant).

In addition to the Qur'an, the second main source in Islamic education is As-sunnah or hadith. sunnah is a collection of things that have been narrated by the Prophet Muhammad with a sohih sanad, both words, actions, characteristics, decrees, and all patterns of life of the Prophet Muhammad. Sunnah also contains teachings about aqidah and morals which are also related to education. As-Sunnah contains instructions (guidance) for the benefit of human life in various aspects of life and there is a reflection of the behavior and personality of the Prophet Muhammad PBUH which is a role model and educative for humans. There are three roles of As Sunnah/Al-Hadith, namely to further confirm the provisions contained in the Quran, as an explanation of the contents of the Quran, and to add or develop something that is absent or vague provisions in the Quran (Aris, 2022). In addition, Abdurrahman Al-Nahlawi suggested that sunnah education has two benefits, namely:

1. Explaining the Islamic system of education as found in the Qur'an and explaining the details that are not found therein.
2. Outlining practicable methods of education.

With the sunnah as the second source of law after the Qur'an, then in education what the Prophet explained in the form of words, deeds and taqirir will be the basic source in education both as an educational system and methodology of Islamic education that must be followed. Thus, Islamic education will also be based on As-sunnah or Al- Hadith.

Ijtihad is a term used by fuqaha, which is thinking by using all the knowledge possessed by Islamic shari'a experts to determine or determine an Islamic law in matters that have not been confirmed by the Qur'an and Sunnah. Ijtihad in this case can cover all aspects of life including aspects of education, but still guided by the Qur'an and Sunnah. Ijtihad can also be the main source in the process of Islamic education.

The purpose of education is simply to humanize humans or help humans become human. In other words, education will seek to introduce and shape humans in accordance with human civilization as well. This can be interpreted that education will introduce humans to their Godhead and human values which are none other than morals or behavior. Thus educational activities, especially Islamic education should be fully directed towards building Islamic individual character. This is very much in line with the objectives of Islamic education in Indonesia as stated in the Islamic religious education curriculum, namely to foster and enhance faith, through the provision and fertilization of knowledge, appreciation, practice and experience of students about Islam so that they become Muslim humans who continue to develop in terms of faith, devotion to Allah and have noble character in personal life, society, nation and state, and to be able to continue at a higher level of education.

Character education began to be recognized since the 1990s with the figure of Thomas Lickona in his book entitled "The Return of Character Education" (Tafsir, Ahmad, 2011). Character education is an effort made deliberately to shape a person's personality through character education, the results of which can be seen in a person's real actions, namely good behavior, honesty, responsibility, respect and appreciation, hard work and others (Lickona T, 1991, in Ridhahani, 2019). Character education is aimed at shaping the character of individuals who become learners. Character education in Indonesia aims to form a nation that is resilient, competitive, noble, moral, tolerant, cooperative, patriotic, dynamically developing, oriented towards science and technology that is imbued with faith and piety to God Almighty based on Pancasila (Ministry of Education, 2010). Value education (character) provides two main essences, namely divine value and human value (Ridhahani, 2019). Buseri, K. (2004, in Ridhahani, 2019) explains that the value addressed to divinity is called divine value and the value addressed to humans is called human value. Divine value is the basis of humans as religious beings, while human value is the basic value of humans as social beings. Divine values are absolute truths, while human values can be related to the value of beauty (aesthetics), good-bad values (ethics), right-wrong values (logic), physical or physiological values, and the value of benefits or usefulness (telelogic).

According to Ryan and Bohlin (in Tafsir, Ahmad, 2011), character contains three main elements, namely knowing the good, loving the good, and doing the good. Lickona (2004, in Ridhahani, 2019) suggests that a person with character as a result of character education is a harmony between moral knowing, moral feeling, and moral action, so that individuals (students) are able to think the good (thinking the good), feel the good (feeling the good), and behave the good (acting the good). Sauri (2009: 2-3, in Ridhahani, 2019) calls it a human being with a smart brain, soft heart, and skillful hands (head, heart, hand). Lickona (1992; 53, in Ridhahani, 2019) states that in teaching good character values, there is a need for integrated development between moral knowing, moral feeling, and moral action. The relationship between moral knowing, moral feeling, and moral action is shown in Figure 1.

