

TECHNOLOGY BURNOUT AMID THE DEMANDS OF ADAB: A PHENOMENOLOGICAL STUDY OF THE LIVED EXPERIENCES OF CONTEMPORARY ISLAMIC SCHOOL TEACHERS IN COPING WITH TECHNOLOGY BURNOUT IN THE EDUCATION 5.0 ERA

KELELAHAN TEKNOLOGI DI TENGAH TUNTUTAN ADAB: STUDI FENOMENOLOGI TENTANG PENGALAMAN HIDUP GURU SEKOLAH ISLAM KONTEMPORER DALAM MENGHADAPI TECHNOLOGY BURNOUT DI ERA PENDIDIKAN 5.0

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ABSTRACT

The digitalization of education, accelerated by the transition toward the Society 5.0 paradigm, has engendered a novel phenomenon threatening teachers' psychological well-being: technology burnout, a state of emotional and physical exhaustion precipitated by the excessive demands of continuous adaptation to instructional technology devices and systems. For educators in contemporary Islamic schools, this burden is compounded by the responsibility of upholding adab (moral-spiritual exemplary behavior), a function that necessitates a deeply human presence that cannot be supplanted by digital efficiency. This article aims to construct a conceptual framework and a methodological design for a phenomenological study to elucidate teachers' lived experiences of confronting technology burnout amidst the dual demands of technological mastery and the preservation of adab values. Adopting a conceptual review approach, this study synthesizes literature across four distinct domains: burnout and technostress theories, the philosophy of Islamic education concerning adab and ta'dib, the discourse of Society 5.0 in education, and theories on the sustainability of teacher well-being. The proposed methodological framework aligns with the Husserlian descriptive phenomenological tradition, operationalized through Colaizzi's data analysis method, and adheres to Lincoln and Guba's criteria for trustworthiness. The synthesis reveals that technology burnout among Islamic school teachers is not merely a matter of technical workload; rather, it represents an existential struggle between maintaining the authenticity of their role as a mu'addib (moral educator) and confronting the structural pressures of rapid digital acceleration. The contribution of this article lies in proposing a novel analytical framework that integrates Hobfoll's Conservation of Resources (COR) theory with the concept of adab to contextualize teacher burnout, alongside offering policy implications for the sustainable well-being of educators amidst digital transformation. Ultimately, this paper recommends a future empirical research agenda utilizing the newly developed phenomenological interview guide.

Keywords: Technology burnout, adab values, phenomenological study, teacher well-being, Islamic schools.

ABSTRAK

Digitalisasi pendidikan yang dipercepat oleh transisi menuju paradigma Society 5.0 telah memunculkan fenomena baru yang mengancam kesejahteraan psikologis guru, yaitu technology burnout, sebuah kondisi kelelahan emosional dan fisik yang diakibatkan oleh tuntutan berlebih untuk terus beradaptasi dengan perangkat dan sistem teknologi pembelajaran. Bagi guru di sekolah Islam kontemporer, beban ini bertumpuk dengan tanggung jawab menjaga adab, yakni fungsi keteladanan moral-spiritual yang menuntut kehadiran manusiawi yang tidak dapat digantikan oleh efisiensi digital. Artikel ini bertujuan untuk membangun kerangka konseptual dan rancangan metodologis studi fenomenologi guna memahami pengalaman hidup guru dalam menghadapi technology burnout di tengah tuntutan ganda antara penguasaan teknologi dan pemeliharaan nilai adab. Kajian ini menggunakan pendekatan tinjauan konseptual (conceptual review) yang mensintesis literatur pada empat domain: teori

burnout dan technostress, filsafat pendidikan Islam mengenai adab dan ta'dib, wacana Society 5.0 dalam pendidikan, serta teori keberlanjutan kesejahteraan guru. Rancangan metodologis yang diusulkan mengikuti tradisi fenomenologi deskriptif Husserlian yang dioperasionalkan melalui prosedur analisis Colaizzi, dengan kriteria keabsahan data menurut Lincoln dan Guba. Hasil sintesis menunjukkan bahwa technology burnout pada guru sekolah Islam bukan semata persoalan beban kerja teknis, melainkan pergumulan eksistensial antara mempertahankan otentisitas peran sebagai mu'addib dan tekanan struktural untuk terus berakselerasi secara digital. Kontribusi artikel ini terletak pada tawaran kerangka analitis baru yang mengintegrasikan teori Conservation of Resources dari Hobfoll dengan konsep adab untuk membaca fenomena kelelahan guru secara lebih kontekstual, serta implikasi kebijakan bagi keberlanjutan kesejahteraan pendidik di tengah transformasi digital. Artikel ini merekomendasikan agenda penelitian empiris lanjutan menggunakan pedoman wawancara fenomenologis yang telah dirancang.

