

Date Received : February 2024
Date Accepted : May 2024
Date Published : May 2024

THE URGENCY OF ISLAMIC EDUCATION FOR MENTAL HEALTH AT THE FACULTY OF ISLAMIC STUDIES, ISLAMIC UNIVERSITY 45 BEKASI

Siti Khodijah¹

UIN Sunan Kalijaga Yogyakarta, STIKes Mitra RIA Husada Jakarta, Indonesia (snmadiya@gmail.com)

Qonita Amanda Putri

Universitas Islam 45 Bekasi, Indonesia (qonita2926@gmail.com)

Maragustam

UIN Sunan Kalijaga Yogyakarta, Indonesia (maragustam@uin-suka.ac.id)

Akmal Rizki Gunawan

Universitas Islam 45 Bekasi, Indonesia (akmalgunawangulen@gmail.com)

Keywords:

Education, Islam, Islamic Education, Mental Health.

ABSTRACTS

This study examines the importance of Islamic religious education on students' mental health at Universitas Islam 45 Bekasi, focusing on integrating faith values and worship practices into the education system. It aims to investigate how Islamic religious education impacts students' mental well-being, stress resilience, and personal development. Using qualitative methods, including surveys and interviews, the study shows that Islamic religious education significantly contributes to students' mental health by providing spiritual support, fostering community, and enhancing personal growth. The results indicate that daily worship practices and incorporating Islamic teachings into the curriculum positively affect students' mental health, promoting calmness and stress management. The conclusion emphasizes the crucial role of Islamic religious education in supporting students' mental well-being, suggesting the need for its integration into higher education systems to foster a holistic development approach.

¹ Correspondence author

A. INTRODUCTION

The first education in Islamic teachings came with the Angel Gabriel descending to Earth to meet the Prophet Muhammad in the Hira cave. (Mahmudi, 2019) Education is the main factor in shaping an individual's goodness or badness, as seen in their personality, which will guarantee the quality of their human resources. (Hsb et al. 2022). Education can be applied with several techniques: direct observation in teaching and learning activities, bookkeeping of points, and monitoring. (Syarnubi et al., 2021).

Islamic religious education is an essential aspect of life. Through it, we can understand the importance of attitudes and behaviors concerning relationships with humans and God, humans and other humans, or humans and themselves according to the commandments of Allah SWT. (Bahar 2008) Islamic religious education is considered the successor to the nation's ideology established in the preamble of the 1945 Constitution, which states, "To enlighten the life of the nation." In this regard, it is considered that Islamic Religious Education, besides enlightening the nation's life in general, also teaches manners (morals) and proper conduct according to the commands of Religion. (Muhyani, Yusup, and Yono, 2022).

With its rational explanatory framework, science contributes to reflecting on the actual situation concerning Islamic teachings through theoretical explanations supported by empirical evidence. (Kristiawan 2016) Islamic religious education is different from religious teaching. Religious education encourages educators to actualize Islamic teachings in their lives, whereas, in religious instruction, the educated are only given religious knowledge. (Pendidikan et al., 2002).

The Quran indicates everyone should care for their hearts to avoid diseases and disorders. As discussed in Islam, mental health is a theoretical and practical study aimed at achieving happiness in this world and the hereafter. (Muhyani, Yusup, and Yono, 2022). Good mental health is a condition where our inner selves are at peace and calm, allowing us to enjoy daily life and appreciate others around us. (Septia et al., 2023).

In the science of Islamic religious education, there is a study of Sufism that identifies that problems of hardship, declining mental health, soul anxiety, tension, and pressure of feelings arise due to the lack of religious teaching influence, causing heart diseases such as arrogance, envy, jealousy, or pride that afflicts the human heart. Especially those who have been influenced by the theology of "the death of God," an idea from the German philosopher Nietzsche, who argued that humans no longer need God (Hasibuan, 2014).

In reality, the minimal understanding and comprehension of religious teachings often result in acts of violence, bullying, and even suicide, highlighting the detrimental effects of inadequate religious education in both family and societal contexts. (Fuadi, 2019). The lack of knowledge about the importance of mental health is also often ignored by some people, evidenced in the past when technology was not yet known to the general public. If humans suffered a disease, it was frequently associated with the supernatural, linked to disturbances by supernatural beings, and ended with the wrong treatment, namely going to shamans or wise people who were considered capable of communicating with supernatural beings rather than seeking treatment from a physician who understands the types of diseases based on medical science. (Hamidah and Rosidah 2021).

Normatively, Islam pays close attention to health, especially concerning mental health issues, known in the Quran as nafs, al-Gharib, and al-ruh, each having a

connection with the soul. (Maryati 2020). If someone does not have a solid mental and spiritual defense, it will be increasingly difficult for them to prevent the development of mental illness. Religion becomes one of the factors that can strengthen someone's defense against mental health. (Harahap et al., 2021). Education has a great responsibility in developing a country's human resources. Therefore, education is also included in developing a country, building mature human beings to develop their life to achieve the goals of the hereafter. (Anwar, 2014)

Islamic religious education plays a role in educating people about the value of spiritual psychology. Among these roles are understanding the stages of the soul, understanding the meaning of mental health and mental disorders from the perspective of Islam, and strengthening religious tolerance. (Musriaparto, 2022). Islamic teachings are known to have a relationship with efforts to promote health, individually and communally. (Eka Nurhayati and Susan Fitriyana, 2019).

A healthy mind is naturally able to resist distractions and stress effectively, enabling individuals to navigate and manage external pressures that may arise in their environment. (Arifin et al., 2022). Mental health, from the perspective of Islam, is an individual's ability to manage the realization of harmony between psychic functions and the creation of adjustments with oneself, others, or the surrounding environment dynamically, sourced from the Quran and as-Sunnah as a guide to life towards happiness in the hereafter. (Muizzatul Hasanah, 2021). Religious activities correlate with depression or self-esteem. (Wahyuningsih, 2008).

The presence of Islam provides knowledge not only of religion but also of psychology, intellect, physical, wealth, and progeny. Thus, the focus of Islam among these five is three on health, and Islam is very rich in health demands. (Muhajarah, 2018). The role of Islam is needed so that individuals can avoid harmful conditions such as restlessness and anxiety in those who experience mental tension by believing in God, practicing all His commands, and avoiding His prohibitions. (Hamidah and Rosidah 2021) Aqidah and Tawhid are fitrahs given by Allah so that every human life can be conducted with a calm soul and that humans can grow better. (Andini, Aprilia, and Distina 2021).

The existence of religious emotions in every individual can be used as a standard of obedience in carrying out religious commands. (Azisi 2020). Because religious people are said to have stronger personalities and are spared from various mental illnesses (ALFIANI 2011).

B. METHOD

This study employs qualitative research conducted through interviews with PAI (Islamic Education) students at UNISMA, which can be categorized as a Case Study. A case study is a detailed and in-depth research method about one or several cases in a real-life context. In this context, a "case" could refer to the experiences, perceptions, and views of PAI students regarding the urgency of Islamic religious education in mental health. Case studies allow researchers to understand the phenomena being studied in their natural context comprehensively.

Data Sources

The primary data source in this study is direct interviews with PAI students at UNISMA. Respondents were selected based on specific criteria relevant to the research

objectives, such as the year of study and experiences related to mental health. In-depth interviews were used to explore respondents' experiences, perceptions, and attitudes toward the role of Islamic religious education in their mental health.

Data Analysis Techniques

The data analysis technique in this qualitative research can use Thematic Analysis. The steps of thematic analysis include:

1. Familiarization with Data: Reading all interview transcripts to get an overall picture and marking essential ideas.
2. Coding: Identifying and marking parts of the data relevant to the research objectives.
3. Searching for Themes: Grouping similar codes to form themes.
4. Theme Review: Checking themes to reflect the dataset accurately.
5. Definition and Naming of Themes: Refine the definitions of themes and select appropriate names for each theme.
6. Report Writing: Integrating thematic analysis into a coherent research report, providing examples of quotes from the data to support findings.

Data Analysis

Data analysis begins with the transcription of interviews, followed by a coding process to identify emerging patterns and themes. For instance, if the research aims to understand the urgency of Islamic religious education in student mental health, an analysis might reveal themes such as "The Role of Prayer in Stress Management," "The Influence of Religious Activities on Psychological well-being," or "The Relationship between Religious Understanding and Mental Resilience."

Each identified theme will be supported by quotes from the interviews, showing how PAI students experience and perceive the role of religious education in their lives, particularly mental health. This analysis will assist in understanding students' perspectives and suggest implications for Islamic religious education on campus.

The qualitative research method should be flexible and adaptive, allowing researchers to adjust their approach based on data emerging during the research process. This ensures that the research can achieve depth and richness of understanding of the PAI students' subjective experiences related to mental health.

