

The self and students' mental health: integrating spirituality and islamic education

Luluk Ifadah ^{a,1}, Dwi Indah Rahmawati ^{b,2}, Natasya Aulia ^{c,3}, Mia Surya Fatzila ^{d,4}, Nishvi Launi Hasna Kamalia ^{e,5}, Ahmad Aji Pangestu ^{f,6}, Amel Gresine Farona ^{g,7}

^{a,b,c,d,e,f} Institut Islam Nahdlatul Ulama Temanggung

^g IUM Graduate School of Management (GSM), Malaysia

¹ bundaqotrunnada@gmail.com ; ² natasyaaulia529@gmail.com ; ³ natasyaaulia529@gmail.com ; ⁴

suryamia923@gmail.com ; ⁵ nisvilauny@gmail.com ; ⁶ ahmadaji7906@yahoo.com ; ⁷ amel.gresine@live.iium.edu.my

Received: 20-02-2025

Revised: 02-04-2025

Accepted: 18-06-2025

KEYWORDS

SEFT;
Mental Health;
Spirituality;
Islamic Education

ABSTRACT

This study aims to examine the relationship between the Spiritual Emotional Freedom Technique (SEFT) and students' mental health within the framework of harmonizing spirituality and Islamic education. The research uses a descriptive qualitative approach through field studies, observations, interviews, and documentation as data collection techniques. The findings indicate that the implementation of SEFT assists students in managing emotional stress, enhancing inner peace, and cultivating religious attitudes that positively impact their mental well-being. The integration of SEFT with Islamic educational values such as patience, sincerity, and reliance on God (tawakkul) has been shown to strengthen students' psychological resilience in facing life challenges. Therefore, SEFT emerges as a strategic alternative in efforts to improve spiritual-based mental health in Islamic educational settings.

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Introduction

Mental health among students is a critical aspect of the educational process that is often overlooked. In the context of Islamic education, attention to the psychological and spiritual dimensions of students is an integral part of shaping a holistic personality. Today's students are not only confronted with academic demands but also with social and emotional pressures that may disrupt their mental balance. Various studies show that mental disorders among school-age children—such as anxiety, stress, and mild depression—have steadily increased year after year (Yusuf, 2021). Therefore, a holistic approach is needed—one that addresses not only cognitive aspects but also incorporates spiritual dimensions to support students' mental health.

Spiritual Emotional Freedom Technique (SEFT) emerges as one of the psychological intervention methods that combines spiritual approaches with tapping techniques or stimulation of the body's energy points. SEFT is developed through an Islamic framework that emphasizes the power of prayer, sincerity, and faith in Allah as the source of healing (Fadhilurrahman, 2020). This method is considered effective in reducing the burden of negative emotions and restoring mental balance through the strengthening of spirituality. In practice, SEFT is not only applied in personal therapy but is also beginning to be implemented in educational settings as an approach to address emotional disturbances among students. The integration of SEFT in Islamic education offers a great opportunity to build harmony between students' psychological and spiritual needs. Islamic education has long emphasized spiritual

values such as tawakkul (trust in God), sabr (patience), shukr (gratitude), and ikhlas (sincerity), which are foundational to mental resilience. Through the implementation of SEFT, these values are not only taught theoretically but also practiced in the form of applicable self-healing techniques. According to Nurhayati (2022), students who routinely perform SEFT tend to be calmer, more focused, and demonstrate better emotional control—particularly when facing exams or social pressure.

The SEFT method offers an approach that harmonizes with Islamic values while providing students with a meaningful and practical way to express their spirituality. In the context of contemporary Islamic education, one of the main challenges lies in bridging the gap between religious doctrine and its practical application in daily life. SEFT serves as an effective medium to bridge this gap, particularly in helping individuals manage emotional and psychological stress through an Islamic spiritual lens. The application of this technique demonstrates that mental health is not solely the domain of conventional psychology but can also be explored and addressed through spiritual approaches rooted in Islamic teachings and local wisdom (Rahmawati & Syamsuddin, 2022). Based on the above discussion, it is important to conduct in-depth research on the effectiveness of SEFT in the context of students' mental health within Islamic educational settings. This research aims to explore how SEFT can serve as a means of harmonizing spirituality and mental health, as well as its impact on learning processes and character formation. By examining SEFT from an Islamic educational perspective, it is expected that an effective and Islamic-based intervention model can be developed to support the mental well-being of the younger generation amid the pressures and challenges of today's rapidly changing world.