Keywords: *Technology burnout, nilai adab, studi fenomenologi, kesejahteraan guru, sekolah Islam*

1. INTRODUCTION

The acceleration of the digitalization of education that accompanies the transition to the Society 5.0 paradigm not only brings opportunities for pedagogical innovation, but also gives rise to psychological consequences that are starting to be highlighted in global literature, namely technology burnout or fatigue resulting from excessive demands to continuously adapt to rapidly changing digital learning devices, applications, and systems (Tarafdar et al., 2007). This phenomenon is a manifestation of the concept burn out in general, which Maslach and Leiter (2016) define as a psychological syndrome characterized by emotional exhaustion, depersonalization, and decreased self-accomplishment due to exposure to chronic, poorly managed work stressors. In the educational context, technology burnout is becoming an increasingly pressing issue because teachers are required to play a dual role: mastering digital competencies while maintaining relational and moral quality in learning.

These dual demands become even more complex and demanding for teachers in contemporary Islamic schools, who must not only adapt to technology but also bear the responsibility of upholding adab, the moral-spiritual role model that serves as the epistemological foundation of Islamic education (Al-Attas, 1980). Adab demands a full human presence, patience in guiding, and exemplary conduct that cannot be reduced to the administrative output of a digital system. When teachers are forced to allocate a significant portion of their energy and time to learning and operating constantly changing learning technologies, the psychological resources remaining to carry out their functions are severely limited. correctionas a whole becomes increasingly depleted. This condition is in line with Conservation of Resources Theory as put forward by Hobfoll (1989), who explains that stress and burnout arises when an individual experiences the threat of losing resources (time, energy, competence) without adequate recovery.

This experience of fatigue is highly subjective and contextual, and therefore cannot be adequately understood solely through quantitative instruments such as scales burnout standards (e.g. Maslach Burnout Inventory) which measures the severity of symptoms without revealing the meaning and inner negotiation process experienced by teachers. Phenomenological studies were chosen as the appropriate approach because they are able to reveal the essential structure of life experiences (lived experience) teachers in appreciating, interpreting, and trying to survive in the face of technology burnout amidst demands to maintain good manners, as emphasized by Husserl (1970) that phenomenology aims to return to the 'thing itself' (to the things themselves), namely experience as it is experienced by the subject, not as it is abstracted by standardized theories or instruments.

This article aims to: (1) build a conceptual framework that integrates burnout and technostress theories, the philosophy of adab in Islamic education, and the discourse of Society 5.0 as a lens for analyzing the phenomenon of technological burnout in teachers; (2) formulate a methodological design for a phenomenological study that is appropriate for uncovering the

lived experiences of contemporary Islamic school teachers in facing technology *burnout*; and (3) produce phenomenological interview guidelines that are ready to be used for further empirical research. The main argument put forward is that *technology burnout* for Islamic school teachers it is not just a matter of technical workload, but rather an existential struggle between maintaining the authenticity of the role of teacher and structural pressures to continue accelerating digitally, and that the sustainability of teacher welfare is a fundamental prerequisite for the sustainability of the quality of education itself.

The next section of this article is structured as follows. The Discussion section will outline four main sub-studies, namely: a conceptual study of burnout And techno stress in the work of teachers, a philosophical study of the manners and double burden of Islamic school teachers, a synthesis of both through the lens Conservation of Resources and sustainability of teacher well-being, followed by a phenomenological methodological design and data analysis strategy. The Conclusion section summarizes the conceptual contributions and theoretical and practical implications of this study for the development of teacher well-being research and policy in the Society 5.0 era.

