

A Systematic Review of Islamic Culture in Dealing with Adolescent Dilemmas

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ABSTRACT This study aimed to investigate Islam's perspectives on the development of adolescents, which is represented as a critical stage in one's lives. The study reviewed earlier research from 2015 to 2025. The review showed that both, the dilemmas of adolescents, identity development, holistic care, and mental health issues are highlighted, as well as continuous and culturally sensitive sexuality and reproductive health education, which is critical to the health of young people in any way. The study concluded that the lack of Islamic culture pedagogy is most important because effective strategies include transforming rote learning approaches to interactive, critical thinking methods, enhancing spiritual identity, integrating psychological attitudes to mental health prospects, and cultivating a culturally grounded approach. More research is needed to handle these issues from different perspectives.

INTRODUCTION

Adolescence is a essential period marked by significant physical, emotional and social changes. Considering the needs of adolescents in these settings is essential for the interventions to support healthy development among the Muslims (Pakpahan et al. 2025). Beginning with the start of teenage years, there is a consolidation and spiritual characteristic (Al Zbon and Smadi 2017; Bilal 2023). This reflects the fundamental conflict that stands for the dilemmas that may be faced in Islamic culture perspectives in dealing with the adolescent, and the strategies that the Islamic culture perspectives recommend tackling these dilemmas.

The researchers have noticed that recent research tackles this discussion. Hakim et al. (2024) show that an Islamic education may foster positive adolescent character traits, such as responsibility and resilience, thereby refuting popular beliefs which view religious education as innately isolated. Similarly, Lestari et al. (2025) express a comparison between the traditional and modern Islamic educational philosophies, showing how the paradigm's human-centred, intellectually open ethos provides a more adaptable basis for identity development than the rigid, preservationist methods that are common now. Meanwhile, Jais et al. (2024) models express Islamic Cognitive Behavioural Therapy (ICBT), which holds evidence-

based psychology that combines spiritual practices like prayer and dhikr, recognising the intrinsic connection between spiritual well-being and psychological side in the Islamic culture. Patimah and Nasywa (2025) confirmed that the critical thinking that teenagers need to deal with moral difficult issues, as it is not fostered by rote memorisation. This is consistent with rising worries about pedagogical stagnation. Moreover, there is more subtlety in addressing gaps in delicate areas like sexual education. Qualitative data from Indonesian Islamic boarding schools (*pesantren*), which highlights unmet demands among adolescents in the areas of romance, privacy, and bullying, subjects that are often overlooked in conventional curricula, is provided by Pakpahan et al. (2025). On the other hand, mental health is now more often seen through an integrative perspective. However, unfortunately, a large portion of the literature is still descriptive and broken up, as it always focuses on individual issues without integrating a combined Islamic education and addressing the interrelated issues of identity, morality, education, and mental health. By thoroughly examining foreign literature from 2015 to 2025, this systematic review tries to fill this gap.

Adolescence stands for an essential transition in the phase of the child from infancy to adulthood, characterised by significant bodily, societal, and psychological changes (Bilal 2023).

Today, youngsters should navigate a difficult set of obstacles that were not available to earlier generations. Around 25 percent and 31 percent of the total number of teenagers are suffering from Common Mental Disorders, as cited in Silva et al. (2020). It is a period which has exposed teenagers to a wide range of values and viewpoints, often resulting in conflicts in their moral and social identity style (Lundeto 2023). Above this, the researchers have noticed that the rise in social media use has brought with it the dangers of cyberbullying among adolescents. Moreover, the novel kinds of social interaction necessitate well-planned educational modifications to reduce these dangers (Hakim et al. 2024).

It is well known that the key changes occur during the adolescent period, which affect physical development, conduct and self-perception, as well as cause sexual maturation. Not only does cognitive restructuring occur during this phase, but it also allows teenagers to think critically (Kapur 2015). Their social identities and behaviour patterns are also shaped by the progressive development of autonomy and increasingly more dynamic peer interactions between them. The experiences gained during adolescence, as opposed to other developmental stages, have a positive impact on a person's spiritual, moral, social, and emotional growth, influencing their future relationships and general well-being.

