

The Phenomenon of Digital Overstimulation and Its Impact on Emotion Regulation: A Review of Islamic Education Psychology

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Abstract

The phenomenon of digital overstimulation is a challenge for the emotional development of students in the digital era. The high intensity of the use of social media, short videos, and online games causes students to receive stimuli quickly and repeatedly, affecting emotional regulation, study concentration, and self-control. This study aims to analyze the phenomenon of digital overstimulation from the perspective of Islamic educational psychology, identify its impact on emotion regulation, and formulate Islamic education strategies in overcoming the negative impact of digital overstimulation on students. This study uses a descriptive qualitative approach carried out at SMP Negeri 1 Sukodadi. Data was collected through observation, in-depth interviews, and documentation involving students, Counseling Guidance (BK) teachers, Islamic Religious Education (PAI) teachers, and homeroom teachers. Data analysis uses the Miles and Huberman model through data reduction, data presentation, and conclusion drawn. The results of the study show that digital overstimulation has an impact on decreasing learning focus, increasing impulsive behavior, and students' difficulty in controlling emotions. This study also found that spiritual coaching through congregational prayer, dhikr, reading the Qur'an, and moral education helps improve students' emotional regulation. The novelty of this research lies in the integration of the phenomenon of digital overstimulation with the perspective of Islamic educational psychology as a preventive and educational strategy in maintaining the emotional health of students. This study concludes that Islamic education has an important role in creating a balance between technological developments and the psycho-spiritual health of students.

Keywords: Digital Overstimulation, Emotion Regulation, Islamic Educational Psychology, Students

INTRODUCTION

The development of digital technology has significantly changed people's life patterns, especially in the generation of teenagers and students. Social media presence, short videos, Online Games, as well as the infinite flow of information creates a phenomenon Digital Overstimulation, which is a condition when individuals receive excessive digital stimuli over a continuous period of time. This phenomenon is characterized by an increase in the duration of device use, difficulty focusing, dependence on digital media, and decreased self-control and emotion regulation skills (Khalaf, et al, 2023, Howard et al., 2025)

In the context of developmental psychology, emotion regulation is the ability of individuals to manage, control, and express emotions adaptively according to social situations (Hollenstein & Faulkner, 2024). Emotion regulation is an important aspect in the formation of mental health, social relationships, and

academic success of students. However, excessive digital exposure causes individuals to experience anxiety, impulsivity, stress, mental fatigue, and difficulty controlling negative emotions ([Masri-Zada et al., 2025](#)).

The phenomenon of digital overstimulation is increasingly relevant in the modern era because social media is designed using a system Continuous stimulation which triggers the repeated release of dopamine. Fast content like short video, instant notifications, and personalization algorithms keep users constantly encouraged to look for new stimulus. As a result, individuals experience a decrease in attention capacity (Attention span) and difficulty achieving emotional stability ([Muppalla et al., 2023](#), [Kar et al., 2025](#)). Research shows that high intensity of social media use correlates with increased stress, anxiety, fear of missing out (FOMO), and emotional dysregulation in adolescents ([Einstein et al., 2023](#), [Servidio et al., 2024](#), [Maciel-Saldierna et al., 2024](#)).

From the perspective of Islamic education, this condition is an important concern because Islam places balance of the soul (*tazkiyatun nafs*), self-control (*mujahadah an-nafs*), and peace of mind as fundamental parts of the formation of human personality. Islamic education is not only oriented towards intellectual development, but also the emotional and spiritual development of students. The Qur'an emphasizes the importance of purification of the soul as in the Qur'an. Ash-Shams verses 9–10 explain that man's luck depends on the ability to keep his soul clean.

Empirically, various studies have shown that social media use has a significant relationship with the regulation of emotions and mental health of adolescents. Most studies in national journals report that excessive social media use contributes to increased anxiety, psychological stress, impulsivity and emotional instability in students ([Lestari et al., 2023](#), [Cahya et al., 2023](#)).

