

Islamic Education in Preserving Mental Health Based on the Qur'an in the Contemporary Era

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ABSTRACT

Islamic education is a holistic framework grounded in the Qur'an and Hadith, aiming not only to transmit knowledge but also to cultivate values, ethics, and spiritual awareness. Mental health—defined as the optimal functioning of one's emotional and psychological potential—is increasingly relevant in educational contexts. Integrating Qur'anic principles may offer meaningful responses to contemporary mental health issues such as anxiety, stress, low self-esteem, and emotional imbalance. This study employed a qualitative library research method, using textual analysis of books, scholarly journals, and classical Islamic sources. Content analysis was applied to identify Qur'anic verses and their interpretations (*tafsir*) that address aspects of mental health. The findings reveal that Qur'anic values—such as *ṣabr* (patience), *tawakkul* (trust in God), *dhikr* (remembrance of God), prayer, gratitude, and inner peace—serve as key psychological resources. These principles contribute to emotional regulation, resilience, and self-awareness, offering spiritual and practical strategies for mental well-being. Islamic education, when integrated with Qur'anic spiritual teachings, can significantly support students' mental health. The study suggests that schools implement Qur'an-based counseling programs and embed Islamic psychological values within the curriculum. Additionally, training for Islamic education (PAI) teachers should include components of Qur'anic psychology to enhance their role in guiding students through emotional challenges.

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1. INTRODUCTION

The global increase in mental health problems has become an urgent concern across various disciplines, given the profound impact it has on individuals' everyday lives. Mental health is no longer perceived merely as the absence of psychological disorders but is now understood more holistically as the ability to cope with life's challenges, maintain emotional balance, and function productively within society (Margaret et al., 2017; Yusuf, 2018). In Indonesia, the situation is particularly alarming. Rajab (2010, as cited in Samain & Budiharjo, 2020) reported that approximately 94% of Indonesians experience mild to severe anxiety and depression, indicating a widespread mental health crisis that requires multifaceted solutions.

The contemporary era—marked by rapid technological advancements, socio-political shifts, and global challenges such as the COVID-19 pandemic—has contributed to increased psychological pressure and emotional vulnerability. These dynamics have reshaped societal norms, interpersonal relationships, work environments, and public policy, often exacerbating issues related to stress, anxiety, and emotional instability (Malviya, 2023). In this context, mental health has emerged as a key area of concern, calling for not only clinical and psychological interventions but also culturally and spiritually grounded approaches.

One such approach is Islamic education based on the Qur'an, which offers a holistic framework that encompasses intellectual, emotional, moral, and spiritual development. Ariadi (2019) emphasizes that solutions to mental health issues should not rely solely on medical interventions, but should also consider religious and spiritual teachings—particularly those derived from the Qur'an—as effective means of promoting inner well-being. As the central source of guidance for Muslims, the Qur'an presents comprehensive insights into the human soul, emotional resilience, and one's relationship with the Creator (Lubis, 2016). Its teachings provide practical strategies for navigating life's hardships and maintaining spiritual and emotional equilibrium.

The Qur'an emphasizes values such as patience (*ṣabr*), inner peace (*ṭuma'nīnah*), gratitude (*shukr*), remembrance of God (*dhikr*), trust in divine wisdom (*tawakkul*), and sincerity (*ikhlas*), all of which contribute to psychological stability and well-being. Nur and Zamimah (2021) argue that the Qur'an does not merely offer guidance on rituals or legal matters, but also provides profound instruction on managing thoughts, emotions, and the heart. These teachings are especially relevant in today's world, where spiritual emptiness and existential anxiety are prevalent. Islamic education, when rooted in the Qur'an, plays a crucial role in nurturing mental health by aligning the individual with divine purpose, promoting moral clarity, and cultivating resilience.

In the modern age, often referred to as the post-digital or contemporary era, society is experiencing unprecedented change. Technological disruptions, economic instability, and global health crises have deeply affected how people think, interact, and function (Masrur & Salsabila, 2021). In response, Qur'an-based Islamic education offers a stabilizing influence by fostering spiritual grounding and emotional regulation. Through regular engagement with the Qur'an—via recitation, reflection (*tadabbur*), and application of its values—individuals can find meaning, direction, and mental peace.

Previous research supports this view. Nahar and Ahmad (2024) affirm that the Qur'an serves as a primary reference for Islamic education, guiding all aspects of human life, including mental wellness. Practices such as *dhikr*, prayer, fasting, and ethical behavior are not merely religious obligations but also therapeutic tools for maintaining mental health. Similarly, Nurusshobah and Akhmad (2025) argue that the Qur'an provides an effective and contextually relevant framework for managing mental health issues in the contemporary world. Alvarez and Khadijah (2025) demonstrate the Qur'an's potential as a spiritual and psychological therapy tool, while Ismiati (2024) highlights the applicability of Qur'anic verses in mental health counselling, especially for individuals seeking faith-based support.

Furthermore, Walida (2025) notes that integrating Qur'anic values—such as patience, *dhikr*, trust in God, and sincerity—into educational settings can support emotional development and psychological resilience. These findings reflect the integrative nature of Islamic education, which not only transmits knowledge but also shapes character and emotional well-being.

The novelty of this study lies in its specific focus on identifying and analyzing Qur'an-based Islamic educational patterns that contribute to the preservation of mental health. Unlike prior works that focus narrowly on one or two Qur'anic verses or themes, this study examines a broader array of verses and classical interpretations that highlight key mental health principles. For example, Qur'anic verses such as *Yunus* (10:57), which emphasizes healing and moral guidance; *Al-Baqarah* (2:153, 2:155), which promotes patience and prayer; *Al-Ankabut* (29:45), which stresses the transformative power of prayer; *Al-Fath* (48:4), which discusses tranquility; *At-Talaq* (65:3), on trust and surrender; *Ar-Ra'd* (13:28), which highlights the calming effect of *dhikr*; and *Az-Zumar* (39:53), which encourages hope and forgiveness—collectively form a comprehensive model for mental health education.

From an Islamic perspective, mental health encompasses emotional stability, rational thought, virtuous character, adaptability, and a sense of purpose (Daradjat, 2016; Djumhana, 2015). Al-Ghazali (2014) emphasized that true mental health involves not only the absence of disorder but the nurturing of the soul towards perfection and divine connection. These insights further validate the relevance of Islamic education in addressing psychological challenges in the modern world.

Therefore, this study aims to explore and critically analyze the role of Qur'an-based Islamic education in promoting and preserving mental health in the contemporary era. By emphasizing spirituality, emotional regulation, and ethical development, the research seeks to provide a holistic and faith-integrated model of mental wellness. It is hoped that the findings of this study will offer practical insights for educators, counselors, and policy-makers seeking effective strategies to support mental health in Islamic educational contexts.

