

The Role of Islamic Religious Education Teachers in Overcoming Phubbing (*Phone Snubbing*) and Strengthening Students' Social Interaction

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ARTICLE INFO	ABSTRACT
Keywords: Teacher's Role; <i>Phubbing</i>; Social Interaction; Islamic Education; Student	The development of digital technology has had a positive impact on education, but it has also given rise to <i>phubbing</i> (<i>phone snubbing</i>) behavior among students, which can disrupt social interaction and learning concentration. This phenomenon is still found among eleventh-grade students at SMA Negeri 1 Pulung Ponorogo, necessitating the active role of Islamic Religious Education (PAI) teachers in addressing it. This study aims to analyze the role of PAI teachers as <i>educators</i>, <i>leaders</i>, and <i>facilitators</i> in addressing <i>phubbing</i> and strengthening students' social interactions. The study used a qualitative approach with descriptive methods. Data were obtained through participatory observation, in-depth interviews, and documentation involving the principal, teachers, and students. Data analysis was carried out through the stages of data collection, data condensation, data presentation, and drawing conclusions. The results show that Islamic Religious Education (PAI) teachers play a role as <i>educators</i> through personal development and role models for wise mobile phone use, as <i>leaders</i> through the application of discipline and pedagogical management of mobile phone use, and as <i>facilitators</i> through interactive learning and religious activities. These roles have an impact on increasing student awareness in the use of technology and the formation of more positive social interactions in the school environment.
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INTRODUCTION

The development of information and communication technology in the era of globalization has brought about significant changes in several aspects of human life, including education. The advancement of digital technology, marked by the rapid use of the internet, social media, and smartphones, has enabled society to live in a fast-paced, practical, and connected culture that transcends the boundaries of space and time.¹ Students, as part of the digital generation, are the group most closely exposed to these developments. Smartphones are no longer seen simply as communication tools; they have become a lifestyle, a means of entertainment, a learning medium, and even a tool for building social identity in the educational world.

In education, technology provides benefits such as facilitating access to information, supporting interactive learning, academic communication, and digital evaluation, making the learning process more effective and engaging. However, excessive smartphone use also has negative impacts, such as dependency, decreased concentration in learning, reduced social awareness, and weakened direct communication with friends, teachers, and family. One social challenge that has emerged due to the development of digital technology is the phenomenon of phubbing (phone snubbing). The term phubbing refers to the behavior of someone who ignores others around them because they are more focused on the smartphone or digital device they are using.² This phenomenon seems simple, but it has serious impacts on the quality of social relationships.

The phenomenon of phubbing is common among adolescents, including high school students, who are at a crucial stage in the formation of their identity and social relationships. However, excessive smartphone use makes some adolescents more interested in virtual worlds, such as social media and online games, than in direct interaction with their surroundings. Phubbing also impacts the quality of students' social interactions. Students who are overly focused on their smartphones tend to be less active in communicating, reluctant to cooperate, and less aware of their surroundings.³ In the long term, this behavior can foster individualistic attitudes and weaken students' social skills. In fact, the ability to interact, cooperate, and empathize are essential competencies students must possess to navigate social life.

Based on initial observations at SMA Negeri 1 Pulung, smartphone use among students remains quite high, both during breaks, before lessons, and during the learning process. Activities include browsing social media, playing games, watching videos, and other activities outside of class. In addressing these conditions, Islamic Religious Education teachers have a strategic position. Islamic Religious Education teachers can act as educators who provide an understanding of the ethics of technology use, mentors who direct student behavior, role models in proportional smartphone use, and motivators who foster awareness of the importance of social interaction. Furthermore, Islamic Religious Education teachers

¹ Indah Lestari and Nurul Handayani, "Pentingnya Pendidikan Karakter Pada Anak Sekolah Khususnya Sma/Smk Di Zaman Serba Digital," *Jurnal Guru Pencerah Semesta(JGPS)* 1, no. 2 (2023): 101.