Islamic culture primarily is a good way to teach children the values of family life by integrating the physical, psychological, and spiritual aspects of value-based sex education programs (Lubis et al. 2018). These institutions have been instrumental in promoting Islamic and classical knowledge. By introducing pupils to Islamic literature and art (Arjmand 2017; Lestari et al. 2025), they also raised cultural awareness and identity, enabling them to live in a diverse world by fostering a thorough understanding of Islam's values of peace and tolerance, which helps them in using critical thinking to combat extremist narratives around (Mahmudul et al. 2024; binti Norman et al. 2024). Islamic education acknowledges the significant role that emotions play in character development, where proper emotional direction influences social interactions between them (AL Zbon and Smadi, 2017; Uyun 2023), and where favourable family parenting methods are proved to foster self-control and emotional regulation (Rassool

2021). Education enhanced the students' cultural identity through an integrated approach, with a collaborative effort from the family, school, and community around the society (Ismail et al. 2023).

It also promotes a strong sense of Islamic identity, Islamic education in the modern era challenges modern challenges because of cultural diversity and the social media impact (Hakim et al. 2024). Instilling moral values and ideas, cultivating beneficial knowledge among them, and among faithful individuals, addressing the spiritual, intellectual, and social aspects of the human being around, and promoting principles of compassion and justice around (Dehshir 2024). Contrary to the common misconception that religious education is merely indoctrination. Research by Nuriman et al. (2024) shows that the Islamic moral values relate to positive adolescent behaviour, which emphasises the importance of critical thinking. It promotes a balance between modernity and tradition in the face of challenges, which improves cultural awareness and intercultural communication (Lundeto 2023). So, value-centred Islamic education and culture are essential for increasing responsible, compassionate, and resilient teenagers who are prepared for adulthood, and social and athletic activities are crucial for directing behaviour from harmful influences, highlighting the necessity of safe environments (Shamsuddin et al. 2024; AlAnzi 2018; Hakim et al. 2024). Research consistently proves that forsaking Islamic principles in favour of Western culture is associated with higher social ills such as crime (Yakubu and Aziz 2024), whereas strong adherence to Islamic values, often supported by religiously committed families and good spiritual education, results in good conduct (Nuriman et al. 2024; Ruzlan and Zainuddin 2018). Additionally, social support from family is essential since interactions with people helps internalise these new good ideals (Kashif et al. 2015; Jamil 2019).

The earlier research from 2015 to 2025 handled the Muslim adolescents and has separately discussed how Islamic culture can handle these problems. However, the primary research gap is grounded in the lack of integration between these two critical streams of research. In the meantime, between qualitative and theoretical experimental studies (for example, Altinyelken 2022; Lubis et al. 2008), there is a significant absence of large-scale, longitudinal, and rigorously evaluated mod-

els that test a comprehensive educational framework. The field lacks studies that move beyond to confirm a holistic model that diagnoses adolescent dilemmas and implements, with measurable outcomes, an Islamic pedagogical solution. This prevents the transformation of suggestions into evidence-based practice. The current systematic review strives to report this evidence well.

Objectives of the Research

The goals of this methodical review are to identify and combine the main issues facing adolescents in Islamic cultural contexts, review and assess the methods put forth by Islamic educational viewpoints for resolving the issues that have been identified, and analyse the benefits, drawbacks, and consequences of these strategies based on the compiled evidence.

Study Questions

This systematic review aims to answer the following:

- Q1:** What are the dilemmas that may be faced in Islamic culture perspectives when dealing with adolescents?
- Q2:** What are the strategies that the Islamic culture perspectives recommend tackling these dilemmas?

METHODOLOGY

Protocol and Registration

The PRISMA protocol relates to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses, which gives a flow checklist diagram to aid in reporting essential aspects of systematic reviews, including the method and rationale of the study (Veroniki et al. 2021).

Requirements for Eligibility

Studies for this review were chosen based on the following inclusion and exclusion criteria, that is, using various methodologies, for example, qualitative and quantitative research, teenage students who participate in their education (such as parents, teachers, or guardians), using various dilemmas, for example, identity sexuality, strate-

gies like using promoting Islamic identity, instilling values, and preparing middle school students for home life, publication between January 2015 and the present, and research published in English.

