Edukasi Islami: Jurnal Pendidikan Islam, VOL: 15/No: 04 **P-ISSN: 2252-8970**
DOI: 10.30868/ei.v15i04.10920 **E-ISSN: 2581-1754**

Date Received	**:**	**September 2026**
Date Revised	**:**	**November 2026**
Date Accepted	**:**	**November 2026**
Date Published	**:**	**November 2026**

QUR'ANIC PERSPECTIVES ON FAMILY MENTAL HEALTH: A THEMATIC INTERPRETATION OF EMOTIONAL REGULATION, COMMUNICATION, AND SPIRITUALITY

Muammar Khadafi[1]
Universitas PTIQ Jakarta, Indonesia; (muammar_8686@yahoo.co.id)

Armai Arief
UIN Syarif Hidayatullah Jakarta, Indonesia; (armai.arief@uinjkt.ac.id)

Ahmad Zain Sarnoto
Universitas PTIQ Jakarta, Indonesia; (ahmadzain@ptiq.ac.id)

Keywords:
Family Mental Health; Qur'anic Interpretation; Emotional Regulation; Family Communication; Spirituality.

ABSTRACTS

Family mental health is an important aspect of household well-being, as it is influenced not only by individual psychological conditions but also by interpersonal relationships, communication patterns, and spiritual resources. Although the Qur'an provides ethical and spiritual guidance for family life, the relationship between its teachings and contemporary understandings of family mental health requires further thematic examination. This study aims to analyze Qur'anic perspectives on family mental health through three interconnected dimensions: emotional regulation, family communication, and spirituality. Employing qualitative library research with a thematic Qur'anic interpretation (tafsir maudhu'i) approach, the study examines selected verses and compares their interpretations in classical and contemporary tafsir literature. The analysis is organized around the Qur'anic concepts of sabr (patience), kazm al-ghayz (restraining anger), and al-'afw (forgiveness) as foundations for constructive emotional regulation; ethical communication, mu'asyarah bil ma'ruf (kind and equitable marital relations), and shura (mutual consultation) as principles of reciprocal family relationships; and sakinah (tranquility), mawaddah (affection), rahmah (compassion), and taqwa (God-consciousness) as spiritual orientations in family life. The findings suggest that these dimensions are interrelated and provide a Qur'anic foundation for family mental health education. The study proposes an educational framework that integrates emotional awareness, ethical communication, mutual responsibility, and spiritual development as resources for promoting family well-being. Rather than offering a clinical intervention, this framework contributes a preventive and educational perspective for Islamic family studies.

[1] Correspondence Author

A. INTRODUCTION

From an Islamic perspective, marriage is not merely about fulfilling biological needs, but also a form of worship aimed at creating peace, love, and mercy within the family. The Quran emphasizes the importance of a balance between physical and mental aspects in building a harmonious household. Allah SWT states in Surah Ar-Rum, verse 21, that the relationship between husband and wife is not merely a physical interaction but also has deep psychological and spiritual dimensions. Therefore, when various problems arise in the household, the impact is not only limited to the physical aspect, but can also disrupt the mental health of the couple and the stability of the family as a whole (Fajria, 2023; Khasanah & Kalifia, 2024; Fauziyah, 2024).

This study adopts Marie Jahoda's theory of positive mental health to propose six main dimensions: positive self-attitude, growth and self-actualization, personality integration, autonomy, accurate perception of reality, and environmental mastery. These six dimensions are used to build a model for overcoming sexual recession in the household through a concept of mental health education. Furthermore, the health promotion model (HPM) theory developed by Nola J. Pender explains that a person's healthy behavior is not only influenced by physical conditions or illnesses, but also by individual characteristics, life experiences, knowledge of the benefits of healthy behavior, self-efficacy, interpersonal and situational influences, and commitment to addressing the problems faced. To strengthen a model for overcoming sexual recession, this theory is considered so that a mental health education process concept can change the knowledge, beliefs, self-efficacy, and behavior of couples until the overcoming of sexual recession in the household is achieved through mental health education as the main objective of this study. Meanwhile, the WHO mental health service continuum, namely promotion (improvement), prevention (prevention), curation (treatment), and rehabilitation (recovery) is the conceptual framework for implementing a systematic model for dealing with sexual recession in the household through these four or some steps that are considered relevant (Jahoda, 1958; Pender, 1996; WHO, 2021).

The Quran is not only a holy book in Islam; more than that, it serves as a comprehensive guide for human life. It contains valuable and relevant teachings that can help individuals achieve spiritual happiness. It is in this context that Islamic education bears a significant responsibility. This means that the teachings of the Quran must be conveyed to society not only as an expression of prayer practice, but also as a guide to daily life that can contribute to improved mental health. Good mental health affects a person's quality of life and can make them more productive and satisfied in their daily lives.(Sam, 2020).

Stress and anxiety management plays a crucial role in maintaining mental health and family life. Islam teaches the concepts of trust (*tawakal*), patience, and gratitude as ways to cope with life's pressures. When a person is able to manage their emotions well, their relationship with their husband and wife will be more harmonious. In Surah Al-Baqarah, verse 153, Allah SWT emphasizes that peace of mind can be achieved by strengthening one's spiritual connection with Allah SWT. Therefore, mental health education in Islam focuses not only on modern psychology but also integrates spiritual values as a source of inner peace. The author attempts to limit this

research study to the reconstruction of a mental health education model from a Qur'anic perspective through the tafsīr mawḍūʻī (thematic interpretation) approach.

The manuscript should consistently focus on family mental health rather than shifting between mental health, sexual recession, marital harmony, family resilience, and Islamic family education as if these concepts were interchangeable. The research gap should be strengthened by explaining the limitations of previous studies and identifying how this research contributes to the discussion of Qur'anic perspectives on family mental health. The reviewer also expects the theoretical perspectives mentioned in the abstract and introduction, particularly Engel's biopsychosocial theory, Jahoda's positive mental health dimensions, Pender's Health Promotion Model, and the WHO mental health framework, to be meaningfully connected to the research findings rather than merely listed. The theories of Rosemary Basson and Barry McCarthy should be retained only if the discussion of sexual relationships remains a substantial part of the study.

B. METHOD

This descriptive qualitative research uses library research as its data source. Therefore, it uses tafsir books as the main material as well as primary data. The manuscript should explain the criteria and procedures used to identify and select Qur'anic verses related to family mental health, including the thematic relevance of concepts such as sabr, kazm al-ghayz, al-'afw, rahmah, sakinah, tuma'ninah, and taqwa. It should also clarify the reasons for selecting classical and contemporary tafsir sources, such as those of al-Tabari, Ibn Kathir, al-Qurtubi, Abu Hayyan, Wahbah al-Zuhayli, and M. Quraish Shihab. The interpretations of these scholars should be compared and synthesized analytically rather than presented as separate descriptions. Furthermore, the data analysis procedures should demonstrate how the stages of data reduction, extraction, presentation, and interpretation are integrated into the thematic analysis, particularly through the dimensions of textual meaning, historical context, and contemporary contextualization. The validity of the interpretation should be supported by source comparison, interpretive consistency, and contextual accuracy (Salim, 2010).