² Devia Putri Lenggogeni, *Phubbing Dan Interaksi Sosial Remaja* (Purbalingga: Eureka Media Aksara, 2024).

³ Mulyadi, *Faktor Penyebab Kecanduan Gadget* (Semarang: Mutiara Aksara, 2025).

can instill the values of responsibility, discipline, and empathy through learning and religious habituation activities at school.

Previous research by Safrijal Iwantona and Zulfatmi Budiman showed that learning approaches involving active participation and two-way interaction tended to reduce the frequency of phubbing. Although no statistically significant relationship was found, qualitative data indicated that a variety of learning methods, lecturer role models, and the instillation of Islamic values played a role in fostering student awareness of learning ethics and responsible technology use.⁴

Although various studies have examined the phenomenon of phubbing among adolescents, most research focuses on the underlying causes of phubbing, such as social media addiction, low self-control, and its impact on the quality of students' social interactions. These studies also emphasize treatment efforts from a psychological perspective, as well as guidance and counseling. Therefore, studies on the role of Islamic Religious Education (PAI) teachers in addressing phubbing are relatively limited, particularly those that integrate Islamic educational values into shaping students' digital behavior.

Unlike previous research, this study focuses on the role of Islamic Religious Education teachers as educators, leaders, and facilitators in addressing phubbing while strengthening students' social interactions. These three roles are analyzed in an integrated manner to demonstrate how PAI teachers play a role not only in delivering religious material but also in guiding, modeling, instilling moral values and digital ethics, and creating a learning environment that fosters positive social interactions in the digital age. Therefore, this research is expected to provide conceptual and practical contributions to the development of Islamic Religious Education learning strategies relevant to the challenges of digital technology use in schools.

Based on the above description, it can be understood that Islamic Religious Education (PAI) teachers have a very important role in overcoming phubbing behavior by strengthening students' social interactions. Teachers are not only tasked with delivering religious material, but also as moral guidance figures capable of instilling social values and media ethics amidst the challenges of digital technology development. Therefore, this study aims to analyze the role of Islamic Religious Education (PAI) teachers in overcoming phubbing (phone snubbing) by strengthening the social interactions of grade XI students at SMA Negeri 1 Pulung Ponorogo.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type. The qualitative approach was chosen because this study aims to understand in depth the phenomenon of phubbing and the role of Islamic Religious Education (PAI) teachers in addressing this behavior and strengthening students' social interactions. Descriptive research is used to systematically describe various facts, activities, and experiences of informants based on conditions that occur in the field. The study was conducted at SMA Negeri 1 Pulung, Ponorogo Regency, East Java. The selection of the research location was based on the results

⁴ Safrijal Iwantona et al., "Pengaruh Pendekatan Pembelajaran Terhadap Kecenderungan Phubbing Pada Mahasiswa Program Studi Pai Uin Ar-Raniry," *Jurnal Mudarrisuna* 15, no. 3 (2025).

of initial observations that showed that phubbing behavior was still found among grade XI students, both during the learning process and outside the classroom. The research subjects were determined using a purposive sampling technique, namely selecting informants who were considered to be most knowledgeable and directly involved with the research problem. The research informants consisted of the Principal of SMA Negeri 1 Pulung, the Vice Principal for Curriculum, Islamic Religious Education teachers, and grade XI students. The selection of informants aimed to obtain comprehensive data regarding the implementation of the role of Islamic Religious Education teachers in addressing phubbing behavior and strengthening students' social interactions.

The research data was obtained through three data collection techniques: observation, in-depth interviews, and documentation. Observations were conducted in a participatory manner to observe learning activities, student social interactions, and mobile phone use in the school environment. In-depth semi-structured interviews were conducted with all informants to obtain information on the roles of Islamic Religious Education teachers as educators, leaders, and facilitators in addressing phubbing behavior. Meanwhile, documentation was used to supplement the research data through various school documents, such as school regulations, religious habituation programs, photographs of learning activities, and other documents related to the research.