These findings are reinforced by international research on digital emotion regulation which explains that digital technology not only affects the intensity of emotional experiences, but also changes the way individuals recognize, control, and express their emotions in daily life ([Verma et al., 2024](#)). However, the results of these studies tend to focus on the negative impact of social media use on psychological well-being, while the mechanisms that explain how individuals are able to maintain adaptive emotion regulation amid high digital exposure have not been widely explored. In addition, most of the research uses a general psychology perspective so that it has not integrated the educational dimension and religious values as protective factors in building emotion regulation. Therefore, research is needed that not only examines the relationship between social media and emotion regulation, but also analyzes the role of Islamic Religious Education as a mechanism that can strengthen students' emotional regulation abilities in the digital era.

Although research on digital media use and emotion regulation continues to grow, mapping the literature shows a disparity in research focus. Of the approximately 20 empirical articles published in the last five years in reputable journals such as *Computers in Human Behavior*, *Frontiers in Psychology*, *Current Psychology*, *BMC Psychology*, and *Education and Information Technologies*, 11 articles focused on aspects of psychology and mental well-being, 5 articles examined the impact of digital media use on mental health, 3 articles discussed digital literacy as a protective factor, while only 1 article touched on the dimension of religiosity. Furthermore, the study generally places religiosity as a general psychological variable and has not integrated Islamic educational values in explaining the mechanism of emotion regulation in students who experience digital overstimulation.

Based on the literature mapping, there is still a clear gap in the study of emotion regulation in the digital era. Most previous studies have emphasized the relationship between digital media use and mental health, psychological well-being, or digital literacy, while research that integrates the phenomenon of digital overstimulation with emotion regulation in the perspective of Islamic educational psychology is still very limited. Studies that discuss religiosity generally position religion as a psychological or spiritual variable in

general, without elaborating on the values of Islamic education as a mechanism for the formation of emotional regulation. In fact, concepts such as dhikr, muraqabah, muhasabah, nafs control, and worship habits are integral parts of Islamic education that have the potential to strengthen individuals' ability to manage emotions when facing pressure due to excessive digital exposure. These limitations show that the relationship between digital overstimulation and emotion regulation has not been comprehensively studied through the framework of Islamic educational psychology. Therefore, this research is directed to fill this gap by developing a conceptual understanding of how Islamic educational values can function as a protective mechanism in building the regulation of students' emotions in the midst of increasing challenges in the digital era.

Rationally, this research is based on the increasing problem of emotion regulation in students as a consequence of exposure to digital technology that takes place intensively and continuously. A digital environment loaded with constant flow of information, virtual interactions, and visual stimuli demands an individual's ability to control attention, manage emotional responses, and maintain psychological balance. Although various approaches to modern psychology have offered strategies for strengthening emotional regulation, most focus on cognitive and behavioral aspects without much consideration of the spiritual dimension as a source of internal reinforcement. In this context, Islamic education offers a conceptual foundation that emphasizes the formation of self-control (*mujadah al-nafs*), awareness of Allah's supervision (*muraqabah*), self-reflection (*muhasabah*), and habituation of worship and dhikr as a process of continuous emotional development. The integration between the principles of modern psychology and Islamic educational values is seen as able to produce a more holistic approach in dealing with the impact of digital overstimulation on the emotional development of students. Therefore, this research was conducted to examine how the framework of Islamic educational psychology can make a conceptual and practical contribution in strengthening students' emotional regulation in the midst of the challenges of the digital era.

This study aims to analyze the phenomenon of digital overstimulation in students from the perspective of Islamic educational psychology and explain the mechanism of its influence on the ability to regulate emotions. In contrast to previous studies that generally examined digital overstimulation from the perspective of general psychology, mental health, or digital literacy, this study offers a new perspective through the integration of concepts of Islamic educational psychology, such as *muraqabah*, *muhasabah*, *mujadah al-nafs*, and *dhikr*, as a conceptual foundation in understanding the process of emotion regulation. Thus, the novelty of this research lies in the development of a conceptual framework that connects the phenomenon of digital overstimulation, emotion regulation, and Islamic educational values in an integrated manner. The framework is expected not only to enrich the treasures of contemporary Islamic education psychology, but also to be the basis for formulating more adaptive educational strategies to strengthen the emotional and spiritual resilience of students in the digital era.

METHOD

This study uses a qualitative approach with a descriptive research design. The qualitative approach was chosen to gain a deep understanding of the phenomenon of digital overstimulation experienced by students, its impact on emotion regulation, and the implementation of Islamic educational psychology values in building emotion regulation skills. Descriptive design is used to describe phenomena systematically based on participants' experiences, perceptions, and behaviors according to the context that occurs in the school environment.