2. METHODS

This study uses a conceptual review approach that aims to build an integrated conceptual framework and formulate a methodological design for phenomenological research on the experiences of contemporary Islamic school teachers in dealing with technology burnout. Unlike narrative literature reviews that focus on presenting the results of previous research, conceptual reviews emphasize the critical synthesis of various theoretical perspectives to produce new conceptual constructs that can explain a phenomenon more comprehensively and provide direction for further empirical research.

The study process was conducted through a synthesis of literature in four main interrelated domains, namely: (1) burnout and technostress theory; (2) Islamic educational philosophy, particularly the concepts of *adab* and *ta'dib*; (3) educational transformation in the Society 5.0 era; and (4) teacher well-being theory and its sustainability. These four domains were chosen because they represent a relevant theoretical basis for explaining the phenomenon of technology burnout in Islamic school teachers in a multidisciplinary manner.

Literature identification was conducted systematically by reviewing reputable scientific articles, academic books, and official documents from international institutions with authority in the field of teacher education and welfare. The literature used came from English and Indonesian language publications, taking into account seminal works that serve as the foundation for theory development and cutting-edge research discussing the digitalization of education and its impact on the teaching profession. Literature selection was based on three main criteria: (1) having direct relevance to the focus of the study; (2) providing significant conceptual contributions; and (3) published by credible academic sources. Literature that only discussed the technical aspects of technology use without linking it to the psychological, pedagogical, or values dimensions of Islamic education was not included in the synthesis process.

The analysis was conducted using conceptual thematic synthesis techniques. The analysis began by identifying key concepts from each literature source, then grouping concepts with related meanings into broader themes. Next, an analysis of the relationships between themes was conducted to identify patterns of interconnectedness, common ground, and conceptual gaps that have not been widely discussed in previous research. The results of this integration were used to construct a conceptual framework that explains technology burnout as a consequence of the interaction between the demands of technological adaptation, the reduction in teachers' psychological resources, and the moral-spiritual responsibility in carrying out the *mu'addib* function in Islamic schools.

To enhance scientific rigor, the synthesis process is carried out by maintaining consistent interpretation of each concept within the context of its original discipline before interdisciplinary integration. This approach allows for the development of a conceptual framework that possesses theoretical coherence and is able to explain phenomena more contextually than approaches that rely solely on a single theoretical perspective.

The main outcomes of this conceptual study are: (1) the formation of an analytical framework that integrates Conservation of Resources Theory with the concept of *adab* as a basis for understanding technology burnout in contemporary Islamic school teachers; and (2) the formulation of a descriptive phenomenological research methodological design that can be used in subsequent empirical research. The methodological design includes the philosophical basis of the research, participant selection strategies, data collection procedures through in-depth interviews, data analysis stages using the Colaizzi method, and data validity assurance strategies based on the trustworthiness criteria of Lincoln and Guba. Thus, this article not only produces a conceptual synthesis, but also provides a methodological protocol that can be used as a reference for empirical research on teachers' lived experiences in facing technology burnout in the era of digital transformation.

3. RESULTS AND DISCUSSIONS

3.1. Burnout and Technostress: Conceptual Foundations

Draft burnout was first systematically developed by Maslach, Schaufeli, and Leiter (2001), who identified three main dimensions: emotional exhaustion (emotional exhaustion), depersonalization or cynicism towards work, and decreased self-accomplishment (reduced personal accomplishment). These three dimensions arise from exposure to chronic work stressors that are not balanced by adequate recovery of psychological resources. In the context of increasingly technology-mediated work, Tarafdar et al. (2007) introduced the concept of technostress, namely stress that arises due to the use of information technology, which consists of five dimensions: techno-overload (overworkload due to technology), techno-invasion (technology invasion into the private sphere), techno-complexity (the complexity of learning a new system), techno-insecurity (fear of job loss due to automation), and techno-uncertainty (uncertainty due to continuous technological updates).

Ragu-Nathan et al. (2008) further showed that technostress significantly contribute to decreased job satisfaction and organizational commitment, a finding relevant to the context of teachers who are required to continuously update their digital competencies amidst limited time and institutional support. For teachers, techno-overload And techno-complexity often appears in the form of demands to learn new learning platforms, create digital content, and respond to online communications that do not recognize work time limits, so that the boundaries between professional and personal space become blurred (techno-invasion).