Data analysis used the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing and verification. The analysis process was carried out continuously from the start of data collection until the research was completed so that each piece of data obtained could be analyzed in depth and complement each other. Data validity was tested using source triangulation and technical triangulation. Source triangulation was carried out by comparing information obtained from the principal, vice principal, Islamic Religious Education teacher, and students. Meanwhile, technical triangulation was carried out by comparing the results of observations, interviews, and documentation so that the data obtained had a high level of credibility, consistency, and validity.

RESULT AND DISCUSSION

1. The Role of Islamic Religious Education Teachers in Student Development in the Digital Era

Islamic Religious Education teachers are a crucial element in the education system, holding significant responsibility for shaping the personality, character, and religious understanding of students. Islamic Religious Education teachers serve not only as transmitters of subject matter but also as educators who guide students in applying Islamic values in their daily lives.⁵ In the context of modern education, the existence of Islamic Religious Education teachers is becoming increasingly important because students live amidst the development of digital technology which brings major changes to learning patterns, social behavior, and ways of interacting.⁶

⁵ Zidni Nur Rahmawati, *Guru Pendidikan Agama Islam Dalam Konsep Transformasional Di Era Masyarakat Digital 0.5 (Perspektif Sosiologi Pendidikan)* (Yogyakarta: UIN Sunan Kalijaga, 2022).

⁶ Roni Setiawan, Drajat Tri Kartono, and LV Ratna Devi Sakuntalawati, "Perilaku Phubbing Siswa

The digital era is marked by rapid advances in information and communication technology. The presence of the internet, social media, digital applications, and mobile devices makes it easier for students to access knowledge, communicate, and be entertained. Technology can be a powerful educational tool when used appropriately. However, uncontrolled use of technology can also have various negative impacts, such as reduced concentration in learning, dependence on smartphones, a decline in communication ethics, and a weakening of direct social interaction.⁷ Therefore, Islamic Education teachers have a strategic role in guiding students to be able to respond to technological developments wisely.

The role of Islamic Religious Education teachers in developing students in the digital era can be seen through the various functions they perform within the school environment. First, teachers act as educators. As educators, teachers are tasked with instilling knowledge, moral values, and religious teachings in students. Teachers provide an understanding of the importance of morals, responsibility, honesty, discipline, and etiquette in using technology. This role demonstrates that religious education focuses not only on theory but also on character building for students. Furthermore, Islamic Religious Education teachers must demonstrate good behavior in daily life, such as discipline, courtesy, honesty, and responsibility. Modeling is an effective educational method because students tend to imitate the behavior of those they respect. In the digital context, teachers must also set examples of wise and proportional use of technology.⁸

Second, teachers act as leaders. During learning activities, teachers regulate the teaching and learning process, enforce discipline, and create a conducive classroom atmosphere. Teachers have the authority to direct students' discipline in using their cell phones during class hours. Teacher leadership is essential to ensure students remain focused on learning and avoid distractions from excessive technology use. Third, teachers act as facilitators. In the digital era, teachers are required to provide engaging learning resources tailored to students' needs. Teachers can utilize digital learning media, educational videos, interactive presentations, and online learning platforms to support the learning process. As facilitators, teachers help students experience active, creative, and enjoyable learning.⁹

Fourth, teachers act as motivators. They encourage students to have a strong desire to learn, be optimistic in achieving their goals, and avoid getting caught up in the wasteful use of technology. Teacher motivation is crucial, especially for students who experience boredom with learning or lack a sense of direction in their education. Fifth, teachers act as mentors. They help students navigate personal, social, and academic challenges they encounter during adolescence. Many students face

Dalam Kehidupan Sosial Di Lingkungan Sekolah,” *Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora (KAGANGA)* 7, no. 1 (2024).