The research was carried out at SMP Negeri 1 Sukodadi, Lamongan Regency. The selection of the research location was based on the consideration that the school has implemented various character and religious development programs and has students who actively use digital media in their daily lives.

The research participants consisted of students, Guidance and Counseling (BK) teachers, Islamic Religious Education (PAI) teachers, and homeroom teachers. Participant selection was carried out using purposive sampling technique, which is the selection of informants based on certain criteria that are relevant to the research objectives. The criteria for students include: (1) actively using smartphones or digital media in daily activities, (2) having a high intensity of digital media use, and (3) willing to become research participants. The BK teachers, PAI teachers, and homeroom teachers were chosen because they have a direct role in the academic, emotional, and spiritual development of students.

Data collection was carried out through observation, in-depth interviews, and documentation. Observations were carried out to directly observe students' behavior in using digital media, social interaction in the school environment, concentration levels during the learning process, and emotional responses shown in various situations. The results of observations were recorded using observation sheets that had been compiled based on the focus of the research. Interviews were conducted in a semi-structured manner to students, BK teachers, PAI teachers, and homeroom teachers. The interview guidelines were prepared to explore information about the patterns of digital media use, students' experiences in dealing with digital overstimulation, its impact on emotion regulation, and forms of character and spiritual development applied in schools. All interviews were conducted face-to-face, recorded with the consent of the participants, then transcribed verbatim for analysis purposes. Documentation is used as supporting data which includes school profiles, character strengthening programs, religious activities, school discipline, and other documents related to the implementation of research.

The research is carried out through several stages. The first stage begins with the management of research permits to the school and the delivery of information about research objectives and procedures to all participants. The second stage was conducted initial observation to identify field conditions and determine participants who met the research criteria. The third stage is the process of collecting data through observation, interviews, and documentation. The last stage is processing, analysis, and interpretation of data until research findings are obtained that are in accordance with the research focus.

Data analysis was carried out using the Miles and Huberman interactive analysis model which included data reduction, data presentation, and conclusion withdrawal and verification. At the data reduction stage, the researcher selects, groups, and encodes all data from observations, interviews, and documentation in accordance with the research theme, namely digital overstimulation, emotion regulation, and the implementation of Islamic educational psychology. The next stage is the presentation of data in the form of narrative descriptions and thematic matrices so that the relationships between categories can be understood systematically. Furthermore, conclusions are drawn and verified through a process of repeated review of all data until consistent patterns, relationships, and meanings are obtained.

The validity of the data is maintained through source triangulation, triangulation techniques, and member checking. Source triangulation was carried out by comparing information obtained from students, BK teachers, PAI teachers, and homeroom teachers. The triangulation technique was carried out by comparing the results of observations, interviews, and documentation. In addition, member checking is carried out by reconfirming the results of the transcript and data interpretation to several participants to ensure that the information obtained is in accordance with their experiences and views. The application of the three techniques aims to increase the credibility, dependability, and confirmability of research results.

The research was carried out after obtaining permission from SMP Negeri 1 Sukodadi. Before data collection is carried out, all participants are given an explanation of the research objectives, implementation procedures, benefits of the research, and their right to discontinue participation at any time without any consequences. All participants express their willingness to participate through voluntary consent. To maintain

the confidentiality of the data, the identity of the participants was disguised using a code or pseudonym so that personal information could not be identified in the research report.

RESULTS AND DISCUSSION

The Phenomenon of Digital Overstimulation in Students at SMP Negeri 1 Sukodadi

Based on the results of observations, in-depth interviews, and documentation analysis, it was found that most students use smartphones at high intensity, especially to access social media, watch short videos, play online games, and communicate through instant messaging applications. The use of digital media is not only carried out outside school hours, but also still occurs during breaks and before the learning process begins. One student revealed:

"I usually open TikTok after school. At first it is only for a short time, but often unconsciously it can be up to two or three hours. If that's the case, I will be lazy to study and it will be difficult to stop."

This statement was reinforced by the Guidance and Counseling teacher who explained that some students showed dependence on smartphones so that they had difficulty concentrating during learning.

"Some students seem restless when they don't have a smartphone. When learning takes place, they also easily lose focus because they are still thinking about social media or online games".