3.2. Manners as a Double Burden: The Tension between Exemplary Behavior and Digital Acceleration

Al-Attas (1980) emphasized that the crisis of contemporary Islamic education basically stems from the loss of *adab*, namely the discipline that recognizes and acknowledges one's proper place in the order of creation. Correction, as a process of cultivating morals, placing education not merely as the transmission of knowledge (education), but rather the process of forming a complete soul which involves cognitive, affective and spiritual dimensions simultaneously, thus requiring the full, patient and consistent presence of the teacher as a role model (good deeds). Function correction This is basically emotional work (emotional labour) is

difficult, because it requires teachers to always manage and display attitudes that are in line with the values taught, regardless of their personal psychological condition.

When the demands of maintaining good manners meet the demands of digital acceleration brought by Society 5.0 (Fukuyama, 2018), contemporary Islamic school teachers experience what can be called a double burden (double burden): on the one hand, we have to allocate a lot of cognitive energy and time to learn and operate learning technologies that are constantly changing (techno-overload And techno-complexity), while on the other hand must maintain the quality of emotional presence and moral exemplary behavior which are the core of the function correction. This condition creates a high vulnerability to technology burnout, because psychological resources that should be used to maintain moral-spiritual relationships with students are actually drained to cope with the technical demands of technology.

3.3. Conservation of Resources and Sustainable Teacher Welfare

To understand the mechanisms behind this vulnerability, this study used Conservation of Resources Theory from Hobfoll (1989), who explained that psychological stress arises in three conditions: when individuals face the threat of resource loss, when resources are actually lost, or when large resource investments do not result in commensurate new resource gains. Islamic school teachers who invest significant time and energy in mastering technology, but do not receive adequate institutional support, recognition, or additional rest time in return, are at high risk of experiencing a resource loss spiral (loss spiral) which culminates in burnout.

Dimensions of sustainability (sustainability) in this study is thus reinterpreted, not only as the sustainability of technological infrastructure, but also as the sustainability of teachers' psychological well-being (teacher wellbeing sustainability), in line with the spirit Sustainable Development Goal regarding quality education that requires physically and psychologically healthy teaching staff (UNESCO, 2015). An education system that pursues digital transformation without considering the sustainability of its teachers' well-being risks producing fragile educational quality, because burnout. Teachers ultimately have a direct impact on the quality of pedagogical relations and the formation of student morals.

3.4. Methodological Design: Phenomenology as an Appropriate Approach

Based on the conceptual framework above, this study proposes a descriptive phenomenological approach as the most appropriate methodology to reveal teachers' life experiences in facing technology burnout amidst the demands of manners. As explained by Moustakas (1994) and van Manen (1990), phenomenology aims to uncover the essence or fundamental structure of a phenomenon as experienced by the subject, not to explain the causal relationship between variables as with a quantitative scale-based approach. burnout. This approach allows researchers to understand how teachers interpret, internalize, and cope with technological fatigue in the context of their daily professional lives.

The proposed research design follows the following stages. First, the stage bracketing or poached, where the researcher consciously suspends personal judgment and assumptions regarding the phenomenon. burnout. researched in order to approach the participants' experiences without excessive theoretical bias (Husserl, 1970). Second, the data collection stage through in-depth semi-structured interviews with six to twelve teachers in contemporary Islamic schools who have experienced the demands of intensive adaptation of learning technology, supplemented by participant observation and review of school policy documents related to digital workload for triangulation purposes. Third, the data analysis stage uses Colaizzi's seven-step procedure (1978), which includes: thorough reading of transcripts, extraction of significant statements, formulation of meaning, grouping of themes, integration into a comprehensive description, formulation of the essential structure of the phenomenon, and validation of the results with participants (member checking).

The validity of the data in this design refers to four criteria: trustworthiness as put forward by Lincoln and Guba (1985), namely credibility achieved through triangulation of sources and methods and member checking; transferability (diversity) which is achieved through rich context descriptions (thick description); dependability (dependency) achieved through an audit trail by a mentor or peer; and confirmability (certainty) achieved through the researcher's reflectivity documented in field notes throughout the research process, considering the topic burnout has the potential to give rise to emotional involvement of researchers which needs to be managed reflectively.