⁷ Thseen Nazir and Sefa Bulut, “Phubbing and What Could Be Its Determinants: A Dugout of Literature,” *Journal Psychology* 10, no. 6 (2019).

⁸ Siti Maemunawati and Muhammad Alif, *Peran Guru Orang Tua Metode Dan Media Pembelajaran: Strategi KBM Di Masa Pandemi Covid-19* (Serang: 3M Media Karya Serang, 2020).

⁹ Maemunawati and Alif.

challenges such as friendship conflicts or a lack of self-confidence. Islamic Religious Education teachers can provide guidance, advice, and solutions based on Islamic values, enabling students to effectively resolve these issues.¹⁰

Sixth, teachers act as mediators. They mediate when conflicts between students or misunderstandings arise within the school environment. In the digital age, conflicts often arise from communication on social media or misunderstandings via online messages. Islamic Religious Education teachers have a responsibility to help resolve conflicts through peaceful approaches, deliberation, and mutual forgiveness. Seventh, teachers act as innovators. Teachers must be able to adapt learning methods to current developments. Monotonous conventional learning can make students bored and turn to their mobile phones. Therefore, teachers need to introduce innovations such as group discussions, project-based learning, digital quizzes, and collaborative methods to increase student engagement in learning.

Eighth, teachers act as evaluators. They are tasked with assessing students' academic and behavioral development. Assessments not only focus on learning outcomes but also on students' attitudes, discipline, responsibility, and social skills. Through evaluation, teachers can identify student challenges and determine appropriate developmental steps. Ninth, teachers act as agents of social change. Islamic Religious Education (PAI) teachers play a significant role in instilling a positive culture in schools, such as greetings, politeness, social awareness, and togetherness. Teachers are the driving force behind changes in student behavior, enabling them to become a generation that is not only intellectually intelligent but also emotionally and spiritually mature.¹¹

To carry out these various roles, Islamic Religious Education teachers require pedagogical, personality, social, and professional competencies. Teachers must understand student characteristics, be able to communicate effectively, master the learning material, and possess strong moral integrity. Without these competencies, teachers will struggle to fulfill their roles optimally.¹² Furthermore, developing students in the digital age cannot be done by teachers alone. Collaboration between schools, families, and the community is essential in monitoring and guiding students' use of technology. Teachers serve as a bridge between educational values at school and habits at home, ensuring that character development is aligned.

Thus, the role of Islamic Religious Education teachers in developing students in the digital age is vast and complex. Teachers are not only instructors of religious subjects, but also educators, leaders, facilitators, motivators, role models, guides, mediators, innovators, evaluators, and agents of social change. Through these various roles, Islamic Religious Education teachers are expected to shape a young generation that is knowledgeable, virtuous, possesses strong social skills, and is able to utilize technology positively and responsibly.

¹⁰ Supaini, *Guru Berkarakter: Antara Harapan Dan Kenyataan* (Palangkaraya: CV. Narasi Nara, 2019).

¹¹ Maemunawati and Alif, *Peran Guru Orang Tua Metode Dan Media Pembelajaran: Strategi KBM Di Masa Pandemi Covid-19*.

¹² Donni Juni Priansa, *Menjadi Kepala Sekolah Dan Guru Profesional Konsep Peran Strategis, Dan Pengembangannya* (Bandung: CV Pustaka Setia, 2017).

2. Phubbing Phenomenon among Grade XI Students at SMA Negeri 1 Pulung

The rapid development of digital technology has brought about significant changes in students' communication patterns and social behavior. The advent of mobile phones as a modern communication tool offers numerous conveniences, including accessing information, communicating, and supporting learning needs.¹³ However, excessive cell phone use also has various negative impacts, one of which is the emergence of phubbing behavior. The term phubbing comes from a combination of the words phone and snubbing, which refers to the act of ignoring others by focusing more on one's cell phone during social interactions.¹⁴ This phenomenon is one of the problems often encountered among teenagers, including in school environments.

