

Educational Interpretation Strategies in Answering Students' Psychosocial Challenges in the Era of Globalization

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ABSTRACT

The era of globalization has had a significant impact on the social, cultural and psychological lives of students. Rapid technological and information developments require students to be adaptable, but also give rise to various psychosocial challenges such as stress, anxiety, identity crises and social pressure. This article aims to examine educational interpretation strategies as an alternative approach to addressing these challenges. Educational interpretation approaches offer a holistic perspective by integrating religious, moral and spiritual values into educational practices. Through a qualitative literature-based study, this article identifies that educational interpretation strategies can provide new meaning to the learning process, focusing not only on cognition but also on character development and emotional balance in students. The study's findings indicate that education based on the values of Quranic interpretation, for example, can foster psychological resilience, social empathy and self-awareness in students facing the complex currents of globalization. Thus, educational interpretation strategies are a relevant and applicable solution to address the psychosocial challenges of today's students.

Keywords: *Interpretation Strategies, Education, Psychosocial, Students, Globalization*

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INTRODUCTION

Globalization is a multidimensional phenomenon that affects almost all aspects of human life directly or indirectly, including in the world of education. Globalization is characterized by the opening of national borders, the rapid flow of information and the inevitable exchange of cultures. The development of information and communication technology (ICT) is the main driver of a major transformation in the lifestyle of global society. In the world of education, the integration of technology has overhauled the way of learning, accessing information and interacting, both between students and teachers and between fellow students (Mudzakir, 2010).

However, behind this progress, there are negative impacts that cannot be ignored, especially in the psychosocial aspects of students. Unfettered access to outside information and culture is often not balanced with adequate digital literacy and self-control capabilities, leading to psychological and social vulnerability. Students become more susceptible to values that are contrary to local religious and cultural norms, which in the long run can trigger value disorientation, identity crises and internal conflicts within them (Rahman, 2018).

Various changes in the way of interaction due to the dominance of social media have created an unhealthy culture of *social comparison*. This has the potential to cause psychological distress, insecurity, low self-esteem and even social anxiety. Several international studies show an increase in the prevalence of mental health disorders among adolescents due to the impact of digitalization and globalization, such as depression, academic stress, and social isolation (Smith & Alloy, 2009; Johnson, 2017).

The current education system is required to not only focus on academic achievement, but also to be able to answer the psychosocial challenges faced by students. Therefore, a holistic and transformative educational approach is needed, which includes cognitive, affective and spiritual aspects. Education must be a safe and supportive space for students in building their identity, fostering mental resilience and internalizing moral and social values that are in accordance with their human nature.

In the face of these psychosocial challenges, conventional educational approaches that only emphasize cognitive aspects and academic achievement are no longer enough. Education should be geared towards the development of students' character, spirituality and emotional intelligence as a whole. In this context, the interpretation of Islamic education offers a paradigm that is able to bridge the spiritual and psychosocial needs of students with the global realities they face. Educational interpretation, as a branch of the Qur'anic interpretation that is oriented towards education, seeks to interpret Divine values contextually and applicatively into the education system (Suyitno, 2015).

The Qur'an contains many teachings that are directly related to personality formation, self-control, mental strengthening and emotional management. These values, when interpreted pedagogically, can be a reference in developing educational strategies that are oriented towards soul balance and strengthening students' psychosocial resilience. For example, the concepts of *sabr* (patience), *syukur* (gratitude) and *tawakkul* (believing in Allah) can be an important foundation in building mental resilience, reducing stress and strengthening students' confidence in facing social pressures generated by the global environment (Nasr, 2002; Hassan, 2014). Because the educational interpretation approach allows the integration of monotheistic values with the dynamics of modern education. This is in line with the vision of Islamic education which not only aims to produce intellectually intelligent human beings, but also spiritually and socially righteous (Zuhairini et al., 2007). In this framework, the interpretation of education is not only a means of religious learning, but also functions as a tool for social and psychological transformation, which shapes students' personalities into resilient, moral individuals and able to respond to the challenges of globalization wisely.

This gives us an idea that the interpretation of the Qur'an provides a solid theological and pedagogical foundation for the development of educational strategies that not only focus on the cognitive aspect, but also pay attention to the psychosocial reinforcement of students. The integration of the values of patience, justice, peace of mind and forgiveness in education will form students who are mentally resilient, spiritually strong and able to adapt to global dynamics without losing their identity (Suyitno, 2015; Hassan, 2014).

In addition, social isolation due to students' inability to adapt to cultural changes and social pressures, including those brought on by social media and globalization, leads to feelings of loneliness and alienation. This condition contributes to psychological disorders such as prolonged stress, excessive fear and even other mental disorders (Johnson, 2017). Value conflict is also an important issue, where students often experience confusion between the traditional values taught in the family and school with the modern values they encounter in their daily lives (Rahman, 2018).

Facing this reality, the education system is required to develop strategies that not only focus on scientific or academic aspects, but also pay attention to the psychological and spiritual aspects of students in an integrative manner. In this case, the interpretation of education can be used as a strong conceptual foundation for teachers and educators in formulating more holistic learning strategies. Educational interpretation prioritizes a deep understanding of Qur'anic values, which not only develops students' intellectual abilities, but also strengthens their mental resilience and character (Mudzakir, 2010).