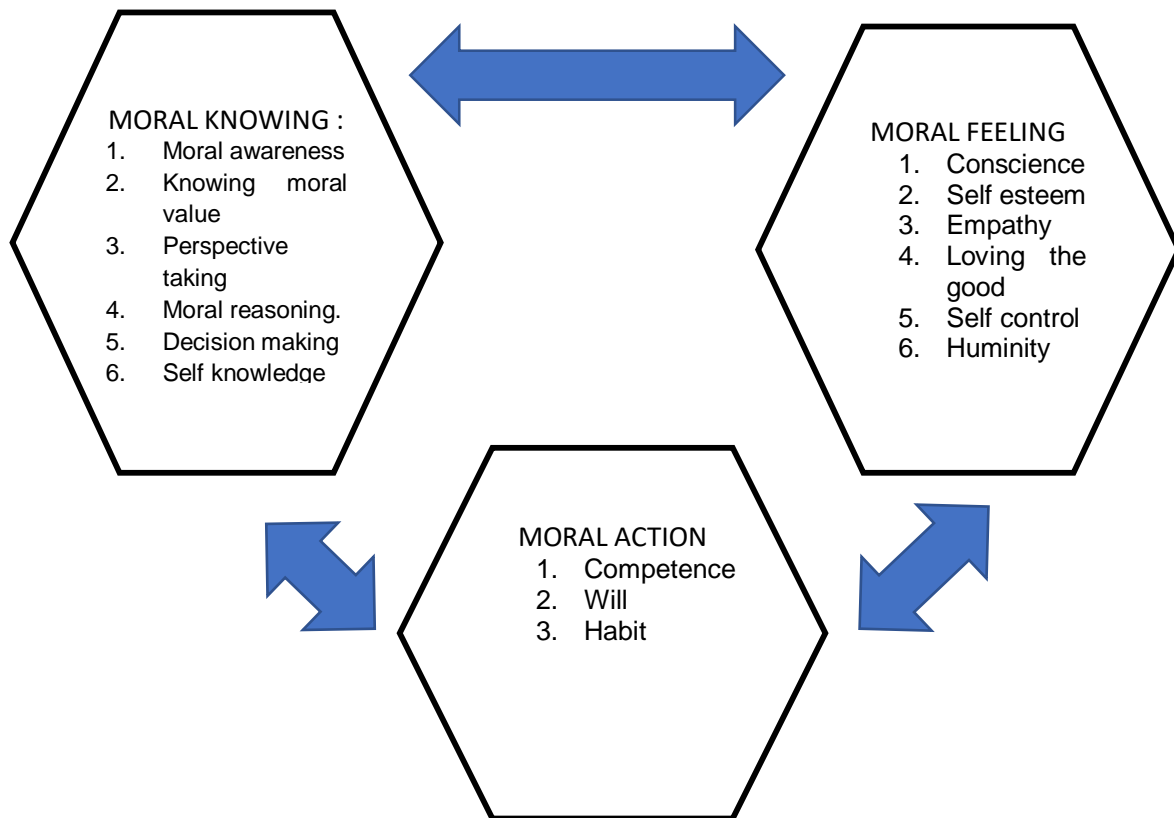


Figure 1. The relationship between moral knowing, moral feeling, and moral action

In Indonesia, there are 18 character values that must be internalized to learners (students) sourced from religion, Pancasila, culture, and national education goals developed by the Ministry of Education Curriculum Center (2010), namely: 1) religious, 2) honest, 3) tolerant, 4) discipline, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) national spirit, 11) love for the country, 12) respect for achievement, 13) friendly/communicative, 14) peace-loving, 15) love to read, 16) environmental care, 17) social care, and 18) responsibility. These character values should be internalized by educators (teachers) in each subject through integrated learning.

Transformation of Character Values.

Transformation means change in form, nature, function, and so on (KBBI, 2025). In the field of education, transformation is basically an educational model that is cooperative with all the abilities of learners (students) towards a freer and more creative thinking process (Ridhahani, 2019). This education model respects and awakens the potential of each individual (learner). The characteristics of transformative education include the growth of critical awareness of learners (students), futuristic insight, and orientation towards human values (humanistic). The process of transforming character values to learners (students) with reference to the Krathwohl framework (1964: 94, in Ridhahani, 2019) includes four steps, namely:

1. Receiving; this process is the willingness of students to accept, listen seriously to the material presented during the learning process without making judgments, prejudice or expressing an attitude towards ongoing learning.