3.5. Conceptual Contributions and Further Research Directions

Synthesis between theories: burnout, And technostress, philosophy of manners, and Conservation of Resources Theory produces a new analytical framework that can be used to read the phenomenon of technology fatigue in Islamic school teachers more contextually, which distinguishes it from other studies. Technostress in general which tends to apply generically across professions. This framework emphasizes that technology burnout for Islamic school teachers should not be reduced to mere issues of time management or digital literacy, but rather should be understood as a consequence of the dual burden of maintaining the authenticity of moral-spiritual roles while adapting to the relentless acceleration of technology. Phenomenological interview guidelines that need to be designed based on this framework include themes such as initial experiences facing technological demands, symptoms and moments of fatigue felt, the tension between maintaining etiquette and pursuing digital competence, coping strategies (coping strategies) which is developed independently, institutional support received or not available, as well as reflections on the deepest meaning regarding the sustainability of the teaching profession amidst these pressures.

4. CONCLUSION

This conceptual study confirms that the acceleration of digitalization of education in the Society 5.0 era brings serious psychological consequences for teachers in the form of technology burnout, a phenomenon that cannot be adequately understood simply as a matter of time management or digital literacy, but rather as a consequence of the double burden borne by contemporary Islamic school teachers: maintaining the authenticity of the function of *adab* as teacher while being required to continuously adapt to the relentless acceleration of technology. Through a synthesis of four areas of literature, namely theory burn out from Maslach, theory technostress from Tarafdar and his colleagues, the philosophy of *adab* and correction from Al-Attas, as well as Conservation of Resources Theory from Hobfoll, this study has succeeded in building a new conceptual framework that allows for a more contextual reading of the phenomenon of technology fatigue experienced by teachers in religious value-based educational institutions.

The conceptual framework emphasizes a central argument that technology burnout in Islamic school teachers stems from an imbalance between the investment of large psychological resources to master technology and the minimal acquisition of new resources in the form of institutional support, recognition, or adequate recovery time, as explained by the mechanism loss spiral. Conservation of Resources Theory This understanding is crucial because the discourse on digital transformation in education has tended to focus solely on technical and pedagogical achievements, without adequately considering the psychological costs borne by teachers as the spearheads of policy implementation, particularly those who bear additional moral-spiritual responsibilities, such as those of Islamic school teachers.

From a methodological perspective, this study recommends a descriptive phenomenological approach as the most appropriate method for revealing teachers' life experiences in dealing with technology burnout, given the nature of the phenomenon which is highly dependent on subjective meaning and the context of everyday professional life which

cannot be reduced to scale scores. burnout standardized. The proposed methodological design includes the stages bracketing, data collection through in-depth interviews and observations, data analysis using Colaizzi's seven-step procedure, and data validity assurance according to Lincoln and Guba's criteria, provide a systematic and replicable framework for other researchers who wish to conduct similar empirical studies on teacher well-being in other religious value-based school contexts.

The thematic framework resulting from this study, which encompasses the dimensions of initial experiences facing technological demands, perceived symptoms of burnout, the tension between civility and digital acceleration, coping strategies, institutional support, and reflections on the meaning of professional sustainability, is a practical contribution that can be further developed into a ready-to-use interview guide for researchers in the next stage of empirical data collection. Thus, this study not only contributes to the theoretical level by offering a new analytical framework that integrates psychology burnout with the philosophy of Islamic education, but also at the practical-methodological level which facilitates the continuation of the research agenda to the stage of collecting and analyzing field data.

The policy implications of this study emphasize the importance of Islamic educational institutions providing adequate institutional support for teachers in the process of adapting to technology, including gradual training that is not excessively burdensome, providing recovery time (recovery time) proportional, as well as formal recognition of the adaptation efforts that teachers have made. In addition, it is necessary to develop a teacher training model that is not only oriented towards technical skills in using technology, but also on strengthening teachers' self-regulation capacity and psychological resilience in maintaining ethical values amidst the inevitable flow of digitalization. Further empirical research, by developing and implementing phenomenological interview guidelines based on the themes identified in this study, is essential to validate and enrich the proposed conceptual framework, while providing a stronger evidence base for the development of sustainable teacher welfare policies in Islamic education environments in the Society 5.0 era.

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