This data is categorized as primary data because the data directly provides data to data collectors. Secondary data is a discourse on learning and education, both in general and specific discussions, sourced from various other literature related to sexual recession in the household, mental health education and sexual psychology from the perspective of the Qur'an and religious education in general such as the book al-Fikr al-Tarbawiy al-Islamiy by Muhammad Jawwad Ridla and the work of as-Syaebani, tafsir asy-Sya'rawy, Ibn 'Araby, tafsir at-tarbawy, Bahrul Muhith by Abu Hayyan al-Andalusi and other tafsirs, literature on learning in the Qur'an and overcoming sexual recession through mental health education and sexual psychology from the perspective of the Qur'an, books on semantic theory and the style of the Qur'an and other literature. The data collection method used is the documentation method for references or scientific works relevant to the research problem in the form of library research. The documents obtained are then analyzed (parsed), compared, and combined (synthesized) to form a systematic, coherent, and complete result (Sugiono, 2009).

In this process, the researcher tries to build a discourse on this semantic study so that it is truly able to realize objective interpretations as the beginning of the revelation

was revealed to then be adapted in today's life and open a new horizon of prophetic interpretation without bias of conflict of interest or politics which has been "considered to have colored" the existing interpretation. Then, in the end, the author builds a reconstruction of the understanding of the meaning of "sign" from the verses about overcoming sexual recession in the household through the concept of mental health education and sexual psychology from the perspective of the Qur'an into a complete conceptual building and then reformulates it into a concept of reference guidelines for its implementation (Hamidi, 2009;; Ridla, 2002).

Data analysis is intended as a process of arranging the sequence of data, organizing it into a pattern, category, and basic sequence. The analysis techniques in this study consist of data reduction, data presentation, and data extraction. This study emphasizes understanding the meaning of the authors of the interpretation books on the verses of the Qur'an regarding mental health education and family psychology to then capture their contextualization in Islamic religious education. Fakhrudin Faiz proposed that in an effort to understand the message of the Qur'anic text, there are three variables that must be considered: text, context, and contextualization. Regarding the text, its discussion is clear in the ʻulūm Al-Qur'an, such as the history of the codification of the Qur'an using riwāyat methods. Context is intended as the conditions when the verses of the Qur'an were revealed, there are studies on asbab al-nuzūl, nasikh-mansūkh, and makkiyah-madaniyah. Meanwhile, contextualization is an effort to bring the context of interpretation in the past to then be understood with an awareness of the present with all the logic and conditions that develop within it (Creswell, 2016; Mustakim et al, 2020).

The data validity test was conducted from the selected tafsir books, which are authoritative tafsir books and have gone through several tahqīq (peer review) processes and in-depth scrutiny until the publication of the tafsir books. Therefore, in the author's opinion, there is no longer a need to conduct a data validity test because the data for this research comes from these tafsir books. The research stages are as follows: (1) Inventorying verses about mental health education and family psychology. (2) Reading and comparing the meaning of overcoming mental health education and family psychology in the Qur'an according to the tafsir books. (3) Narrating the meaning with the bayani, irfani and burhani paradigms to then elaborate it into a model of family mental health education. (4) Formulating the implications of the meaning of the verse as a building block for the concept of family mental health education. (5) Creating a formulation of mental health education and family psychology as a result of research findings.

C. RESULT AND DISCUSSION

In terms of language, mental health comes from the word "mental," meaning soul, mind, or thought, and "healthy," which refers to a good condition or freedom from disease. In general, mental health means a state of emotional, psychological, and social well-being that allows individuals to function optimally in everyday life. In general, mental health can be defined as a normal mental state and the motivation to live a quality life, both in personal life, family, work/professional life, and other aspects of life. Mental health is specifically defined as a balanced mental state, allowing individuals to

adapt to themselves, others, and their surroundings. According to Islam, mentally healthy individuals are those who believe in and are devoted to God Almighty, consciously internalize religious values, and strive to develop their potential, such as talents and other positive personal qualities.(Sa'diyah et al, 2022; Yusuf, 2021).

According to Latipun, mental health is an entity influenced by several factors, both internal and external. These two factors substantially play a significant role in creating mental health. Internal factors that influence mental health are biological and psychological, while external factors include socio-cultural factors. Internal factors include an individual's psychological condition, personality, and religious observance, while external factors include the social environment, economic conditions, and educational climate. Although both factors contribute, internal factors or factors from within have the most dominant influence on a person's mental health. Mental health is a crucial aspect of everyone's holistic well-being, influencing how each person thinks, feels, and interacts with others, as well as the ability to cope with stress and make decisions. Various mental disorders, including depression and anxiety, have become a significant public health problem, affecting millions of individuals worldwide and often beginning in adolescence.(Latipun, 2019).

The primary determinants of mental health are a complex mix of biological, psychological, socio-environmental, and lifestyle factors. These interact to determine a person's emotional, psychological, and social well-being, influencing how they think, feel, and act daily. Biological factors include genetic inheritance, brain neurochemistry, and the body's overall physical condition. From an Islamic perspective, these biological factors are interconnected with spiritual and environmental factors, where religious practices and beliefs can influence neurochemical homeostasis and overall body function. Psychological factors encompass aspects such as thought patterns, coping mechanisms, past experiences, and an individual's ability to adapt to life's stresses. Mental health is also strongly influenced by social environmental factors, including social support, economic status, education, and interactions within the family and community. The primary socio-environmental determinants of mental health are the individual's interaction with cultural norms and values, as well as the quality of interpersonal relationships within the community. Studies show that lifestyle factors, including diet, physical activity, and sleep quality, also contribute significantly to mental health.(Aisyaroh et al, 2022).

Islamic teachings also emphasize a deeply religious aspect to mental health, emphasizing the importance of faith, piety, and a strong relationship with God as key pillars of peace of mind and emotional stability. Furthermore, the concept of tawakkal, or surrender to God, can help individuals cope with the worries and pressures of life, thereby reducing the risk of overthinking and anxiety disorders. The Islamic concept of mental health is comprehensive, encompassing interrelated spiritual, psychological, and social dimensions, with a strong emphasis on tawhid (the oneness of God) as its primary foundation. These principles include adherence to religious teachings, living a balanced life, and maintaining harmonious relationships with others and the environment. This spiritual balance is believed to fortify individuals against various psychological stresses and provide inner peace. Thus, religion is an essential therapy in

Islam for maintaining mental health, as explained in the verses of the Quran. Mental health encompasses the existence of a stable mental and spiritual state, which enables individuals to face life's challenges with calm and adaptive responses. This means that individuals can cope with life's pressures, realize their abilities, study well, and work productively. According to WHO, mental health is a state of mental health that enables a person to realize his or her potential, face the pressures of life, learn and work productively and contribute to society. (WHO, 2021).

The American Psychiatric Association / APA (2023) defines mental health as a good balance between physical, emotional, psychological, and social conditions, which allows individuals to function effectively in everyday life. This means that mental health is closely related to mental functioning that allows a person to think rationally, communicate well, manage emotions and be able to face all changes and challenges in life. Therefore, aspects of mental health include psychological, emotional, the ability to cope with stress, the ability to work productively, behavior and the ability to make decisions. Zakiah Darajat (1982) defines mental health as the realization of harmony of the soul that is able to adapt among humans and with the environment, able to control desires and fear Allah SWT so as to achieve a meaningful life, happiness in this world and the hereafter. Individuals who are mentally healthy when they have inner peace, strong faith, are able to control desires, adapt to the environment, and achieve happiness in this world and the hereafter. (Daradjat, 1996).