2. METHODS

This study employs a qualitative library research design, which involves systematic exploration and analysis of written sources relevant to the research topic. Nazir (2017) explains that library research entails a comprehensive review of literature, books, notes, and various reports that provide insight into the subject under investigation. Similarly, Sugiyono (2022) states that this method relies on references directly related to the research focus, including scholarly articles, books, theoretical frameworks, and sources that reflect cultural, normative, and value-based perspectives.

The primary data sources in this study consist of selected Qur'anic verses, specifically: *Surah Yunus* (10:57), *Al-Baqarah* (2:153 and 2:155), *Al-Ankabut* (29:45), *Al-Fath* (48:4), *At-Talaq* (65:3), *Ar-Ra'd* (13:28), and *Az-Zumar* (39:53). These verses were examined through classical and contemporary tafsir (Qur'anic exegesis). Additionally, the study draws upon secondary sources including academic books, peer-reviewed journal articles, and other scientific publications relevant to Islamic education and mental health.

Data collection was conducted using documentation techniques, which involve gathering written materials such as texts, reports, and published studies that are pertinent to the research objectives.

The data analysis employed in this research is content analysis—a qualitative method used to interpret the meaning and key messages within texts systematically. According to Muhtadi and Maman (2003), content analysis is a technique for drawing valid inferences by identifying specific characteristics of messages in an objective and systematic manner.

In this study, content analysis was used to extract core themes from the selected Qur'anic verses, contextualizing their meanings within the framework of contemporary psychological crises. The analysis prioritized identifying the central spiritual and psychological messages in the verses, connecting them to current mental health challenges faced by individuals. This approach aligns with Fitra et al. (2024), who emphasize the importance of interpreting Qur'anic teachings in light of modern psychological realities, while preserving the essential meanings of the verses.

3. FINDINGS AND DISCUSSION

After conducting a search of various literature sources related to the topic of this research, the research results and discussion can be presented as follows:

3.1. The Concept of Islamic Education and Mental Health

According to Qowim (2020), Islamic education is a conscious and systematic effort designed to create a structured learning environment and stages of development that actively cultivate students' potential. It aims to develop individuals who are spiritually grounded, self-controlled, morally upright, intelligent, and capable of applying practical skills in life. In line with this, Nahar and Saefudin (2024) define Islamic education as a deliberate process of instruction, guidance, and nurturing that facilitates

learners' understanding, appreciation, and practice of Islamic teachings, enabling them to adopt these teachings as guiding principles in everyday life. The ultimate objective of Islamic education is to shape the ideal human being (*insān kāmil*) in accordance with Islamic values, fostering closeness to Allah SWT and achieving holistic well-being in both this life and the hereafter.

In Islamic tradition, the concept of mental health—referred to as *al-tibb al-rūḥānī*—was introduced in the early Islamic medical tradition by Al-Balkhī (850–934), who pioneered the understanding of the interconnectedness between the body and the soul. He used the term *tibb al-qalb* (medicine of the heart) to describe spiritual and psychological well-being, acknowledging that both body and soul could be in states of balance or imbalance. While physical imbalance may lead to symptoms like fever and bodily pain, spiritual or psychological imbalance can result in anger, anxiety, sadness, and other emotional disturbances. Al-Ṭabarī further emphasized the integration of psychology and medicine, noting that many illnesses stem from false beliefs or negative imagination. He advocated for wise and humorous counseling by a skilled physician to restore patients' confidence and mental well-being (Ariadi, 2019).

The Qur'an offers clear guidance on achieving inner peace and psychological healing through acts of worship that integrate both the physical and spiritual dimensions of human existence (Aulia & Bashori, 2025). True mental health, in this view, arises from a deep belief in divine decree (*qadar*), with the ultimate source of tranquility being faith (*īmān*) and devotion to Allah. One of the most cited verses in this context is Surah *Ar-Ra'd* (13:28): "Those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, in the remembrance of Allah do hearts find rest." This verse affirms that spiritual remembrance (*dhikr*) is central to achieving mental peace (Fuad, 2016).

According to Sarihat (2021), inner peace is shaped by both internal and external factors. Internally, it relates to the strength of the *qalb* (heart), which contains divine elements. When the heart functions properly, it fosters tranquility and reinforces faith. Externally, mental peace depends on divine protection and guidance, which help individuals find meaning and direction in life through the Qur'an.

Nurusshobah and Akhmad (2025) elaborate on the Qur'an's role as *shifā'* (healing), not only for physical ailments but also for mental and spiritual distress. However, this healing is not limited to ritual practices such as prayer (*ṣalāh*), remembrance (*dhikr*), fasting (*ṣawm*), and supplication (*du'ā'*). These practices are beneficial, but their effectiveness depends on the depth of one's understanding and sincerity in practice. For instance, *ṣalāh* should be performed with full awareness and concentration (*khushū'*), while *dhikr* and *du'ā'* must be carried out with intention and proper comprehension to yield maximum psychological benefit.

Wahyuningsih (2008) supports this view by asserting that consistent religious practices—such as worship, prayer, and remembrance—positively impact mental health. These acts foster inner peace, enhance one's connection with a higher power, reduce stress and anxiety, and strengthen psychological resilience. Moreover, religious practices encourage reflective thinking, surrender to divine will, and constructive problem-solving, enabling individuals to better navigate life's difficulties.

From a psychological perspective, Notosoedirdjo and Latipun (2011) define mental health as a state of emotional, psychological, and social well-being that enables individuals to cope with daily challenges, function productively, and contribute positively to their communities. Daradjat (2016) similarly defines mental health as the process of optimizing one's internal potential to achieve happiness and avoid psychological disorders. Fakhriyani (2019) adds that mental health includes self-acceptance, emotional balance, and effective social functioning, allowing individuals to manage stress and live meaningful lives.

Wahyuningsih (2008) outlines the scope of mental health as comprising emotional, psychological, and social well-being. It includes the ability to manage stress, maintain healthy relationships, and cultivate a positive self-image. This is shaped by the interaction between thoughts, emotions, and behavior, as well as by external factors such as social environments, cultural influences,

and value systems. According to Khair and Fatmawati (2022), mental health also encompasses an individual's capacity to function effectively in daily life and respond adaptively to challenges.

Rahmawaty et al. (2022) identify key principles of mental health, including a positive self-concept, harmony between thoughts, emotions, and actions, self-actualization, social participation, and adaptability. These principles help individuals maintain emotional and psychological balance while contributing meaningfully to society.