Method

This study employs a literature review research method, which involves utilizing literary sources as the basis for data and information. Data are collected through processes of gathering, reviewing, and analyzing relevant literature, with a focus on SEFT and students' mental health. The stages of this method include collecting pertinent literature such as books, journals, and previous research documents to ensure validity, relevance, and alignment with Islamic education. The analysis is conducted using a descriptive-analytical approach, examining the content of SEFT and students' mental health within the context of Islamic education. This method aims to integrate various perspectives and theories to produce a systematic understanding as well as a theoretical framework regarding SEFT content and students' mental health in Islamic education.

Result and Discussion

a. The Concept of Self in the Perspective of Psychology and Islam

The understanding of the self is a crucial aspect in modern psychological studies as it relates directly to how individuals perceive and assess themselves in daily life. In Western thought, the self is viewed as a result of the interaction between personal experiences, environmental influences, and cognitive reflection. In contrast, Islam perceives the concept more holistically, incorporating a spiritual dimension that is deeply connected to the human relationship with God. Thus, understanding the self from both Islamic and psychological perspectives provides a vital foundation for nurturing students' overall mental health (Suharni, 2022).

One form of self-representation is self-concept, which refers to an individual's overall perception of themselves, including physical, psychological, social, and moral aspects. This concept is highly influenced by life experiences, social approval, and internalized values. In the educational context, a positive self-concept can enhance self-confidence, learning motivation,

and resilience in facing academic stress. Therefore, Islamic education holds great potential in strengthening students' self-concept through the inculcation of noble values from an early age (Fithri, 2022). Self-esteem refers to an individual's evaluative judgment of their own worth and value. High self-esteem correlates with positive emotions, courage to face challenges, and strong social relationships. In Islam, self-respect is not a form of arrogance but rather an expression of gratitude for Allah's blessings. Islamic education, which instills the principles of humility (*tawadhu'*) and respect for Allah's creations, provides a solid foundation for developing healthy and balanced self-esteem (Khoirudin, 2023).

Another important concept in self-development is self-efficacy, which refers to an individual's belief in their ability to accomplish specific tasks. According to Bandura, self-efficacy influences a person's thinking patterns, motivation, and emotional responses. In Islamic education, self-efficacy is associated with the spirit of striving (*ikhtiar*) accompanied by full trust in Allah (*tawakal*). The belief that human effort is never in vain before Allah serves as a spiritual strength that can enhance students' self-efficacy (Rahmadhanty, 2023). From an Islamic perspective, the self has distinctive dimensions represented by the terms *nafs*, *qalb*, and *ruh*. *Nafs* reflects the instinctual or basic human drives that must be controlled to prevent them from overpowering rationality. Meanwhile, *qalb* functions as the center of moral and spiritual control, evaluating actions based on values of good and evil. On the other hand, *ruh* represents the transcendental dimension that connects humans to Allah SWT. These three elements form a comprehensive personality structure that guides individuals not only toward intellectual growth but also spiritual maturity as part of a balanced Muslim identity (Kamil & Nurhasanah, 2022).

Islamic education explicitly promotes *tazkiyatun nafs* (soul purification) as a path to developing a healthy self-concept. This process emphasizes the importance of introspection, self-control, and reinforcement of moral and spiritual values. By understanding oneself as a creation of Allah entrusted with responsibility, students not only learn to recognize their potential but are also guided to use it within the framework of worship. This, in turn, shapes a more stable and meaningful self-concept (Sabela, 2022). The role of *qalb* in Islam is crucial in shaping emotions and perceptions. When a person's heart is filled with positive values such as patience, sincerity, and gratitude, they are more inclined to view the world and themselves positively. Conversely, when the *qalb* is dominated by spiritual diseases like envy and arrogance, the self-concept becomes fragile. Hence, Islamic education that emphasizes heart control and purification can serve as an effective intervention to strengthen students' mental health (Suharni, 2022).

Understanding *ruh* as the divine element within humans adds a spiritual dimension to self-development. The awareness that the *ruh* is a trust from Allah directs students to not merely follow worldly instincts but to orient themselves toward eternal values. This redefines the meaning of self-efficacy, where ability is not only measured technically but also acknowledged as accompanied by Allah's help in every endeavor (Rahmadhanty, 2023). The integration of Western psychological theory and Islamic spiritual concepts creates a more holistic educational approach. This approach not only nurtures students' cognitive development but also addresses their emotional and spiritual dimensions. As a result, students are shaped not only to be academically proficient but also socially sensitive and spiritually grounded. Education that integrates these two perspectives holds great promise in developing strong, resilient, and virtuous learners (Suharni, 2022).