Quranic Signs Regarding Mental Health in the Family

The Quran does not directly mention mental health education in the household. However, several terms in the Quran suggest indicators of mental health education. Mental health refers to a person's ability to manage emotions effectively, enabling them to optimally improve their psychological well-being in everyday life. This is characterized by the individual's ability to understand, accept, and manage their emotions adaptively in all conditions and situations. The Qur'anic signs about emotional management as an indicator of mental health education can at least be found in the terms اَلصَّبْرُ (ash-shobru), كَظْمُ الْغَيْظَ (kadzmul ghaidz), اَلْعَفْوُ (al-'afwu), اَلرَّحْمَةُ (ar-rahmah), اَلسَّكِيْنَةُ (as-sakinah), اَلطَّمَأْنِيْنَةُ (thama'ninah) and اَلتَّقْوَى (at-taqwa). The word اَلصَّبْرُ (ash-shobru) comes from the (masdar) word shabran. In the KBBI (Big Indonesian Dictionary), the word patience means to endure suffering something; not to be hasty; and not to be angry. In general, the meaning of patience is to prevent, restrain oneself from anxiety and emotions and to restrain all parts of the body from undirected actions. The word اَلصَّبْرُ (ash-shobru) and its various derivatives are mentioned 102 times in 90 verses of the Qur'an. (Setiawan, 2019; Al-Qardhawi, 2008). Diantara ayat tersebut, Allah berfirman dalam Qs. Ali Imron ayat 200

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا, وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ

"O you who believe! Be patient and strengthen your patience and remain alert (on the borders of your country) and fear Allah, so that you may be successful

Muhammad Ibn Jarir al-Tabari interpreted that there are four things in this verse that Allah commands, namely to be patient in carrying out obedience and facing trials;

washabiru means resilience, namely having endurance that is stronger than the enemy's patience; rabithu implies consistency in obedience and patience; The fourth commandment is *wattaqullah* that all endurance, resilience and consistency in patience must be based on obedience to Allah SWT (Thabari, 2007).

In line with al-Tabari's interpretation, Ibn Kathir emphasized that this verse reminds us of the foundation for the character formation of a resilient believer, namely those who are able to persevere in patience, defeat stronger enemies with patience and steadfastly persevere in patience even when faced with challenges. This verse inspires us that in the moral education of tarbiyah akhlak, patience is synonymous with self-control, mushabarah means collective endurance when facing challenges or tests, while murabathah reminds us of a commitment to continuous preparedness. Patience is not merely surrendering to reality. More than that, it is a form of psychological skill for managing emotions and maintaining mental resilience. Patience also functions as adaptive coping that can increase individual resilience and well-being, encompassing moral steadfastness, self-control, and optimism for goodness (Ibnu Katsir, 2000; Nafisah, 2025).

Good emotional management is a crucial pillar in maintaining marital harmony. A healthy sex life positively impacts emotional management. Furthermore, sexual harmony can foster a deep sense of happiness and satisfaction, contributing to the achievement of marital goals of peace, love, and mercy. Thus, a couple's ability to effectively manage their emotions strengthens the spiritual and physical bonds within a marriage. One of the challenges of managing emotions is when desires, aspirations, and hopes in a marriage are not met, resulting in stress. Inspiration for stress management is also implied in several verses of the Quran, including in Qs. Al-Insyirah/94: 5-6, where Allah says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٦

.So, verily, with hardship, there is ease. Verily, with hardship, there is ease

Ibn Kathir interpreted the repetition of this verse as emphasizing that every hardship faced will surely be followed by ease. Quraish Shihab added that the repetition of the word "hardship" in the definite form (al-'usr) in verses 5 and 6 indicates that the hardship referred to is one and the same, while the repetition of the word "ease" in the indefinite form (yusran) suggests two different types of ease following the same hardship. This view is supported by the interpretation that hardship will not last forever, but rather is temporary and will always be followed by help from Allah for those who are patient and trust in Allah.(Katsir, 2000).

This verse emphasizes that Allah desires ease for His servants and does not intend to impose hardships on them in their religious practice. Abu Hayyan al-Andalusi also emphasized that this concept of ease extends to the removal of hardships and Allah's desire to purify His servants. Said Hawa further elaborates that this promise of ease is a manifestation of divine mercy, where every test given serves as a means of increasing the degree of a servant's faith, provided it is faced with effort, prayer, and patience. This is also supported by the view that every trial is part of the process of strengthening faith

and should not be considered a disaster, but rather a sign of Allah's profound mercy (Hawwa, 2003; Hayyan, 2002).

Wahbah az-Zuhaili, in his commentary, expands on this concept by arguing that surah Al-Insyirah as a whole offers a "self-healing" framework in Islam, guiding Muslims to overcome life's difficulties through a belief in the ease that accompanies every challenge, as well as the importance of relying on Allah in the process of self-healing. Likewise, Ibn Qayyim al-Jauziyyah emphasized that trials and difficulties are sunnatullah which aims to purify the soul and elevate the status of the servant, so that even temporary failure can become a bridge to ultimate success. Hasan Al Banna strengthens this interpretation by stating that every difficulty experienced by believers is an opportunity to get closer to Allah, while rational and proportional failure can open the door to ease and success in the future. This understanding is in line with Islamic teachings which desire convenience for its followers and provide relief in worship, even when someone is not able to carry it out perfectly.(Al-Jauziyah, 2000; Hermanto, 2020; Az-Zuhayli, 1417H).

In line with this verse, Allah says in Qs. Al-Baqarah (2): 153:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِۗ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ١٥٣

O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.

According to Ibn Kathir, as quoted by Ansyah et al. (2019), this verse indicates the certainty of Allah's help for His servants who strive and remain patient in facing trials, thereby strengthening their faith. Muslims should seek help through patience and prayer, affirming that Allah is always with those who persevere in facing all forms of hardship. This aligns with the concept of self-healing in Islam as outlined by Wahbah az-Zuhaili in his commentary on Surah Al-Insyirah, which emphasizes the importance of relying on Allah as a mechanism for healing oneself from the pressures of life. Said Hawa also highlighted that this verse demonstrates spiritual reinforcement, teaching that every hardship is a test containing wisdom and the promise of ease from Allah. Hasan Al Banna added that this promise of ease underscores the importance of optimism and tenacity in worship, as hardship is an inseparable part of life that will ultimately yield rewards and an increase in status with Him. Ibn Qayyim al-Jauzy also stated that this promise functions as a soother for the soul and an encouragement for individuals to always put their trust in Allah, because He promises to lighten the burden of His servants and does not want hardship for them. (Banna, 2004; Hawwa, 2003; Ibnu Katsir, 2000; Al-Jauzy, 2000; Az-Zuhayli, 1417)

Quraish Shihab further explained that the repetition of the verse is not merely an affirmation but also contains the meaning of spiritual improvement and the belief that after every obstacle there is a better way out. Patience and prayer are crucial elements in facing the pressures of life, as explained in Al-Baqarah verse 153, which indicates that divine help will accompany those who persevere in carrying out both. Similarly, the concepts of patience and trust in God are a strong psychological foundation, as reflected in the Qur'an, which teaches that God does not burden His servants beyond their capabilities (Sukma et al, 2023; Tanuri et al, 2024).

