

Preventive, Repressive, and Curative Strategies of PAI Teachers Against Student Technology Misuse at MTsN 6 Jombang

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ABSTRACT

Student technology use has been linked to weaker concentration and learning, yet the responses of religious education teachers within madrasahs remain insufficiently documented. This study analysed the strategies of Islamic Religious Education (PAI) teachers at MTsN 6 Jombang against the negative impacts of students' technology use, and the factors that supported or inhibited them. A qualitative single-case design was used, with structured interviews of PAI teachers and students, observation, and documentation analysed through the interactive model of Miles et al. Students used WhatsApp, Instagram, Telegram, Facebook, TikTok, and YouTube, and harmful uses tended to predominate, producing weaker concentration, laziness, poor time management, and improper behaviour toward parents. Teachers applied preventive strategies, including learning activities, religious habituation, parent-signed worship reports, and parenting classes, repressive strategies of advice and coaching toward responsible digital skills, and curative sanctions reserved for repeated violations. Teacher solidarity, leadership support, and students' religious understanding supported the strategies, whereas limited parental cooperation, inadequate digital infrastructure, restricted supervision time, and too few counselling teachers inhibited them. The study shows that a graded typology from school discipline research can organise teacher responses in religious education, and it informs teacher training and madrasah policy on directing technology use while strengthening parental partnership.

Keywords: Case Study, Islamic Religious Education, Madrasah, Student Technology Use, Teacher Strategies

INTRODUCTION

The role of education is fundamental in responding to changing times, and improving its quality remains a necessity, particularly the quality of educators. Teachers are expected to optimise their professionalism, both in effective teaching methods and in efforts to shape the character and noble morals of students. In essence, education is a collective human endeavour to guide, train, and direct the younger generation through the transmission of knowledge, experience, intelligence, and noble values from parents and educators to children in accordance with their innate potential. The goal is to form a superior personality and noble character so that humans can achieve a complete life, and Indonesian law states this purpose explicitly (Republic of Indonesia, 2003). This expectation is especially strong for Islamic Religious Education (Pendidikan Agama Islam, PAI) teachers, whose subject centres on moral and spiritual formation, and it has become more pressing as technology advances rapidly. The COVID-19

pandemic reinforced this pressure, since Islamic educational institutions had to reorganise teaching and leadership under restricted physical contact (Hanafi et al., 2021).

One form of technology with the potential to affect students' academic achievement is the mobile device, which gives access to online games, messaging applications, and social media. The internet behind these services began in 1969 as the *Advanced Research Projects Agency Network* (ARPANET), a military communication project, but it has since expanded into business, entertainment, and education. Recent research indicates that uncontrolled device use is associated with weaker concentration and learning. Amez and Baert (2020) conducted the first systematic review of smartphone use and academic success and reported that most of the reviewed studies found a negative association with academic performance. Sunday et al. (2021) concluded from a meta-analysis that smartphone addiction has a negative effect on learning, and Dontre (2021) reported that the negative effects of smartphones and social media on academic distraction were more evident than those of laptops. Busch and McCarthy (2021) systematically reviewed the antecedents and consequences of problematic smartphone use, which provides the wider evidence base for these findings. Together, these studies point to the need for effective technology management strategies in the madrasah environment.

A phenomenon that is currently widespread is problematic media use among students, including excessive online gaming. For the younger generation, online games and social media offer attractiveness and pleasure, yet they can affect behaviour, faith, and academic values and erode the time students allocate to study. Social media can bring both positive and negative impacts, and its use during study time increases distraction (Dontre, 2021). Parental guidance is often expected to limit this risk, but the evidence is inconsistent, since Fam et al. (2023) reported that the relationship between parental mediation and problematic media use differed by mediation style and became more complex in subgroup analyses. Recognising that the younger generation may develop in either a positive or a negative direction, intervention by teachers and the education system through counselling and coaching is needed so that students' potential is directed toward constructive and innovative ends. The Qur'an states that people tend to prefer the worldly life although the hereafter is better and more lasting (Q.S. Al-A'la [87], verses 16 to 17), which indicates that guidance and example are needed to instil religious values as a compass for navigating future life.