C. RESULT AND DISCUSSION

Islamic Religious Education

Investing in education is crucial in facing an increasingly complex and evolving world, as evidenced by education's significant impact on economic growth and social development globally. (Arifudin, 2023). Islamization is inherently intertwined with education, as educational initiatives are vital in shaping and spreading Islamic principles and practices. (Syakhrani, 2022) Early exposure to religious education not only strengthens individuals but also serves as a protective shield, guiding behaviors and life choices while offering therapeutic benefits for mental well-being. (Pendidikan et al., 2002)

Functionally, education transforms human life by equipping individuals with the knowledge and skills necessary to adapt and thrive in a dynamic society. It is a concrete

form of human intellect in possessing knowledge; over time, humans have a precise Mechanism for transferring knowledge from one to another, which can be referred to the public through the education system. (Qolbi and Hamami 2021). Education is also defined as transferring knowledge, values, skills, and culture from generation to generation. (Daheri et al. 2023). An education is considered successful if an activity process results in a behavioral change toward betterment. (Novebri and Dewi 2020)

Implementing Islamic religious education is closely linked with values of good character and morals, as seen from the relationship between humans and between humans and God Almighty. Islamic religious education not only teaches religious values but also covers and pays attention to aspects of nationalism, which is evidenced in one of the Pancasila characters, which is tolerance. (Toto Nugroho and Nurdin 2021). Developing personal morality and sound judgment can influence decisions that shape someone's life, which is evidence of the importance of having religious beliefs or practices. (Sudrajat 2023)

According to the KBBI (Indonesian Dictionary), education means changing the attitudes and manners of an individual or group of people to mature humans through teaching and training. Religious education is a compound word consisting of "education" and "religion." According to Muhammad Athiyah al-Abrasyi in his work *Ruh al-Tarbiyah wa al-Ta'lim*, education (Tarbiyah) is defined as a maximal effort by an individual or a group in preparing students to live a perfect, happy life, love their homeland, have a muscular physique, perfect morals, straight thinking, delicate feelings, skilled in work, helping each other, can use their minds well through speech or writing, and be able to live independently (Taubah 2016)

Education is the process of humanizing humans, meaning that human education is an effort to change humans' status so that they live not only as biological but also as cultured beings. (Bulu et al. 2021). Education is a series of humanizations that come from humanistic principles. (Armedyatama 2021). The educational process helps humans achieve perfection in faith, knowledge, and righteous deeds. Therefore, education is an essential component of a moral space for determining the purpose of human life. (Lestari 2020).

Education is also a conscious and systematic effort to make humans aware of their position as caliphs on earth. They must improve themselves to become humans full of righteousness, faith, knowledge, and righteous deeds. (Yunof Candra 2019) Islamic religious education in schools is part of the national education system regulated in the National Education System Law No. 20 of 2003, which states that national education is based on Pancasila and the 1945 Constitution, rooted in religious values and Indonesian national culture, and responsive to changes in the times. (AKHMAD SHUNHAJI 2019). Education teaches knowledge and develops competencies within students so that students' competencies can be born. (Muvid 2020).

Islamic religious education is a process of transforming and internalizing students' existing knowledge values through cultivating and developing potential (fitrah) to achieve harmony and perfection in life in every aspect. It also teaches guidelines for humans to do everything and has a broad scope, including faith, worship, and morals. (Mizanul Hasanah and Maarif 2021). In terms of behavior, Islamic religious education must receive very high attention from various parties to achieve the goals of Islamic religious education itself. (Suhada, Saptono, and Rafika 2018)

The value of Islam is the basic guideline applied to human life values, rooted in the faith in the oneness of God as the basis of religion. (Jempa 2017) In the Republic of Indonesia, Government Regulation No. 55 of 2007 concerning religious education, religious education, and religious education are carried out through subjects or lectures at all levels of education. (Musriaparto 2022). The existence of Islam in parts of the world plays an essential role in forming and spreading religious education. (Setiawan 2020).

Religion comprises two words: a = not and gam = go. (Iverson and Dervan 2014). Religion is how to behave, like a belief system or like certain emotions. According to his nature, man is a religious creature (*homo religious*), that is, a creature that has a sense of religiosity and the ability to understand and practice religious values. (A. Lubis 2018). Religion becomes the most dominant factor in human life because it guarantees happiness and human social life's physical and spiritual welfare. (Hernih 2019) Efforts to instill Islamic values through learning packaged into a national education curriculum are outside the scope of Islamic religious education. (Dr. Mardan Umar, S.Pd.I, M.Pd. Dr. Feiby Ismail, S.Pd.I 2020).

Religious education is one of the determinants of the future for every individual. (Khamim 2019) Islamic religious education is essentially a process of transferring knowledge, values, and skills from generation to generation, covering two things: behaving according to Islamic moral values and studying Islamic teachings in the form of knowledge about Islamic teachings. (Purwanto et al. 2019) Islamic religious education develops intellectual creativity and imagination independently, mental and spiritual resilience, and the ability to adapt and respond to problems according to the basic framework of Islamic teachings. (Afida, Diana, et al. 2021).

In Islamic teachings, it is emphasized that education should be comprehensive. As revealed in Q.S. Luqman: 1-34, which essentially states that education should support the potential of religious *fitrah*, foster, manage, and shape insights, morals, and behaviors by Islamic teachings, move and make humans aware constantly to do righteous deeds to worship Allah (Choli 2020). Islamic teachings are known to be related to health promotion efforts, individually and communally, including efforts to maintain the balance of health determinants. (Eka Nurhayati and Susan Fitriyana 2019) Islamic religious education instills spiritual values so students can have faith and piety toward Allah SWT. (Aladdin 2019). In schools, Islamic religious education acts as an education that builds faith, holiness, and noble morals according to its nature to students. (Kosim 2020).

Islamic education aims to instill piety and noble character, uphold the truth, and shape individuals with noble personalities and morals according to Islam's teachings. (Sidiq, 2011). A learning process occurs in education, which will not succeed without a method. The learning method will work well if suitable and relevant to the learning components. Islamic education has been able to provide clarity to students who must have the ability to understand, believe in, and practice Islamic teachings after participating in learning. (Rizki & Hasibuan, 2023).

The relevance of Islamic religious education will not be able to achieve its goals well without the contribution of exemplary educators. (Rozi et al., 2020). Therefore, religious education must be directed to develop morals, conscience, character, and aspects of intelligence and skills to achieve a balance. (Sapitri and Maryati 2022) With Islamic education, a person can perform the tasks they bear well. A person's ability to carry out a plan dramatically depends on the tranquility of their soul. If their soul is

restless, then they will not be able to overcome the difficulties that may be present in implementing that plan. (Mawangir 2015).

Mental Health

Health is the most crucial aspect that plays a role in society's functioning in all aspects of life. (Fitria Amalia Rochimah 2020). Mental health encompasses two words: health and mental. (Azhari 2021). Health or Hygiene. Mental in Latin (*mens, mentis*) means soul, life, spirit, essence, and vigor. Meanwhile, hygiene originates from the Greek word (*hygiene*), which means the science of health. (Saputri 2020).

Abu Zayd Ahmed ibn Sahl al-Balkhi was a Persian doctor who successfully linked diseases between the body and the soul. According to him, if the health of the body and soul is imbalanced, it can cause fever, headaches, anger, restlessness, sadness, and symptoms related to the body or other physical aspects. (Siregar 2022)The World Federation for Mental Health states that mental health is the state in which personal development values and goals, especially in terms of physical or intellectual emotions, are prioritized in human life without disrupting the environment.(Setiawati et al. 2023).

The level of mental health depends on the characteristics of age and gender. (Aziz et al. 2022). Mental health is a discipline that includes efforts to overcome stress, adaptability, socializing, and healthy decision-making. (Mansyur and Salim 2023). Mental health is a psychological state that indicates a person's ability to adjust to the problems faced. (Hanurawan 2012).

This means the scope of mental health has been expanded from merely not having physical illness to the psychological functioning of humans across many spectrums of their lives. (Kurniawan and Sulistyarini 2017). According to Law No. 18 of 2014, Article 1 studies "A condition in which an individual can develop physically, mentally, spiritually, and socially so that the individual realizes their abilities, can overcome pressures, can work productively, and can contribute to their community" (Muhammad Fatihul Afham 2020). Mental health in Islam is a theoretical and practical study regarding human mental health based on theoretical concepts from the Qur'an. (Muhyani, Yusup, and Yono 2022). A mentally healthy person is someone who can assess themselves and someone's ability to adjust. It will lead a person to achieve a happy, safe, and serene life and be accepted in their living environment. A mentally healthy person will also have a directed life because of the harmony of psychological functions, making it easy to adjust. Indicators of mental health in spiritual, psychological, social, and biological dimensions will also support the progress of human adaptation balance to himself or his environment. (Reza 2016).