Phubbing is a form of social behavioral change that occurs due to dependence on digital devices. Someone who phubs tends to pay more attention to their phone screen than to the person they're talking to or their surroundings.¹⁵ In an educational context, this behavior can disrupt the learning process, reduce the quality of communication between students and teachers, and decrease social interaction among peers. Therefore, the phenomenon of phubbing presents a new challenge that requires attention from schools.

The emergence of phubbing behavior in students is influenced by several factors. One of the main factors is the high intensity of social media use. Teenagers have a strong need to connect with peers through instant messaging apps, video-sharing platforms, and other social media. Another factor influencing phubbing is the habit of using mobile phones for entertainment. Many students use their mobile phones as a medium for playing games, watching videos, listening to music, or simply filling their free time. This habit can form a dependency, causing students to feel bored or uncomfortable if they are away from their phones for extended periods. Furthermore, a lack of self-control also contributes to phubbing. Some students are unable to manage their mobile phone usage time and distinguish appropriate situations for using digital devices.¹⁶ As a result, people continue to use their cell phones even when they are in study forums, chatting with friends, or doing other school activities.

The phenomenon of phubbing has an impact on students' social lives. One of the most visible impacts is a decline in the quality of face-to-face communication. Students become less responsive to their conversation partners, pay less attention to their peers' conversations, and tend to give short responses.¹⁷ In the long term, this

¹³ Lestari and Handayani, "Pentingnya Pendidikan Karakter Pada Anak Sekolah Khususnya Sma/Smk Di Zaman Serba Digital."

¹⁴ Lenggogeni, *Phubbing Dan Interaksi Sosial Remaja*.

¹⁵ Ummah Karimah, Imam Mujtaba, and Rikaro Ramadi, *Modul Phubbing? No Way!* (Tangerang Selatan: Fakultas Ilmu Pendidikan, 2022).

¹⁶ Andi Muhammad Amiruddin, Syahrudin, and Abdul Sarlan Menungsa, "Analisis Faktor-Faktor Penyebab Perilaku Phone Snubbing (Phubbing) Dalam Komunikasi Interpersonal Mahasiswa," *Jurnal Ilmiah Ilmu Sosial Dan Pendidikan* 2, no. 2 (2024).

¹⁷ Nurhayati et al., "Analisis Dampak Penggunaan Handphone Terhadap Interaksi Sosial Siswa

condition can affect students' interpersonal communication skills. Furthermore, phubbing also impacts the classroom learning environment. Students who are overly focused on their phones tend to pay less attention to teacher explanations. This can reduce the effectiveness of the teaching and learning process and impact student learning outcomes.

The phenomenon of phubbing among eleventh-grade students at SMA Negeri 1 Pulung demonstrates that the development of digital technology not only brings benefits but also presents social and educational challenges. Therefore, serious attention is needed from teachers, schools, and parents in providing guidance to students regarding the ethics of mobile phone use and the importance of maintaining direct social interactions. Thus, phubbing can be understood as the behavior of ignoring the surrounding environment due to excessive focus on mobile phones, which is starting to appear in students' lives at school. This phenomenon is an indicator of the need for character education, strengthening self-control, and appropriate guidance so that students can use technology in a healthy, balanced, and responsible manner.

3. Conditions of Student Social Interaction in the School Environment

Social interaction is an important part of a student's life because through interaction a person learns to communicate, work together, respect others, and adapt to their surroundings.¹⁸ In a school environment, social interactions occur not only between students but also between students and teachers, educational staff, and the entire school community. Good interactions create a comfortable and harmonious learning environment and support optimal student personality development.

Schools as educational institutions have a function not only as a place for transferring knowledge, but also as a space for developing students' social skills.¹⁹ Through classroom learning, organizations, extracurricular activities, group discussions, and daily activities, students learn about responsibility, empathy, tolerance, leadership, and cooperation. Therefore, students' social interactions are an important indicator of their character development.