Research on Islamic education in Indonesia has so far addressed related but different questions. Maemonah et al. (2023) analysed how three Islamic primary schools use social media to present their institutional identity, and Hanafi et al. (2021) examined leadership responses to pandemic conditions in Islamic boarding schools. The international studies discussed above document the effects of device use on learning, but they were not designed to show how religious education teachers respond to those effects inside a madrasah. The way PAI teachers combine preventive, repressive, and curative measures, and the conditions that help or hinder these measures in a single madrasah, remain insufficiently documented.

This study was conducted at Madrasah Tsanawiyah Negeri (MTsN) 6 Jombang, where preliminary observation showed that several students had difficulty concentrating on learning because of inappropriate technology use. The study aims to (1) describe the patterns of information technology use among students and the negative impacts associated with them, (2) analyse the preventive, repressive, and curative strategies that PAI teachers apply in response, and (3) identify the factors that support and inhibit these strategies. By anchoring the analysis in a single case supported by evidence from teachers and students, the study offers madrasah leaders and teacher training providers an empirically grounded account of what is done in practice and what limits it.

METHOD

This study employed a qualitative approach with a single-case study design, conducted as field research. Qualitative case study methodology enables an in-depth exploration of a complex phenomenon within its specific context (Rashid et al., 2019). It requires the researcher to be present in the field to observe real events as they occur naturally. A case study was chosen because the research examined the strategies of Islamic Religious Education (PAI) teachers in overcoming the negative impacts of technology use among students at Madrasah Tsanawiyah Negeri 6 Jombang.

Data were collected through three techniques, namely interviews, observation, and documentation. The first technique was the structured interview, for which the researchers prepared standardised written questions. The interview participants were PAI teachers and students of Madrasah Tsanawiyah Negeri 6 Jombang. The second technique was observation, which focused on how PAI teachers applied their strategies to overcome the negative impacts of technology use among students. The third technique was documentation, which was used to obtain data on how the teachers carried out these strategies. The combination of these three techniques provided a basis for methodological triangulation.

The data were analysed in four stages in accordance with the interactive model of Miles et al. (2014). The first stage was data collection, in which information was gathered in the field from various sources in the form of text, images, and other materials. The second stage was data condensation, in which the collected data were selected, focused, simplified, and organised so that incomplete or irrelevant material did not obscure the analysis. The third stage was data display, in which the condensed data were presented descriptively. The fourth stage was drawing and verifying conclusions, which formed the final step of the analysis.

FINDINGS AND DISCUSSION

CONCEPTUAL BASIS OF TEACHER STRATEGY

Etymologically, the word strategy comes from the Greek *strategos*, which combines *stratos* (army) and *agein* (to lead). This origin shows that a strategy is essentially a tool or method used to reach a goal. In Indonesian usage it refers to a plan arranged with care to achieve a specific target, and in a wider sense it is an effort or plan arranged by an individual to obtain desired results. Consider the case of PAI teachers who need effective strategies to prevent the misuse of social media by students. The role of PAI teachers is crucial in schools because it complements the role of parents at home. Teachers carry the responsibility to guide and direct students, both in academic matters and in behaviour and ethics in daily life. Given the challenges of the digital era, students need clear direction and guidance on the wise use of social media.

In the context of learning, a strategy is a series of actions planned by educators to achieve educational targets, and it covers the approaches, methods, and techniques applied in the teaching and learning process. For PAI teachers, these actions are not limited to delivering religious material. They also aim to shape the character and attitudes of students so that students can face the negative influences of digital technology. PAI teachers therefore need to design learning strategies that prevent students from using technology in ways that contradict Islamic values. The selection of strategies also has to be appropriate, because an unsuitable strategy will not allow the learning objectives to be reached to the fullest extent.

This study organises teacher strategies into preventive, repressive, and curative measures, a typology that has been used in Indonesian research on school responses to student misconduct (Paramaswasti et al., 2023). Preventive measures aim to avoid or minimise problem behaviour before it occurs. Repressive measures address deviant behaviour so that it does not recur, and they also reduce the risk that more serious misconduct will follow. Curative measures are among the last steps taken by the school and deal with students who have already committed violations. An educative element runs through all three groups, since each one is expected to guide students and not merely to restrict them.