Data Sources

The electronic databases searched included Web of Sciences and Scopes.

Search Strategy

The strategy of the current study included the following keywords and Boolean operators, that is, “Islamic education” OR “Islamic culture” OR “adolescent” OR “perspectives” OR “sexuality” OR “dilemmas” OR “challenges” OR “thinking.”

Choosing Research

There were two phases to the procedure of choosing the research, that is, screening process and full-text review. Two separate reviewers (Referee A and Referee B) examined the titles and abstracts of the studies discovered to see whether they met both inclusion and exclusion criteria. The same two reviewers retrieved and evaluated the full text articles of the possibly eligible studies to decide eligibility. Any conflicts were settled by discussion or by consulting a third reviewer, Reviewer C. The inter-rater reliability between the reviewers was assessed for both the screening and full-text review processes using Cohen’s Kappa statistic (Vieira et al. 2010).

Data Retrieval

The included studies were subjected to a standardised data extraction process using a data extraction form. The following data points were obtained, that is, research method (for example, quasi-experimental, single case), participant characteristics (for example, age, gender), results, such as teacher rankings, parent reports, behavioral observations, and standardized assessments, and quality evaluation ratings (depending on the selected quality evaluation).

To guarantee clarity and consistency, the data extraction form was tested on a subset of the included studies. Two separate reviewers (Referee D and Referee E) collected data from each study,

and any conflicts were settled through discussion or consultation with a reviewer number three (Referee F) (Cooper et al. 2018; Page et al. 2021).

Quality Assessment

The quality assessment process involved assigning ratings to each study based on specific criteria outlined in the chosen quality assessment tool. Two independent reviewers (Referee G and Referee H) assessed the quality and differences of each study through discussion with a third reviewer (Referee I).

Data Synthesis

The results of the included studies were summarised and presented in a well-organised manner using a narrative approach to data synthesis. A meta-analysis was inappropriate due to the variety of interventions and outcome measures. The following are the steps in the narrative synthesis in the current study:

1. Arranging the results through grouping studies
2. Description of interventions of the study, including a thorough title of the study, dilemmas, and Islamic methods to deal with

3. Presentation of the results of the study, including providing a summary of the consequences, considering variables like the study of adolescent, Islamic education, and how consistent the results
4. Finding common themes and patterns across findings, emphasising the most Islamic culture strategy, and giving weight to research with considering the methodological quality of the studies (Page et al. 2021; Selçuk 2019).

RESULTS

Choosing Studies

Figure 1 shows that the current systematic review of studies using a rigorous, multistage approach that followed PRISMA recommendations was carried out effectively. In all, 329 records were discovered by conducting a search through the Web of Science (n=288) and Scopus (n=41) databases. 300 records were offered to the screening stage after duplicates were clearly eliminated. The screening process evaluated 41 records, and it ended up eliminating 41 that did not meet the inclusion criteria. Finally, 20 complete text articles were evaluated for eligibility from them, and those that satisfied all the requirements were chosen in this study.