Trusting in Allah SWT, as the Lord of the Great Throne, is a fundamental strategy in stress management. Islam encourages its followers to surrender all affairs to Allah after making every effort, as reflected in the concept of tawakkul, which emphasizes that after all maximum efforts have been made, complete surrender to Allah is the final path that calms the soul and reduces stress. (Ulfah, 2014).

Allah says in the Qur'an surah At-Taubah verse 129:

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ١٢٩

If they turn away (from faith), say (Prophet Muhammad), "Allah is sufficient for me. There is no god but Him. Only on Him do I put my trust and He is the Lord of the great Throne." (Qs. At-Taubah: 129)

Ibn Kathir in Rosmalina (2018) explains that this verse affirms Allah's promise of ease after hardship, providing hope and peace of mind for His people facing trials. Furthermore, Abu Hayyan al-Andalusi and Said Hawwa reinforce this view by highlighting the spiritual dimension of tawakkul (relief) as a coping mechanism, where firm belief in Divine power can alleviate anxiety. Hasan Al-Banna adds that true tawakkul is realized through continuous effort and prayer, not simply surrender without effort. Ibn Qayyim al-Jawzy further elaborates that true tawakkul involves relying completely on Allah to achieve benefits and reject harm, while Qurais Shihab emphasizes that optimism and tawakkul are key to facing all forms of life's difficulties, including academic stress. This approach aligns with the view that individuals must continually strive to overcome stress, react holistically, and be task-oriented for psychological adjustment. This includes psychological adaptation through task orientation and ego-defense mechanisms. Effective communication with coworkers and superiors is also an important factor in reducing work stress. In addition, a pessimistic perspective on challenges can increase the potential for stress, so it is important to develop self-control through social support and a conducive environment to deal with stress effectively. (Hawwa, 2003; Ulfah, 2014 Sukma et al., 2023).

Yusuf Al-Qardhawy emphasized that the word "patience" in the Qur'an essentially emphasizes that patience is a positive energy for a person so that they are able to control their desires and emotions, not follow emotional outbursts, but rather act rationally according to the guidance of Islamic law. Patience is a process of self-control and emotional management (emotion regulation) because it enables a person to restrain lust, control themselves, manage conflict, remain calm under pressure, consistently behave correctly even when it is difficult, and be able to control anger (Al-Qardhawy, 1989).

الْكَاظِمِينَ الْغَيْظَ (al-kāẓimīn al-ghayẓ) and all its derivative forms in the Al-Qur'an are found six times, namely in Qs. Ali Imron: 134, Qs. Al-Qalam: 48; Qs. Joseph: 84; Qs. An-Nahl: 58; Qs. Ghafir:18; and Qs. Al-Mulk: 7. One of the verses of the six terms of kadzmul ghaid is Qs. Ali Imran verse 134. Al-kāẓimīn al-ghayẓ (الْكَاظِمِينَ الْغَيْظَ) means hasbusy syai' 'ala imtilaihi, which means holding back something even though it is full, or metaphorically holding back (self-control) even though the heart is filled with anger (anger regulation). The person referred to in this verse is not someone who does not have anger, but rather chooses to control the expression of his emotions. Even al-

Qurthubi interpreted that holding back emotions, even though he has the ability to retaliate, prefers to control emotions to be patient by not retaliating / emotion regulation (Al-Ashfahani, 2017; Al-Qurtubi, 1997).

The next form of emotional management is al-'afwu (forgiveness). In the Qur'an, with all its derivatives, Allah mentions it 35 times, such as al-'afwu, 'afa, ya'fu, u'fu' 'afauna, 'afauhum, and ya'funa. One of its interpretations was previously mentioned in Surah Ali Imran, verse 134. Interpreting this verse, Ibn Kathir explains that someone who has the privilege of being able to restrain anger or control their emotions even though they have the right and ability to be angry. In fact, they continue their praiseworthy attitude by forgiving (al-'afwu). Qurais Shihab also agrees with this statement, even controlling emotions in the form of anger is the initial stage before someone forgives others and does ihsan. He also emphasized that al-'afwu means erasing scars in the heart. If integrated with modern psychology, this term is synonymous with forgiveness because it has been proven to be able to reduce stress, depression, anxiety and increase domestic happiness, improve communication and strengthen intimacy between couples in the household.(Al-Ashfahani, 2017; Katsir, 2000; Shihab, 2011).

Meanwhile, the word اَلرَّحْمَةُ (ar-rahmah) with all its derivative forms is mentioned by Allah in the Qur'an 339 times. The word اَلسَّكِيْنَةُ (as-sakinah) with all its derivative forms is mentioned by Allah in the Qur'an 69 times. The word اَلطَّمَأْنِيْنَةُ (thama'ninah) with all its derivative forms is mentioned by Allah in the Qur'an 13 times and the word اَلتَّقْوٰى (at-taqwa) with all its derivative forms is mentioned by Allah in the Qur'an 3258 times.(Baqi', 1987).

Some of these terms can be found in the Qur'an, such as Surah Ar-Rum verse 21.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ٢١

And among His signs is this: He created for you mates from among yourselves, that you may find comfort in them, and He placed between you love and compassion (Quran, Ar-Rum: 21).

Marriage, in Islam, is not merely a physical bond, but an essential foundation for maintaining human survival and a means of happiness that is considered an act of worship. Abu Hayyan explains that Allah's creation of spouses is a manifestation of His love, intended to create peace of mind and strengthen social bonds between people. Qurais Shihab, meanwhile, emphasizes that this verse emphasizes the human innate desire to form pairs to achieve inner peace, where marriage serves as a legal outlet for fulfilling biological and emotional needs. This aligns with the view that the purpose of marriage is not only to fulfill basic human needs, such as food and drink, but also to achieve peace and happiness in life, encompassing biological, economic, social, and moral-spiritual aspects. Therefore, the principles of sakinah (peace and blessings), mawaddah (love), and rahmah (mercy) are the primary foundations for forming a harmonious family and preventing sexual decline.(Hayyan, 2002; Shihab, 2021; Suryani et al., 2022).

In the Qur'an surah At-Tahrim/66 verse 6 Allah says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ٦

O believers, protect yourselves and your families from the fire of hell whose fuel is people and stones. Its guardians are rough and tough angels. They did not disobey Allah for what He commanded them and always did what they were ordered to do.

Al-Mawardi mentions three opinions regarding the meaning of qu anfusakum قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ protect yourselves and your families from the fires of hell. First, Adl-Dlahak's opinion means protect yourselves and your families from the fires of hell. Second, Abu Talhah and Ibn Abbas's opinion means protect yourselves and order your families to remember Allah and pray that Allah saves them from the torments of hellfire. Meanwhile, the opinion of these three verses shows the meaning of taking care of yourself with your good deeds and taking care of your family with a testament that will save yourself and your family from the hell of hell, namely a testament ordering them to obey Allah and stay away from what is forbidden, directing them to the obligations as per religious teachings and teaching them adab and explaining to them the evils and efforts to prevent them, this opinion is according to Ali, Qatadah and Mujahid (Al-Mawardi, 1992).