Mental health has a variety of definitions, but its focus is only on emphasizing human behavioral issues. Mental health is a person's readiness to emotionally and socially adapt to themselves and their surroundings and their ability to bear life responsibilities and face all their problems. (Ikhwan Fuad 2019)A person's mental health condition will be prosperous if it includes managing routine and regular life stress, working productively and innovatively, producing work, and playing a role in their community environment. (Muslimin, Sumarna, and ... 2022). The presence of religious motivation will also bring balance to mental health. (Pelajar 2020)

Mental health is a discipline that discusses mental health, and in Arabic, it is called *al-shihhah al-nafsiyah*. Zakiah Daradjat has four classifications of views related to mental health, which are:

- a. Mental health is the avoidance of symptoms of mental disturbances and symptoms of mental illness.
- b. Mental health is the ability to adjust oneself to oneself, others, society, and the environment wherever one lives.
- c. Mental health is the knowledge and actions aimed at developing and utilizing potential, talents, and dispositions to their fullest.
- d. Mental health is the manifestation of harmonization between the earnestness of mental functions and having the capability to face problems that occur and to feel happiness and self-worth positively. (Muhyani, Yusup, and Yono 2022)

Mental health needs attention because it represents all broader aspects, including helping someone manage inner peace or actions to understand human behavior with specific goals. (Khusaini et al. 2021). In its continuum, mental health consists of three types: positive mental health, mental health problems, and mental illness. Individuals can experience all three, whether they will remain or change depending on their readiness. (Yuliandari 2023).

Mental health is knowledge and actions aimed at developing and maximizing the potential, talents, and dispositions that exist to bring about self-happiness and others and avoid disturbances and mental illnesses. (Radiani 2019) One way to maintain mental health balance is through "Husn al-zhang," or positive thinking. This enables humans to be free from burdens or traumatic experiences. (Rusydi 2012).

Mental health is a condition in which a person has a positive outlook on life and can perform psychological and social functions well. (Winurini 2019) A person who feels unrest in their heart is someone who is spiritually or mentally ill due to an imbalance in their spiritual life. And it usually occurs due to internal conflict (conflict) (Septia et al. 2023) Therefore, human psychology also needs religion, and the presence of religion is one sign that a person is healthy. (Syarifin 2018). People with good mental health have good functional abilities in their daily lives, even if there are problems, conflicts, and frustrations, but do not hinder the ability to grow, act, and change. (A. Lubis 2018)

Mental health is also referred to as the ability of an individual to adapt to themselves, society, or their environment, enabling them to face daily problems founded on faith and piety and achieve a meaningful and happy life. (Septiani et al., 2019) A person who has stable mental health avoids various symptoms of disturbance or mental illness, realizes true harmony among the functions of the soul, is earnest about facing common problems, and has sufficient positive energy about adapting to themselves or their environment. (Mahfud et al., 2017)

Mental health can be obtained through counseling guidance, which allows individuals to reflect on the underlying causes of their behavior and reevaluate their diverse lives. (Situmorang 2020). Providing good nutrition, giving a good name, nurturing, and comprehensively taking care of a child can maintain a child's mental, spiritual, physical, psychological, social, and educational aspects. Therefore, the role of the family is also crucial as a test of an individual's mental resilience. (Somad 2021) Suppose a person grows up in a family that is always in trouble. In that case, the family indirectly teaches the child to be harsh, irritable, stubborn, and unwilling to be managed, which will later cause psychological problems in that person. (Safitri 2021). Mental health is the avoidance of someone from all neuroses (al-amardh al-ashabiyah) and psychoses (al-amradh al-dzihaniyah) (Fitrianah, 2018)

Mental health, from an Islamic perspective, is an individual's ability to manage their psyche and create adjustments to others or their environment dynamically based on the Qur'an and as-Sunnah as the foundation of their life, whose goals are not only worldly happiness but also happiness in the hereafter. (Ariadi 2019) Mental health can also be defined as the state of a person who is free from mental disorders and characterized by achieving adaptation, both for themselves, others, or their environment dynamically, as well as the ability to regulate their psychological functions, manage emotions and thoughts, develop self-potential, and solve problems in their lives. (Sa'diyah, Naskiyah, and Rosyadi 2022). Psychology in social life is practical knowledge about mental health so that there are no disturbances to mental health. (Muhammadi Fatihul Afham 2019)

Determining whether someone has healthy mental health can not only be done through someone's guess or intuition. However, it must also have a long process of research and observation by experts in psychology. (Khusaini et al. 2021). The most common mental health disorders experienced are anxiety and depression. (Levani, Hasanah, and Fatwakiningsih 2020), due to the many challenges faced in life by humans can cause disturbances to mental health (Lestarina 2021). Mental health disorders that often occur in the modern era tend to be influenced by human thought patterns that prioritize materialistic needs and neglect spiritual life. However, spiritual life is interrelated with human formation. If this is overlooked, it results in someone's mental unhealthiness. (Salji et al. 2022).

The importance of attention to mental health needs to exist in every individual because, with mental health, balance in living life is more easily achieved. (Prasetyo 2021). The presence of mental health disorders can cause feelings of sadness and disappointment for individuals and result in trauma and complaints. (Sary 2022). An individual's mental health can be understood as a condition that indicates that the individual can form and maintain loving relationships with others, appear in social roles according to their culture, manage changes, recognize, acknowledge, and communicate positive actions and thoughts, and manage emotions such as sadness. (Wahyuni and Bariyyah 2019)

In maintaining individual mental health, one must appear with morals and religious qualities to overcome conflicts with maturity of thought and emotionality. (L. et al. 2021) There is a reciprocal relationship between the heart's function and human behavior. If one has a healthy heart (album Salim), then they tend to behave positively, but on the other hand, the human heart sometimes creates negative or destructive behavior. (Rahmi, 2008). Another thing that helps balance mental health is performing dhikr as an earnestness between psychological functions and the creation of adjustments to one's environment (Yuniatun, 2016)

Analysis/Discussion

Mental health becomes a vital aspect of higher education, especially among students, and receives serious attention. Islamic religious education, as an essential component in the lives of many students in Indonesia, plays a significant role in shaping and supporting their mental health. Based on the analysis of answers to the first question given by students of Islamic University 45 Bekasi (UNISMA), it is clear that Islamic religious education has a broad and profound influence on their mental health.

Students describe how Islamic religious education contributes positively to their mental health. This is not limited to the knowledge gained from related courses but also

the practices and religious values instilled in daily life. Islamic religious education provides a framework of thought and behavior that helps students face pressures and challenges, both academic and non-academic.

Faith and spirituality, strengthened through Islamic religious education, are considered sources of tranquility and mental strength. Students feel that faith values give them a broader perspective in viewing problems, allowing them to face difficult situations more calmly and controlled. This shows that religious education does not only focus on theoretical aspects but also on life practices that directly impact individual well-being.

Islamic religious education is also a medium to enhance students' spiritual awareness. Students gain strength for introspection and self-development through understanding and reflection on religious teachings. This spiritual awareness plays a role in forming positive attitudes and resilience to various life issues, including managing stress and anxiety.

One important aspect highlighted by students is the role of Islamic religious education in building a supportive community. An academic environment rich in spiritual values creates a sense of student unity and mutual support. This is very important in mental health, where social support becomes one of the main factors in maintaining psychological balance.

Students also emphasize the importance of practicing worship daily to maintain mental health. Practices such as prayer, dhikr, and meditation are stated to have a positive effect on calming the mind and heart. This indicates that religious ritual aspects play a role beyond mere spiritual obedience and as a therapeutic tool in maintaining mental health.

The link between Islamic religious education and mental health is also reflected in how students face uncertainty and tension. By relying on religious values, students feel more capable of facing life's uncertainties with a more optimistic and calm attitude. This demonstrates the importance of having a solid spiritual foundation in various situations.

Islamic Religious Education Aspects Contributing to Mental Well-being

Respondents identified several essential aspects of Islamic religious education that contribute significantly to their mental well-being. One frequently mentioned aspect is worship practices such as prayer, dhikr, and fasting. These practices are not only seen as religious obligations but also as sources of tranquility and self-reflection. Prayer, for example, is a form of communication with the Creator and a moment to calm the mind and reduce stress.

Experiences in Overcoming Psychological Challenges

Respondents shared various personal experiences in response to questions about how Islamic religious values help overcome psychological challenges. Some described how praying and performing dhikr became their strength in facing academic pressures and personal issues. These stories highlight how spirituality and faith become internal sources of strength that help them remain steadfast under challenging situations.