Multiple factors influence mental health. According to Risnawati et al. (2023), these include biological, psychological, and social dimensions. Biologically, mental health is affected by neurotransmitter imbalances and genetic predispositions (Nurfadillah et al., 2024). Individuals with a family history of mental disorders are at greater risk, and certain lifestyle habits—such as smoking, alcohol consumption, drug use, sleep deprivation, poor diet, and physical inactivity—can worsen mental health. Psychological factors involve past trauma, such as abuse, loss, neglect, or low self-esteem. Socially, individuals may suffer from stress due to economic hardship, marginalization, or lack of social support (Rahmawaty et al., 2022). Sadam and Muhammad (2024) add that mental health—particularly emotional and psychological aspects—is influenced by one's ability to manage stress and maintain healthy interpersonal relationships.

In light of the above explanations, the following table presents a comparison of Islamic and psychological perspectives on the concept of mental health.

Table 1. Comparison of Islamic and Psychological Perspectives on Mental Health

No.	Islamic Perspective	Psychological Perspective
1	Mental health is seen as the integration of body and soul, using the term <i>al-Tibb al-Rūḥānī</i> (spiritual medicine), while <i>Tibb al-Qalb</i> (medicine of the heart) refers specifically to spiritual and psychological well-being.	Mental health is a state of psychological and emotional well-being that enables individuals to manage stress, work productively, and contribute to their community.
2	Inner peace is rooted in the belief that everything happens according to Allah's divine decree (<i>qadar</i>), and the primary source of mental tranquility is faith (<i>īmān</i>) and worship of Allah.	Mental health encompasses emotional, psychological, and social well-being, including the ability to manage stress, build healthy relationships, and maintain a positive self-image.
3	Tranquility of the soul is influenced by the strength of the <i>qalb</i> (heart), which has divine elements. When functioning properly, it enhances faith. External peace comes from Allah's protection and guidance, which help individuals find life's purpose through the Qur'an.	Mental health is shaped by the interaction between thoughts, emotions, behaviors, and external factors such as the social environment, culture, and personal values. It supports daily functioning and overall life satisfaction.
4	Mental health in Islam involves the concept of <i>shifā'</i> (healing), as the Qur'an is considered a complete therapeutic guide for both physical and psychological ailments, offering holistic treatment for everyday life.	Mental health principles include a positive self-concept, harmony between thoughts, feelings, and actions, self-actualization, social participation, adaptability, and maintaining emotional and psychological balance.
5	Healing in Islam is not limited to religious practices such as prayer, remembrance (<i>dhikr</i>), fasting, and supplication (<i>du'ā'</i>); rather, the effectiveness depends on the depth of understanding and sincerity in practice. These acts must be performed consistently and mindfully.	Mental health is influenced by biological factors (e.g., neurotransmitter imbalances, genetics), psychological factors (e.g., past trauma), and social factors (e.g., environmental stressors, social issues, lack of support).

Meanwhile, the connection between Islamic concepts and psychological theories of mental health can be observed in several areas. Concepts such as patience (*ṣabr*), trust in God (*tawakkul*), gratitude (*shukr*), and spirituality align closely with principles in modern psychology—particularly Cognitive Behavioral Therapy (CBT). Both frameworks emphasize the importance of reshaping thought patterns (cognitions), managing emotions, and cultivating acceptance of situations beyond one's control as

pathways to inner peace and psychological well-being. The shared goal of both Islamic teachings and CBT is to empower individuals to cope with adversity, calm the mind, and foster harmonious relationships with oneself and others (Nurusshobah & Akhmad, 2025).

3.2 Function and Role of the Qur'an in Islamic Education

According to Suharnis (2015), Islamic education can generally be understood as a field of educational science founded on Islamic principles. Therefore, it must be rooted in the Qur'an and the Hadith of the Prophet. Islamic education encompasses various efforts to preserve human nature (*fitrah*) and develop human resources, with the ultimate goal of shaping individuals into complete human beings in accordance with Islamic standards. Human actions are guided by the Qur'an, which serves as the ultimate reference and source of direction, ensuring that individuals remain on a constructive and beneficial path for both worldly life and the hereafter. The Qur'an addresses all aspects of human needs, as reflected in its verses that cover a wide range of topics to complement every dimension of human existence.

The primary function of the Qur'an in Islamic education is to serve as the fundamental reference, such that every aspect implemented within the framework of Islamic education must be based on the values it contains. Its philosophy encourages the development of Islamic education, honors human intellect, teaches the importance of social interaction, and addresses other essential aspects of life (Nahar & Ahmad, 2024).

According to Sukronadi and Ahmad (2025), mental health issues can also be found within Islamic educational institutions, including both traditional and modern *pesantren* (Islamic boarding schools). While both types offer Islamic values that support the mental and spiritual well-being of students, modern *pesantren* tend to be more adaptive and integrative in their approach. They are more likely to incorporate comprehensive mental health strategies by blending religious traditions with contemporary psychological understanding and solutions.

Furthermore, as explained by Nahar & Ahmad (2024), the Qur'an plays a central role as the primary source of Islamic law, making it eternally relevant to all aspects of life and irreplaceable for Muslims across generations. The Qur'anic verses have the power to influence the human subconscious, inspiring individuals to act, transform, and grow. In the realm of education, dynamism arises from the inspiration provided by the Qur'an. Through understanding and internalizing the pillars of faith (*rukun iman*) and practising the pillars of Islam (*rukun Islam*), individuals learn how to become virtuous, with steadfast faith and obedience to Allah SWT.

The Qur'an and Islamic education share the same orientation: to teach the concept of balance. With the knowledge they acquire, human beings are expected to achieve happiness in this world as preparation for eternal happiness in the hereafter. As servants of Allah, humans also have the responsibility to devote themselves and obey His commands. In practice, faithful individuals demonstrate their devotion through acts of worship as a sign of servitude. Those who live according to Qur'anic teachings will, in turn, attain honor in both worldly and eternal life. One of the special privileges of a knowledgeable person—nurtured through Islamic education—is that Allah elevates their rank. These are the values of Islamic education, firmly rooted in the teachings of the Qur'an, which guide every aspect of human life (Nahar & Ahmad, 2024)

From a psychological perspective, the Qur'an has a profound influence on believers, offering peace and tranquillity, serving as a guide for life, a remedy for emotional distress, a source of hope and strength, and a catalyst for personal development through moral and spiritual understanding. Through reading and reflecting on its verses, individuals can experience inner calm, make wise decisions, develop strong character, and maintain an optimistic outlook in facing life's challenges. Moreover, the teachings of the Qur'an offer preventive and therapeutic guidance for mental health issues, helping individuals to avoid anxiety, depression, and other psychological disorders. The practice of remembrance of Allah (*dhikr*) supports the maintenance of positive thoughts and emotional balance (Rosyanti et al., 2022).