The results of the observation showed that some students tended to check their smartphones repeatedly during breaks and showed a decrease in attention when the teacher explained the subject matter. The findings show that the excessive use of digital media has become part of students' daily activities and has the potential to cause digital overstimulation conditions that affect their learning behavior and social life.

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The high intensity of social media use, short videos, and online games makes students accustomed to receiving quick and constant stimuli that affect their behavior patterns, way of thinking, and emotional stability.

The findings of this study can also be analyzed through the perspective of Self-Regulation Theory put forward by Zimmerman. This theory explains that an individual's success in learning is greatly influenced by the ability to control attention, behavior, and emotions during the learning process. In conditions of digital overstimulation, students tend to experience a decrease in self-control abilities because their attention is constantly distracted by notifications, social media, short videos, and online games. As a result, the ability to maintain focus on academic tasks becomes reduced. These findings are in line with the research of Pérez-Juárez, González-Ortega, and Aguiar-Pérez which shows that digital distractions have a significant influence on students' concentration and learning performance, so it is necessary to strengthen self-control skills in the use of digital technology (Pérez-Juárez et al., 2023).

In addition, the results of this research can be explained through the concept of Executive Function Theory which emphasizes the importance of the brain's executive functions, such as inhibition control (Inhibitory Control), working memory (Working Memory), and cognitive flexibility. Rapid and repeated exposure to digital content causes the brain to get used to constantly shifting attention so that the attention concentration capacity decreases. This condition can be seen in students who are easily distracted, have difficulty completing tasks that require long-term concentration, and tend to seek new stimulation when faced with activities that are considered boring. The findings reinforce research on digital distraction which shows

that excessive use of digital devices is associated with decreased learning engagement and student attention quality (Thapa et al., 2025).

From an emotional aspect, the findings of this study support the model Digital Emotion Regulation which explains that digital technology is not only a means of communication, but also used by individuals to manage emotions. Verma explained that social media and digital platforms are often used to change moods, reduce stress, or seek emotional comfort (Verma et al., 2024). However, overuse can lead to emotional dependence on technology, making individuals less able to develop adaptive emotion regulation strategies in real life. As a result, when faced with academic pressure and social conflict, students tend to show impulsive responses, irritability, and difficulty controlling frustration.

The results of this study are also in line with the Adolescent Digital Emotion Regulation developed by Hollenstein. The model explains that today's teens thrive in a hybrid environment that combines digital and non-digital experiences. The high intensity of digital interactions can shape certain emotion regulation habits, including the tendency to use digital media as an escape when experiencing psychological distress (Hollenstein & Faulkner, 2024). In the long run, these patterns have the potential to inhibit the development of healthy emotion regulation skills if they are not balanced with the ability to self-reflection and direct social interaction.

Furthermore, Gioia's research found that problematic internet use (Problematic Internet Use) has a close relationship with dysregulation emotions in adolescents. Individuals who have difficulty managing emotions are more susceptible to using the internet as a mechanism Coping to avoid psychological distress (Gioia et al., 2021). These findings are relevant to the results of interviews with BK teachers and homeroom teachers in this study which show that students often use gadgets as a means of venting when feeling bored, depressed, or experiencing social conflicts. This condition can ultimately strengthen the cycle of digital dependence and worsen students' emotional regulation skills.

In the context of education, McAlister's research shows that the main challenge to the use of social media in adolescents is not solely the existence of technology itself, but the ability to regulate emotions that individuals have in dealing with the digital environment (McAlister et al., 2024). Therefore, efforts to prevent digital overstimulation need to be directed at the development of digital literacy, self-regulation skills, emotion management, and mentoring parents and teachers so that students are able to use technology in a healthy and balanced manner.

In addition, from the perspective of Islamic educational psychology, the phenomenon of digital overstimulation can be associated with the concept of lust control (An-An-An) and purification of the soul (Tazkiyatun nafs). According to Hamka, in his interpretation the process of purification of the soul is an effort to develop self-development, namely an effort to realize human potentials into noble characters (Hamka, 2015) Islam views that humans need to have the ability to control their impulses so as not to get caught up in excessive behavior (ISRAF).

In the Islamic view, humans are commanded to maintain balance and control their desires so as not to fall into excessive behavior (israf). Allah said:

"Eat and drink, but don't overdo it. Indeed, God does not like those who are excessive." (QS. Al-A'raf: 31)

Although this verse talks about the consumption of food and drink, the principle applies to all aspects of life, including the use of digital technology.