Ibnu Kathir explained that this verse is an explicit command for every Muslim to protect himself and his family from the torment of hell by carrying out Allah's commands and staying away from His prohibitions, including in educating children about religion. Wahbah al-Zuhaili added that this maintenance includes education in faith, sharia and morals so that family members are protected from immoral acts that lead to hell. Imam Thabari interprets this verse as the obligation of parents to teach religious and ethical teachings to their children from an early age, emphasizing the importance of value and moral education as the main bulwark against disobedience. Ar-Razi also explained that protecting oneself and one's family from the fire of hell includes active efforts in guiding them towards obedience and avoiding things that are forbidden. (Sulistyoko, 2018; Tafsir et al, 2020).

Al-Qurtubi emphasized that this verse places a great responsibility on the head of the family to ensure that all members adhere to Islamic teachings to avoid punishment in this world and the hereafter. Hamka also emphasized that personal and family safety is not sufficient with faith alone, but must be maintained through education and knowledge of goodness. Ibn Qayyim al-Jauzy also emphasized that this verse requires every Muslim individual to play an active role in guiding his family towards faith and away from sin as a form of preventative education (Al-Qurtubi, 1997; Hamka, 2007).

Abu Hayyan al-Andalusi also interpreted this verse as the foundation of Islamic education, integrating spiritual and moral aspects to protect the family from deviation, in line with the general view that parents have full responsibility for educating their children. Said Hawa also emphasized that family education based on Islamic values is the main bulwark in facing the challenges of the modern era. Hasan Al Banna also emphasized the importance of Islamic education as a preventative measure to protect

the family from hellfire, ensuring that every family member understands and practices religious teachings. Qurais Shihab also highlighted that comprehensive education in the family, which includes spiritual, moral, and ethical aspects, is key to building a strong and civilized society (Sulistyoko, 2018).

In QS. An-Nur (24) verses 58-59 Allah emphasizes the importance of etiquette in family interactions, especially regarding privacy, which is an integral part of moral education in Islam. Imam Thabari explains that the etiquette of asking for permission, even for children who have not yet reached puberty, is the foundation for the habit of politeness that is important to instill from an early age. Ar-Razi adds that the determination of certain times for asking for permission aims to maintain the honor and private parts of the family, as well as prevent indecent things. Qurthubi explains that this provision does not only apply to children and slaves but also serves as a general guideline for each family member to respect each other's personal space. Ibn Qayyim al-Jauzy also stated that this rule is part of Islam's efforts to form a civilized society and uphold interpersonal ethics, including within the family environment. Abu Hayyan al-Andalusi also interpreted that the etiquette of asking for permission teaches the importance of boundaries and respect between family members to maintain the dignity of the household. Said Hawa also emphasized that instilling these privacy values is an important step in character development in children from an early age, avoiding potential slander and maintaining family harmony. Hasan Al Banna also emphasized that instilling privacy ethics is one of the pillars of Islamic education to create a conducive and dignified family environment. Qurais Shihab added that the privacy ethics taught in this verse are not only about physical boundaries, but also about developing a deep moral awareness in every Muslim individual (Hayyan, 2002; Shihab, 2011; Ar-razy, 1420)

The Qur'anic signs about mental health are also implied in the study of interpersonal communication as part of mental health education, which are found in the following terms, namely qaul (اَلْقَوْلُ), al-mu'asyarah bil ma'ruf (اَلْمُعَشَرَةُ بِالْمَعْرُوْفِ), al-ishlah (الْإِصْلَاحُ), and shura (اَلشُّوْرَى). The term qaulan is implied in at least five concepts, namely qaulan ma'rufan, qaulan layyinan, qaulan hasan, qaulan syadidan, qaulan balighan, and qaulan kariman, each of which leads to a form of good, gentle, firm, effective, and noble communication. The application of these communication principles can reduce the potential for stress caused by misunderstandings, conflicts, or even financial difficulties in the household. Qaulan ma'rufan means good, polite, and non-hurtful communication, as stated in the Qur'an in Surah An-Nisa verses 5 and 8, and Al-Ahzab verse 32, is an important foundation in husband-wife interactions to build harmony. The word qaulan ma'rufan is also described by Allah in Qs. an-Nisa verse 8 which shows the importance of polite and ethical speech, even in situations of sharing wealth or interacting with those in need, which can be applied in the context of couple communication to avoid conflict (Al Amin, 2018; Baqi', 1987; Gaib & Muhammad, 2018).

Messages conveyed with good expressions or qaulan ma'rufa will avoid negative contact between the communicator and the recipient, ensuring that the message is conveyed effectively and received with open arms. Ibn Kathir explained that qaulan ma'rufa is beautiful, good, and free from criticism, which creates a peaceful and serene

atmosphere for the listener. Said Hawa added that qaulan ma'rufa also includes the ability to speak wisely and with understanding, especially when interacting with individuals who are less fortunate or have limitations. Furthermore, qaulan ma'rufa is also defined as words that are pleasing, not offensive, honest, and not pretentious. Using good, polite words that do not hurt the feelings of a husband or wife is an essential effort to achieve affection and happiness in marriage. Communication based on qaulan ma'rufa can create interactions full of kindness, appropriate, polite expressions, and avoid the use of hurtful or offensive language, so that conversations are always beneficial and bring goodness to both parties (Hawwa, 2003; Ibnu Katsir, 2000).

The term al-mu'asyarah bil ma'ruf Allah is also mentioned by Allah in QS. An-Nisa': 19 indicating the meaning of the command to speak well and treat wives well in all actions and appearance, according to ability, and to do things similar to what husbands expect from their wives. In the interpretation of jalalayn this verse emphasizes the necessity to interact with wives fairly and pleasantly, even if there is dislike, because there may be great good contained in it from the side of Allah. This verse confirms the importance of good treatment in the household, where the husband is ordered to interact with his wife properly and patiently, even against things that may be disliked. In line with this, Imam Al Ghazali explains the principle as an advice to treat wives well, in line with the message of the Prophet who encourages noble morals and avoids abuse of wives, as well as good and gentle speech. Quraish Shihab also views that this verse instructs husbands to behave and interact with their wives properly, especially for husbands who no longer like their wives. This verse also implies the principle of equality and justice in marital relations, prohibits all forms of coercion or oppression against women, while also teaching the importance of protecting the rights of wives in the household (Hermanto, 2020).

The importance of joint deliberation is also a crucial pillar, where every important decision in the household is made through constructive dialogue and mutual respect for opinions. The concept of deliberation in the family is reflected in the Qur'an, as stated by Allah SWT in Surah Al-Baqarah verse 233. This verse explicitly indicates that deliberation, based on mutual consent, is a legitimate and recommended method for making important decisions regarding childcare in the household. This demonstrates that deliberation, or tasyawur, is a crucial component of Islamic family dynamics, particularly in the context of decision-making that affects children's well-being. This verse also emphasizes the importance of consultation and agreement in managing family matters, especially regarding childcare.(Rokan et al, 2020; Syah et al, 2023).