On the other hand, the values of the Qur'an also play a critical role in shaping cognitive processes. The act of reading and internalizing its teachings involves the creation of new cognitive schemas and the assimilation of new information into existing mental frameworks. This cognitive engagement affects how individuals process information, interpret experiences, and make decisions. Repetition and deeper understanding of Qur'anic values—such as justice, honesty, and compassion—can lead to the transformation of cognitive schemas, strengthening attention, memory, and concentration. Activities like memorizing and comprehending the Qur'an can indirectly enhance cognitive functions in other areas of life.

Furthermore, the Qur'an encourages the development of moral reasoning and problem-solving abilities based on Islamic principles. By consistently integrating Qur'anic teachings into daily life, individuals begin to align their perception, interpretation, and decision-making with Islamic values. This process ultimately shapes thought patterns and behavior in accordance with the ethical and spiritual guidance found in the Qur'an, helping individuals avoid harmful actions and remain grounded in Islamic teachings (Ulfah et al., 2024).

3.3 Islamic Education as a Means of Mental Health

From an Islamic perspective, Zuhri (2020) explains that mental health refers to an individual's ability to manage the soul in order to achieve harmony between psychological functions and establish proper adjustment with oneself, others, and the surrounding environment. This process takes place within the framework of faith and trust in Allah, guided by the Qur'an and Sunnah as sources of life, with the ultimate goal of attaining happiness in both this world and the hereafter. Human denial of religion and God, therefore, stems from certain factors—whether related to personality or external environment. In Islamic thought, human beings are essentially religious creatures, endowed with a natural disposition (*fitrah*) to recognize and accept divine truth as revealed through religion.

Zuhri (2020) further emphasizes that Islam teaches that a mentally healthy person is one who can harmonize knowledge with piety, reflected in daily life. Hence, Islamic education plays a vital role in instilling religious, social, and moral values. It guides individuals to fulfill their divine purpose in accordance with the Qur'an. Thus, mental health occupies a central position in Islamic education, which not only focuses on the transfer of knowledge but also cultivates values, good habits, and the awareness to worship Allah SWT. A healthy mind becomes a key indicator of success in Islamic education, achieved through the synergy between knowledge, faith, and devotion, which in turn leads to optimal psychological functioning.

The principles of religion and the philosophical ideas contained in Islamic teachings form the foundation of mental health. Faith (*iman*) and piety (*taqwa*) represent the essence of human psychology and mental well-being in Islam. Ratnawati (2019) stresses that only through Allah can one experience true peace, serenity, and tranquility of the heart—conditions necessary for optimal human functioning and the attainment of meaningful results.

The Qur'an, as the basis of Islamic education, provides comprehensive guidance for addressing mental health challenges. Al-Ghazali viewed humans as beings with both material and spiritual dimensions, with the spiritual dimension as the essence of existence. Faith in Allah, he argued, provides inner peace, safety, and tranquility, rooted in humanity's innate religious disposition (*fitrah*). Returning to Allah through prayer and supplication thus aligns with the instinctive nature of human beings, whose essence is grounded in monotheism (*tauhid*) (Nahar & Ahmad, 2024).

Schneiders, as cited in Yusuf et al. (2022), explains that the principles of mental health encompass three key areas: the essence of human nature, human interaction with the environment, and the human relationship with God. These principles serve as guidelines for maintaining and enhancing mental health while preventing psychological disorders. To preserve and stabilize mental health, individuals are encouraged to build a close relationship with God through the consistent practice of religious teachings.

Islamic education, as a means of promoting mental health, can be effectively integrated into school-based mental health and counseling curricula. The primary goal of this integration is to cultivate students who are spiritually and emotionally resilient, by focusing on Islamic values alongside the development of social and communication skills. This holistic approach is grounded in the teachings of the Qur'an and Hadith, aiming to foster a balanced character that reflects physical, emotional, and spiritual well-being (Abrar et al., 2024).

Such integration is essential for enhancing students' self-confidence, equipping them to face the challenges of globalization, and shaping individuals with strong character in line with Islamic principles that emphasize equilibrium between the body, soul, and spirit.

For example, the implementation of Islamic education to support mental health in schools can be realized through integrated Islamic schools, which combine national curriculum content with Islamic values, or pesantren-based schools, which merge formal education with religious practices. Practical applications may include learning methods such as discussion, demonstration, and habituation, as well as the use of digital tools like e-learning platforms to enrich learning materials and enhance student engagement (Rahmawati & Siti, 2025).

3.4 The Application of the Qur'an in Mental Health in the Contemporary Era

According to statistical data from the Indonesian Ministry of Health (Kemenkes, 2023), published via kemkes.go.id and based on the Indonesia National Adolescent Mental Health Survey 2022 (I-NAMHS 2022), the prevalence of depression among young people aged 15–24 in Indonesia is reported at 2%. Meanwhile, the prevalence of broader mental health disorders—including depression, anxiety, and behavioral disorders—among adolescents aged 10–19 has reached 34.8%.

Several contributing factors have been identified. Among them, lifestyle choices play a significant role; for example, adolescents who consume alcohol are significantly more likely to experience depression (10.8%) compared to those who do not. Similarly, underlying medical conditions are also influential, as adolescents with chronic illnesses are twice as likely to experience depression (10.2%) compared to their healthier peers.

Although these statistics provide a general overview, they clearly indicate that depression and mental health issues are prevalent among Indonesian adolescents, highlighting the urgent need for effective, culturally grounded interventions.

One such intervention is the application of Qur'anic teachings to support mental health in the contemporary era. This can be implemented through various strategies, including the following:

3.4.1 Managing Stress and Anxiety through Trust in God (*Tawakkul*) and Remembrance (*Dhikr*)

According to Nurhasanah & Noviani (2024), the Qur'an provides numerous guidelines for cultivating positive spiritual practices in daily life. Among them, *tawakkul* (reliance on Allah) and *dhikr* (remembrance of Allah) help individuals attain inner peace and play a crucial role in strengthening mental resilience. By practicing these values, individuals are better equipped to manage stress and anxiety while maintaining balance between their spiritual and emotional dimensions.

Similarly, Nasution et al. (2024) argue that integrating mental health with spirituality is essential when facing psychological crises such as stress, anxiety, and depression. The Qur'an emphasizes closeness to God as a source of inner peace. The principle of *tawakkul* teaches individuals to exert their best efforts while entrusting outcomes to Allah, thereby alleviating anxiety. Moreover, the Qur'an affirms the therapeutic role of *dhikr* in Surah Ar-Ra'd (13:28): "Indeed, in the remembrance of Allah do hearts find tranquility." This practice works in a manner similar to meditation, calming the mind and reducing anxiety, thereby enabling individuals to achieve inner peace and resilience in navigating life's challenges.