The connection with digital overstimulation is that social media, short videos, games, and various digital notifications are designed to constantly attract human attention. If left unchecked, one can spend excessive time constantly seeking entertainment, information, or social validation. This condition is known as

digital overstimulation, which is a state when the brain receives too many stimuli so that it is difficult to concentrate, easily agitated, and prone to addiction.

From an Islamic perspective, the ability to control oneself (mujahadah an-nafs) is important so that the use of technology remains proportionate. A Muslim is required to:

- a. Using technology according to its needs and benefits.
- b. Avoid excessive use to neglect worship, study, work, or social relationships.
- c. Practice time discipline and self-awareness (muraqabah) in activities in the digital world.

Overall, the results of this study reinforce various national and international studies in the past five years that show that digital overstimulation has an impact on decreased attention, weakened self-control, impaired executive functioning, and increased emotional vulnerability in adolescents. Thus, the interventions carried out by schools are not enough to limit the use of gadgets, but also need to develop educational programs that focus on strengthening self-regulation, emotion regulation, digital literacy, and spiritual development as an effort to shape the psychological well-being of students as a whole in the digital era.

The Impact of Digital Overstimulation on Students' Emotional Regulation

The results of the interviews showed that the excessive use of digital media had an impact on students' ability to control emotions. Most of the informants admitted that they became more irritable, felt anxious when they could not access their smartphones, and had difficulty concentrating while studying. One of the students said:

"If my parents take my cellphone, I immediately get upset and sometimes angry. It feels like something is missing if you don't open social media."

The homeroom teacher also revealed that the change in behavior can be seen in the learning process in the classroom.

"Students become more irritable, less patient when discussing with friends, and have difficulty maintaining concentration for long periods of time."

Observational data shows that students who have a higher intensity of digital media use tend to show impulsive behavior more often, are easily distracted, and are less able to control emotional responses when facing academic and social problems.

The findings of this research can be explained through the Self-Regulation Theory put forward by Zimmerman. This theory explains that the ability to self-regulate is an important factor that determines the success of individuals in controlling attention, behavior, motivation, and emotions when facing various environmental demands. Continuous exposure to digital stimuli, such as social media notifications, short videos, and online games, causes students' attention to continue to shift so that self-control skills decrease. As a result, it is easier for students to give spontaneous emotional responses than to carry out a reflective self-control process. This condition explains why students in this study showed a tendency to be irritable, restless, and have difficulty concentrating when the use of digital media could not be controlled.

The results of this study are also in line with Executive Function Theory, which explains that the executive functions of the brain, such as Inhibitory Control, Working Memory, and cognitive flexibility, plays an important role in controlling behavior and emotions. Rapid and repeated exposure to digital stimuli causes the brain to become accustomed to receiving instant stimuli, so that the ability to maintain attention to activities that require long-term concentration decreases. This condition is reinforced by Thapa's research which shows that digital distractions in the school environment are related to decreased learning engagement and the ability to retain students' attention (Thapa et al., 2025). Similar findings were also reported by Pérez-

Juárez who stated that the excessive use of digital media increases learning distractions and decreases the academic performance of students and students (Pérez-Juárez et al., 2023).

From the aspect of emotion regulation, the results of this study support the concept of Digital Emotion Regulation, which is the tendency of individuals to use digital media as a means of managing emotional conditions. When students feel bored, depressed, or experience social conflict, digital media is used as an escape mechanism (Escape Coping) to obtain momentary comfort. However, these strategies only have a temporary effect and do not help students develop healthy emotion regulation skills. Verma et al.'s research shows that the use of social media as an emotion regulation strategy has the potential to increase psychological dependence on technology if it is not balanced with self-control skills. In line with that, Gioia, found that Problematic Internet Use have a significant relationship with emotional dysregulation, where individuals who have difficulty managing emotions tend to use the internet as a mechanism to avoid psychological distress (Gioia et al., 2021).