Based on observations at SMA Negeri 1 Pulung, the social interaction of eleventh-grade students is generally quite good. This is evident in the relatively close relationships between students, communication with peers, and student involvement in various school activities. Student social interaction is evident during classroom learning activities. When teachers assign group assignments, students are able to work together to complete them, discuss them, and assign roles according to the group's needs. Beyond classroom activities, social interaction is also evident during breaks. These activities demonstrate that school is an important social space for students to build emotional closeness and friendships. Good relationships between students can

Sekolah Dasar,” *Jurnal Pendidikan Dasar Perkhasa* 9, no. 2 (2023).

¹⁸ Fauzi Aldina, *Konsep Interaksi Sosial Kajian Sosiometri Dalam Bimbingan Dan Konseling* (Malang: Literasi Nusantara, 2021).

¹⁹ Nur Hidayah, *Psikologi Pendidikan* (Semarang: Universitas Negeri Malang, 2017).

enhance comfort while in the school environment. Student-teacher relationships also appear to be quite good.

Although social interaction is generally considered good, research results indicate several obstacles. One such obstacle is the excessive use of mobile phones by some students. In some situations, students prefer playing with their phones during their free time to interacting directly with their peers. This situation leads to reduced face-to-face communication and less than optimal social closeness development. Differences in character between students are also a factor influencing social interaction. Some students are sociable and active in communication, while others take longer to adjust. Therefore, the school environment needs to continuously create an inclusive atmosphere so that all students feel accepted and comfortable interacting.

Overall, the social interactions of eleventh-grade students at SMA Negeri 1 Pulung show quite positive developments. Inter-student relationships, cooperation in learning, communication with teachers, and involvement in school activities are indicators of students' strong social skills. However, the influence of cell phone use and differences in student character remain challenges that require attention.

Thus, students' social interactions within the school environment are a crucial aspect supporting educational success. Schools serve not only as a place for academic learning but also as a space for the development of students' social personalities. Therefore, strengthening social interactions needs to be continuously implemented through a positive school culture, collaborative activities, and teacher mentoring so that students grow into communicative, caring individuals who are able to live in society.

4. Implications of the Role of Islamic Religious Education Teachers in Overcoming Phubbing by Strengthening Students' Social Interactions

The development of digital technology in the modern era has brought significant changes to students' lives, including communication, learning patterns, and social relationships within the school environment. The presence of mobile phones as a technological device offers various benefits, such as easy access to information, fast communication, and a learning support medium. However, uncontrolled mobile phone use has also created new problems in education, one of which is the emergence of phubbing behavior.

Based on interviews and observations conducted at SMA Negeri 1 Pulung, phubbing behavior was observed in some students who were more focused on their mobile phones than paying attention to teachers or interacting with their peers. This situation was evident during lessons and during breaks, where some students tended to be busy browsing social media, playing games, or replying to messages rather than engaging in direct communication.

This phenomenon aligns with Kurnia's view in Lenggogeni, which states that phubbing is the behavior of someone who prefers interacting with their mobile phone to interacting with their social environment. In the school context, this behavior not only impacts learning concentration but also impacts the quality of

social interactions, discipline, and students' ethics in respecting teachers and peers. When students focus more on their phones, their engagement in the learning process decreases, their responsiveness to teachers decreases, and their social communication with peers tends to weaken. Therefore, phubbing behavior cannot be viewed simply as a technical issue of technology use, but rather as a profound influence on students' character, morals, and learning culture.

Based on research findings, Islamic Religious Education teachers have crucial implications in addressing such behavior through their roles as educators, leaders, and facilitators. As educators, Islamic Religious Education teachers are not only tasked with conveying religious material but also instilling moral, ethical, and ethical values in students. Interviews revealed that teachers routinely advise students on the importance of using cell phones wisely, maintaining good manners during learning, and respecting teachers while delivering material. Teachers explained that using cell phones while teachers are teaching is a sign of a lack of etiquette toward the assembly of knowledge and a lack of respect for the educational process.