This overall understanding demonstrates that the self-concept built through an Islamic approach can achieve a balance between worldly and spiritual life. When students realize their identity as servants of Allah endowed with reason and soul, they become more capable of facing life's challenges with confidence, patience, and steadfast faith. Islamic education carries a significant responsibility in developing self-concept, self-esteem, and self-efficacy based on

spiritual values to shape a generation with noble character and sound mental health (Fithri, 2022).

b. Mental Health Issues among Students

Students' mental health is a fundamental aspect that is often overlooked in formal education systems. Various psychological disorders such as anxiety, depression, and emotional exhaustion (burnout) are increasingly prevalent among students, especially at the secondary education level. This condition is triggered by multiple interacting factors, both internal to the students and from their external environment. According to Purnamasari, Fitri, and Mardiana (2023), the roles of family environment, school climate, and peer interaction are critical in determining the current state of adolescent mental health. One of the primary triggers of mental disorders among students is the ever-increasing academic pressure. The accumulation of assignments, competition for achievement, and the demand to meet academic standards lead to prolonged stress, which can damage students' psychological well-being. Sari (2023) asserts that if academic stress is not managed effectively, it can negatively affect both physical and mental aspects, such as sleep disturbances, excessive anxiety, and even depression.

In addition to academic pressure, social factors also significantly impact students' mental health. Unharmonious interpersonal relationships, experiences of bullying, and social isolation within the school environment can exacerbate students' psychological conditions. A learning environment that lacks support and peer encouragement tends to increase the risk of emotional exhaustion. A study published in the *Bulletin of Psychological and Mental Health Research* (2021) emphasizes that a negative school climate may accelerate the onset of academic burnout among students. Students' mental health is also heavily influenced by their family environment. Ineffective communication, family conflicts, and a lack of emotional support from parents are major triggers of student stress and anxiety. Recent research affirms that family support serves as a protective factor against academic pressure. The presence of a caring and supportive family can help prevent the emergence of mental health symptoms. In contrast, the absence of emotional support within the family environment increases an individual's vulnerability to stress and other psychological disorders (Putri & Suryani, 2021).

In milder cases, anxiety experienced by students often causes significant barriers to their learning activities. Fear of failure, pressure to meet expectations, and past traumatic experiences are key contributors to this anxiety. Sari (2023) adds that if this anxiety is left unaddressed, it may escalate into more severe clinical anxiety disorders. Student depression can be identified through signs such as prolonged sadness, loss of interest in previously enjoyable activities, and a decline in energy and learning motivation. Factors such as academic pressure, unfavorable family dynamics, and social alienation directly contribute to this condition. Purnamasari et al. (2023) found that disharmonious family environments and lack of social support increase the likelihood of depression in students.

Academic burnout emerges as a form of mental and physical exhaustion resulting from prolonged academic pressure. Students experiencing burnout exhibit symptoms such as diminished learning motivation, declining academic performance, and indifference toward the learning process. Amanda and Satiningsih (2022) revealed that students who have lost a parent tend to have a higher tendency toward burnout, marked by emotional fatigue and declining achievement. Addressing mental health issues among students requires a comprehensive and collaborative approach involving schools, families, and the community. Schools need to provide adequate counseling services, create a supportive and friendly learning environment, and integrate character education that instills positive values. On the other hand, families must build open communication and provide consistent emotional support. Meanwhile, communities should foster inclusive social environments free from

mental health stigma.

The importance of early detection of mental disorder symptoms among students should not be overlooked. Teachers and school staff must be equipped with the skills to recognize early warning signs of mental disorders and refer students to professional services when necessary. Mental health education and awareness campaigns should also be strengthened to help students understand the importance of maintaining their psychological well-being (Amanda & Satiningsih, 2022). With a thorough understanding of the causes and impacts of mental disorders, all stakeholders are expected to collaborate in creating a conducive educational environment for students' mental health. Systematic preventive efforts and appropriate interventions can help students cope with various pressures and achieve their academic potential and personal development optimally (Purnamasari et al., 2023).

c. The Role of Spirituality in Maintaining Mental Health

Spirituality is one of the essential aspects that plays a vital role in maintaining a person's mental health, especially in the Islamic context. From the Islamic point of view, spirituality is not merely an external relationship between humans and Allah SWT but also an inner strength that provides serenity, peace, and resilience in facing various life challenges and pressures. Islamic spirituality embodies values and practices that significantly contribute to improving psychological well-being, particularly in reducing the risks of mental disorders such as stress, anxiety, and depression, which are increasingly prevalent in the modern era. Belief in Allah SWT as the source of strength and assistance serves as a firm inner foundation for Muslims, enabling individuals to face life's trials calmly and with self-control. Qulsum and Romadhoni (2020) affirm that strong spiritual conviction influences emotional stability and reduces depressive symptoms. Therefore, Islamic spirituality is not merely a formal ritual but also a vital psychological foundation for mental well-being.