In the perspective of Islamic educational psychology, the phenomenon shows that the ability to regulate emotions is not only related to psychological aspects, but also closely related to the spiritual dimension. Islam views self-control as part of the process of mujāhadah al-nafs, which is a person's effort to control the impulse of lust so as not to get caught up in excessive behavior (isrāf). Dependence on digital media can be understood as a form of domination of the impulse for instant pleasure which, if not controlled, will weaken the individual's ability to regulate his behavior and emotions. Therefore, Islamic education emphasizes the importance of the formation of self-awareness (muraqabah), the habit of worship, and the process of tazkiyatun nafs as an internal mechanism in building self-control and emotional stability.

The results of this study show that students who consistently participate in religious activities at school, such as congregational prayers, reading the Qur'an, and dhikr, tend to have better emotional control abilities than students who are less involved in these activities. These findings reinforce Daulay's research which states that religiosity plays a protective factor against stress and contributes to improving the psychological well-being of students (Daulay et al., 2022). In addition, McAlister's research confirms that the main challenge of social media use in adolescents does not lie in the existence of technology itself, but in the ability of individuals to develop emotional regulation and self-control when interacting with the digital environment (McAlister et al., 2024).

Based on the overall findings, it can be understood that the negative impact of digital overstimulation is not only shown by a decrease in the ability to concentrate on learning, but also by a weakening of emotion regulation which is characterized by an increase in impulsive behavior, irritability, and psychological dependence on digital media. Therefore, efforts to handle this phenomenon are not enough to be carried out through restricting the use of gadgets, but need to be integrated with strengthening self-regulation, digital literacy, and spiritual guidance through an approach to Islamic educational psychology. This integration is an important contribution to this research because it shows that the development of students' emotional regulation in the digital era requires synergy between modern psychological approaches and Islamic educational values as the foundation for character formation, self-control, and psychological well-being in a sustainable manner.

Islamic Education Strategies in Overcoming Digital Overstimulation

The results of the study show that schools have implemented various religious programs as part of the character development of students. The program includes congregational prayers, Qur'an reading, dhikr together, cults, the habit of praying before and after learning, and spiritual assistance by Islamic Religious Education teachers. The PAI teacher explained:

"We not only teach religious material in class, but also accustom students to pray in congregation, read the Qur'an, and dhikr so that they learn self-control."

Students also revealed that religious activities provide peace of mind when facing the pressure of learning and the use of digital media.

"If you have participated in congregational prayers and read the Qur'an, your mind feels calmer. I also became more able to play with my cellphone."

In addition to spiritual coaching, the school also implements digital literacy through guidance on the wise use of social media, mentoring by BK teachers, and regular communication with parents regarding the supervision of smartphone use at home.

The findings of this study show that the phenomenon of digital overstimulation in students is not only related to psychological aspects, but also touches the dimension of religious education which is the main focus of Islamic Religious Education (PAI). From the perspective of PAI, the goal of education is not only to develop the cognitive aspects of students, but also to form Muslim personalities who have faith, piety, noble character, and are able to control themselves in facing various challenges of modern life. Therefore, the problem of excessive digital overstimulation can make a person have no control system in him ([Marciano et al., 2021](#)). This is an educational challenge related to moral development, self-control, and strengthening the spiritual awareness of students.

According to the concept of tarbiyah in Islamic education, human beings have the potential for intellect, qalb, and nafs that must be developed in a balanced manner. Digital overstimulation shows the dominance of instant pleasure impulses that can reduce students' ability to control behavior and emotions. In this context, Islamic Religious Education acts as a means of character formation that helps students develop patience, discipline, responsibility, and self-management skills. Research findings showing that students who actively participate in religious activities have better regulation of emotions support the view that spiritual education serves as a protective factor against various negative impacts of excessive use of digital media, according to research conducted by Nurussakinah ([Daulay et al., 2022](#)) that religiosity helps students to remain prosperous and not easily experience suffering, even though they face various factors that can trigger anxiety and stress.

The results of this study are also in line with the research of Aslan and Hifza who explained that Islamic education in the current digital era needs to integrate character strengthening, digital literacy, and spiritual values as an effort to form students who are able to use technology wisely ([Ekasari et al., 2021](#)). The study emphasized that technological developments must be balanced with moral and religious strengthening so that students are not trapped in consumptive behavior and digital dependence. This finding is relevant to the condition of SMP Negeri 1 Sukodadi students who show a tendency to find it difficult to escape from gadgets due to high exposure to digital stimulus.