TECHNOLOGY AND ITS IMPACTS

The word technology is rooted in the Greek *techne*, meaning art or craft, and it refers to the ability to create and use tools of production. Technology can also be understood as knowledge of the skills needed to make or do something of practical value. Information technology is not limited to the hardware and software that process and store data. It also includes the communication technology that sends and spreads information. McLuhan (1964) argued that media are more than tools of communication because they also shape the thinking and culture of their users, and this view helps explain why the internet and social media have such a strong influence on students' lives. The influence of technology today touches adults, teenagers, and children alike.

Technology brings real benefits to education. Digital technologies can make learning more engaging and inclusive, and they widen access to subject matter and learning resources (Haleem et al., 2022). The same technologies also bring concerns. Addiction, distraction, and cyberbullying are the concerns most often raised about student technology use (Selwyn & Aagaard, 2021), and reviews associate problematic smartphone use with weaker learning (Busch & McCarthy, 2021; Sunday et al., 2021). In daily school life these concerns take forms such as gadget addiction, access to content that is not suitable for the age of the student, reduced face-to-face interaction, wasted time, neglected duties, and changes in behaviour. Most of these effects arise from misuse or from a weak understanding of the ethics of technology use rather than from the technology itself.

The concern is sharper for Muslim students. Sophisticated gadgets can broaden horizons, yet when they are placed in the hands of children and adolescents without supervision, students can reach any kind of content, whether educational or harmful. This condition can lead to the weakening of religious values, damage to faith and morals, and the growth of moral decline. As scientific, technological, and communication advances enter Indonesia, foreign cultures that often contradict Islamic values also enter and begin to wear away existing noble values. The concern can be illustrated by practices such as the replacement of the printed mushaf by digital versions on smartphones, and by charitable deeds that should remain hidden to preserve sincerity but are now displayed to win public recognition. Character problems among students, such as brawls, also remain a concern for schools (Paramaswasti et al., 2023). These issues explain why the role of PAI teachers in guiding technology use is considered a matter of faith and character as well as of discipline.

STUDENT TECHNOLOGY USE AT MTSN 6 JOMBANG

The findings show that students at MTsN 6 Jombang used WhatsApp, Instagram, Telegram, Facebook, TikTok, and YouTube. These applications are examples of information technology, which can be understood as a set of tools that help people manage, process, and share

information. The use of these applications brought both positive and negative impacts. The positive impacts were that students used technology to search for subject references, to do school assignments, and to run small businesses. The negative impacts were that students became lazy to study, their learning concentration decreased, they could not manage their time well, and some of them behaved badly toward their parents. Although both kinds of use were present, the negative uses tended to predominate.

These findings agree with the wider literature. Amez and Baert (2020) reported in their systematic review that most of the studies they examined found a negative association between smartphone use and academic performance. Sunday et al. (2021) found in a meta-analysis that smartphone addiction has a negative relationship with learning, and Dontre (2021) reported that smartphones and social media increase academic distraction. The decline in concentration and the difficulty in managing time observed at MTsN 6 Jombang correspond to the distraction and learning effects described in these reviews. The case therefore represents a pattern that has been reported in many educational settings and not a problem that is unique to one madrasah.

The presence of positive uses is also important for the discussion. Students who search for references, complete assignments, and start small businesses with the same devices show that technology is not harmful in itself. The difference lies in how and for what purpose students use it. This point supports the approach taken by the teachers, who did not ban technology but tried to direct students toward constructive uses while limiting harmful ones. It also explains why the strategies described below combine education and habituation with rules and sanctions.

TEACHER STRATEGIES AT MTSN 6 JOMBANG

PAI teachers at MTsN 6 Jombang applied three groups of strategies against the negative impacts of technology use, namely preventive, repressive, and curative strategies. Table 1 summarises the practices found for each group. The learning-based activities reported by the teachers were treated as part of the preventive group because they were carried out before violations occurred.