Ibn Kathir explained that this verse underscores the shared responsibility of husband and wife in providing for and caring for children, and emphasizes that important decisions, such as weaning, must be based on agreement and deliberation. Al-Qurtubi also emphasized that the verse indicates the wife's right to receive maintenance and clothing from her husband, even while breastfeeding, as well as the necessity of deliberation in every important household decision. Abu Hayyan al-Andalusi also interpreted that deliberation in this verse is a manifestation of the principle of justice and mutual consent in every aspect of household life, including in the context of strategic decision-making. Said Hawa added that this verse emphasizes

the importance of deliberation as the basis for every action related to the family and emphasizes that decisions made based on mutual agreement and consent will result in blessings and justice. Ibn Qayyim al-Jawzy stated that deliberation in the family is an implementation of the principle of shura in Islam, which encourages the active participation of husband and wife in achieving the common good. while Qurais Shihab emphasized that this verse highlights how deliberation can prevent the domination of one party in decision-making, ensuring balance and true partnership in the household.(Ibnu Al-Jauzy, 1984; Hawwa, 2003; Katsir, 2000; Shihab, 2011).

Ibn 'Arabi added that the metaphor of a wife as a field indicates a woman's reproductive role and the husband's responsibility to maintain and manage this "field" with love and justice. Said Hawa also explained that the metaphor of a "field" refers not only to the biological aspect, but also to the spiritual and emotional, emphasizing that a husband has a responsibility to cultivate and protect his wife's overall well-being. Ibn Qayyim Al-Jauzi also argued that sexual harmony in marriage is not merely the fulfillment of lust, but also part of worship that strengthens the bonds of love and blessings of the household. While Qurais Shihab explained that the metaphor of a wife as a "field" underscores the husband's responsibility to treat his wife with respect and love, not as a mere object, considering the high value of women who must be protected and cared for (Ibn Al-Jauzy, n.d.; Hawwa, 2003; Hayyan, 2002; Shihab, 2011).

The interpretation of this verse teaches that sexual relations in marriage must be based on the principles of mutuality, affection, and harmony, with the main goal of continuing the lineage and creating a harmonious family, the concept that equates a wife with a field for a husband to cultivate, shows the importance of intimacy and fulfillment of sexual needs in a legal marriage bond. This verse implicitly teaches that sexual relations must be based on mutual respect and fulfilling the rights of the partner, not merely fulfilling individual desires (Shaikh, 2015).

The Qur'anic cues in the household also imply the importance of developing spirituality in marriage. Spirituality comes from the Latin word "spiritus," meaning breath, air, or soul. It is often interpreted as the deepest dimension of human existence related to the meaning of life, purpose, and transcendent values. In the context of marriage, spirituality refers to a deep connection between partners based on religious faith or noble values, who view the bond of marriage as a sacred mandate and worship to God. Spirituality is also understood as sensitivity to noble values. While from an Islamic perspective, marital spirituality is defined as a couple's efforts to achieve God's pleasure through a harmonious family life, sakinah (peaceful), mawaddah (love), and rahmah (mercy), by making religious teachings the primary foundation in every aspect of their relationship. Thus, spirituality in marriage involves not only individual worship practices but also interpersonal interactions that reflect religious values such as patience, compassion, and sacrifice (Hasbullah, 2020).

The concept of spirituality in marriage from the perspective of the Qur'an can be found in various verses that highlight marriage as a firm covenant (mîtsâqan ghalîzhan) and a relationship based on love and affection (mawaddah wa rahmah). Verses such as Surah Ar-Rum verse 21 and Surah An-Nisa verse 19 explicitly outline the essence of the marital bond as a source of tranquility (sakinah), love (mawaddah), and mercy

(rahmah), which are the pillars of spirituality in the household. Marriage, in the Islamic perspective, is emphasized as a strong bond (mîtsâqan ghalîzhan) that has five main pillars to maintain family integrity: commitment to a strong promise, the principle of pairing and reciprocity, providing comfort and willingness to each other, treating each other well, and the habit of deliberating together (Jamal & Cania, 2024).

Commitment to the promise of fidelity in marriage can be realized when a couple realizes that their bond is a sacred promise before God (mîtsâqan ghalîzhan), which demands seriousness and full responsibility in maintaining the integrity of the household. Therefore, commitment to maintaining and nurturing marriage as a sacred promise is a primary principle in maintaining family integrity. The principle of pairing and reciprocity implies that husband and wife must complement and support each other, and understand that marriage is a mutualistic relationship that requires the active participation of both parties. Marriage, according to Islamic law, is a strong bond or mîtsâqan ghalîzhan, aimed at creating a household that is sakinah, mawadah, and rahmah, and carrying out God's commands as an act of worship. This is in line with the view that the marriage contract is a very strong agreement (mîtsâqan ghalîzhan) that not only binds the two individuals but also has a divine dimension.(Ridwan et al, 2022).

Providing mutual comfort and acceptance in marriage is an important foundation for preventing serious problems such as syiqaq or nusyuz, which can potentially threaten the integrity of a household. Therefore, the ability to understand one another's needs and desires, as well as a willingness to make sacrifices for shared happiness, is crucial in creating a harmonious and peaceful household atmosphere. Treating one's partner well requires fairness, compassion, and respect for each other's dignity, as recommended in various Islamic teachings. This principle affirms that both husband and wife have rights and obligations that must be fulfilled in a balanced manner, and views marriage as a solemn bond between two equal parties (Suleman et al, 2019).

The importance of joint deliberation is also a crucial pillar, where every important decision in the household is made through constructive dialogue and mutual respect for opinions. The concept of deliberation in the family from the perspective of the Qur'an, as stated by Allah SWT in Surah Al-Baqarah verse 233, explicitly indicates that deliberation, based on the agreement of both parties, is a legitimate and recommended method for making important decisions regarding childcare in the household. This demonstrates that deliberation, or tasyawur, is a crucial component of Islamic family dynamics, particularly in the context of decision-making that affects the welfare of children. This verse also emphasizes the importance of consultation and agreement in managing family matters, especially regarding childcare (Rokan et al., 2020; Syah et al., 2023).

Ibn Kathir explained that this verse underscores the shared responsibility of husband and wife in providing for and caring for children, and emphasizes that important decisions, such as weaning, must be based on agreement and deliberation. Al-Qurtubi also emphasized that the verse indicates the wife's right to receive maintenance and clothing from her husband, even while breastfeeding, as well as the necessity of deliberation in every important household decision. Abu Hayyan al-Andalusi also interpreted that deliberation in this verse is a manifestation of the

principle of justice and mutual consent in every aspect of household life, including in the context of strategic decision-making. Said Hawa added that this verse emphasizes the importance of deliberation as the basis for every action related to the family, and emphasizes that decisions taken based on agreement and mutual consent will result in blessings and justice. Hasan Al Banna emphasized that the family is the foundation of a strong society, so that household harmony based on deliberation will have a positive impact on social stability. Ibn Qayyim al-Jawzi argued that deliberation within the family is an implementation of the Islamic principle of shura, which encourages the active participation of husband and wife in achieving mutual benefit. Meanwhile, Qurais Shihab emphasized that this verse highlights how deliberation can prevent the dominance of one party in decision-making, ensuring balance and true partnership within the household (Al-Qurtubi, 1997; Ibnu Katsir, 2000; Shihab, 2011).