According to Nasr (2002), spiritual understanding rooted in Islamic teachings has great potential in building soul balance and fostering students' mental resilience in the face of psychosocial pressure. Values such as patience (*sabr*), sincerity (*sincerity*) and justice (*adl*) taken from the interpretation of the Qur'an can be integrated in educational practices to teach students how to manage emotions, overcome internal conflicts and build harmonious social

relationships. Thus, education is not only a process of knowledge transfer, but also a personality transformation that is able to answer the challenges of the globalization era.

In addition, educational interpretation encourages educators to use a dialogical and reflective approach in learning, so that students are invited to think critically and dive into the meaning of religious teachings contextually. This approach helps students internalize spiritual values while strengthening their mentality in facing challenging social realities (Suyitno, 2015). Thus, tafsir-based education not only educates intellectuals, but also forms psychologically strong and morally dignified human beings.

Facing the complexity of psychosocial problems faced by students, such as anxiety, bullying, social isolation and value conflicts, it is very necessary to have an educational strategy that is able to integrate scientific aspects and spiritual values in a balanced manner. Educational interpretation offers a strong foundation for teachers and educators in formulating learning strategies that not only foster intellectual abilities, but also strengthen students' mental resilience and character. By understanding the values of the Qur'an in depth and contextually, educators can develop a curriculum that contains moral and spiritual values that are relevant to shaping students' character.

A dialogical and reflective approach to learning can help students actively internalize these values, so that they not only understand the material theoretically, but also feel and apply it in their daily lives. For example, understanding the concepts of patience, justice and forgiveness taught in the Qur'an can be a foothold for students in dealing with social pressure, managing emotions and avoiding negative behaviors such as bullying. In addition, mental and spiritual coaching through Islamic extracurricular activities such as recitation and interpretation studies can also strengthen students' psychosocial resilience by fostering confidence, solidarity and inner peace. The use of digital technology as a medium for disseminating the values of educational interpretation allows students to access spiritual learning flexibly and interestingly. Furthermore, psychosocial mentoring programs that combine Islamic principles with modern psychological approaches can be an effective solution in helping students overcome emotional and social problems more comprehensively.

Thus, the strategy of educational interpretation is not only a tool for religious learning, but also a transformative approach that shapes students' personalities into resilient individuals, strong characters and able to face various psychosocial pressures in the era of globalization.

METHOD

This research uses a qualitative approach with the type of *library research*. This approach was chosen because the main focus of the research is to examine and interpret the concepts of educational interpretation and their relevance in answering the psychosocial challenges faced by students in the era of globalization. This study does not aim to quantitatively measure certain phenomena, but to understand in depth the meaning, context and implications of educational interpretation strategies on students' psychosocial conditions.

FINDINGS AND DISCUSSION

Psychosocial Challenges of Students in the Era of Globalization

In the era of increasingly advanced globalization, students face a variety of psychosocial challenges that are very complex and diverse. Globalization has not only changed economic and political aspects, but has also had a major impact on the rapid development of technology, culture and communication. Advances in information technology allow students to access a wide range of sources of knowledge and social interaction without geographical restrictions. However, on the other hand, this very heavy flow of information also creates its own pressure for students, who must be able to sort information and adapt to dynamic environmental changes. Students are not only faced with the demands of academic excellence, but must also be able to adapt to the changing values, social norms and lifestyles brought about by global influences. Santrock (2018) emphasized that the psychosocial

development of adolescents today is greatly influenced by social and cultural factors that are increasingly complex and dynamic, so that adolescents are required to have high adaptability in order to be able to overcome various psychosocial pressures that arise from the surrounding environment (Santrock, 2018).

One of the most obvious aspects of these psychosocial challenges is the increasingly intense and competitive academic pressure. Globalization has caused educational standards to become more open and equitable in different countries, so that students not only compete at the local or national level, but also have to prepare themselves to face competition at the global level. This raises very high expectations from various parties, such as families who hope that their children will be able to achieve the best achievements, schools that compete to produce excellent graduates, to people who demand that the younger generation be ready to compete in the global era. This pressure to always excel often leads to a heavy mental burden for students. Many of them feel prolonged stress, anxiety, and even depressive symptoms due to unrealistic academic demands. For example, a study conducted by Lee and Larson (2016) revealed that students who experience excessive academic stress tend to show signs of chronic stress and depression, which can interfere with their mental health and quality of life (Lee & Larson, 2016).

Heavy academic pressure is not just a theoretical problem, but a reality that many students in various parts of the world experience. For example, in some Asian countries such as South Korea and Japan, a phenomenon known as "*examination hell*" describes how students face a hectic study schedule and very stiff competition for admission to top universities (Lee & Larson, 2016). In situations like these, long study hours and a stacked workload of tasks can lead to chronic stress, sleep disturbances and feelings of very high fatigue. Not a few students then experience anxiety disorders and depression, even to the point of affecting their relationships with family and peers.