Likewise, the verse from the Qur'an, Surah Al-Baqarah (2:155), serves as a means of strengthening faith and a source of resilience for individuals experiencing anxiety. It reminds believers that Allah is

always with them, and that reading or listening to the Qur'an can have a calming effect, helping to reduce stress and foster inner peace.

3.4.2 Toxic Relationships in Light of Qur'anic Values

In responding to contemporary conditions, Muchalid (2025) explains that various modern-day issues—including mental health problems—are significantly influenced by social and economic challenges, the impact of technology and social media, as well as concerns related to religiosity and spirituality, all of which can deeply affect an individual's psychological well-being.

One prevalent psychological crisis in today's era is the existence of toxic relationships. For example, in the family context, toxic parenting is characterized by overly controlling behavior, verbal abuse, excessive criticism, and emotional neglect or manipulation. In romantic relationships, toxic dynamics often involve a lack of trust, emotional manipulation, gaslighting, dishonesty, and even physical or psychological abuse. Similarly, toxic friendships are marked by persistent criticism, lack of empathy, stubbornness, and unreliability (Kurniati et al., 2023). These unhealthy relationships can have severe consequences for an individual's mental health, often leading to emotional distress, psychological trauma, and long-term mental health issues (Rizal, 2025).

Addressing and recovering from toxic relationships—such as toxic parenting or romantic abuse—should be guided by Qur'anic values, as the Qur'an offers clear guidance on interpersonal relationships. It helps individuals recognize and avoid harmful behaviors within relationships and encourages self-respect and self-worth, both of which are essential for breaking free from unhealthy relational patterns. The Qur'an also supports the importance of seeking professional help, including within an Islamic framework, as resolving toxic relational issues is a key part of maintaining both mental health and spiritual well-being. Concepts such as *tawakkul* (placing trust in Allah) and *dhikr* (the remembrance of Allah) can help individuals attain inner peace, enhance resilience, and support psychological healing (Nurhasanah & Noviani, 2024).

3.4.3 The Role of Technology in Supporting Qur'an-Based Mental Health

Mansyur et al. (2020) note that technological advances and social media provide opportunities—especially for younger generations—to access online psychological support. However, they also introduce new challenges such as cyberbullying and internet addiction. To address these problems, Nurushshobah & Akhmad (2025) point out that the Qur'an (49:12) provides guidance for managing technology wisely by discouraging suspicion and harmful interaction in virtual spaces. Complementary approaches such as stress management strategies and education about healthy social media use are essential for maintaining mental balance and reducing negative impacts.

The role of technology in supporting Qur'an-based mental health can be seen in various ways. Technology enables users to access Qur'anic verses, Islamic teachings related to mental health, and a wide range of resources that promote spiritual well-being. It also facilitates the creation of online communities where individuals can share experiences and support one another in applying Qur'anic values to improve their mental health. Moreover, Qur'an reading apps and digital platforms offering religious lectures and reflections can serve as spiritual companions in the digital age, fostering mindfulness and inner peace (Irwan et al., 2023).

In teaching the Qur'an to Generation Z, it is essential to help them navigate technological challenges, cope with anxiety, and address toxic relationships, including issues like toxic parenting. To do this effectively, educators must adapt teaching methods to align with the digital lifestyle of this generation. This includes using interactive and engaging language, as well as highlighting the relevance of Qur'anic values to contemporary issues, such as social justice and ethical technology use.

An approach that integrates Qur'anic literacy with technology, combined with the selection of qualified and relatable teachers and strong family involvement, is crucial for shaping a generation that is both intellectually competent and morally grounded (Rivai et al., 2025).

3.4.4 Comparison of Coping Strategies in the Qur'an and Modern Psychology

According to Yulianto and Muktamirul (2018), the therapeutic approach offered by the Qur'an draws individuals closer to Allah, enhances spiritual strength, and builds psychological resilience. Listening to the recitation of Qur'anic verses has been shown to promote relaxation and reduce stress, even generating higher alpha brain waves than listening to music. Through its sound and vibrational qualities, Qur'anic therapy can influence both the soul and the body, fostering a sense of harmony when reciting or listening to the sacred text. The Qur'an is thus regarded not only as a source of spiritual healing but also as a remedy for physical ailments and various psychological disorders. Patients who engage regularly in Qur'an-based therapy often report improvements in their overall well-being, demonstrating its effectiveness as a spiritual and psychological treatment (Andini et al., 2021).

Beyond its spiritual guidance, the Qur'an contains psychological concepts that are highly relevant to mental health enhancement. Qur'an-based mindfulness therapy can be understood as a spiritual intervention that emphasizes self-awareness and a deepened connection with God. The practice of dhikr (remembrance of Allah) plays a central role in calming the heart, alleviating anxiety, and fostering inner peace. Dhikr also helps individuals to focus, reduce stress, and cultivate a profound sense of closeness to Allah.

In contrast, modern psychology has developed a range of therapeutic approaches to address mental health issues. However, as Ismiati (2024) notes, spiritual approaches grounded in the Qur'an remain underutilized in psychological practice. Nonetheless, positive psychology, as highlighted by Asrowi (2020), promotes values such as compassion, social connection, and the reduction of stigma around mental health problems—principles that align closely with Islamic teachings.

Modern mindfulness-based therapy focuses on maintaining present-moment awareness, cultivating non-judgmental acceptance, and increasing awareness of thoughts and emotions. Techniques such as meditation and body awareness are employed to promote mental balance. Today, mindfulness is often integrated with Cognitive Behavioral Therapy (CBT) to manage stress and improve emotional regulation. These principles resonate with Qur'anic teachings, which emphasize self-reflection (*muhāsabah*) and remembrance of Allah as pathways to inner peace and spiritual well-being.

By practicing mindfulness in the Islamic sense—through intentional remembrance of Allah, conscious prayer, and reflection—individuals can better regulate their emotions, reduce psychological distress, and strengthen their connection to the Divine. This ultimately contributes to a deeper sense of tranquility and psychological well-being (Fitriya et al., 2022).

As Nurushshobah and Akhmad (2025) point out, there is significant overlap between the Qur'anic and modern psychological perspectives, particularly in terms of stress management and acceptance of uncontrollable circumstances. Both traditions emphasize the importance of surrendering to uncertainty and focusing on techniques to calm the mind—whether through meditation in psychology or dhikr in Islam.