In addition, the concept of muraqabah can be an important foundation in building students' digital ethics. In Islamic education, muraqabah serves as an internal control mechanism that encourages individuals to consider the moral impact of every action taken, including activities in the digital space. Latest research by Syahraini ([Tambak et al., 2021](#)) shows that Islamic spiritual practices that foster self-awareness and inner reflection have a positive contribution to the development of self-regulation and psychological well-being of students. Thus, strengthening the value of muraqabah can help students reduce impulsive behavior in the use of social media and online games.

The findings of this research can also be explained through the concept of tazkiyatun nafs which emphasizes the process of purification of the soul through the habit of worship and the control of lust. In PAI's perspective, activities such as congregational prayers, Qur'an reading, dhikr, and prayer not only

function as worship rituals, but also as a means of character formation and emotional regulation. Research has found that consistently practiced religious practices are positively associated with increased psychological resilience, self-control, and mental health. These results support the findings of this study that students' involvement in school religious activities contributes to their ability to manage emotions and cope with the stress of digital overstimulation according to Nurussakinah's research (Daulay et al., 2022)

The concept of peace of mind through dhikr is explained in the Qur'an surah Ar-Ra'd verse 28:

"(That is) those who believe and their hearts are at peace in the remembrance of Allah. Remember, only by remembering Allah will your heart be at peace." (QS. Ar-Ra'd: 28).

The verse shows that dhikr has a psychological and spiritual function in creating peace of mind and emotional stability of individuals. In the perspective of Islamic educational psychology, dhikr is not only understood as a verbal worship activity, but also as a self-control process that is able to help individuals reduce anxiety, emotional distress, and anxiety due to digital overstimulation. When students are used to doing dhikr, reading the Qur'an, and getting closer to Allah, their psychological condition becomes calmer so that the ability to regulate emotions increases.

Psychologically, dhikr activities can help lower emotional tension because individuals are directed to focus on spiritual awareness and inner peace. This is in line with the concept of emotion regulation which emphasizes the importance of the individual's ability to consciously control emotional responses. In the context of digital overstimulation, dhikr serves as a self-regulation mechanism that helps students shift their focus from excessive digital stimulus to a more stable and reflective mental state. Thus, the habituation of spiritual activities in Islamic education can be an effective strategy to maintain a balance between technological developments and the psycho-spiritual health of students.

In the context of PAI learning, digital literacy based on Islamic values is one of the important strategies that need to be developed. Digital literacy in an Islamic perspective not only teaches skills in using technology, but also guides students to be able to sort information, avoid negative content, maintain communication ethics, and utilize technology for useful purposes. Wafa Khairunisa said that through digital literacy, students can develop basic values such as honesty, responsibility, empathy, cooperation, and problem-solving skills. By considering key aspects such as technological knowledge, digital skills, responsible online behavior and ethical awareness, digital literacy can be a strong foundation for developing strong moral and ethical values in the use of digital technologies. To achieve effective digital literacy integration in character education, collaboration between various parties is crucial to overcome the challenges that arise.

Furthermore, the findings of this study support the concept of Islamic character education which emphasizes the importance of example, habituation, and supervision in shaping student behavior. PAI teachers and BK teachers have a strategic role in guiding students to be able to develop spiritual intelligence as the foundation of self-control in the digital era. Gianfranco explained in his research that a person who has spiritual intelligence is able to integrate cognitive, emotional and symbolic aspects so that individuals are able to find meaning, have a purpose in life, and remain consistent in facing life's challenges (Cicotto, 2025).

Thus, the results of this study strengthen the argument that Islamic Religious Education has a very strong relevance in answering the challenge of digital overstimulation. PAI not only functions as a means of transferring religious knowledge, but also as an instrument for character building, strengthening emotional regulation, developing self-control, and fostering the psycho-spiritual health of students. Therefore, strengthening religious programs in schools, integrating digital literacy based on Islamic values, and collaboration between teachers, parents, and the social environment are important strategies in building a generation that is able to utilize technology in a healthy, productive, and responsible manner.

This research makes an important contribution because it integrates the phenomenon of digital overstimulation with the perspective of Islamic educational psychology. Most of the previous research has focused more on the impact of digital media on mental health from the perspective of general psychology, while this study emphasizes the importance of spiritual approaches and Islamic education as preventive and educational strategies. Thus, this study expands the study of emotion regulation by including the religious-spiritual dimension as a protective factor in facing the challenges of the digital era.