In addition to the pressure from the academic environment, globalization also enlarges the scope of social pressure that students receive through social media. On platforms like Instagram, TikTok and YouTube, students often compare themselves to friends or public figures who seem to be living a perfect life. This triggers feelings of inadequacy, low self-esteem and social anxiety. Social media is also an arena where *cyberbullying* and *peer pressure* can flourish, which further worsens students' psychosocial conditions (Valkenburg & Peter, 2017). As a result, students face not only academic pressure but also intense social pressure.

The impact of these challenges if not handled properly can lead to serious mental health problems. WHO data (2021) shows that depression and anxiety disorders are one of the leading causes of disability among adolescents globally. This condition can result in a decrease in learning motivation, school attendance, and negative behaviors such as substance abuse and social isolation. Therefore, there is a need for integrated interventions that involve the active role of schools, families and communities.

Practical solutions include the development of learning programs that not only focus on academic achievement, but also integrate the learning of social-emotional skills (SEL). SEL programs help students manage stress, increase empathy, build positive relationships and make responsible decisions (CASEL, 2020). Schools also need to provide accessible counseling services, where students can share problems and get professional help.

Family also plays an important role in providing emotional support and creating open communication so that students feel heard and understood. Parents should understand the burden faced by their children and not add pressure with excessive expectations. The community and the government also need to play a role by providing facilities and policies that support adolescent mental health, such as awareness campaigns, teacher training and easy access to mental health services. With this holistic approach, it is hoped that students can be more resilient and able to navigate the psychosocial challenges that arise due to globalization. They can grow up to be mentally healthy individuals, able to adapt to changing times and ready to make a positive contribution in an increasingly complex global society.

Furthermore, the era of globalization also affects another important aspect of students' psychosocial lives, namely the formation of cultural and social identities. Through various

media channels, students are exposed to diverse values and cultures from different parts of the world that may be at odds with the local or traditional values they embrace. For example, students in Indonesia who grow up with collectivist values and manners, are faced with a global culture that tends to be more individualistic, free to express and open. This difference in values can create *identity confusion*, where students feel "squeezed" between maintaining a local identity or following the global current. This internal conflict can cause high emotional stress. According to Schwartz et al. (2015), adolescents who experience cultural identity conflicts tend to experience greater stress and face difficulties in establishing healthy social relationships due to uncertainty in determining their position in society (Schwartz et al., 2015).

Not only that, globalization also affects the pattern of social interaction of students. Although technology makes it easier to communicate instantly, ironically, many students experience social isolation and emotional loneliness. Interactions that take place online are often superficial and do not provide any real emotional closeness. A lack of face-to-face interaction reduces students' opportunities to build social skills such as empathy, verbal and nonverbal communication, and the ability to resolve conflicts directly. Cacioppo and Hawkley (2014) in their research stated that loneliness in adolescents is strongly associated with an increased risk of psychological disorders such as depression, feelings of helplessness, and a decrease in quality of life in general (Cacioppo & Hawkley, 2014).

This phenomenon is increasingly worrying because social isolation in adolescence can have a long-term impact on personality development, social behavior and mental health in adulthood. Students who are used to interacting digitally but are less socially trained in the real world are at risk of having difficulty in establishing healthy interpersonal relationships later in life.

For this reason, it is important for all parties, including schools, families and communities to equip students with adequate digital literacy, cultural awareness and social skills. The use of social media needs to be directed wisely, including by providing education about the dangers of social comparison, the importance of maintaining privacy, and the ethics of communicating in cyberspace. On the other hand, schools need to create meaningful face-to-face interaction spaces, through collaborative activities, group discussions and social activities outside the classroom.

The impact of the various psychosocial challenges experienced by students in the era of globalization cannot be underestimated, as they are not only temporary, but also have the potential to leave a long-term mark on their mental, emotional and social development. When psychosocial pressures such as academic stress, social anxiety, or identity conflicts are not properly addressed, students can experience chronic stress. In the long term, this condition can disrupt the balance of the nervous system, decrease cognitive function and increase the risk of developing serious mental disorders such as depression, anxiety disorders, and even *self-harm* and suicidal behavior. According to a report by the World Health Organization (WHO, 2021), mental health disorders are one of the main causes of the burden of disease in adolescents globally and most of these disorders begin to develop in adolescence (WHO, 2021).

In addition, ongoing stress can push students into maladaptive behaviors such as social media addiction, consumption of harmful substances or withdrawal from social and family environments. This social isolation exacerbates their mental state, as the lack of emotional support magnifies feelings of loneliness and helplessness. On the other hand, the inability to manage emotions also has an impact on decreased academic achievement and poor social relationships. This shows that students' mental and psychosocial health are closely related to educational attainment and overall life success.