2. Responding; at this stage students are willing to accept and respond actively to stimuli in the form of real responses. Students are asked to respond to various cases that contain character values. The form of student response can be in the form of agreement to provide answers, participation in providing answers, and decisions in providing answers.
3. Valuing; at this stage, students have been instilled with certain values or characters, so that students have a theoretical background on the applicable value system, are able to provide rational arguments, and can commit to certain value choices. At the end of this stage, students are asked to assess various things related to values or characters.
4. 4. Organization; at the organization stage is an activity where students are trained to organize their personality system in accordance with the normatively applicable value system. Students are asked to determine the values that are considered the most essential among the most or most correct values.

If these five steps are implemented and fulfilled properly, then the transformation of the values of godly and humanitarian character to students can be internalized successfully which will produce individuals who are pious to God Almighty and have noble morals.

In the world of Islamic education, Ulwan, A.N. (2012: 516) stated that there are five educational methods that must be carried out by educators (teachers, parents, society) to instill values in children (students), namely; 1) role model (qudwah), 2) habituation, 3) advice, 4) attention or supervision, and 5) punishment. In the value education method, Superka (1976, in Ridhahani, 2019) stated that there are five approaches that can be used, namely: 1) value inculcation approach, 2) cognitive moral development approach, 3) value analysis approach, 4) value clarification approach, and 5) action learning approach.

In implementing various steps and educational methods in the transformation of character education (values), of course, it cannot be separated from factors that support the success of educational goals. Lickona (2004: 35-36, in Ridhahani, 2019) explains that there are 11 factors that can determine the success of character education in schools, namely:

1. *Make character Development a High Priority* (Educational institutions make character development a top priority)
2. *Be an Authoritative Parent.*
3. *Love Children.*
4. *Teach by Example* (Educators teach by example).
5. *Manage The Moral Environment* (Institutions or communities manage environmental morals).
6. *Use Direct Teaching to Form Conscience and Habits* (Educators carry out direct teaching to form habits).
7. *Teach Good Judgment* (Institutions and educators teach good decisions).
8. *Dicipline Wisely* (Discipline wisely).
9. *Solve Conflicts Fairly* (Resolve problems fairly).
10. *Provide Opportunities to Practice the Virtues* (Giving students the opportunity to do good).
11. *Foster Spiritual Development* (Institutions and educators help the spiritual development of students).

Based on the eleven factors that support the success of the transformation of character education, it is very clear the importance of the role of the school, educators (teachers), the school environment such as supporting human resources and other resources, the role of

parents, and the surrounding community who must become role models, mentors, supervisors, and evaluate the success of achieving these educational goals.

In addition to the supporting factors for the success of this character education (value) transformation, it cannot be denied that there are also potential components that can be obstacles to the success of achieving goals, one of which is the component that comes from educators (teachers). Educators (teachers) are the main center and one of the essential components in the education process. Ridhahani (2019) explains that in achieving the success of character education, educators (teachers) are required to have the ability to master and understand the material according to learning objectives, be skilled and creative in presenting the material, master various teaching strategies and methods, be patient and diligent in guiding or caring for students (students) in practicing religious teachings, and can be role models or examples in everyday life. Experts conclude that no matter how good the curriculum is, learning outcomes are highly dependent on what educators (teachers) do in the classroom as the 'actual curriculum' (Ridhahani, 2019). Therefore, educators are not only intelligent, but must also have creative, innovative, smart abilities, and be able to be role models according to the character values they want to achieve.

Digital Era, Character, and Mental Health of Adolescents.

It is undeniable that humans are now in the digital era. The digital era is a time when digital technology has become an integral part of human daily life. In fulfilling their daily life activities, individuals will always be in contact with digital technology media, and use these media as part of the process of effectiveness, efficiency and cost savings. This digital era creates access to information and communication without area and time limits by being facilitated by various digital devices and supporting components such as internet access. Various digital platforms currently also contribute to the education process. Some platforms that have currently been developed related to the world include the Merdeka Mengajar Platform (PMM), Google Classroom, Zoom Cloud Meeting, Whatsapp Group, Google form, Edmodo, digital-based e-learning, and Learning Management System (LMS).