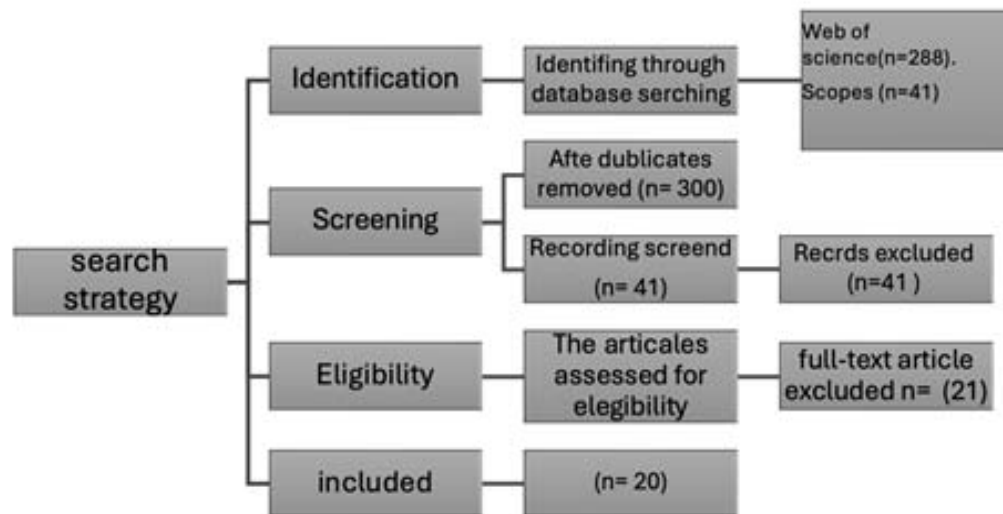


Fig.1. Study flow chart

Characteristics of the Study

Table 1 offers a summary of the main features of each study and lists the included studies' characteristics well. The Table lists the author(s), publication year, title, and main purpose of the study, among other details. On the other hand, it specifies the adolescent issue it addresses and explains how Islamic culture deals with or reacts to that specific issue (Page et al. 2021; Selçuk 2019).

Quality Assessment

The included studies varied widely in terms of methodological rigour, from low to high. Table 1 provides a summary of the quality assessment ratings for each included study, using the selected quality assessment.

Combining the Results

This systematic review combined data about two major research issues about the dilemmas that may be faced in Islamic culture perspectives when dealing with the adolescent, and the strategies that the Islamic culture perspectives recommend tackling these dilemmas.

Q1 What are the dilemmas that may be faced in Islamic culture perspectives when dealing with adolescents?

Potential Dilemmas Faced in Islamic Culture when Dealing with Adolescents

Table 1 shows a thematic review of the literature that reveals a potential dilemma of issues that affect adolescents, creating an interconnected web of cultural, social, and personal conflicts. The data emphasises five fundamental themes that characterise how Islamic culture dealing with the adolescent in the countries.

Firstly, moral development involves societal values between them. This subject focuses on an alleged decline in the acceptance of lifestyles that are incompatible with Islamic principles, which raises worries about moral corruption and the loss of traditional values (Lundeto 2023; Yakubu and Aziz 2024). According to studies, there is a significant link between living by Islamic moral principles and having good social conduct. According

to research, highlighting core values and empathy may help lower delinquency (Nuriman et al. 2024; Ali 2020). This moral issue is said to be caused by an era of upheaval (Lundeto 2023), in which fast technological advancements put pressure on established institutions' ability to transmit a unified moral compass to young people. Scholarship highlights the crucial role of Islamic culture in fostering responsibility, respect, and resilience, acting as a countermeasure against the negative impacts of globalisation (Hakim et al. 2024). Additionally, there is an emphasis on turning conventional *tarbiyah* into a program that is dynamic, responsive, and creative, giving students a well-rounded experience (Rosidi 2020).

Second, identity development includes the fundamental developmental process of setting up one's identity, referred to in psychological literature as identity versus role confusion (Erikson 1968). For Muslim adolescents, this process is exacerbated, as they are forced to balance their religious identity with their cultural identities in pluralistic communities well (Bilal 2023; Hakim et al. 2024). Research shows that Muslims manage this complexity by using techniques like codeswitching, in which their behaviour changes according to the situation perfectly (Saada 2023). Meanwhile, the widespread effect of digital media and culture popularly, which sometimes promote values that may conflict with their religious and cultural values (Lundeto 2023), adds to the complexity of this navigation. Therefore, the conflict between modernity and tradition can lead to uncertainty and discord. Islamic education should offer a solid and consistent foundation for identity development, allowing youngsters to develop a strong sense of self based on Islamic precepts, which needs an understanding of oneself through the teachings of the Quran and Sunnah effectively (Bilal 2023).