Given the complexity of these impacts, it is very important for educational institutions, families and communities to work together to provide appropriate and sustainable support to students. The approach taken cannot be partial or reactive alone, but must be comprehensive and preventive. One approach that has proven effective is the development of social and emotional skills or known as *Social and Emotional Learning* (SEL). According to *the Collaborative for Academic, Social and Emotional Learning* (CASEL), the SEL program is able to increase students' capacity to manage emotions, build healthy social relationships, make responsible

decisions and increase their motivation and academic achievement (CASEL, 2020). SEL programs typically include five core competencies, namely: (a) *Self-awareness*: recognizing one's emotions, thoughts and values. (b) *Self-management*: the ability to effectively regulate emotions, thoughts, and behaviors. (c) *Social awareness*: understanding the perspective of others and showing empathy. (d) *Relationship skills*: building and maintaining healthy and supportive relationships. (e) *Responsible decision-making*: making constructive and ethical choices.

In addition to strengthening SEL, psychological assistance in the school environment is also very important. Schools need to provide professional counselors who have the capacity to personally assist students, especially those who show symptoms of severe stress or behavioral disorders. Counseling is not only focused on solving problems, but also equips students with *coping skills* and psychological resilience to face future pressure.

Another aspect that is no less important is the management of the use of digital technology in a healthy manner. Students need to be educated about digital literacy, including how to manage device time, filter the right information, maintain online privacy, and deal with pressure from social media. Schools and parents must work together to create a digital culture that supports students' mental development, not exacerbates it. Support from family also plays a crucial role. Family is the initial foundation in the formation of children's character and emotional stability. Parents need to build open communication, be a safe place for children to share stories, and avoid overly demanding attitudes or comparing children to others. Consistent attention and affection from families has been shown to lower the risk of psychological disorders in adolescents and boost their self-confidence.

With a holistic approach, which involves social-emotional skills education, psychological mentoring, digital literacy and family support, students can be better prepared to deal with psychosocial pressures in the era of globalization. They will have the ability to balance digital and real lives, build a strong self-identity, and live adolescence and young adulthood with better mental health and resilience in the face of global challenges.

The Relevance of Educational Interpretation in Answering Psychosocial Challenges

In the midst of the rapid flow of globalization and the rapid development of information technology, today's students are faced with various psychosocial challenges that are increasingly complex. Not only increased academic pressure, but also social pressure, anxiety, identity crises, to feelings of isolation due to interacting too often in the digital space than in the real world. In this context, a holistic educational approach is needed, namely education that not only emphasizes cognitive or intellectual aspects, but also touches on affective and spiritual dimensions (Nasution, 2017).

One of the approaches that has strong relevance to answer these challenges is educational interpretation, which is an effort to interpret Qur'anic verses through an educational lens, especially in the context of character formation and psychological resilience. Educational interpretation serves as a moral and spiritual guide that helps students manage emotions, build confidence, and establish healthy and constructive social relationships (Arifin, 2019).

Through this approach to interpretation, the Qur'an is not only seen as a holy book for ritual worship, but also as a source of comprehensive life guidelines. Universal values such as patience, *tawakal*, empathy and self-control are important provisions in facing the dynamics of life that are full of challenges.

In the midst of rapid social change and increasingly complex life pressures, mental resilience is an important aspect in shaping a young generation that is not only academically intelligent, but also emotionally resilient. In this context, the definition of mental resilience according to Southwick & Charney (2012) becomes very relevant. They describe mental resilience as an *individual's ability to rise from adversity, manage stress and maintain emotional stability in the midst of life's challenges*. This means that mental resilience is not only about surviving difficult conditions, but also the ability to remain productive and psychologically healthy in the midst of such stress.

The phenomenon that occurs among students today shows that the need for mental resilience is becoming more and more urgent. High academic pressure, demands for achievement, conflicts in social relationships, expectations from the family and community environment and the negative influence of social media have been major triggers for the increase in psychological disorders among adolescents. Many students experience **stress**, anxiety, and depression as a result of their inability to manage these stresses. In this case, mental resilience acts as a *filter* that can withstand the destructive effects of increasing psychosocial pressure.

Furthermore, Santrock (2018) stated that adolescence is a very crucial period in the process of identity formation and emotional regulation. Adolescents are in the phase of self-exploration, the search for the meaning of life, and the formation of self-concept and self-esteem. Without a strong mental foundation, this process will be very susceptible to being disrupted by unhealthy environmental influences, leading to immature emotional decisions and, in some extreme cases, to deviant behavior or despair. Santrock also underlined that imbalances in the coaching of emotional aspects can cause adolescents to have difficulty in building interpersonal relationships, adapting to change and making responsible decisions.

Unfortunately, the current conventional education system is still too focused on the intellectual aspect. The main orientation is still dominated by cognitive achievement and mastery of academic materials, such as exam scores, class rankings and passing of national exams. Academic achievement is the main benchmark of educational success, while emotional, spiritual and social aspects are often overlooked. In such a system, students tend to be judged based on their ability to absorb information, rather than their ability to manage stress, resolve conflicts or maintain their mental balance.

In fact, in the view of Islamic education, the ideal approach is a holistic education, which includes the development of all human potentials: 'aql (intellect), *qalb* (heart) and spirit (soul). Islamic education aims not only to create intellectually intelligent individuals, but also emotionally mature and spiritually stable. This is in line with the words of Allah in QS. Al-Jumu'ah: 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ...