In addition, this research produced the formulation of Islamic education strategies that can be applied to reduce the negative impact of digital overstimulation on students. These strategies include habituating worship, strengthening Islamic character education, digital literacy based on Islamic ethics, supervision of gadget use, and collaboration between schools and parents in building healthy patterns of technology use. Worship habits such as congregational prayers, dhikr, recitation of the Qur'an, and joint prayer can help students practice peace of mind and increase self-awareness in controlling the use of digital media. In Islamic educational psychology, spiritual activities not only function as religious rituals, but also as a means of strengthening emotional regulation and self-control.

Effective Islamic education in dealing with digital overstimulation also needs to be carried out through a character development approach (*tarbiyah akhlak*) that instills the values of simplicity, discipline, responsibility, and the ability to manage time wisely. Students need to be guided to have an awareness that technology is a tool that must be used positively, not a source of dependence that interferes with mental and spiritual health. Therefore, digital literacy based on Islamic values is important so that students are able to sort out useful content, maintain ethics in social media, and avoid excessive digital behavior.

In addition, the effective implementation of Islamic education needs to be supported by habituation methods and examples from teachers and parents. Islamic Religious Education (PAI) teachers and BK teachers have an important role in providing emotional assistance to students, especially in building self-control and spiritual awareness skills. Parents also need to implement supervision of the use of gadgets at home and create warm communication so that children do not use digital media as an emotional escape. With synergy between school, family, and social environment, students can learn to build a balance between the use of technology and their psycho-spiritual health.

The Islamic education strategy is important because the development of digital technology is impossible to avoid in modern life. Therefore, what is needed is not a rejection of technology, but the ability of students to manage the use of technology wisely, healthily, and balanced. Islamic education has a strategic role in shaping students' moral and spiritual awareness so that they are able to use technology productively without losing self-control or emotional stability.

The implications of this study show that educational institutions need to pay more attention to students' emotional health in the digital era. It is not enough for schools to focus only on academic achievement, but also need to build an education system that supports the psychological and spiritual balance of students. BK teachers, PAI teachers, and parents have an important role in shaping students' self-control to be able to deal with digital pressure in a healthier way. This research also shows that Islamic education has strong relevance in answering modern psychological challenges, especially related to emotional control and character formation of students.

However, this study has some limitations. The research was only conducted in one school so that the results of the research could not be widely generalized to all junior high school students. In addition, this study uses a qualitative approach so that the results obtained emphasize more on an in-depth understanding of phenomena than statistical measurements. The research also still focuses on the school environment and

has not examined more broadly the influence of the family environment and other social factors on digital overstimulation and student emotion regulation.

However, this research has the power because it is able to describe the phenomenon of digital overstimulation in real life through the direct experience of students and teachers in the school environment. The approach to Islamic educational psychology used also provides a new perspective in understanding the relationship between digital technology, emotion regulation, and the formation of students' spiritual character in the modern era. Therefore, this research is expected to be the basis for further research and the development of education policies that are more adaptive to the challenges of digitalization.

CONCLUSION

This study shows that digital overstimulation affects students' ability to regulate emotions. The high intensity of social media use, short videos, and online games cause students to be more easily distracted, experience a decrease in learning concentration, and show impulsive behavior tendencies and difficulty controlling emotions. These findings indicate that the impact of digitalization is not only related to academic aspects, but also affects the psychological and emotional development of students.

This study also found that Islamic educational psychology plays a role as an effective approach in strengthening emotional regulation through worship habits, strengthening morals, *dhikr*, *mujāhadah al-nafs*, and *tazkiyatun nafs*. The novelty of this research lies in the integration of the concept of digital overstimulation with the approach of Islamic educational psychology so as to produce a conceptual framework that explains that spiritual coaching not only functions as a strengthening of religiosity, but also as a mechanism for developing emotional regulation and self-control of students in the digital era.

The implications of this study confirm that efforts to overcome the impact of digital overstimulation need to be carried out holistically through synergy between schools, teachers, and parents by integrating digital literacy and spiritual guidance in the educational process. Further research is suggested to involve more diverse participants and use a mixed methods approach to test the effectiveness of Islamic educational psychology models in improving students' emotional regulation.

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