Observations showed that teachers frequently inserted moral messages before and after lessons. Teachers reminded students not to be distracted while others were speaking, to respect each other's opinions during discussions, and to use technology for meaningful activities. After repeated coaching sessions, some students began putting away their phones when lessons began and paid more attention to the teacher's explanations. These findings indicate that teacher-led character development has an impact on student behavior.

This is reinforced by the statement of an Islamic Religious Education teacher who stated: "As a teacher, specifically an Islamic Religious Education teacher, I believe that phubbing behavior is also related to students' morals and manners in interactions. Therefore, I strive to instill moral values in my students. The values I emphasize are good manners, maintaining good behavior, and media ethics. I guide students to understand that cell phone use must also adhere to religious and social norms, particularly the importance of respecting the person speaking. In Islam, we are taught to maintain good manners in gatherings, including refraining from other activities that could disrupt concentration and attention." This aligns with Siti Maemunawati's opinion, stating that teachers, as educators, have the task of educating, guiding, directing, and instilling life values in students, not simply transferring knowledge.

In addition to being educators, Islamic Education teachers also play a role as leaders in managing learning and enforcing discipline in the classroom. Based on interviews, teachers established a rule that cell phones may only be used when necessary for learning purposes, such as searching for materials, opening a digital Quran, or completing online assessments. When not needed, students are asked to keep their phones in their bags or place them in the school's designated storage area. Teachers also provide gradual reprimands to students who violate the rules, starting with verbal warnings and ending with temporary confiscation if repeated violations occur.

Observations show that when the teacher enters the classroom, students tend to prepare themselves for learning and reduce their cell phone use. The teacher actively monitors the classroom by walking around the room, noting students who are less focused, and reminding students who start using their cell phones for non-learning purposes. This firm yet polite attitude creates a more orderly and conducive classroom atmosphere. This is reinforced by the statement of the Islamic Education teacher who stated: "I also explain that cell phones can actually be a supporting learning medium, not a distraction. For example, during Quran recitation activities, I invite them all to open their cell phones and instruct them to use or open a digital Quran application. Not all of them can bring a Quran. Then, I also use cell phones when there are internet-based assessments or evaluations, such as sometimes I use Google Forms, of course they also have to use their phones. So, the use of cell phones in class is indeed for learning purposes."

This finding aligns with Siti Maemunawati's theory that teachers, as leaders, are responsible for leading the learning process, managing the classroom, enforcing discipline, and creating an effective learning environment. In the context of this research, teacher leadership has been shown to minimize phubbing behavior because students are given clear boundaries regarding technology use at school.

Islamic Religious Education teachers also demonstrate leadership that adapts to changing times. They do not impose a total ban on cell phones, but rather guide their use toward greater productivity. This approach demonstrates that technology is viewed as a tool that can be utilized to support learning when properly supervised and controlled. Thus, teacher leadership is not merely regulatory but also guides students to assume responsibility for using digital technology.

The teacher's role as a facilitator is also clearly evident in the research findings. Interviews revealed that teachers strive to create active, engaging, and participatory learning through the use of group discussions, Q&A sessions, presentations, religious practices, and the use of digital media. Teachers provide students with space to express their opinions, collaborate with peers, and engage directly in the learning process. This approach is crucial because students tend to become bored easily when learning is one-way and monotonous.

Observations show that when teachers use group discussions, students appear more active in interacting with their peers. They exchange ideas, share tasks, and collaborate on group assignments. Under these conditions, students' attention to their mobile phones tends to diminish as they focus on the collaborative learning activity. Students also appear more enthusiastic about practical materials such as prayer procedures, reading the Quran, or practicing sermons because they are directly involved in the learning process.