Spirituality and religious practices may be discussed as important sources of meaning, coping, and psychosocial support, but they should not be presented as substitutes for professional mental health treatment. The discussion should integrate biological, psychological, social, and spiritual dimensions into a more comprehensive perspective. In particular, the concepts of sabr, kazm al-ghayz, and al-'afw should be explained in relation to emotional regulation, anger management, and forgiveness. The manuscript should distinguish constructive anger regulation from unhealthy emotional suppression and clarify that patience does not mean passively accepting abuse or harmful treatment within the family. The psychological and interpersonal mechanisms through which these Qur'anic values may support family well-being should also be explained more explicitly,

The interpretation of Qur'anic verses needs to be more contextual, comparative, and analytical. The discussion of Surah Ali Imran (3):200, Surah Al-Insyirah (94):5–6, and Surah At-Tahrim (66):6 should distinguish the original exegetical meanings of the verses from their contemporary educational and psychological implications. These verses should not be presented as direct psychological treatments or as guarantees of personal recovery. Similarly, the discussion of Qur'anic communication principles, including qaulan ma'rufan, qaulan layyinan, qaulan hasanan, qaulan sadidan, qaulan balighan, and qaulan kariman, should explain their relevance to marital conflict resolution, emotional support, and family decision-making. The concept of mu'asyarah bil ma'ruf in Surah An-Nisa (4):19 should be developed in terms of mutual respect, fairness, dignity, and protection from harmful treatment, while shura in Surah Al-Baqarah (2):233 should be connected to shared responsibility and balanced decision-making between spouses. Family harmony should be understood as a reciprocal responsibility involving both husband and wife.

D. CONCLUSION

This study concludes that the Qur'anic perspective on family mental health can be understood through the interconnected dimensions of emotional regulation, ethical communication, spirituality, and mutual responsibility. The thematic interpretation of the selected Qur'anic concepts indicates that values such as sabr (patience), kazm al-

ghayz (anger regulation), and al-'afw (forgiveness) provide ethical and spiritual foundations for managing emotions and responding constructively to family conflicts. These values should not be understood as encouragement to suppress emotions or passively tolerate harmful treatment, but rather as principles that promote self-control, empathy, forgiveness, and responsible behavior. Furthermore, Qur'anic communication principles, including qaulan ma'rufan, qaulan layyinan, qaulan hasanan, qaulan sadidan, qaulan balighan, and qaulan kariman, emphasize respectful, constructive, and responsible interaction between family members. The principles of mu'asyarah bil ma'ruf and shura further highlight the importance of mutual respect, fairness, shared decision-making, and reciprocal responsibility between spouses.

REFERENCES

Abu al-Hasan 'Ali ibn Muhammad ibn Habib al-Mawardi al-Bashri, Al-Nukat wa al-'Uyun, Juz 1dalam tarjamatul muallif Sayyid bin Abd al-Maqshud bin Abd ar-Rahim (Beirut: Dar al-Kutub Al-'Ilmiyah, 1992. (1992). 1992.

Aisyaroh, N., Hudaya, I., & Supradewi, R. (2022). Trend Penelitian Kesehatan Mental Remaja di Indonesia dan Faktor yang Mempengaruhi : Literature Review. *International Islamic Medicine Forum*.

Al-Ashfahani, A.-R. (2017). *Al-Mufradat fi Gharib Al-Qur'an, terj. Kamus Al-Qur'an*. Depok: Pustaka Khazanah Fawa'id.

Al-Jauziyah, I. Q. (2000). *Zaadul Ma'ad ; Bekal Menuju Akhirat, terj. Kathur Suhari*. Jakarta: Pustaka Azzam.

Al-Jauzy, Ibn. (n.d.). *AL-Lathaif wat Tib Ar-Ruhaniy*. Mesir: Darut Thiba'ah al-Muhammadiyah.

Al-Jauzy, Ibnu. (1984). *Nawasikhul Qur'an*. Madinah: Al-Jami'ah Al-Islamiyah.

Al-Qardhawy, Y. (1989). *Ash-shobru fil Qur'an terj. Al-Qur'an menyuruh kita sabar*. Jakarta: Gema Insani Press.

Al-Qurtubi, A. M. I. A. A.-A. (1997). *Al-Jami ' li Ahkam al-Qur ' an* (Juz 1). Mesir: Dar al-Kitab al- ' Arabi.

Amin, M. N. K. Al. (2018). Komunikasi Sebagai Upaya Untuk Membangun Ketahanan Keluarga Dalam Kajian Teori Nilai Etik. *Mukaddimah: Jurnal Studi Islam*, *2*(2), 393–420.

An, S. D. A., & Al-qordhowi, M. Y. (2008). *Sabar dalam al-qur`an menurut yusuf al-qordhowi*.

APA, A. P. A. (2023). *Diagnostic and Statistical Manual of Mental Disorder*. Washington DC: APA Publishing.

Ar-razy, F. (1420). *Mafatihul Ghaib / Tafsir Al-kabir*. Beirut: Dar Ihya' At-turats al-'Araby.

Banna, H. Al. (2004). *Risalah Tarbiyah*. Jakarta: Pustaka Qalami.

Baqi', M. F. A. (1987). *Al-Mu'jam al-Mufakhras li alfaz al-Qur'an al-Karim*. Beirut: Dar al-Fikr.

Creswell, J. W. (2016). *Research Design Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. Yogyakarta: Pustaka Pelajar.

Daradjat, Z. (1996). *Kesehatan Mental* (23rd ed.). Jakarta: Toko Gunung Agung.

Fajria, C. A. (2023). Sosialisasi Pentingnya Kesadaran Kesehatan Mental Pada Masyarakat Desa Lemahkarya. *Abdima Jurnal Pengabdian Masyarakat Mahasiswa*, *2*(1), 1339–1348.