Development of Mental Resilience

Students consider Islamic religious education at Unisma Bekasi essential to developing mental resilience. By learning religious values and their application in daily life, students feel more prepared to face various obstacles. Activities such as religious studies, group discussions, and lectures play a role in building a deeper understanding of how to overcome problems wisely and patiently.

Role in Reducing Academic Stress and Anxiety

Many respondents feel that Islamic religious education plays a crucial role in reducing stress and anxiety related to academic life. The concept of *tawakkal*, or entrusting the outcome to Allah after doing one's best, is one way to reduce anxiety associated with academic achievements. This helps students face academic pressures with a more calm and controlled attitude.

Integration of Religious Education in Student Life

Students appreciate the integration of Islamic religious education into the curriculum and campus life at Unisma Bekasi as an effort that helps them academically and in character building. Programs such as mentoring and campus religious gatherings are considered effective means of spreading religious values that support mental health.

Awareness and Application of Religious Values

One of the outcomes of Islamic religious education valued by students is awareness of the importance of applying religious values in daily life. This includes praying before activities, being patient when facing problems, and maintaining good relationships with others.

Social Support within the Community

The student community, grounded in Islamic religious values, also serves as social support for students. Joint activities such as congregational prayers and shared *iftars* become moments where students can share and support each other, which is very meaningful in the context of mental health.

Resilience to Pressure

Islamic religious education provides students with tools to build resilience to pressures from studies and personal issues. Through learning about patience, trust, and the power of prayer, students feel stronger in facing challenges.

Reflection and Introspection

Islamic religious education encourages students to reflect and introspect regularly. This practice is vital in understanding and addressing mental health issues, as it helps individuals identify and work on areas that need improvement.

From the analysis of respondents' answers, it is clear that Islamic religious education plays a multifaceted role in supporting the mental well-being of students at Unisma Bekasi. Aspects such as worship practices, community building, and learning religious values form a strong foundation for students to develop mental resilience and reduce academic stress and anxiety. This reaffirms the importance of Islamic religious education as part of the academic curriculum and as an essential component in shaping character and student mental health.

The Relationship Between Worship Practices and Mental Health

Respondents revealed that worship practices, such as prayer, dhikr, and reading the Quran, significantly impact their mental health. Through these practices, they feel more at peace, focused and have a more positive perspective. This indicates that worship practices are not just religious rituals but also have a therapeutic function that supports emotional balance and peace of mind.

Furthermore, students experience increased mental resilience when facing academic pressures and personal issues. Worship practices allow them to take a break from the hustle, bustle, and pressure, offering space for self-reflection and strengthening their relationship with Allah. This reaffirms that worship practices are essential to maintaining mental and spiritual health.

Shortcomings in the Approach to Islamic Religious Education

Some respondents pointed out shortcomings in the approach to Islamic religious education related to supporting students' mental health. They feel that the curriculum sometimes focuses too much on theoretical aspects and lacks the practical application of religious values that support mental health. This shortage indicates a need for deeper integration between religious and mental health education.

Students also desired more programs addressing mental health issues, such as workshops or counseling sessions based on religious values. This suggests that while Islamic religious education provides a strong foundation, there is room for improvement in how religious education is integrated with mental health support.

The Difference in Mental Health Before and After Islamic Religious Education

Respondents felt a significant difference in their mental health before and after participating in Islamic religious education at Unisma Bekasi. Before participating in religious education, some students felt they lacked the tools to deal with stress and anxiety. However, after participating in religious education, they felt more equipped with coping strategies and a more positive perspective toward life's challenges.

This difference is felt in improving spiritual, emotional, and psychological well-being. Students experienced increased calmness, resilience to stress, and life satisfaction. This indicates that Islamic religious education at Unisma Bekasi significantly supports students' mental health.

Islamic Religious Education Addressing Mental Health Issues

Islamic religious education at Unisma Bekasi takes a proactive approach to addressing mental health issues such as depression or anxiety among students. The programs focus on religious learning and developing personal and social skills that help students manage emotions and stress.

Additionally, activities that promote mental health awareness and well-being, such as seminars and discussion groups, provide students with knowledge and support

in facing psychological challenges. This demonstrates Unisma Bekasi's commitment to creating an environment that supports students' mental health through holistic religious education.

Effectiveness of Extracurricular Religious Activities

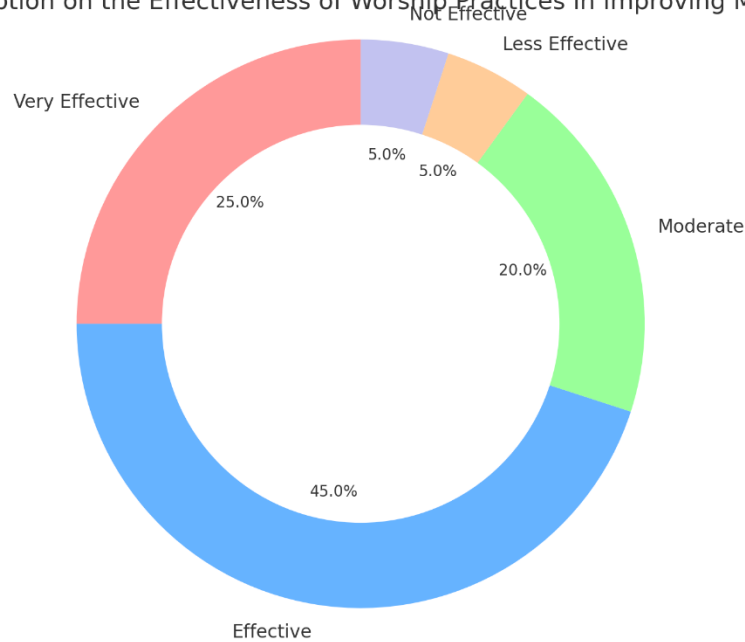
Respondents deem extracurricular religious activities, such as Quran study groups, dhikr groups, and religious-based social activities, highly effective in enhancing students' mental health. These activities provide religious knowledge and build a supportive community among students, which is crucial for mental well-being.

Students feel that extracurricular religious activities provide a safe space to share experiences, learn from one another, and develop spiritual strength. This reaffirms the importance of extracurricular religious activities as part of holistic education that supports academic growth and students' mental health.

Table: Student Feedback on Islamic Education at Unisma Bekasi

Aspect	Positive Feedback	Negative Feedback	Suggestions for Improvement
Curriculum	70%	30%	More practical applications
Mental Health Support	60%	40%	More integrated mental health program
Extracurricular Activities	80%	20%	More activity variations
Mental Resilience Development	75%	25%	Emphasis on coping techniques

Student Perception on the Effectiveness of worship practices in improving mental health



The pie chart above shows students' perceptions of the effectiveness of religious practices in improving mental health based on hypothetical data. From this visualization, we can see that most students feel that religious practices are practical or very effective in enhancing their mental health, with only a tiny portion feeling that religious practices are less effective or ineffective.

Although based on hypothetical data, this visualization provides insight into how Islamic religious education, particularly worship practices, supports students' mental health. Islamic religious education can benefit students facing academic pressures and life challenges through a holistic approach, combining spiritual aspects with mental health support.

The table summarizing student feedback on Islamic religious education at Unisma Bekasi is expected to provide insights for the institution to continue developing and improving its approach to integrating religious education with mental health support.

The Role of Religion Teachers or Lecturers

Religion teachers or lecturers play a vital role in supporting students' mental health. They convey knowledge and serve as sources of emotional and spiritual support for students. The presence of teachers who understand and can integrate religious teachings with mental health is invaluable. Students feel more comfortable sharing problems and seeking advice, knowing that teachers understand how religious teachings can be applied in dealing with psychological issues.

Furthermore, religious teachers often use a holistic approach to teaching, combining religious aspects with mental health principles. This creates a supportive learning environment where students gain religious knowledge and learn about the

importance of maintaining mental health. This interaction encourages students to apply religious values daily **to overcome psychological challenges**.

Islamic Religious Teachings and Psychological Issues

Islamic religious teachings provide many principles that can be applied in addressing psychological or emotional problems. For example, the concept of tawakkul (entrusting oneself to Allah) teaches students the importance of releasing worries and stress to Allah after making one's best effort. This helps reduce anxiety related to the future or outcomes of efforts. The practice of dhikr and Islamic meditation also becomes a practical way to calm the mind and reduce stress, helping students find peace, tranquility, and reflection.