Thirdly, the significance of holistic care and mental health issues are highlighted. This emphasises the need for a comprehensive strategy that considers psychological care as well as the ethical and spiritual dimensions well. This is a feeling that is encouraged by the Islamic approach perfectly (Jais et al. 2024) and necessitates comprehensive care models that include ethical well-being as well as mental health. Research centred on the integration of psychological and Islamic methods may aid in the improvement of mental

Table 1: Characteristics of included studies

<i>Author(s)</i>	<i>Year</i>	<i>Title</i>	<i>Study goal</i>	<i>Adolescent issue addressed</i>	<i>How Islamic culture engages with the challenge</i>
Bilal	2023	Adolescence Between Islamic Studies and Contemporary Studies	To compare the Islamic and modern perspectives.	Identity formation and the transition.	Advocates of an integrated strategy argue that a complete knowledge of and support for adolescents requires.
Lundeto	2023	Islamic Culture for Adolescents in the Era of Disruption in Overcoming the Moral Crisis.	To analyze how Islamic culture can address the moral crisis among adolescents in the digital age.	Negative changes in moral development due to the (globalisation, digital media.).	Stresses the need for Islamic culture to update its methods, such as by utilising modern instructional media, curriculum updates, and better teacher training.
Hakim et al.	2024	The Influence of Islamic Culture on the Formation of Adolescent.	To investigate how Islamic culture strengthens the moral and ethical values.	The erosion of traditional values and identity due to globalisation.	Through religious culture, Islamic culture institutions teach responsibility, respect, and resilience, which helps cope with the challenges.
Pakpahan et al.	2025	Adolescence Matters in Indonesia: Insights and Needs of Students in Islamic Schools	needs of adolescents in Islamic boarding schools.	To show the experiences and navigating health, reproductive bullying, privacy, and feelings.	Lack of knowledge about Islam emphasises the importance of comprehensive, culturally sensitive sex and reproductive health education within the Islamic.
Nuriman et al.	2024	Embracing Adolescent Islamic Moral Values at Two Schools.	Measure the impact and correlation of Islamic moral values.	Adoption of lifestyles incongruous with Islamic values among rural adolescents.	A link was found between following Islamic moral principles and good youth behaviour.
Altinyelken	2022	Muslim Youth Negotiating Boundary Maintenance Between the Sexes.	Muslim youth in the Netherlands navigate romantic relationships and sexuality.	Balancing Western culture with Islamic religious norms about gender sexuality.	Reveals that youth often feel their non-formal Islamic culture (for example, Quranic schools) is inadequate, as it lacks critical thinking and space for dialogue and on these topics.
Ulfat	2024	Challenges and Impulses for Islamic Religious Culture	To argue how empirical research can renew Islamic religious culture.	The gap between traditional Islamic heritage and the fast-changing reality of Muslim youth.	Argues that empirical research can provide new impulses to make Islamic culture more relevant and effective..
Jais et al.	2024	A Review of Psychological and an Islamic Approach	To review and compare psychological and Islamic approaches to mental health.	Mental health challenges among adolescents.	Proposes an integrated approach, combining modern psychological methods (for example, CBT with Islamic practices (for example, prayer, dhikr).

Table 1: Contd...