The integration of Qur'anic principles with modern psychological techniques presents an opportunity to develop a comprehensive and holistic therapeutic model. Such an approach enriches psychological treatment by adding a profound spiritual dimension, helping individuals to not only cope more effectively with psychological crises but also to find deeper meaning and purpose in life.

3.5 Patterns of Islamic Education in Preserving Mental Health Based on the Qur'an

According to Samain dan Budiharjo (2020), mental health is an integral part of overall human well-being. The discipline of mental hygiene focuses on preventing psychological and emotional disorders. The Qur'an, as the central source of Islamic teaching, provides comprehensive guidance on all aspects of life, including mental health. Sholekhawati (2024) emphasizes that the Qur'an contains religious values that help individuals face life's difficulties.

The Qur'anic concept of mental health encompasses prevention of mental disorders and the capacity to adapt to one's environment. Mental health is closely linked to faith, patience, gratitude,

piety, and the optimization of personal potential through *dhikr* and good deeds. The Qur'an also provides therapeutic solutions through the doctrine of *tauhid*, as well as teachings on patience, tranquility, and the avoidance of negative traits. As such, the Qur'an functions as a spiritual therapy for mental health through practices such as *ruqyah*, *dhikr*, supplication, prayer, and pilgrimage (*hajj*).

Meanwhile, the Qur'an provides guidance for maintaining mental health through the principles of *tauhid* and religious values that connect human beings with themselves, others, their environment, and God. Inner balance is achieved through patience, gratitude, piety, *dhikr*, and righteous deeds, which lead to tranquility of the heart and happiness in both this world and the hereafter. The patterns or forms of Qur'an-based Islamic education for preserving mental health can be described as follows:

3.5.1 Islamic Education through Learning, Healing the Heart, Receiving Advice, and Improving Morality

The Qur'an, in Surah Yunus (10:57), states that it is a source of instruction, healing for the heart, and guidance for believers:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"O mankind! There has come to you instruction from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers." (QS. Yunus:57)

Ibn 'Ashur interprets the verse as conveying four key attributes of the Qur'an: it serves as admonition and instruction, as a healing for all ailments of the heart and soul, as guidance, and as mercy for those who believe (Ministry of Religious Affairs of the Republic of Indonesia [Kemenag RI], 2015). Similarly, Az-Zuhaili (2015) explains that this verse represents a divine lesson from Allah, combining encouragement with warning. It motivates believers to perform good deeds and refrain from wrongdoing. The Qur'an, in this context, acts as a guide to truth, conviction, and the straight path that leads to happiness in both this world and the hereafter.

According to Chalpin (1997) and Sholehawati (2024), this verse can also be understood as an alternative form of treatment, in which the concept of therapy refers to efforts to heal psychological conditions. In English, the term *therapy* denotes healing or treatment (Echols & Hassan, 2011), while in Arabic, the equivalent term is *shifā'*, derived from the root word *shafā*, which means healing, cure, or remedy (Munawwir, 2007). The word *shifā'* is used in the Qur'an to indicate its role in providing spiritual and emotional healing.

This verse affirms that the Qur'an heals what lies within the heart. Shihab (2021) explains that the term *shuduri* refers to the heart, the seat of emotions such as love, hate, peace, restlessness, virtue, and vice. Thus, divine revelation functions as a cure for spiritual ailments. Ibn Kathir emphasized that the Qur'an brings guidance and heals anxious hearts, while Al-Qurtubi stated that it purifies the heart of spiritual diseases. Al-Tabari highlighted its role in alleviating sorrow and doubt, and Al-Maraghi argued that mental health can be achieved through accepting advice and refining moral character. Collectively, these interpretations underscore that the Qur'an serves as a remedy for various disorders, including mental health issues (Al-Maraghi, 1992).

Healing the heart through the Qur'an refers to the treatment of diseases that damage the human *qalb* (spiritual heart), specifically conditions arising from spiritual corruption, such as doubt and flawed beliefs that take root in the human soul (Al-Mahalli & As-Suyuthi, 1995). The Qur'an is not only a remedy for the body, but also a comprehensive healing source for all types of illnesses—spanning psychological, physiological, sociological, and spiritual dimensions. According to Ibn 'Ashur, this verse serves as evidence that the Qur'an contains passages capable of healing both physical and psychological afflictions (Hanafi, 2010).

In the context of Islamic education, healing through *shifā'* (spiritual cure) is understood as a process of inner transformation. According to Hamka (2007), *shifā'* is both a cure and an expression of divine mercy for the believers. Al-Jawziyyah (2005) adds that the Qur'an acts as a remedy for the heart,

particularly against diseases such as envy, hatred, and doubts about Allah. He emphasizes that there is no cure more beneficial or more divinely sent from the heavens and the earth than the Qur'an itself, which was revealed as the ultimate healing for spiritual and emotional ailments.

3.5.2 Islamic Education through Patience and Prayer in Facing Trials

The Qur'an, in Surah Al-Baqarah (2:153, 155), emphasizes patience and prayer as means to endure trials that affect both physical and mental health:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

"And We will surely test you with something of fear and hunger and a loss of wealth, lives, and fruits, but give glad tidings to the patient." (QS. Al-Baqarah:155)

أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (QS. Al-Baqarah:153)

According to Hamka (2007), *Surah Al-Baqarah* verses 153 and 155 emphasize that patience (*ṣabr*) represents perseverance and resilience in the struggle to achieve one's goals. Patience is a demanding virtue that becomes evident especially when a person is tested by unexpected trials and hardships. It is during such moments that the inner self must resist fear and anxiety through steadfastness. Thus, patience serves as a vital defense mechanism, a spiritual shield against sudden pressures and unforeseen adversity.

Verse 155 in particular explains that Allah tests His believers with trials such as fear, hunger, and loss of wealth to assess their faith and endurance. The term "*aṣ-ṣabr*" in this verse denotes the ability to restrain oneself—to remain composed in the face of unpleasant or unwanted circumstances. It also signifies emotional fortitude, including the ability to remain calm when experiencing fear, hunger, material loss, or emotional suffering. These tests often involve either encountering what is undesirable or losing what is dearly loved. Allah commands the faithful to remain patient, which means to restrain the impulse to despair or rebel, and instead continue seeking His pleasure with calm submission. Believers are urged to endure trials without complaint, as an expression of faith and trust in divine wisdom (Rustin et al., 2020).

According to Muhammad (2019), divine trials are not limited to suffering but may also come in the form of blessings. These are even more challenging than hardships, as individuals facing adversity may find it easier to remain steadfast, while those blessed with abundance often struggle to control their desires, misusing their blessings in ways that lead to disobedience.