Table 1 Teacher strategies against the negative impacts of technology use at MTsN 6 Jombang

Strategy	Practices found at the madrasah
Preventive	Education on the dangers of negative content, integration of religious values into technology use, assignments to search references online (for example on tajwid) that were discussed in class, concept map assignments using Canva, monthly worship control sheets signed by parents, Duha and congregational Zuhur prayers, morning motivation sessions, monthly Qur'an completion, memorisation of short surahs and daily prayers, seminars with the police and child protection services, socialisation on wise technology use, and parenting classes for guardians
Repressive	Education on the negative impacts of misuse, guidance in managing time of technology use, direction toward healthy and responsible digital skills such as online business and design using Canva, and coaching through advice, motivation during lessons, and links between lesson material and real life
Curative	A warning for a first violation, a personal record book listing the rules violated, gadget confiscation, and communication with guardians to find solutions together when violations were repeated

The preventive strategies began in the classroom. Teachers educated students about the dangers of negative content and integrated religious values into the use of technology. They encouraged students to use technology for positive ends, such as searching for subject

references, and they gave assignments that asked students to look for references on the internet, for example on tajwid material, which were then discussed together in class. Teachers also gave concept map assignments to be made with the Canva application, so that the technology used by students became a learning tool. Another instrument was the worship control sheet, which students submitted to the teacher every month. The sheet recorded positive activities such as reciting the Qur'an, performing the five daily prayers, and helping parents, and it had to carry a parent's signature before submission. This requirement kept children under parental supervision and made the home a partner in the strategy.

Beyond the classroom, the madrasah built preventive habits into the school day. Students performed the Duha prayer and the congregational Zuhur prayer, and each morning continued with a session of motivation and enlightenment. The madrasah also held a Qur'an completion every month, and students were trained to memorise short surahs and daily prayers. Mujahid (2021) described character education in a modern pesantren as delivered through Islamic guidance embedded in daily learning activities, which resembles the habituation approach found at MTsN 6 Jombang. The practices at this madrasah suggest that religious habituation is meant to fill the time and attention that would otherwise be taken by devices, and not only to teach religious content.

The preventive strategies also reached outside the school. The madrasah invited resource persons from the police and child protection services to give general and special guidance. These sessions took the form of seminars on the dangers of misusing information technology and socialisation on its wise use. In addition, the madrasah held parenting classes for student guardians so that guardians learned how to foster students at home. A study of school responses to student brawls in Magelang listed parenting activities and religious activities among the preventive efforts of the school (Paramaswasti et al., 2023), which is consistent with the mix of preventive measures found here.

The repressive strategies focused on correcting deviant use so that it did not recur. Teachers educated students about the negative impacts of technology misuse and guided them in managing the time they spent on technology. Students were directed to develop healthy and responsible digital skills, such as online business or design using applications like Canva. Teachers also coached students through advice, motivation during lessons, and the linking of lesson material to real life. As teachers, they also felt obliged to give many moral messages and much advice to students. These measures are repressive in the sense that they respond to existing misuse, but they remain educative because they channel the interest of students in technology toward skills that have a positive use.

The curative strategies were applied after violations had already occurred and formed one of the last steps taken by the school. A first violation received only a warning. Each student had a personal record book that noted the rules the student had violated, and when violations were repeated the madrasah applied sanctions that included the confiscation of gadgets. The teachers then cooperated with other teachers to communicate with student guardians, discussed the violation with them, and looked for solutions together with the parents. A study in Magelang reported a comparable sequence in which advice and warnings, light sanctions, and the summoning of parents were applied before heavier measures (Paramaswasti et al., 2023). Restrictions on student phone use are a common school response to concerns about addiction, distraction, and cyberbullying. Selwyn and Aagaard (2021) argued that the debate over such restrictions offers an opportunity to understand these problems more fully, which supports the combination of restriction with education and guidance seen at MTsN 6 Jombang.

Taken together, the three groups of strategies form a graded response. The preventive group was the broadest and was aimed at all students. The repressive group addressed students whose use had already become a problem, and the curative group was reserved for repeated violations. The step-by-step design means that sanctions were not the first response, and this order is consistent with the educative purpose of Islamic Religious Education.