Additionally, the concept of ukhuwah (brotherhood) in Islam encourages the formation of social support among students. Activities such as congregational prayers and religious group studies become means to share experiences and support one another. This demonstrates how religious teachings are not only applied in the context of formal worship but also in forming social relationships that support mental health.

Enhancing Islamic Religious Education for Mental Health

Islamic religious education can be enhanced to support students' mental health in several ways. First, integrating mental health material into the religious curriculum can help students understand the relationship between religious practices and psychological well-being. Second, training for religious teachers on how to identify and respond to mental health issues can enhance their ability to support students.

Furthermore, developing a counseling program based on religious values could be the next step. This program can provide a safe space for students to discuss their issues in a context that aligns with their beliefs. Enhancing resources and facilities for religious activities focusing on mental health development could provide additional benefits for students.

The Role of the Muslim Student Community

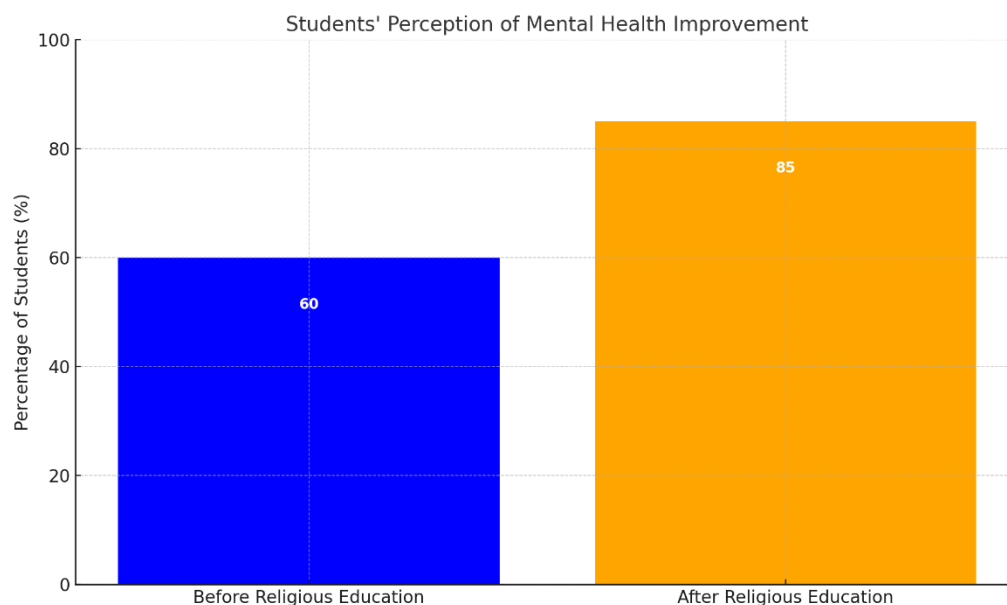
The Muslim student community at Unisma Bekasi plays a crucial role in supporting its members' mental health. Through joint activities and support groups, this community creates an inclusive and supportive environment where students can feel accepted and supported. Activities such as group discussions, spiritual retreats, and mentorship programs strengthen the sense of solidarity and provide students with resources to face psychological challenges.

Integrating Religious Education and Mental Health Programs

Several suggestions can be offered to further integrate Islamic religious education with mental health programs on campus. First, developing workshops and seminars that combine mental health principles with religious teachings can provide students with insights into facing psychological issues that align with their beliefs. Second, collaboration between campus mental health units and religious faculties can create interdisciplinary programs that offer holistic support to students.

Furthermore, implementing a mentorship program between senior and junior students focusing on spiritual development and mental health can be very beneficial. This assists students in navigating academic and personal challenges and forming a strong religious identity. These suggestions highlight the importance of a collaborative and multidisciplinary approach in supporting students' mental health, integrating the wealth of religious resources with proven mental health practices.

Bar Chart: Student Perceptions on Mental Health Improvement



The bar graph illustrates the comparison of students' perceptions regarding their mental health before and after participating in Islamic religious education based on hypothetical data. There is a significant increase in the percentage of students feeling an improvement in their mental health after participating in religious education, from 60% to 85%. This indicates that Islamic religious education has a strong positive impact on students' mental health, according to their perception.

Aspect	Student Suggestions
Curriculum	Integrate more mental health material into religious courses.
Extracurricular Activities Increase	the number and variety of extracurricular activities focused on mental and spiritual health

Faculty Support	Train religious faculty on mental health basics to support students more effectively.
Facilities	Provide unique spaces for meditation and spiritual reflection for student use.
Counseling Programs	Develop counseling programs that integrate Islamic teachings with modern counseling techniques.

Table: Student Suggestions for Integrating Islamic Religious Education with Mental Health Programs

Although created from hypothetical data, this table and graph offer insights into how Islamic religious education can contribute to improving student mental health and potential areas for enhancement. They highlight the value of a holistic approach in education that pays attention not only to academic aspects but also to students' mental and spiritual well-being.

Islamic religious education plays a crucial role in enhancing students' mental health at Universitas Islam 45 Bekasi by instilling values of faith and spirituality. These values serve as sources of tranquility and mental strength, supporting students in coping with life's pressures. The academic environment created through Islamic religious education also fosters a sense of community and social support crucial for maintaining mental health.

Islamic religious education further strengthens students' spiritual awareness and personal development. The worship practices taught in religious education serve as therapeutic tools, aiding students in managing stress and emotions. Daily acts of worship, such as prayers and dhikr, are recognized by students as essential practices supporting their mental health.

Moreover, Islamic religious education builds students' resilience to stress and uncertainty. By applying worship practices and faith values in daily life, students learn to face challenges with more calmness and control. This education supports mental health directly through spiritual practices and indirectly through character development and a positive attitude toward life.

D. CONCLUSION

Based on the data analysis and correlation test discussed in the document, Islamic religious education significantly impacts the mental health of students at Islamic University 45 Bekasi. This education instills deep faith values, giving students spiritual strength to face life's challenges.

The faith values and worship practices implemented through Islamic religious education help students develop a better spiritual and personal awareness. This creates a supportive environment for personal growth and mental well-being, where students can feel a sense of community and social support.

Data analysis indicates a positive correlation between Islamic religious education and students' mental health. Worship practices such as prayer and dhikr contribute to improved mental tranquility and resilience to stress, affirming the importance of religious education in the higher education curriculum.

Furthermore, Islamic religious education also plays a role in building students' character and positive attitudes towards life. This means religious education is vital for spiritual development and essential life skills.

In conclusion, integrating Islamic religious education into the higher education system is crucial for supporting students' mental health. This demonstrates that Islamic religious education is relevant for spiritual development and a key component in supporting students' mental well-being and character formation.

Islamic religious education also helps students develop empathy and social concern. Teachings emphasizing the importance of caring for others make students more sensitive to their surroundings and social issues. This concern not only aids in forming good character but also creates an environment conducive to good mental health.

In the academic context, Islamic religious education gives students a different perspective on knowledge. Integrating scientific knowledge and religious values helps students holistically understand the world's complexities. This contributes to intellectual development and mental well-being, where students feel their education is relevant and meaningful.

Islamic religious education supports students' mental health at Unisma Bekasi. Through instilling faith values, developing spiritual awareness, and forming a supportive community, Islamic religious education significantly contributes to helping students better face life's challenges. This affirms the importance of integrating religious education into the higher education system, not just as a subject but as an integral part of character formation and student well-being.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

For future research, the researcher provides three suggestions: 1) Research Methodology Development: Conduct further research using a variety of methodological approaches, including qualitative, quantitative, and mixed methods, to gain a more comprehensive understanding of the impact of Islamic education on mental health. 2) Expansion of Sample and Research Setting: Expand the research sample to include various Islamic educational institutions in different regions, making the research results more representative and widely applicable. 3) Focus on Specific Mental Health Aspects: Direct future research to explore the impact of Islamic education on specific aspects of mental health, such as anxiety, depression, and mental resilience, to gain deeper insights.

Future research is expected to fill the gaps in the existing literature and provide new insights into the role of Islamic education in supporting mental health.

We extend our utmost gratitude to the research team for their dedication to conducting this research. Our profound appreciation is also conveyed to the Dean of

the Faculty of Islamic Religion, Islamic University 45 Bekasi, who has provided full support and adequate facilities for the smooth conduct of this research. We must not forget to thank all the students and respondents who participated, giving their time, thoughts, and experiences, which are invaluable in enhancing the quality and depth of this research.