Author(s)	Year	Title	Study goal	Adolescent issue addressed	How Islamic culture engages with the challenge
Lubis et al.	2018	The Effectiveness of Islamic Values Based Sex Education Training in Teens	To evaluate the effectiveness of a training program on sexuality and reproductive health based on Islamic values.	Lack of knowledge about sexuality and reproductive health among adolescents.	An experimental study showed a significant increase in knowledge after the training, representing that value-based culture is effective.
Patimah, Nasywa	2025	Critical Thinking Analysis of The Perspective of Islamic Culture Psychology Study of development	To examine the development of teenagers from the perspective of Islamic educational psychology.	The need to develop critical thinking in adolescents	Advocates for integrating modern psychological theories with Islamic teachings to generate a balanced approach that fosters intellectual and spiritual growth.
Tsoraya et al.	2022	The Role of the Qur'anic School in Shaping Adolescent.	To assess the influence of non-formal Islamic culture on adolescent moral development.	Moral decline among youth due to negative social influences.	Finds that participation in Qur'anic schools is associated with higher levels of religious and moral.
Ahmed and Chowdhury	2025	A Framework for Value-based Sex Education in Islamic Schools.	To suggest a comprehensive framework for sex education in Islamic cultural institutions	The complete absence or inadequacy of sex culture in Islamic schools.	Develops a framework that integrates Islamic values with scientific knowledge, covering biological, emotional.
Kashif et al.	2015	The Role of Islamic Schools in Preserving Cultural Identity.	To examine the role of Islamic schools in religious identity and culture.	The erosion of cultural and religious identity among youth.	Concludes that Islamic schools play a vital role in reinforcing identity through community, and shared values.
Jamil	2019	The Challenges of Teaching Islamic Education in a Secular Curriculum	To explore the difficulties faced by teachers of Islamic education in national schools.	The marginalisation of Islamic education within a secular educational system.	Highlights the need for better teacher training, updated curricula, and greater institutional support to make Islamic education more effective.
Rosidi	2020	The Concept of <i>Tarbiyah</i> (Upbringing) In the Modern Era	To re-explain the Islamic concept of <i>tarbiyah</i> for contemporary challenges.	The failure of traditional <i>tarbiyah</i> to address modern issues.	Calls for a dynamic and responsive approach to <i>tarbiyah</i> that incorporates modern pedagogy while staying grounded in Islamic principles.
Yakubu and Aziz	2024	Addressing Contemporary Ethical and Moral Issues Through Islamic Education	To study how Islamic education can reply to modern ethical dilemmas.	Exposure of complex ethical issues (for example, bioethics digital ethics) not covered in curricula.	Suggests that Islamic education should use Islamic ethical principles, (<i>Maqasid al-Shariah</i>) to actively topics.
Alkouatli	2022	Developing A Safe Space for Youth in Islamic Communities	To discuss the creation of safe spaces for Muslim adolescents to express themselves.	Youth feeling alienated and unable to voice their concerns in traditional religious.	Advocates for creating "safe spaces" within mosques and Islamic centres where youth can receive support, engage in open dialogue, and ask questions.

Table 1: Contd...

Author(s)	Year	Title	Study goal	Adolescent issue addressed	How Islamic culture engages with the challenge
Ahmed and Chowdhury	2025	Rethinking Contemporary Schooling in Muslim Contexts: An Islamic Conceptual Framework for Reconstructing K-12 Education	To present a conceptual framework for reconstructing K-12 education in Muslim contexts.	Lack of authentic, culturally coherent preK-12 education in Muslim communities.	Recommends a framework for reforming education so that it is religiously and culturally relevant to pupils.
Lestari et al.	2025	Comparison Between Classical and Contemporary Philosophy of Education	Compare contemporary and classical Islamic philosophy of education.	The need to cultivate morals faith, and sharia, as the foundation for societal development.	Argues that classical Islamic education, characterised by openness to knowledge, can inform a modern, human-centred model.
Zaabi et al.	2019	Islamic Parents' Attitudes and Beliefs Towards School-based Sexual and Reproductive Health Education.	the attitudes of Muslim parents towards school-based sex education.	Parental resistance to comprehensive sex education in schools.	significant parental support, showing that parental acceptance is essential for the program to be applied.

health and address the central issue of the fragmentation of care systems, which frequently separates mental health from religious and spiritual life well (Jais et al. 2024).

Fourthly, there is a continuous and under addressed issue regarding culturally sensitive sexuality and reproductive health education, which is critical to the health of young people in many ways (Pakpahan et al. 2025). Islamic schools have been shown by research to have a gap in pupils' understanding of reproductive health, as well as a sense of cultural inappropriateness towards secular programs. The absence of Islamic culture is a cause for concern for families (Lubis et al. 2018). Cultural prohibitions surrounding sexuality, which prevent open conversation and comprehensive and suitable culture, are the source of this issue. Value based sex education initiatives that incorporate Islamic values and consider current sensitivities are given priority well (Ahmed and Chowdhury 2025).

The lack of Islamic culture pedagogy is most important. Youths have said that they are not being taught in schools and have also been chastised for their study strategies well. Due to the lack of room for discussion, there is a restriction on critical thought perfectly (Altinyelken 2022). By actively participating in preserving their education, it is a rigorous academic environment. The need for a proactive and flexible attitude to Tarbiyah is another factor (Rosidi 2020).

Q2: What are the strategies that the Islamic culture perspectives recommend tackling these dilemmas?

Table 1 shows also a thematic analysis of these Islamic culture perspectives recommend tackling these dilemmas. There are five fundamental themes.