It is He who sent a Messenger (Prophet Muhammad) to the illiterate people of their own (circle), who recited to them His verses, purified (their souls), and taught them the Book (Qur'an) and Wisdom...

This verse emphasizes that the main mission of the Prophet PBUH is to educate humans as a whole, not only to teach knowledge ('ilm), but also to purify the heart (*tazkiyat an-nafs*), which reflects the importance of fostering spiritual and emotional aspects in education. Thus, the urgency to integrate emotional and spiritual approaches into the formal education system is very real. Students' mental resilience is not a naturally growing ability, but must be formed through education that provides space for the development of values such as patience, empathy, sincerity, and self-control. These values must be instilled through a contextual curriculum, compassionate teacher-student interaction, and consistent spiritual habits, such as dhikr, self-reflection and strengthening faith through the Qur'an. The Qur'an forms human mental resilience through the teaching of three main relationships: (a) Vertical relationship with Allah (*ḥabl min Allāh*): developing faith, tawakal and a sense of inner security. (b) Horizontal relationships with fellow human beings (*ḥabl min al-nās*): instilling social values such as empathy, patience and help-helping. (c) Relationship with oneself (*ḥabl min al-nafs*): includes self-recognition, emotional management, and spiritual and moral formation.

These three dimensions create harmony in the life of a believer. From the perspective of Islamic psychology, this is the foundation of *inner balance* which is an absolute requirement for mental endurance. The Qur'an provides a foundation of values that are not only transcendental, but also practical and therapeutic for those facing the pressures of life. The tests faced by each individual are part of the process, not a punishment, as stated in the Qur'an. Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...

That is: Allah does not burden a person, except according to his ability...

This verse is the main hold of Muslims when facing psychological tests or stress. He provides not only theological reinforcement, but also inner peace that all tests are part of the process of divine education, not a form of punishment. The Qurṭubī emphasizes that this verse reflects Allah's mercy and justice, as any burden placed on humans is always within their capabilities. In his view, this is a form of God's affection that shows that man is a glorified being, not to be tormented by the pressures of life that exceed his limits. Ibn Kathīr explains that this verse is a *tasliyah* (comforter) for those who are in difficulty. According to him, belief in this verse can foster confidence and peace of mind, because a person will understand that he is not abandoned by Allah when facing calamities. Al-Rāzī interprets this verse in the context of the power of the soul and the potential of man. According to him, the sentence "according to his ability" is not only about the limits of ability, but about the potential for self-actualization that can be developed. Thus, the test is not only "to be faced", but also "to be used" to rise to higher levels spiritually and morally. Sayyid Qutb saw this verse as the foundation of spiritual education. He emphasized that with faith in this verse, a Muslim would have the spiritual resilience (*al-ṣumūd al-rūhī*) not to succumb to external pressures. This verse according to him removes the concept of despair and replaces it with active and productive Qur'anic optimism.

For students who are in a period of growth and self-discovery, understanding the values in this verse is very important. In developmental psychology, adolescence is the most vulnerable phase to emotional turmoil and identity crises (Santrock, 2018). If they are equipped with the belief that every challenge of life is part of a just and measurable destiny, then they will have higher mental resilience in the face of academic stress, social conflicts, and emotional disorders. In other words, QS. Al-Baqarah: 286 can be internalized as a source of inner strengthening in education, especially in Islamic counseling, moral learning and character building.

The verses that touch on the psychological side of humans are proof that Islam pays great attention to the aspects of emotional and spiritual balance as part of the process of education and character formation. As explained in QS. Ash Sharh verses 5-6, which explain that we should have an attitude of optimism in the face of difficulties.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا.

Meaning: So, actually along with difficulties there is ease. Actually, along with difficulties there is ease.

This verse has a very high psychological value, especially for individuals who are under pressure or difficulty in life. The repetition of the sentence "ma'al 'usri yusrā" in two consecutive verses is not just a rhetorical repetition, but a Divine affirmation that every difficulty does not come by itself, but is always accompanied by ease.

Ibn Kathir explained that this repetition is a form of emphasis (ta'kid) to comfort the Prophet PBUH when facing rejection and pressure of da'wah. Interestingly, according to him, the form of the word "al-'usr" in the verse uses the definitive form (ma'rifah), while "yusrā" uses the indefinite form (nakirah), which indicates that one difficulty is accompanied by more than one ease. That is, ease comes twice as much as difficulty and this is the basis of the concept of hope in Islam. Sayyid Qutb saw this verse as a pillar in spiritual and social education. Optimism in Islam is not a form of illusion or escape from reality, but an active attitude in facing reality with the belief that Allah never abandons His servants. This verse builds the mental toughness needed to face the challenges of modern life. Al-Alusi added that the word "ma'a" (together) indicates that ease and difficulty occur simultaneously in one process, not afterwards. This means that even in the midst of adversity, there are always opportunities of ease that can be explored by people who have the sharpness of heart and mental fortitude.

In QS. Ali Imran verse 200, states that patience and mental preparedness are the main foundations:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ .

Meaning: O you who have believed, be patient, strengthen your patience, be on the lookout at the borders, and fear Allah so that you may be successful.