This is reinforced by the statement of an Islamic Religious Education teacher who stated: "I use more varied and interactive methods and approaches, so that students' attention is focused on learning activities. I repurposed mobile phones, which were previously often used for non-teaching purposes, as teaching media. I also utilize various digital media such as PowerPoint, interactive quiz platforms, word

walls, and others to support the delivery of material. This way, students can still use their mobile phones, but in a focused and educational context." This finding aligns with Siti Maemunawati's theory that teachers, as facilitators, are tasked with creating learning conditions that enable students to actively seek, discover, and develop their own knowledge. In this study, active learning proved effective in reducing the tendency to phubbing while increasing student social interaction.

In addition to classroom learning, the implications of the role of Islamic Religious Education teachers are also evident through the religious habits and school culture that support positive social interactions. Based on observations, schools have made it a habit to pray together before learning, recite the Asmaul Husana (Asmaul Husana), recite the Qur'an, practice the 3S (smile, greet, and greet), and perform congregational Dhuha and Dhuhur prayers. These activities create a space for positive social interaction as students greet each other, communicate, and build togetherness in school activities. Teachers also encourage students to be active in extracurricular activities such as Rohis (Islamic Spiritual Movement), Scouting, and the Pancasila Student Profile Strengthening Project (P5). These activities require cooperation, responsibility, communication, and leadership, thus broadening students' social experiences beyond formal learning. This shows that strengthening social interaction is not only carried out through classroom learning, but also through collaborative school activities.

These findings align with Thomas Lickona's theory that character education must be carried out through moral knowledge, the instilling of moral attitudes, and consistent moral actions. In this context, Islamic Religious Education teachers not only provide theories on morals and ethics but also build a school environment that supports the practical application of social values. Through religious practices and a positive school culture, students learn to respect others, build cooperation, and maintain healthy social relationships.

However, research results indicate that several obstacles remain in overcoming phubbing behavior. Some students remain dependent on their phones, making it difficult to disengage from digital devices. Some students secretly continue using their phones while teachers are explaining material. Home habits, peer influences, and lack of self-control present challenges in the development process. Therefore, addressing phubbing requires collaboration between teachers, schools, and parents to ensure consistent development.

Based on the overall research results, it can be concluded that the role of Islamic Religious Education teachers as educators, leaders, and facilitators has real implications for addressing phubbing behavior and strengthening student social interactions at SMA Negeri 1 Pulung. As educators, teachers instill moral values, digital ethics, and awareness of the wise use of technology. As leaders, teachers enforce discipline and manage classrooms to maintain a conducive atmosphere. As facilitators, teachers create active and collaborative learning that can increase student participation. Thus, Islamic Religious Education teachers have a strategic position in

addressing the challenges of the digital era through the integration of religious values, leadership, learning innovation, and the holistic development of student character.

CONCLUSION

Based on the research results, the role of Islamic Religious Education teachers in overcoming phubbing by strengthening students' social interactions at SMA Negeri 1 Pulung Ponorogo can be realized through their functions as educators, leaders, and facilitators. As educators, teachers instill moral values, courtesy, communication ethics, and media etiquette through Islamic Religious Education learning, persuasive advice, personal development, and role models in the wise use of mobile phones so as to shape students' moral awareness. As leaders, teachers play a role in managing the class, establishing rules for mobile phone use that are only permitted for learning purposes, and enforcing discipline through reprimands, coaching, and even temporarily securing mobile phones if violations are repeated. Meanwhile, as facilitators, teachers create interactive, participatory, and collaborative learning through discussions, questions and answers, learning practices, and the use of educational digital media. In addition, strengthening social interactions is also carried out through the 3S culture, joint prayers, Al-Quran recitation, congregational prayers, extracurricular activities, P5, and cooperation between teachers. All of these roles have been proven to increase student engagement, strengthen social communication, and reduce the tendency for phubbing behavior in the school environment.

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