The traditional approach to Islamic education centred on rote memorisation and passive reception, and the change is a complete rethink of the instructional approach. Thus, Islamic education creates a fundamental spiritual and moral identity. It gives teenagers a consistent set of beliefs and morals perfectly. Islamic culture helps young people develop a strong character and a stable sense of self by emphasising fundamental values like responsibility, respect, and resilience. This is essential for facing the challenges of globalisa-

tion and societal transformation (Hakim et al. 2024). It is uninteresting for today's youngsters as well (Altinyelken 2022). Reconstructed pedagogy should be creating an environment in which students may question, build, and reflect a unique and resilient religious identity (Patimah and Nasywa 2025; Sozeri et al. 2022).

There is a strong link between adherence to Islamic moral principles (Nuriman et al. 2024). In addition, Islamic culture offers a culturally relevant and value-based direction on delicate subjects, notably reproductive health and sexuality. So, Muslim youngsters and parents typically reject secular programs in favour of education that is presented within an Islamic framework in all ways (Zain Al-Dien 2010). Islamic values-based sex education programs are a considerable gain in encouraging healthy behaviour as well (Lubis et al. 2018).

This is the integration of Islamic culture with overall wellness and mental health. This shift from a fragmented paradigm of care to a holistic one that acknowledges the indivisibility of psychological and spiritual well-being. Scholars advocate and evaluate integrated models, such as Islamic Cognitive Behavioural Therapy (ICBT), which blends contemporary psychological approaches with Islamic practices like prayer and dhikr to provide a culturally appropriate and successful treatment for adolescent mental health issues (Jais et al. 2024; Cucchi 2024).

The researchers concluded that the Islamic culture is a moderating force against radicalisation and in favour of social unity. Islamic education encourages a positive and engaged identity by promoting interreligious literacy-teaching tolerance and respect (Sozeri and Altinyelken 2019), and applying ethical principles to address modern problems (Yakubu and Aziz 2024). This strategy fosters resilience against extremist ideologies to be responsible citizens who are proud of their faith and committed to their communities.

DISCUSSION

The adolescent Islamic cultural dilemma is not isolated and has complicated problems with its roots in the contrast between tradition and modernity, globalised standards, spiritual ideals, personal identity and societal norms. A more nuanced understanding of these data is possible

through a critical interaction with the current literature review from 2024 to 2025, which places them in the context of instructional discussions in the Muslim country (Hakim et al. 2024; Pakpahan et al. 2025; Patimah and Nasywa 2025). Meanwhile, Lestari et al. (2025) have shown that the reality of classical Islamic educational philosophy offers a more solid foundation for identity than contemporary preservationist methods. Compare Lestari's human-centred strategy directly with rival viewpoints. The issue of identity is developing more recognised as a dynamic process that produces educational frameworks, not as a crisis to be solved by the religious reinforcement process. Rosidi's (2020) adaptive *tarbiyah* model and Ahmed and Chowdhury's (2025) holistic framework analyze the methodological strengths and weaknesses of each method and their contextual applicability to various Muslim communities.

On the other hand, Hakim et al. (2024) showed the Islamic education process, when centred around fostering an accountability regime system in the country. Cucchi (2024) warns against uncritical adaptation without contextual validation, whereas Jais et al. (2024) show a promising integration of Islamic practices with evidence-based psychological treatments.

The broadening of the criticism of pedagogical inadequacies encourages critical thinking. Patimah and Nasywa (2025) go beyond naming the issue of the rote learning process and offer a tangible integration among Islamic educational psychology with contemporary cognitive theories. The larger conflict between standardisation and cultural specificity in adolescent mental health strategies in Islamic environments is mirrored in this tension. The present study is still descriptive rather than analytical. The incorporation of spiritual aspects with mental health is a growing practice rather than a hypothetical ideal and religious coping mechanisms (Uyun 2023), specifically linking empirical data to well-established theories while highlighting areas that need more investigation.

This is consistent with Ahmed and Chowdhury's (2025) wider appeal for a complete makeover of K-12 education in Muslim environments, where curricula are fundamentally reimagined to be intellectually rigorous and culturally cohesive perfectly. Considering this, Pakpahan et al.'s (2025) qualitative findings offer valuable

insights into the lives of teenagers in Indonesian pesantren. The study's limited geographic focus calls for prudence when trying to extrapolate conclusions to other Muslim settings. In the same way, the relationship between Islamic moral values and good conduct shown by Nuriman et al. (2024) needs longitudinal confirmation to prove causality.