This verse is a strategic guide in building mental and social resilience. He taught that resilience is not only the result of passive patience, but of an active process: patience, strengthening patience (*musabirah*), and alertness (*murābaṭah*). These values are very important in the context of today's students who face academic pressure, social pressure, and expectations that are psychologically burdensome.

Al-Ṭabarī explains that the commandment "*iṣbirū*" includes patience in the face of calamity, while "*ṣābirū*" means strengthening each other in patience and "*rābiṭū*" means the preparation of the soul against changes in circumstances and external pressures. In the modern context, this can be interpreted as collective psychological resilience, students must not only be strong on their own, but also must learn to support peers in the face of mutual pressure. Ibn 'Āsyūr saw this verse as a framework for character building. He emphasized that patience and preparedness are the main capital in forming a strong civil society. In an educational context, this becomes especially relevant when students are encouraged to be not only academically smart, but also mentally and socially resilient. The Qurṭubī calls this verse the "*usul al-naṣr*" (principle of victory), both spiritual and social victories. He emphasized that patience is the main strength in facing social changes and the pressures of the times.

Therefore, thematic interpretation education, habituation of recitation and tadabbur of the Qur'an, as well as spaces for spiritual reflection must be part of a holistic education system. School should not only be a place to pursue academic values, but also the formation of morals and mental balance.

Educational Interpretation Strategies in Responding to Psychosocial Challenges

In this modern era, the dynamics of people's lives have changed very rapidly, along with the rapid development of technology and the flow of globalization. Digital transformation has significantly changed the patterns of human interaction, ways of thinking and people's lifestyles. Students, as part of the digital generation, get unlimited access to information that was previously difficult to reach. The development of technology brings various conveniences, including the acceleration of the learning process, the ease of communication and the expansion of cross-cultural social networks.

However, behind this convenience, there is a big challenge that cannot be ignored. The flow of globalization has triggered a shift in cultural values, changes in social interaction patterns and the development of instant culture in daily life. This situation makes learners face identity confusion, especially when local values, religions and traditions are faced with a fast-paced and materialistic global lifestyle. This condition requires students to have high adaptability so that they are not easily swayed by changes in the times (Santrock, 2021).

As a consequence, various psychological and social problems arise that require serious attention. Students are faced with challenges that are not only academic, but also touch on their emotional, social and mental aspects. In addition, excessive exposure to information through social media and the internet often causes the phenomenon of "information overload", which can trigger anxiety and confusion in sorting out which information is correct and useful (Smith, 2021).

One of the causes of the emergence of various psychosocial problems is the low emotional intelligence of students. Excessive exposure to social media makes direct social interaction reduced. This causes the ability to empathize, manage emotions and understand the feelings of others to decrease. In fact, emotional intelligence has a big role in a person's academic and social success. Goleman (2020) emphasized that emotional intelligence includes the ability to recognize one's emotions, control oneself, motivate oneself, understand the emotions of others and build healthy social relationships. Without the development of emotional intelligence, students will find it difficult to deal with social and academic pressures optimally (Goleman, 2020).

Seeing this reality, the education system must transform and adjust its approach. Education is no longer enough to focus on cognitive mastery, but must pay attention to affective and social aspects. Students need to be equipped with emotional management skills, socializing skills and strengthening spirituality in order to be able to face the complexities of modern life. In this context, value-based approaches, such as educational interpretation, can

be one solution. Through the interpretation of the Qur'an and hadith with an educational perspective, teachers can instill Qur'anic values that are relevant to the challenges of the times. Thus, students not only have intellectual intelligence, but are also able to manage their psychosocial aspects in a balanced manner.

In this context, there is an urgency to present a value-based educational approach that is able to balance the development of cognitive aspects with the development of affective, social and spiritual dimensions. One of the relevant approaches is educational interpretation, which is the interpretation of verses of the Qur'an and hadith with a focus on contextual educational values. Through educational interpretation, teachers and educational institutions can internalize divine messages into the learning process. In this way, students not only gain academic knowledge, but are also equipped with emotional, social and spiritual intelligence to face modern psychosocial challenges (Fauzan, 2020).

In the interpretation of education, Qur'anic and hadith values are integrated into daily learning so that the educational process is not only oriented to the cognitive aspect but also includes affective and psychomotor aspects. It is not enough to only form intellectually intelligent learners (IQ), but also to foster EQ (emotional intelligence), SQ (spiritual intelligence) and social intelligence.

According to Goleman (2020), emotional intelligence plays an important role in determining a person's success, even greater than intellectual intelligence. In the context of education, the integration of Qur'anic values such as patience, empathy and self-control is a means to foster students' ability to manage emotions, build healthy social relationships and maintain psychological balance. In addition, strengthening SQ through verses of the Qur'an and hadith can help students find the meaning of life, develop inner peace and strengthen their spiritual resilience. According to Nasution (2019), spiritual intelligence allows individuals to face life's pressures and challenges in a more thoughtful and meaningful way. Thus, the interpretation of education facilitates the formation of a generation that is not only academically intelligent, but also mentally strong and spiritually mature.