SUPPORTING AND INHIBITING FACTORS

Several conditions supported the implementation of these strategies. The first was the high attitude of solidarity among teachers in overcoming the problems they faced. The second was the active awareness of teachers and the school regarding the use of mobile phones among students. The third was the support and mutual cooperation of the principal and teachers at all levels. The fourth was the religious understanding of the students themselves, since some students could already distinguish what was good from what was bad. This pattern is consistent with the attention that Hanafi et al. (2021) gave to educational leadership in how Islamic institutions adapt to changing conditions. When leaders and teachers share the same direction, strategies that depend on daily routines, such as prayer habits and worship reports, can be carried out consistently.

Other conditions inhibited the strategies. The most frequently reported obstacles were the lack of cooperation from parents and the lack of parental supervision of children. Members of the school community also did not yet have adequate access to digital infrastructure. Teachers were limited by time because they could not supervise students for 24 hours, and the distance between the classrooms and the teachers' room was considerable, so teachers could not monitor students at all times. The madrasah also had too few Guidance and Counselling (BK) teachers.

The parental factor deserves particular weight because the preventive strategies depended on it. Parents signed the worship control sheets, attended parenting classes, and were contacted when violations were repeated. Fam et al. (2023) found inconsistent relationships between parental mediation styles and problematic media use, which indicates that parental involvement alone cannot be assumed to solve the problem. The madrasah therefore needs to pair its work with parents with the school-based measures described above. The other inhibiting factors point to structural limits. Supervision that ends when the teacher leaves the classroom cannot cover the hours students spend with their devices, and the shortage of BK teachers leaves PAI teachers to carry a counselling load that is only partly part of their subject.

CONCLUSION

This study examined how Islamic Religious Education teachers at MTsN 6 Jombang responded to the negative impacts of students' information technology use. Students used WhatsApp, Instagram, Telegram, Facebook, TikTok, and YouTube for both constructive and harmful purposes, and the harmful uses, which included weaker concentration, laziness to study, poor time management, and improper behaviour toward parents, tended to predominate. Teachers answered with a graded set of preventive, repressive, and curative strategies. The preventive group was the broadest and combined learning activities, daily religious habituation, worship reports signed by parents, and cooperation with the police, child protection services, and guardians. The repressive group redirected students toward responsible digital skills through advice and coaching, and the curative group applied warnings, record keeping, gadget confiscation, and parental consultation only when violations were repeated. The study

contributes theoretically by showing that a typology drawn from research on school discipline can organise teacher responses to technology misuse in a religious education setting, and by showing that in this case religious habituation and parental involvement formed the core of the preventive tier rather than rules and sanctions.

The findings carry practical implications for PAI teacher training and madrasah policy. Training programmes can prepare teachers to treat technology as something to be directed and not only restricted, for example by pairing worship reporting and habituation with assignments that use digital tools for learning. Madrasah leaders can formalise the order of response so that warnings and guidance precede sanctions, and they can make the role of parents explicit through signed reports, parenting classes, and a clear procedure for contacting guardians. The obstacles identified here also point to policy needs, namely better access to digital infrastructure, supervision arrangements that account for the distance between classrooms and the teachers' room, and a sufficient number of Guidance and Counselling teachers so that PAI teachers do not carry the full counselling load. Because evidence on parental mediation is inconsistent (Fam et al., 2023), schools should not assume that involving parents will succeed without supporting school-based measures.

The study has limitations that shape how its findings should be read. It examined a single madrasah through a qualitative case design, so the results show how strategies operate in one context and cannot be generalised statistically, and transfer to other madrasahs depends on how similar their conditions are. The study also describes the strategies applied and the conditions around them but did not measure their effect on student outcomes. Future research could compare several madrasahs or school types to test whether the graded structure holds elsewhere, follow students over time to assess whether the strategies reduce problematic technology use, and test interventions that strengthen parental cooperation and teachers' digital literacy. Such work would show which elements of the preventive tier contribute most and would give the typology a firmer empirical base.

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