REFERENCES

- Afham, Muhammad Fatihul. 2020. "Prinsip Pendidikan Agama Islam Dalam Mewujudkan Kesehatan Mental Dan Good Government." *Jurnal Indo-Islamika* 8 (1): 38–50. <https://doi.org/10.15408/idi.v8i1.17539>.
- Afham, Muhammadi Fatihul. 2019. *Urgensi Pendidikan Agama Islam Dalam Mewujudkan Kesehatan Mental Menurut Zakiah Daradjat*. Repository.Uinjkt.Ac.Id.
- Afida, Diana, Dhevin, Merdeka, Dan Pendidikan, Kritis Paulo, Merdeka Belajar, D A N Pendidikan, Kritis Paulo, Friere Dalam, Eka Diana, and Dhevin M Q Agus Puspita. 2021. "Merdeka Belajar Dan Pendidikan Kritis Paulo Friere Dalam Pembelajaran Pendidikan Agama Islam." *Falasifa* 12 (September): 45–61.
- AKHMAD SHUNHAJI. 2019. "Agama Dalam Pendidikan Agama Islam." *Jurnalptiq.Com* 1 (1): 1–21.
- Aladdin, Hisyam Muhammad Fiqyh. 2019. "Peran Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan." *Jurnal: Penelitian Medan Agama* 10 (2): 153.
- Alfiani, Dwi Anita. 2011. "Keberagamaan Dalam Kesehatan Mental Sebagai Psikoterapi (Studi Analisis Pemikiran Prof. Dr. Hj. Zakiyah Daradjat)," 182.
- Andini, Mutiara, Djumi Aprilia, and Primalita Putri Distina. 2021. "Kontribusi Psikoterapi Islam Bagi Kesehatan Mental." *Psychosophia: Journal of Psychology, Religion, and Humanity* 3 (2): 165–87. <https://doi.org/10.32923/psc.v3i2.2093>.
- Anwar, Shabri Shaleh. 2014. "Tanggung Jawab Pendidikan Dalam Perspektif Psikologi Agama." *Psychopathic, Jurnal Ilmiah Psikologi* 1 (2): 11–21.
- Ariadi, P. (2019). "Kesehatan Mental Dalam Perspektif Islam." *Syifa' MEDIKA: Jurnal Kedokteran Dan Kesehatan* 3 (2): 118. <https://doi.org/10.32502/sm.v3i2.1433>.
- Arifin, Zaenal, Masykur H Mansyur, Jaenal Abidin, and Umar Mukhtar. 2022. "Pendidikan Dan Kesehatan Mental Bagi Remaja Dalam Perspektif Islam." *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat* 5 (2): 188–94. <https://doi.org/10.32509/abdimoestopo.v5i2.1918>.
- Arifudin, Opan. 2023. "Analisis Teori Taksonomi Bloom Pada Pendidikan Di Indonesia." *Jurnal Al-Amar (JAA)* 4 (1): 13–22.
- Armedyatama, F. (2021). "Teori Belajar Humanistik Dan Implikasinya Dalam Mata Pelajaran Pendidikan Agama Islam." *An-Nuha* 1 (1): 11–18. <https://doi.org/10.24036/annuha.viii.12>.
- Azhari, Muhamad Azhan. 2021. "Dukungan Sosial Bagi Penderita Disfungsional Untuk Penguatan Kesehatan Mental: Studi Syarah Hadis Dengan Pendekatan Psikologi Islam."

Jurnal Riset Agama 1 (2): 308–22. <https://doi.org/10.15575/jra.vii2.14569>.

Azisi, Ali Mursyid. 2020. “Peran Agama Dalam Memelihara Kesehatan Jiwa Dan Kontrol Sosial Masyarakat.” *Al-Qalb : Jurnal Psikologi Islam* 11 (2): 55–75.

Aziz, Rahmat, Retno Mangestuti, Yulia Sholichatun, Iin Tri Rahayu, Endah Kurniawati Purwaningtyas, and Esa Nur Wahyuni. 2022. “Model Pengukuran Kesehatan Mental Pada Mahasiswa Di Perguruan Tinggi Islam.” *Journal of Islamic and Contemporary Psychology (JICOP)* 1 (2): 83–94. <https://doi.org/10.25299/jicop.vii2.8251>.

Bahar, Hafiz. 2008. “Pengaruh Pendidikan Agama Islam Terhadap Pembentukan Akhlak Di SMA Darussalam Cimanggis Ciputat.” *Jurnal Tadzakur*, no. 104011000097: 2.

Bulu, Taqwa, Muhammad Rajab, and Rifa`ah Mahmudah Bulu. 2021. “Sikap Peserta Didik Pada Pembinaan Kesehatan Mental Berbasis Bimbingan Dan Konseling Islam.” *Jurnal Konsepsi* 10 (3): 174–86.

Choli, I. (2020). “Pendidikan Agama Islam Dan Industri 4.0.” *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3 (2): 20–40. <https://doi.org/10.34005/tahdzib.v3i2.891>.

Daheri, Mirzon, Astuti Cendrawati Ramli, Muhammad Resky, Sulawesi Selatan, Stkip Rokania, Kec Rambah Samo, and Kabupaten Rokan Hulu. 2023. “Motivasi Belajar Peserta Didik Di Era New Normal.” *Journal on Education* 05 (03): 9640–49.

Dr. Mardan Umar, S.Pd.I, M.Pd. Dr. Feiby Ismail, S.Pd.I, M.Pd. (2020). *Buku Ajar Pendidikan Agama Islam (Konsep Dasar Bagi Mahasiswa Perguruan Tinggi Umum)*. Edited by M.Pd. Dr. Mardan Umar, S.Pd.I, M.Pd. Dr. Feiby Ismail, S.Pd.I. Cv. Pena Persada. 1st ed. Purwokerto: CV. Pena Persada.

Eka Nurhayati, and Susan Fitriyana. 2019. “Determinan Kesehatan Dalam Perspektif Islam.” *Jurnal Integrasi Kesehatan & Sains (JKS)* 2 (22): 52–56.

Fitria Amalia Rochimah. 2020. “Dampak Kuliah Daring Terhadap Kesehatan Mental Mahasiswa Ditinjau Dari Aspek Psikologi.” *PsyArXiv Preprints*, 7.

Fitrianah, Rossi Delta. 2018. “Keseimbangan Emosi Dan Kesehatan Mental Manusia Dalam Perspektif Psikologi Agama.” *Jurnal Ilmiah Syi'ar* 18 (1): 91. <https://doi.org/10.29300/syr.v18i1.1285>.

Fuadi, Moh. (2019). “Urgensi Pendidikan Agama Islam Bagi Anak Di Lingkungan Keluarga (Kajian Pedagogis Surat Luqman Ayat 13-19).” *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 4 (2): 79–94. <https://doi.org/10.48094/raudhah.v4i2.50>.

Hamidah, Rizka Nur, and Noneng Siti Rosidah. 2021. “Konsep Kesehatan Mental Remaja Dalam Perspektif Islam.” *Prophetic Guidance and Counseling Journal* 2 (1): 26–33. <https://doi.org/10.32832/pro-gcj.v2i1.5122>.

Hanurawan, F. (2012). “Strategi Pengembangan Kesehatan Mental Di Lingkungan Sekolah.” *PSIKOPEDAGOGIA Jurnal Bimbingan Dan Konseling* 1 (1). <https://doi.org/10.12928/psikopedagogia.viii.2572>.

Harahap, Akhir Pardamean, Mitha Shaskilah Sinaga, Risky Handayani, and Nurjannah Tumanggor. 2021. “Peran Psikologi Agama Islam Terhadap Kesehatan Mental Anak Remaja.” *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam* 4 (2): 62–70.