Fauziyah, I. M. (2024). Urgensi Keluarga Sakinah sebagai Fondasi Rumah Tangga

Perspektif Fikih dan Hukum Positif. *MAHAKIM Journal of Islamic Family Law*, *8*(2), 148–168.
Gaib, I., & Muhammad, N. E. (2018). *Komunikasi Efektif Bagi Pasangan Poligami Harmonis di Kabupaten Bone Bolango*. *14*(2), 240–261.
Hamidi, A. L. (2009). *Pemikiran Toshihiko Izutsu tentang semantik Al-Qur'an* (UIN Sunan Kalijaga). UIN Sunan Kalijaga. https://doi.org/10.1017/CBO9781107415324.004
Hamka. (2007). *Tafsir Al-Azhar* (3rd ed.). Singapura: Kerjaya Print.
Hasbullah, A. R. (2020). Sertifikat Perkawinan : Analisis Maqāṣid Al-SyarĪah dan Maslahah Mursalah Terhadap Peraturan Dirjen Bimas Islam No 379 Tahun 2018. *Journal of Islamic Family Law*, *4*(1), 25–47.
Hawwa, S. (2003). *Al-Asas fi at-Tafsir*. Kairo: Darussalam.
Hayyan, M. B. Y. bin A. bin Y. bin H. A. (2002). *Tafsir Bahrul Muhid* (1st ed.). Dar Ihya' al'Arabi.
Hermanto, A. (2020). Kritik pemikiran feminis terhadap hak dan kewajiban suami isteri perspektif hukum keluarga islam. *Journal of Islamic Law*, *1*(2), 182–199. https://doi.org/10.24260/jil.v1i2.61
Ibnu Katsir. (2000). *Tafsir Al-Qur'an AL-Adzim*. Bandung.
Jahoda, M. (1958). *Current Concepts of Positive Mental Health*. New Yor: Basic Books Inc Publisher.
Jamal, K., & Cania, A. R. (2024). Konsep Nafkah Batin Dalam Perspektif Al-Qur'an. *Jurnal Harkat : Media Komunikasi Gender*, *20*(1), 13–33.
Katsir, I. (2000). *Tafsir al-Qur'an al-Adzim*. Beirut: Dar Kutub Al 'Ilmiyah.
Khasanah, P., & Kalifia, A. D. (2024). Hubungan Antara Kesehatan Mental Bagi Aktivitas Sehari-Hari. *Gudang Jurnal Multidisiplin Ilmu*, *2*(1), 333–335.
Latipun. (2019). *Kesehatan Mental* (5th ed.). Malang: UMM Press.
Muh. Mustakim, Syamsul Arifin, Moh Nurhakim, A. I. (2020). *Spiritualisasi Pendidikan Qur'ani*. Cilacap: Pasific Press. Retrieved from http://ddd.uab.cat/record/128272
Nafisah, D. A. M. (2025). Konsep Sabar dalam Al- qur ' an serta Relevansinya dengan Psikologi Positif. *Maliki Interdisciplinary Journal (MIJ)*, *3*(Desember), 882–889.
Pender, N. J. (1996). Health Promotion in Nursing. *Appleton & Lange (Universitas Michigan)*, *3*, 300.
Ridla, M. J. (2002). *al-Fikr al-Tarbawiy al-Islamiyyu Muqaddimat fi Ushulih al-Ijtima'iyyati wa al-Aqlaniyyat, terj. Mahmud Arif ; Tiga Aliran Utama Teori Pendidikan Islam*. Yogyakarta: PT Tiara Wacana Yogya.
Ridwan, Romdiyani, R., Hilmiati, A., & Pakarti, M. H. A. (2022). Surat Ar-Ruum Ayat 21 Petunjuk Tuhan Untuk Menjalankan Nilai-Nilai Pendidikan dalam Keluarga. *USRAH: Jurnal Hukum Keluarga Islam*, *3*(2), 143–160.
Rokan, M. K., Yazid, I., & Makky, A. (2020). Reconstruction of the Concept of Nuzhuz of the Wife in the Digital Era. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, *4*(2), 568–585. https://doi.org/10.22373/sjhk.v4i2.7259
Rosmalina, A. (2018). Peran Komunikasi Interpersonal Dalam Mewujudkan Kesehatan Mental Seseorang. *Prophetic*, *1*(1), 49–68.
Sa'diyah, M., Naskiyah, & Rosyadi, A. R. (2022). Hubungan Intensitas Penggunaan Media Sosial dengan Kesehatan Mental Mahasiswa dalam Pendidikan Agama Islam. *Edukasi Islami: Jurnal Pendidikan Islam*, *11*(03), 713–730. https://doi.org/10.30868/ei.v11i03.2802

Salim, A. M. (2010). Tafsir Sebagai Metodologi Penelitian Agama. In *Metodologi Ilmu Tafsir* (p. 14). Yogyakarta: Penerbit Teras.
Sam, S. (2020). Konsep Kesehatan Mental dalam Al-Qur'ān dan Implikasinya Terhadap Adversity Quotient Perspektif Tafsir Al-Misbah. *Atta'dib Jurnal Pendidikan Agama Islam*, *1*(2), 23.
Setiawan, E. (2019). KBBI - Kamus Besar Bahasa Indonesia. *Kamus Besar Bahasa Indonesia*.
Shaikh, S. (2015). Islamic Law, Sufism and Gender: Rethinking the Terms of the Debate. In *Men in Charge? Rethinking Authority in Muslim Legal Tradition*. London: a oneworld book.
Shihab, M. Q. (2011). *Tafsir Al-Misbah: pesan, kesan dan keserasian Al-Qur'an*. Ciputat: Penerbit Lentera Hati.
Shihab, M. Q. (2021). *Tafsir Al Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.
Sugiono. (2009). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. Bandung: Al-Fabeta.
Sukma, H. S., Patimah, S., Subandi, & Makbulloh, D. (2023). *Strategi Manajemen Stres Dalam Perspektif Islam*. *4*(1), 33–42.
Suleman, Z. Z., & Suleman, Z. (2019). Kritik Terhadap Fikih Poligami: Studi Atas Pemikiran Siti Musdah Mulia. *Al-Mizan: Jurnal Pemikiran Hukum Islam*, *15*(1), 81–102.
Sulistyoko, A. (2018). Tanggung Jawab Keluarga dalam Pendidikan Anak di Era Kosmopolitan (Telaah Tafsir Kontemporer Atas Surat At-Tahrim Ayat 6). *IQRO: Journal of Islamic Education*, *1*(2), 177–192.
Suryani, E. Y., & Berutu, A. G. (2022). Analisis Hukum Ekonomi Islam Terhadap Penetapan Fee Transaksi BRILink. *Tawazun: Journal of Sharia Economic Law*, *5*(1), 133–147.
Syah, A. A., Bustomi, I., & Kodir, F. A. (2023). Kajian Modul Bimbingan Perkawinan Untuk Calon Pengantin dan Fondasi Keluarga Sakinah Bacaan Mandiri Calon Pengantin Perspektif Filsafat Hukum Keluarga Islam Ibnu 'Āsyūr''.' *Mahkamah: Jurnal Kajian Hukum Islam*, *8*(1), 71–85.
Tafsir, A., Suhartini, A., & Rahmadi, A. (2020). Desain Pendidikan Agama Islam dalam Keluarga. *Aththulab: Islamic Religion Teaching & Learning Journal*, *5*(2), 152–162.
Tanuri, Khotimah, H., & Mujiono. (2024). Diagnosis Kesulitan Belajar dalM Perspektif Al-Qur'an. *Kordinat*, *XXIII*(1), 44–57.
Thabari, A. J. M. B. J. A.-. (2007). *Tafsir Ath-Thabari*. Pustaka Azzam.
Ulfah, N. M. (2014). Karakter Anak Dalam Novel Negeri Lima Menara: Perspektif Nilai Ajaran Islam. *Sawwa*, *9*(2), 303–322.
Wahbah Az-Zuhayli. (1417). *Tafsir Al-Wajiz Wa Mu'jam Ma'ani Al-Qur'an Al-Aziz*. Beirut: Dar Al-Fikr.
WHO, W. H. O. (2021). *Comprehensive Mental Health Action Plan 2013–2030*. Geneva: World Health Organization.
Yusuf, S. (2021). *Kesehatan Mental Perspektif Psikologi dan Agama*. Bandung: PT Rosdakarya.