The crucial gap in sexuality education, with exceptional cultural sensitivity, has been documented by the real needs of students in Indonesia. The study conducted by Pakpahan et al. (2025) advances the conversation beyond theoretical concepts, seeking advice on privacy, bullying, and romantic emotions in different perspectives. This understanding supports the experimental achievement of Lubis et al. (2018) and offers a vital contribution to the conceptual model put forth through Ahmed and Chowdhury (2025), which merges the emotional, biological, and spiritual aspects of sexuality within an Islamic framework well.

Nuriman et al.'s (2024) empirical discovery that adherence to Islamic moral norms is strongly associated with good adolescent conduct. It posits that the outcome is not merely the consequence of passive indoctrination but of an effective pedagogy that successfully internalises values through meaningful engagement, a factor that needs to be rigorously examined considering possible complicating variables like socioeconomic situations well.

Meanwhile, the gap between sexuality and generative health education process is often seen as culturally unsuitable, and the Islamic education process either ignores the topic or presents a limited topic, fear-based story process, and dangerous behaviours perfectly (Pakpahan et al. 2025; Lubis et al. (2018). The integration of mental health with spiritual aspects is an evolving practice rather than a theoretical ideal. Jais et al. (2024) offer a methodical overview of integrated models such as the Islamic Cognitive Behavioural Therapy (ICBT), while Cucchi's (2024) analysis goes into their real-world use. In the Islamic perspective, psychological well-being is linked to spiritual health, and this represents a notable shift from fragmented care models in response to that finding. Nevertheless, a thorough examination must consider using such specialised models in low-resource educational or community environments.

Besides, this lack of direction aggravates serious mental health challenges, for example anxiety and depression, treated by a disjointed system that frequently isolates psychological therapy from spiritual well-being (Jais et al. 2024), and these issues are made the insufficiency of Islamic education pedagogy in the community, which is frequently criticised for its traditional, non-dialogical, and rote-learning approach that does not prepare young people with the skills necessary for critical thinking or create a safe environment for open discussion on sensitive topics well (Altinyelken 2022; Patimah and Nasywa 2025).

According to Yakubu and Aziz (2024), it can help process current ethical challenges, such as bioethics and digital citizenship, by using Maqasid al-Shariah (for example, the higher objectives of the Islamic law regime), which confirmed its relevance and vitality. This strategy promotes engaged religious identity that is genuinely resistant to extremist narratives, which flourish in environments of intellectual stagnation and social isolation.

So, the most prevalent problem is an identity crisis, difficulty integrating the religious identity with national or cultural identity, using code-switching between different social contexts (Lubis et al. 2018). The decline in ethical and moral standards impairs this crisis as young people are increasingly exposed to a relativistic, consumerist, and often hedonistic perspective that contradicts traditional Islamic teachings, creating a fundamental conflict between their personal wants and internalised values of society (Nuriman et al. 2024; Lundeto 2023).

CONCLUSION

This review shows that Islamic culture for adolescents is effective through the examination of the tasks in dealing with adolescent dilemmas and showing the way that the Islamic culture can tackle them, displaying a dynamic field. The most significant dilemmas, like moral identity crises, mental health issues, insufficient sexual education, and inadequate pedagogy involving Islamic education, are also the study of these dilemmas, a transforming strategy that restructures teaching from rote learning to critical, establishes a strong spiritual foundation, offers cultural advice on subjects, and cultivates well-being by integrating psychology in every situation.

RECOMMENDATIONS

The researchers conclude that performing several longitudinal mixed-methods studies is important to handle adolescent development in Muslim environments. Also, an evidence-based Islamic education curriculum for high schools should be created, in the meantime, promoting critical thinking of current topics. In addition, an adaptable and culturally responsive curriculum for sex education based on Islamic values needs to be tested. The effect of online Islamic education platforms on adolescent identity should be studied, and deepen the ability to structure parenting treatments designed specifically for Muslim households.

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