One of the advantages of educational interpretation is its ability to be a bridge between the mastery of science and the formation of students' character. In the current era of globalization and digitalization, students not only need academic knowledge, but also moral and ethical values so as not to fall into identity crises and character degradation. According to Al-Attas (2018), science that is detached from spiritual values tends to distance humans from their human nature. By integrating Qur'anic values into learning, teachers can ensure that the educational process not only adds intellectual insight, but also forms noble morals, social awareness and empathy for others. This is in line with the words of Allah in QS. Al-Baqarah [2]:269:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ:

Meaning: "He gives wisdom to whom He wills. Whoever is given wisdom, then he has indeed been given much goodness. And no one can learn a lesson except the sensible."

According to Ibn Kathir (2005), "wisdom" in this verse does not only refer to science, but also includes the ability to use that knowledge wisely. In other words, educational interpretation helps students combine knowledge with wisdom, which is the core of the formation of Islamic character.

The educational interpretation approach is one of the strategic solutions to answer these challenges. By instilling Qur'anic values and hadith, students are guided to manage emotions, strengthen empathy, and build harmonious social relationships. For example, the verse in QS. Ali Imran [3]:159 emphasizes the importance of gentleness, forgiveness and deliberation in interacting with others.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ لَّهُمْ ءَلَوْ كُنْتَ ظَافِرًا عَلَيْهِ الْقُلُوبُ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Artinya: Maka, berkat rahmat Allah engkau (Nabi Muhammad) berlaku lemah lembut terhadap mereka. Seandainya engkau bersikap keras dan berhati kasar, tentulah mereka akan menjauh dari sekitarmu. Oleh karena itu, maafkanlah mereka, mohonkanlah ampunan untuk mereka, dan bermusyawarahlah dengan mereka dalam segala urusan (penting). Kemudian, apabila engkau telah membulatkan tekad, bertawakallah kepada Allah. Sesungguhnya Allah mencintai orang-orang yang bertawakal.

According to Fakhruddin al-Razi (2014), this verse teaches basic principles in fostering healthy social relationships. In a psychosocial context, this attitude helps students avoid conflict, overcome feelings of isolation and build solidarity in the school environment. Thus, educational interpretation plays an active role in preventing social stress, minimizing bullying, and fostering students' confidence.

In order for the educational interpretation approach to be applied effectively, teachers and educational institutions need to implement it through various practical strategies, including: (1) Integration of Qur'anic values into the curriculum by strengthening moral material and character education; (2) Empathy-based learning approach through activities such as social simulations and case studies that instill human values; (3) Islamic spiritual guidance and counseling to help students in dealing with psychosocial pressure and building inner peace; and (4) Strengthening social relations in the school environment through habituating a culture of deliberation, cooperation, and mutual respect between school residents.

In this way, the interpretation of education is not only a theoretical study, but also a practical tool in improving the quality of learning as well as the psychological health of students (Hidayat, 2022). As contained in QS Al Baqarah verse 153, examining the meaning of patience as a therapy of the soul:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

Meaning: O you who believe, ask for help (to Allah) with patience and prayer. Indeed, Allah is with those who are patient.

In Surah Al-Baqarah verse 153, Allah says that believers should be patient and pray as helpers, because Allah is always with those who are patient. Patience here does not only mean restraint, but also a firm and persistent attitude to face trials without despair. In the context of education, patience value is very important to help students deal with psychosocial pressures such as anxiety and value conflicts that often arise in the school environment (Mudzakir, 2010).

Several classical commentators give various but mutually reinforcing explanations of this verse. Ibn Kathir interprets patience in the context of this verse as steadfastness in obeying Allah, staying away from immorality and persevering in difficulties. He emphasized that patience is a form of spiritual strength accompanied by Allah's help, while prayer is a spiritual means to gain divine calm and support (Ibn Katsir, 2020). Meanwhile, Al-Thabari understands patience as self-control in various forms of stress, both physical and emotional. He also mentioned that this verse was revealed in the context of encouragement for Muslims who are experiencing severe pressure, so that the command of patience and prayer is a form of strategy to maintain spiritual and social stability (Al-Thabari, 2001). Al-Qurthubi, in his commentary, classifies patience into three types: patience in obedience, patience in abandoning vices and patience in accepting calamities. He also emphasized that prayer is a form of spiritual strengthening that is not only worth worship, but also functions as a therapy for the soul in dealing with the burden of life (Al-Qurthubi, 2003). Meanwhile, Fakhruddin Al-Razi, with his philosophical approach, explained that patience is a form of mujahadah (soul training) to fight the impulses of lust and mental instability. According to him, prayer is a way to connect human spirituality with Allah and both, patience and prayer function as a mechanism for psychological and spiritual strengthening (Al-Razi, 2013). The four interpretations show that QS. Al-Baqarah: 153 can be used as a foundation in building an educational strategy based on

thematic interpretation. The values of patience and prayer are not only in the dimension of worship, but also a means to form a mentally strong and spiritually strong character. In the context of students' current psychosocial challenges, this verse has become very relevant as the basis for the development of a holistic learning model.