Al-Ghazali (2019) interprets *Surah Al-Baqarah* 2:155 as teaching that patience is an integral part of faith, playing a crucial role in maintaining inner peace, self-control, and mental well-being. Patience helps manage negative emotions, such as stress, anxiety, and even depression, by fostering a sense of surrender and trust in Allah (*tawakkul*).

Similarly, Ibn Kathir (2017) and Al-Qurtubī (2009) highlight that patience enables individuals to maintain mental and emotional balance during times of distress. The verse's promise of *glad tidings* to those who are patient reflects the psychological rewards of emotional resilience—namely, peace and serenity, even amidst hardship. As Nurussobah and Akhmad (2025) note, this verse exemplifies how Qur'anic guidance on patience contributes directly to the management of mental health, promoting inner stability, faith, and psychological strength.

Surah Al-Baqarah (2:153) further highlights the therapeutic value of prayer. Performing prayer with sincerity (*khushu'*) alleviates anxiety and restlessness, instills discipline, and strengthens one's spirit. The Prophet Muhammad (peace be upon him) himself sought comfort in prayer during difficult times. Beyond its spiritual dimension, prayer functions as a form of psychotherapy, reinforcing values of perseverance, self-control, and hope (Fuad, 2016).

Similarly, prayer (*ṣalāh*) has the potential to alleviate anxiety, as it involves a sequence of physical movements that unfold in a rhythmic process. These movements naturally help the body release

tension. Positions such as bowing (*rukūʿ*) and prostration (*sujūd*), which apply pressure to the soles of the feet, have been shown to help reduce blood pressure. As a result, the body experiences a state of greater calm and comfort.

Prolonged prostration, in particular, can help normalize overall blood pressure levels and enhance blood circulation throughout the body. This physical and spiritual practice thus contributes not only to spiritual well-being but also to physiological relaxation and emotional balance (Yusuf, 2009).

3.5.3 Islamic Education through Performing Prayer with Devotion

The Qurʿan, in Surah Al-Ankabut (45), teaches that prayer performed with devotion prevents immoral and unjust behavior:

أَنْتُمْ مَّا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer restrains from immorality and wrongdoing. And the remembrance of Allah is greater. And Allah knows that which you do.” (QS. Al-Ankabut:45)

Here, prayer refers to one performed properly, with all conditions and etiquettes fulfilled. Al-Maraghi (1992) explained that humble prayer helps prevent sinful behavior, while Ash-Shiddieqy (2000) stressed the importance of sincerity and humility in prayer, free from ostentation.

From a psychological perspective, sincere prayer helps combat anxiety, depression, and stress by instilling calmness and self-control. It provides inner security, reduces psychological burdens, and nurtures emotional stability, contributing significantly to mental well-being (Nurushshobah & Akhmad, 2025; Fahmi, 2006).

Anxiety and restlessness have always posed significant challenges in human life, while peace remains a fundamental aspiration for every individual. In general, inner tranquility plays a vital role in maintaining a healthy life and securing a meaningful future. However, attaining peace and serenity is not a simple task. One of the ways to achieve this is through the proper observance of prayer (*ṣalāh*), which allows a person to experience inner calm and spiritual peace (Abidin, 2008).

When prayer is performed with full concentration and sincerity (*khushuʿ*), it serves as a safeguard against immoral and unjust behavior. Prayer functions as a spiritual practice that purifies the soul from such negative actions. This implies that those who perform prayer in its true essence are more likely to attain inner peace, as prayer inherently involves the remembrance of God (*dhikr*) (Quthub, 2013).

3.5.4 Islamic Education through Instilling Calmness in Accepting Life’s Circumstances

Surah Al-Fath (4) describes tranquility (*sakinah*) as a divine gift:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and Allah is Knowing and Wise.” (QS. Al-Fath:4)

Ibn Katshir (2017) interpreted tranquillity as Allah’s blessing upon the believers, while Shihab (2021) viewed it as the product of strong faith and spiritual connection. Psychologically, this tranquility parallels mindfulness—the ability to remain calm without overreacting to thoughts or emotions. Muslim scholars and psychologists agree that it is not merely the absence of conflict, but a spiritual form of happiness that reduces stress and enhances mental well-being.

The verse further explains the rewards, blessings, and recompense granted by Allah to those who believe, including victory, a sense of peace and tranquillity in the heart, forgiveness, and other divine favors that will be bestowed upon them in the Hereafter (Quthub, 2013). According to al-Maraghi

(1992), Allah continually grants patience and inner calm to those who have faith and obey His commands.

3.5.5 Islamic Education through Surrender and Reliance (*Tawakkul*) on Allah

The Qur'an, in Surah At-Talaq (3), explains *tawakkul*—complete reliance on Allah after one has made every possible effort:

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And He will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.” (QS. At-Talaq:3)

Al-Ghazali (2019) describes *tawakkul* as the highest level of faith, enabling believers to feel content with God's decree. In mental health, *tawakkul* provides resilience against life pressures. Studies have shown that individuals who consistently practice reliance on Allah report lower levels of anxiety compared to those who do not.

Likewise, the verse instills a sense of surrender and encourages reliance (*tawakkul*) upon God, as a servant firmly believes that all matters are in Allah's hands. Therefore, they place their trust solely in Him and do not depend on anything or anyone else (al-Juzayy, 1995). Allah determines the measure and timing of every matter according to His divine wisdom. This means that He has appointed an end for every hardship, as well as for every period of ease and comfort (Ash-Shabuni, 2011).

3.5.6 Islamic Education through the Practice of Dhikr

Surah Ar-Ra'd (28) highlights the role of *dhikr* in attaining inner peace:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ

“Those who believe and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” (QS. Ar-Ra'd:28)

Shihab (2021) explains that *dhikr* shifts one's focus from worldly concerns to awareness of Allah's presence, reducing worry and anxiety. Ibn Katshir (2017) viewed *dhikr* as spiritual therapy for ailments of the heart, such as restlessness and despair. Modern studies confirm that regular practice of *dhikr* significantly improves emotional stability and reduces stress.

According to Shihab (2021), the aforementioned verse emphasizes that inner peace is attained through faith in Allah and the remembrance of Him. This highlights the importance of spiritual strengthening and religious practice as essential means to achieve inner tranquility. Islamic education, therefore, should equip learners with spiritual approaches to attain peace of mind. In this context, the verse teaches that faith in Allah brings serenity to the heart, and in the realm of Islamic education, this can be interpreted as the need to instill values of faith in students. Faith not only fosters inner calm but also contributes to emotional stability.