The Merdeka Mengajar Platform (PMM) launched by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) is designed to support teachers in implementing the Merdeka Curriculum. PMM provides various features, including teaching tools, student assessments, and a work sharing space, which help teachers design learning that suits the needs of students. Research shows that the use of PMM has a positive impact on improving teacher competence and the quality of learning of the Ministry of Education and Culture (Kemendikbud, 2023). The results of the study by Setiariny, E. and Sanmarwi, S. (2024) show that PMM has a positive impact on improving teachers' abilities in designing learning, student evaluation, and continuous professional development. Google Classroom, Zoom Cloud Meeting, Whatsapp Group, Youtube, Google form are forms of digital platforms that support the online learning process (Manik, L.S., 2022). Learning Management System (LMS) is a digital system used to design, manage, and evaluate online learning. This platform allows the distribution of learning materials, tracking student progress, and interaction between educators and students through features such as discussion forums and video conferencing. The use of LMS can improve the quality of education by adjusting the needs of each student and reducing the cost of distributing learning materials (Coordinating Ministry for Human Development and Culture, 2025). Edmodo is a social learning platform that allows teachers, students, and parents to connect in a safe and controlled learning environment. This platform provides features for

sharing materials, discussions, and assessments, which support interactive and collaborative learning (Muhammadiyah University of Tangerang, 2023).

Various digital platforms currently certainly provide positive benefits in the education process, especially in terms of time effectiveness, cost efficiency, and the breadth of target coverage involved in the education process. Likewise with character education, digital technology provides a positive contribution. Several components for achieving character values can utilize digital technology such as creative, independent, curious, peace-loving, and responsible characters. Digital technology, in addition to having a positive impact on character education, can also have a negative impact on physical, psychological, social and cultural aspects, especially for students who are classified as teenagers. The negative impact of digital technology on students, especially teenagers, is the change in adolescent values and morality, cyberbullying, anxiety and depression (Purba, et al., 2024;),

Adolescents are individuals aged 10 to 19 years (WHO, 2023). Santrock, J. W. (2017) defines adolescents as 10 to 13 years old, middle adolescents as 14 to 16 years old, and late adolescents as 17 to 21 years old. During adolescence, individuals begin to seek and form their self-identity, including their values, beliefs, and social roles. Erick Erikson calls this phase of adolescence the identity versus role confusion phase. Steinberg, L. (2011) emphasizes that during adolescence, adolescents begin to show a desire to be independent and make their own decisions, often challenging the authority of parents or teachers. The psychosocial development of adolescents makes them very easily influenced by their environment, especially in today's digital era. In accordance with Health Law number 17 of 2023 article 74 paragraph 1, mental health is a condition where an individual can develop physically, mentally, spiritually, and socially so that the individual is aware of his/her own abilities, can cope with stress, can work productively, and is able to contribute to his/her community. Mentally healthy adolescent individuals should also have the capacity to realize their own abilities, be able to cope with pressure, work productively, and contribute to the environment. In relation to character education, mentally healthy and characterful adolescents are adolescents who are able to recognize and realize their own abilities so that they can achieve religious, honest, disciplined, and independent values. In the value of health working productively, then teenagers can achieve the character values of hard work, creativity, and appreciation of achievement. In the criteria of mental health being able to overcome pressure, of course teenagers can achieve the character values of tolerance, curiosity, love of peace, and love to read. While the achievement of the value of mental health being able to contribute to the environment will be proven by teenagers with the achievement of friendly/communicative characters, caring for the environment, caring for society, and responsibility. The achievement of mental health and character values in adolescents is also very much in line with Islamic education based on the Qur'an, Sunnah/Hadith, and Ijtihad. Thus, it can be said that through Islamic education it is very appropriate for the transformation of value and character education that is in line with mentally healthy adolescents in the digital era.

Conclusion

A mentally healthy teenager is a teenager who has the character of being aware of his/her own abilities, can cope with pressure, can work productively, and is able to make a positive contribution to his/her environment, which is demonstrated in the form of religious, honest, disciplined, independent, hard-working, creative behavior, appreciating achievement, being tolerant, curious, loving peace, and liking to read, being friendly and communicative, caring about the environment, caring about society, and being responsible.

Islamic education which is based on the Al-Qur'an, Sunnah/Hadith, and Ijtihad is very appropriate to transform values and character education which is also in line with mentally healthy values, especially for teenagers in the digital era.

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