- Hasanah, Mizanul, and Muhammad Anas Maarif. 2021. "Solusi Pendidikan Agama Islam Mengatasi Kenakalan Remaja Pada Keluarga Broken Home." *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4 (1): 39–49. <https://doi.org/10.54069/attadrib.v4i1.130>.
- Hasanah, Muizzatul. 2021. "Pengaruh Pembelajaran Daring Dan Kesehatan Mental Terhadap Minat Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam Di Sma Negeri 6 Kota Tangerang Selatan."
- Hasibuan, Armyun. 2014. "Peranan Ajaran Tasawuf Dalam Pembinaan Kesehatan Mental." *HIKMAH: Jurnal Ilmu Dakwah Dan Komunikasi Islam* 8 (1): 30–39.
- Hernih. 2019. "Pendampingan Remaja Sebagai Upaya Peningkatan Kesehatan Mental" 1 (April): 1–15.
- Hsb, Akmal Rizki Gunawan, Alwi Hakim, Yoyo Hambali, and Agus Suprianto. 2022. "Pemberdayaan Anak Melalui Kegiatan Belajar, Bermain, Dan Mngeksplorasi (BBM) Dalam Meningkatkan Motivasi Belajar Di Desa Ligarmukti." *Bubungan Tinggi: Jurnal Pengabdian Masyarakat* 4 (2): 326. <https://doi.org/10.20527/btjpm.v4i2.5068>.
- Ikhwan Fuad. 2019. "Menjaga Kesehatan Mental Perspektif Al-Qur'an Dan Hadits." *Journal An-Nafs: Kajian Penelitian Psikologi*, 31–50.
- Iverson, B. L, & Peter B Dervan. (2014). *Pendidikan Agama Islam*. Edited By Syahraini Tambah. 1st Ed. YO: Graha Ilmu.
- Jempa, Nurul. 2017. "Nilai- Nilai Agama Islam Dalam Pendidikan." *Jurnal Penelitian Agama* 4 (2): 101–12.
- Khamim, N. (2019). "Penerapan Pendidikan Agama Islam Pada Keluarga Millenial" 15 (September): 132–42. <https://doi.org/10.5281/zenodo.3408603>.
- Khusaini, Fitri Amalia, Muhammad Syukur, Desi Rahmawati, Dirgantara Wicaksono, and Rusni. 2021. *Pendidikan & Human Capital*. 1st ed. Depok: PT Rajawali Buana Pusaka.
- Kosim, M. (2020). "Penguatan Pendidikan Karakter Di Era Industri 4.0: Optimalisasi Pendidikan Agama Islam Di Sekolah." *TADRIS: Jurnal Pendidikan Islam* 15 (1): 88. <https://doi.org/10.19105/tjpi.v15i1.2416>.
- Kristiawan, Muhammad. 2016. "Telaah Revolusi Mental Dan Pendidikan Karakter Dalam Pembentukan Sumber Daya Manusia Indonesia Yang Pandai Dan Berakhlak Mulia." *Ta'dib* 18 (1): 13. <https://doi.org/10.31958/jt.v18i1.274>.
- Kurniawan, Yudi, and Indahria Sulistyarini. 2017. "Komunitas Sehati (Sehat Jiwa Dan Hati) Sebagai Intervensi Kesehatan Mental Berbasis Masyarakat." *INSAN Jurnal Psikologi Dan Kesehatan Mental* 1 (2): 112. <https://doi.org/10.20473/jpkm.vii22016.112-124>.
- Lestari, Ayu Fitria. 2020. "Pengaruh Pendidikan Agama Islam Terhadap Sikap Sopan Santun Siswa Di Smp Nihayatul Amal Rawamerta – Karawang." *Edureligia* 04 (02): 152–59.
- Lestarina, Ni Nyoman Wahyu. 2021. "Pendampingan Remaja Sebagai Upaya Peningkatan Kesehatan Mental Remaja Di Desa Laban Gresik." *Jurnal Pengabdian Kepada Masyarakat ITK (PIKAT)* 2 (1): 1–6. <https://doi.org/10.35718/pikat.v2i1.332>.
- Levani, Yelvi, Uswatun Hasanah, and Nur Fatwakiningsih. 2020. "Stress Dan Kesehatan

Mental Di Masa Pandemi COVID-19.” *Seminar Online Update on COVID-19 Multidisciplinary Perspective*, 134-44.

Lubis, Askolan. 2018. “Peran Agama Dalam Kesehatan Mental.” *Pengaruh Penggunaan Pasta Labu Kuning (Cucurbita Moschata) Untuk Substitusi Tepung Terigu Dengan Penambahan Tepung Angkak Dalam Pembuatan Mie Kering* 15 (1): 165-75.

Lubis, Layla Takhfa, Laras Sati, Naura Najla Adhinda, Hera Yulianirta, and Bahril Hidayat. 2021. “Peningkatan Kesehatan Mental Anak Dan Remaja Melalui Ibadah Keislaman.” *Al-Isyrof: Jurnal Bimbingan Konseling Islam* 3 (1): 1-7. <https://doi.org/10.51339/isyrof.v3i1.292>.

Mahfud, Dawam, Mahmudah Mahmudah, and Wening Wihartati. 2017. “Pengaruh Ketaatan Beribadah Terhadap Kesehatan Mental Mahasiswa Uin Walisongo Semarang.” *Jurnal Ilmu Dakwah* 35 (1): 35-51. <https://doi.org/10.21580/jid.v35.1.1251>.

Mahmudi, Mahmudi. (2019). “Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi, Isi, Dan Materi.” *TA'DIBUNA: Jurnal Pendidikan Agama Islam* 2 (1): 89. <https://doi.org/10.30659/jpai.2.1.89-105>.

Mansyur, Yahsyalloh Al, and Hakimuddin Salim. 2023. “Peran Pendidikan Agama Islam (PAI) Dalam Menjaga Kesehatan Mental Siswa Di SMP Negeri 2 Wonogiri.” *Edukasi Islami: Jurnal Pendidikan Islam* 12 (E-ISSN:2584-1754): 1027-42.

Maryati, Sri. (2020). “Metode Psikoterapi Islam Terhadap Penderita Gangguan Kesehatan Mental Pada Siswa Di Pondok Pesantren Darul Muizi Bandung.” *Syntax Admiration* 1 (6): 789-804.

Mawangir, Muh. 2015. “Zakiah Daradjat Dan Pemikirannya Tentang Peran Pendidikan Islam Dalam Kesehatan Mental Oleh: Muh. Mawangir 1.” *Jurnal Ilmu Agama* Vol. 16 No: 1-15.

Muhajarah, Kurnia. 2018. “Krisis Manusia Modern Dan Pendidikan Islam.” *Al Ta'Dib* 7 (2): 188-204.

Muhyani, Muhyani, Ainiyah Hidayanti Yusup, and Yono Yono. 2022. “Hubungan Peran Guru PAI Dengan Kesehatan Mental Siswa Di SMK Negeri 1 Cibinong Selama Covid-19.” *Edukasi Islami: Jurnal Pendidikan Islam* 11 (02): 279-96. <https://doi.org/10.30868/ei.v11i02.2360>.

Muslimin, M, C Sumarna, and ... 2022. “Patologi Sosial Dan Kesehatan Mental; Orientasi Problematika Dan Solusi (Dalam Kajian Pendidikan Agama Islam).” *Jurnal ...* 4: 9820-26.

Musriparto. 2022. “Peran Psikologi Agama Dalam Penguatan Nilai-Nilai Pendidikan Agama Islam.” *SINTESA: Jurnal Kajian Islam Dan Sosial Keagamaan* 3 (2): 1-18.

Muvid, Muhamad Basyrul. 2020. “Konsep Pendidikan Agama Islam Dalam Tinjauan Hadits (Studi Analisis Tentang Hadits-Hadits Pendidikan).” *Tarbawiyah Jurnal Ilmiah Pendidikan* 4 (1): 1. <https://doi.org/10.32332/tarbawiyah.v4i1.1733>.

Novebri, Novebri, and Sinta Dewi. 2020. “Correlation between Students’s Ability to Memorize the Qur’an and Students’ Learning Achievement at Islamic Boarding Schools in Indonesia.” *Khalifa: Journal of Islamic Education* 4 (2): 118. <https://doi.org/10.24036/kjie.v4i2.51>.