Ash-Shabuni (2011) considers *dhikr*—the remembrance of Allah—as a source of inner peace. This perspective underscores the importance of integrating spiritual practices into daily life, including acts of worship and obedience to Allah such as prayer (*ṣalāh*), recitation of the Qur'an, supplication, and inward remembrance. *Dhikr* brings tranquility because it reminds believers of Allah's greatness and mercy, as well as His promises of help and protection (Asy-Syaukani, 2008). In the context of Islamic education, this can be implemented by teaching and encouraging regular spiritual practices like prayer, *dhikr*, and Qur'anic recitation, which can support students in managing stress and finding inner peace.

True tranquility stems from one's relationship with Allah; therefore, Islamic education must emphasize the value of faith as a foundation for emotional stability and inner peace. Faith provides a

strong moral grounding and instills the belief that everything happens according to Allah's wise plan (Katshir, 2017). Consequently, it is essential to integrate spiritual values into the Islamic education curriculum and daily educational activities so that students can develop a balanced life—academically and spiritually.

Quthub (2013) also asserts that the remembrance of Allah brings peace to the heart, which can be understood as a method for overcoming stress and anxiety. Islamic education should thus prioritize the psychological well-being of learners by teaching them how to manage stress and anxiety through spiritual practices such as *dhikr* and supplication. A well-rounded Islamic education must address students' mental well-being and equip them with practical means to attain tranquility, particularly through spiritual engagement.

Moreover, the inner peace that arises from remembering Allah plays a crucial role in character formation, fostering traits such as patience, calmness, and perseverance. These values are essential in Islamic education for nurturing individuals who are not only intellectually capable but also morally and emotionally resilient. Hence, Islamic education must integrate spiritual values within its curriculum to help students cultivate a balance between intellectual growth and spiritual depth. This integration contributes significantly to shaping individuals with strong character and emotional stability (Firmansyah, 2019).

3.5.7 Islamic Education through Instilling Optimism and Hope

Surah Az-Zumar (53) teaches optimism and reliance on Allah's mercy as essential for overcoming despair:

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’” (QS. Az-Zumar:53)

This verse invites even the most sinful or despairing individuals to remain hopeful and not give up. In psychological terms, hope serves as a natural defense against depression and despair (Syah & Habibie, 2023).

Human beings are inherently weak in maintaining a balanced life. However, they should never despair over their sins, for there is no barrier between a sinner and the mercy, compassion, and forgiveness of Allah—except their own willingness to repent and return to the straight path (Quthub, 2013). There are several reasons and means by which Allah forgives sins, including sincere supplication with the hope of being answered, repentance (*tawbah*) and seeking forgiveness (*istighfār*), increasing acts of worship such as prayer (*ṣalāh*), engaging in righteous deeds, and giving charity (*ṣadaqah*). Charity, in particular, not only erases sins but also brings reward through helping others (Al-Bugha & Muhyiddin, 2017).

Based on the above explanation, the relationship between Qur'anic principles and mental health outcomes can be illustrated in the table below:

Table 1. Qur'anic Principles and Their Relation to Mental Health Outcomes

Qur'anic Principle	Mental Health Outcome	Explanation of the Relationship	Source
Teaching, Advice, and Moral Guidance	Encourages good behavior and prevents harmful actions	Mental well-being is supported through receiving guidance, advice, and moral correction.	Surah Yūnus, verse 57
Healing of the Heart	Purity of heart, free from envy and malice	The Qur'an is a <i>shifā'</i> (healing) for spiritual diseases that corrupt the human heart.	Surah Yūnus, verse 57
Patience (<i>Ṣabr</i>)	Inner calm and emotional stability	Remembering that trials are tests from Allah encourages individuals to remain patient and emotionally composed.	Surah al-Baqarah, verses 153 & 155
Performing Prayer with Humility (<i>Khushū'</i>)	Mental comfort and emotional peace; protection from anxiety, depression, and stress	The Qur'an teaches that prayer performed with humility prevents immoral behavior and fosters inner peace.	Surah al-'Ankabūt, verse 45
Calm Disposition	Spiritual happiness	Allah continually bestows patience and tranquility upon believers who obey Him.	Surah al-Faṭḥ, verse 4
Reliance and Trust in Allah (<i>Tawakkul</i>)	Self-confidence and reduced anxiety	Belief in Allah's constant support fosters a sense of security, optimism, and confidence in facing life's challenges.	Surah at-Ṭalāq, verse 3
<i>Dhikr</i> (Remembrance of Allah)	Tranquility of heart; better stress and anxiety management	Maintaining spirituality through <i>dhikr</i> strengthens mental resilience and reduces stress.	Surah ar-Ra'd, verse 28
Optimism and Strong Hope in Allah's Mercy	Resistance to despair and hopelessness	The Qur'an teaches that hope in Allah's mercy is key to overcoming fear, worry, and emotional distress.	Surah az-Zumar, verse 53

Based on the explanation above, it can be proposed that in order to support students' mental health, schools should adopt teaching methods that incorporate the spiritual values found in the Qur'an. These values can help students manage stress through structured activities such as *dhikr* (remembrance of Allah) and supplication (*du'ā'*). The content of Islamic education should also be expanded to include discussions on anxiety and depression from a Qur'anic perspective, equipping students with spiritual tools to cope with such challenges. Additionally, Islamic education (PAI) teachers should receive adequate training to serve as effective spiritual counselors, capable of providing guidance rooted in the Qur'an and assisting students in addressing the mental health issues they face in their daily lives.

4. CONCLUSION

This study concludes that mental health is a crucial component in Islamic education, which not only focuses on the transmission of knowledge but also emphasizes the cultivation of moral values, positive habits, and spiritual awareness. A healthy mental state is therefore considered a key indicator of success in Islamic education. The Qur'an offers numerous approaches to maintaining mental well-being, such as *dhikr* (remembrance of Allah), fasting, patience, accepting advice, prayer, surrender, and *tawakkul* (trust in Allah), as reflected in several key verses, including Surah Yūnus (10:57), al-Baqarah (2:153, 2:155), al-'Ankabūt (29:45), al-Faṭḥ (48:4), at-Ṭalāq (65:3), ar-Ra'd (13:28), and az-Zumar (39:53). However, the study is limited to a library-based analysis of selected verses and does not include a broader exploration of other Qur'anic texts related to mental health. Future research should expand the scope by exploring additional relevant verses and addressing contemporary mental health issues

through diverse scholarly approaches and empirical validation. The findings imply that implementing Islamic values in counseling programs and Qur'an-based education, along with policy support for teacher training rooted in Islamic teachings, can significantly contribute to students' mental well-being and help foster a harmonious and supportive school environment.

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