In addition, the Qur'an teaches the principle of justice in social life which is very crucial to create a safe and conducive learning environment. As contained in QS. An Nisa verse 135:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ...

Meaning: O you who believe, be the enforcer of justice and a witness for the sake of Allah, even if the testimony is incriminating to yourself, your parents, or your relatives...

QS. An-Nisa verse 135 contains fundamental values that are very important in the development of Islamic education, especially in forming the character of students who are just, honest and dare to voice the truth. This verse emphasizes the urgency of upholding justice impartially, even if it involves oneself or those close to oneself. This value is very contextual with the current world of education, where students are often faced with moral dilemmas and social pressures that demand courage and integrity. Classical commentators provide complementary interpretations of this verse. Ibn Kathir explained that this verse commands believers to be just witnesses for the sake of Allah, not to be influenced by lust or pity for certain parties. According to him, justice in this verse is absolute justice, which requires honesty in behaving even though it is contrary to personal interests (Ibn Katsir, 2020). In line with that, Al-Thabari relates this verse to the real situation in the time of the Prophet PBUH, when sympathetic tendencies towards the poor can obscure objective decisions. This interpretation emphasizes that even in a social context full of empathy, the principle of justice must remain a priority (Al-Thabari, 2001). Meanwhile, Al-Qurthubi added that this verse trains Muslims to fight emotional biases that may arise due to blood relations, social status or peer pressure. He emphasized that justice is a part of faith that cannot be negotiated (Al-Qurthubi, 2003). More contemporary, Quraish Shihab in *Tafsir al-Misbah* emphasizes that this command shows the integrity of a true believer, who puts truth and justice above all personal interests. According to him, a fair attitude in the Qur'an must be present from an early age in education in order to be able to form a person who has moral courage and social responsibility (Shihab, 2002). These four views show that QS. An-Nisa: 135 is not only an ethical appeal, but the conceptual foundation of character education in Islam. This verse has a close relationship with the purpose of Islamic education, which is to form a person who is not only intellectually intelligent, but also spiritually and morally stable. According to Ibn Miskawaih, education aims to perfect human morals, to be able to distinguish right and wrong fairly, and to practice it in life (Ibn Miskawaih, 2005). QS. An-Nisa: 135 explicitly leads in that direction, by teaching the value of justice that goes beyond self-interest and group.

Meanwhile, Hasan Langgulung emphasized that Islamic education is a process of fostering a whole human being (*insan kamil*), where the values of honesty, courage to convey the truth and social responsibility are key elements (Langgulung, 2000). This verse can be used as a normative foundation in the Islamic education curriculum that emphasizes the moral and spiritual integrity of students. In educational practice, QS. An-Nisa: 135 can be applied through a *value-based learning* approach, which integrates the study of the Qur'an with the learning of daily life. For example, through case studies on honesty and the courage to speak up for the truth within the school sphere, students can learn to uphold justice and moral responsibility. Thus, QS. An-Nisa: 135 is not only a legal verse that governs testimony, but a powerful source of character education in Islam. It can be used as a basis for designing a strong Islamic education model in shaping student personalities with integrity, fairness and resistance to social pressure in the era of globalization.

Furthermore, the peace of mind and emotional stability that students urgently need in the face of psychosocial pressure can be obtained through strengthening monotheism and remembrance of Allah. Surah Ar-Ra'd verse 28 states that the heart becomes at peace by remembering Allah. Tafsir Al-Jalalain emphasizes that spirituality and a strong relationship

with God are the true source of inner peace. Therefore, strengthening spiritual values in education can help students manage stress and anxiety effectively (Nasr, 2002).

Furthermore, the Qur'an also emphasizes the importance of forgiveness and invites good deeds as an effort to build harmonious social relationships. Surah Al-A'raf verse 199 teaches to be forgiving and invite to goodness, as well as to stay away from lust that can be misleading. In Ibn Kathir's commentary, this forgiving attitude is an effective strategy in reducing conflicts and strengthening social bonds between individuals. In the school context, this value is very relevant to overcome the problem of bullying and build a supportive and inclusive learning atmosphere (Johnson, 2017).

Based on this presentation, it can be understood that the approach to interpreting education is a strategic solution in answering various psychosocial challenges of students in the modern era. Through the contextual interpretation of Qur'anic verses and hadiths, the learning process can integrate Qur'anic values to balance IQ, EQ, SQ and social intelligence. Through proper implementation, educational interpretation is able to produce a generation that is intellectually superior, emotionally stable, spiritually resilient and able to adapt to social dynamics.

CONCLUSIONS

The educational interpretation strategy is an effective approach in answering various psychosocial challenges of students in the era of globalization. By integrating Qur'anic and hadith values into the learning process, education focuses not only on the mastery of knowledge, but also on fostering intellectual intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ), and social intelligence in a balanced manner. Values such as empathy, patience, self-control and deliberation are important guidelines to help students manage stress, cope with bullying, and maintain mental health and self-identity. Thus, the interpretation of education plays a strategic role in forming a generation that is intelligent, noble and resilient in the face of the complexity of global challenges.

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