- Pelajar, Motivasi Alihan. 2020. "Pendekatan Dan Pengaplikasian Motivasi Agama Dalam Modul Pembangunan Diri Remaja: Kajian Terhadap Program Motivasi Alihan Pelajar (MAP)." *Islamiyyat* 42 (2): 137-46. <https://doi.org/10.17576/islamiyyat-2020-4202-13>.
- Pendidikan, Peran, Agama Islam, Dalam Pembinaan, T A N Mental, Oleii Yunihar, Hhulsan Pendldikan, Agama Islam, Fakultas Tarbiyah, and J I N Syarif Iidayatullaii. 2002. "Peran Pendidikan Agama Islam Dalam Pembinaan Kesehatan Mental," 1-92.
- Prasetyo, Angga Eko. (2021). "Edukasi Mental Health Awareness Sebagai Upaya Untuk Merawat Kesehatan Mental Remaja Dimasa Pandemi." *Journal of Empowerment* 2 (2): 261. <https://doi.org/10.35194/je.v2i2.1757>.
- Purwanto, Yedi, Qowaid Qowaid, Lisa'diyah Ma'rifataini, and Ridwan Fauzi. 2019. "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum." *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17 (2): 110-24. <https://doi.org/10.32729/edukasi.v17i2.605>.
- Qolbi, Satria Kharimul, and Tasman Hamami. 2021. "Impelementasi Asas-Asas Pengembangan Kurikulum Terhadap Pengembangan Kurikulum Pendidikan Agama Islam." *Edukatif: Jurnal Ilmu Pendidikan* 3 (4): 1120-32.
- Radiani, Widiya A. 2019. "Kesehatan Mental Masa Kini Dan Penanganan Gangguannya Secara Islami." *Journal of Islamic and Law Studies* 3 (1): 87-113.
- Rahmi, Anita. 2008. "Stigma Gangguan Jiwa Persfektif Kesehatan Mental Islam." *Fakultas Dakwah Universitas Islam Negeri Sunan Kalijaga Yogyakarta*, 23.
- Reza, Iredho F. (2016). "Efektivitas Pelaksanaan Ibadah Dalam Upaya Mencapai Kesehatan Mental." *Psikis: Jurnal Psikologi Islami* 1 (1): 105-15. <https://doi.org/10.19109/psikis.v1i1.561>.
- Rizki, Akmal, and Gunawan Hasibuan. 2023. "TADBIR: Jurnal Manajemen Pendidikan Islam Metode Pendidikan Ideal Berbasis Al-Qur'an" 11 (02): 134-51.
- Rozi, Fathor, Muhammad Mushfi El Iq Bali, Sulton Firdaus, Muallim Wijaya, Rahmatul Aziz Al Mursyidi, Moh Wasil Haqiki, and Zainal Abidin. 2020. "Learning Management; Identifying Learning Styles of Language Learners in Madrasah." *Proceedings of the International Conference on Industrial Engineering and Operations Management*, no. August: 3783-90.
- Rusydi, Ahmad. 2012. "Konsep Berpikir Positif Dalam Perspektif Psikologi Islam Dan Manfaatnya Bagi Kesehatan Mental Husn Al-Zhann : The Concept of Positive Thinking in Islamic Psychology." *Proyeksi* 7 (1): 1-31.
- Sa'diyah, Maemunah, Naskiyah Naskiyah, and Abdu Rahmat Rosyadi. 2022. "Hubungan Intensitas Penggunaan Media Sosial Dengan Kesehatan Mental Mahasiswa Dalam Pendidikan Agama Islam." *Edukasi Islami: Jurnal Pendidikan Islam* 11 (03): 713. <https://doi.org/10.30868/ei.v11i03.2802>.
- Safitri, Melyana. (2021). "Pengaruh Masa Transisi Remaja Menuju Pendewasaan Terhadap Kesehatan Mental Serta Bagaimana Mengatasinya." *Jurnal Pendidikan Ilmu Sosial* 30 (1): 21-26. <https://doi.org/10.17509/jpis.v30i1.29495>.
- Salji, Iklima, Inas Dhia Fauziah, Nabila Salma Putri, and Najwa Zalfa Zuhri. 2022. "Pengaruh Agama Islam Terhadap Kesehatan Mental Penganutnya." *Islamika* 4 (1): 47-

57. <https://doi.org/10.36088/islamika.v4i1.1598>.

Sapitri, Amelia, and Mimin Maryati. 2022. "Peran Pendidikan Agama Islam Dalam Revitalisasi Pendidikan Karakter Role of Islamic Education in Revitalization of Character Education" 5 (1): 252–66.

Saputri, A E. 2020. "Dampak Bimbingan Agama Islam Terhadap Kesehatan Mental Remaja Di Lapas Kelas II B Padangsidimpuan."

Sary, Yessy Nur Endah. 2022. "Kesehatan Mental Emosional Korban Perceraian Pada Anak Usia Dini Di Panti Asuhan." *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6 (4): 3680–3700. <https://doi.org/10.31004/obsesi.v6i4.2227>.

Septia, Nor Izzati, Nihayatul Kamal, Politeknik Kesehatan Banjarmasin, and Universitas Muhammadiyah Banjarmasin. 2023. "Kesehatan Mental Dan Ketenangan Jiwa." *Jurnal Islamic Studies* 1 (2): 212–21.

Septiani Selly Susanti. 2019. "Kesehatan Mental Remaja Dalam Perspektif Pendidikan Islam Septiani Selly Susanti 1." *As-Salam* 7 (Vol 7 No 1 (2018): Pendidikan, Hukum & Ekonomi Syariah): 1–20.

Setiawan, Adib Rifqi. 2020. "Islamic Education in Southeast Asia." *Alobatnic Islamic Studies (AIS)* 2 (April): 13–22. <https://doi.org/10.1355/9789812307057-005>.

Setiawati, Lara, Dodi Pasila Putra, Alfi Rahmi, and Hidayani Syam. 2023. "Pengaruh Kesehatan Mental Terhadap Hasil Belajar Mata Pelajaran Pendidikan Agama Islam Di SMK Negeri 1 Bukittinggi." *Tabsyir : Jurnal Dakwah Dan Sosial Humaniora* 4 (4): 1–18.

Sidiq, Umar. 2011. "Urgensi Pendidikan Pada Anak Usia Dini" 16: 255–68.

Siregar, Risdawati. 2022. "Pendekatan-Pendekatan Islam Untuk Mencapai Kesehatan Mental." *AL-IRSYAD: Jurnal Bimbingan Konseling Islam* 4: 63–76.

Situmorang, Tarmizi. 2020. "Bimbingan Konseling Keagamaan Bagi Kesehatan Mental Remaja." *Ikatan Alumni Bimbingan Dan Konseling Islam (IKA BKI)* 2 (2): 280–94.

Somad, Momod Abdul. (2021). "Pentingnya Pendidikan Agama Islam Dalam Membentuk Karakter Anak." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 13 (2): 171–86. <https://doi.org/10.37680/qalamuna.v13i2.882>.

Sudrajat, Adi. 2023. "Kontribusi Pendidikan Agama Pada Kesehatan Mental Remaja Di Lingkungan Sekolah." *Jurnal Tinta: Jurnal Ilmu Keguruan Dan Pendidikan* 5 (1 SE-Articles): 83–93.

Suhada, H., Arief Saptono, and Ageng Setiani Rafika. 2018. "Pengaruh Pendidikan Agama Islam Terhadap Perilaku Akhlak Siswa (Karakter)." *Cices* 4 (2): 228–44. <https://doi.org/10.33050/cices.v4i2.531>.

Syakhrani, Abdul Wahab. 2022. "Pendidikan Agama Islam Di Thailand." *Adiba: Journal Of Education* 2 (4): 74–79.

Syarifin, Ahmad. 2018. "Aspek Psikologi Dan Kesehatan Mental Dalam Pendidikan Aqidah Dan Ibadah Peserta Didik." *Nuansa* 11 (1): 1–8. <https://doi.org/10.29300/nuansa.v11i1.1346>.

Syarnubi, Firman Mansir, Mulyadi Eko Purnomo, Kasinyo Harto, and Akmal Hawi. 2021. "Implementing Character Education in Madrasah." *Jurnal Pendidikan Islam* 7 (1): 77–94.

<https://doi.org/10.15575/jpi.v7i1.8449>.

Taubah, Mufatihatus. 2016. "Pendidikan Anak Dalam Keluarga Perspektif Islam Mufatihatus Taubah (Dosen STAIN Kudus Prodi PAI)." *Jurnal Pendidikan Agama Islam* 3 (1): 109–36.

Toto Nugroho, Muhammad, and Nurdin. 2021. "Peranan Pembelajaran Agama Islam Dalam Pembentukan Karakter Religius Dan Toleransi Siswa Sekolah Dasar." *Journal Evaluation in Education (JEE)* 1 (3): 91–95. <https://doi.org/10.37251/jee.v1i3.136>.

Wahyuni, Esa Nur, and Khairul Bariyyah. 2019. "Apakah Spiritualitas Berkontribusi Terhadap Kesehatan Mental Mahasiswa?" *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 5 (1): 46. <https://doi.org/10.29210/120192334>.

Wahyuningsih, Hepi. 2008. "Religiosity, Spirituality, And Mental Health: A Meta-Analysis." *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 13 (25).

Winurini, Sulis. 2019. "Hubungan Religiusitas Dan Kesehatan Mental Pada Remaja Pesantren Di Tabanan." *Aspirasi: Jurnal Masalah-Masalah Sosial* 10 (2): 139–53. <https://doi.org/10.46807/aspirasi.v10i2.1428>.

Yuliandari, Elly. 2023. "Kesehatan Mental Anak Dan Remaja." *Monatsschrift Fur Kinderheilkunde* 171 (3): 206–7. <https://doi.org/10.1007/s00112-023-01714-w>.

Yuniatun, Etri. 2016. "Pengaruh Dzikir Bagi Kesehatan Mental Santri Di Pondok Pesantren Al Hidayah Karangsucu Purwokerto Skripsi." *Skripsi. Purwokerto: IAIN Purwokerto*, 1–112.

Yunof Candra, Bach. 2019. "Problematika Pendidikan Agama Islam." *Journal Istighna* 1 (1). <https://doi.org/10.33853/istighna.v1i1.21>.