Regular religious practices such as prayer (shalat), remembrance (dhikr), and Qur'an recitation (tilawah) function as effective psychological therapies. Prayer, for instance, integrates physical, mental, and spiritual aspects. The structured movements in prayer, coupled with focus on recitation and supplication, create a relaxing effect that reduces muscle tension and lowers stress hormones such as cortisol. Fitriawati and Sulistiani (2021) found that adolescents who perform regular prayer show lower levels of anxiety. Prayer also fosters religious mindfulness, a full awareness during worship, which shifts attention away from negative thoughts and stressors. Dhikr, or the repetition of praises and glorification of Allah, has a calming effect on the mind. It redirects attention toward the spiritual realm, effectively detaching the individual from worldly concerns. Recent studies show that dhikr significantly reduces stress and enhances inner peace, particularly among individuals with anxiety disorders. The repetitive nature of dhikr stimulates the parasympathetic nervous system, reducing blood pressure and heart rate, which in turn promotes relaxation and emotional balance (Maulida & Prasetyo, 2021).

Tilawah of the Qur'an is not merely the act of reading sacred texts but also a means of reflection and spiritual reinforcement. Reading and contemplating the meaning of the Qur'an instills tranquility and inner strength derived from internalizing Allah's greatness and promises. The Qur'an states in Surah Ar-Ra'd verse 28, "Indeed, in the remembrance of Allah do hearts find peace." Therefore, tilawah serves as a spiritual therapy that activates both cognitive and emotional domains to combat restlessness and anxiety. Research by Ramadhani and Sulaiman (2022) revealed that regular tilawah is associated with improved psychological well-being and reduced depressive symptoms. Beyond spiritual practices, core Islamic values such as patience (sabr), gratitude (shukr), and reliance on Allah (tawakkul) also play crucial roles in mental health. Patience fosters endurance and sincere acceptance of life's difficulties, which in turn alleviates the negative impact of stress and frustration. The concept of sabr offers

a positive framework for perceiving suffering, preventing individuals from falling into despair or depression. Azzahra and Nugroho (2022) found that those with higher levels of patience exhibit greater psychological resilience when facing life pressures.

Gratitude is the attitude of accepting and appreciating Allah's blessings, shifting the mind's focus toward positivity rather than problems. Practicing shukr enhances happiness and optimism, serving as a psychological shield against depression and anxiety. Lestari and Wibowo (2020) found a positive correlation between gratitude and psychological well-being among Muslim students, showing its effectiveness in reducing stress levels. Tawakkul, or entrusting oneself to Allah after making the best effort, is a powerful spiritual coping strategy for facing uncertainty and adversity. This attitude teaches individuals to submit entirely to Allah's will after exerting their maximum effort, which helps mitigate anxiety stemming from uncertainty about the future. Recent findings show that consistent application of tawakkul can significantly reduce anxiety and provide inner peace, especially for individuals under severe mental pressure (Fadillah & Munirah, 2022).

The synergy between spiritual practices and the application of Islamic values reinforces the mental resilience of Muslims. Routine worship not only enhances closeness to Allah but also cultivates positive thinking patterns that aid in addressing psychological issues effectively. Hafidzah and Anwar (2021) confirmed that discipline in religious practice and understanding of Islamic values are significantly associated with reduced symptoms of mental disorders. Beyond individual aspects, Islamic spirituality also contributes to mental health by strengthening social and communal relationships. Communal religious activities such as congregational prayer, religious study groups (*majelis taklim*), and social-religious events build social solidarity and provide emotional support. Strong social support has been proven effective in preventing loneliness and social isolation, both of which are risk factors for mental illness. Kusuma and Haris (2020) argue that social interaction within religious activities is a key pillar of mental well-being.

In the context of modern mental health care, there is growing recognition of spirituality as an essential component of holistic approaches. Many mental health professionals acknowledge that spiritual elements can complement therapeutic strategies to address psychological problems such as stress, anxiety, and depression. Nurhayati and Pranoto (2023) emphasize that spiritually-based therapy, particularly in the Islamic context, yields significant results in the rehabilitation of patients with mental disorders. Thus, integrating spiritual values and practices into mental health programs is a vital step toward a comprehensive and multidimensional approach. Nonetheless, a proper and balanced understanding of spirituality must be maintained to avoid misconceptions and improper practices. Islamic spirituality calls for openness and awareness that psychological well-being is an integral part of worship. In this regard, the role of mental health professionals and religious educators is crucial in providing proper guidance, so that spirituality can function optimally as a source of inner strength and psychological therapy.

In conclusion, Islamic spirituality plays a vital role in maintaining and enhancing mental health. Through strong faith in Allah, regular acts of worship such as *shalat*, *dhikr*, and *tilawah*, along with the practice of core Islamic values like patience, gratitude, and tawakkul, individuals are better equipped to manage psychological stress. The integration of spirituality into daily life not only strengthens mental resilience but also enhances overall quality of life..

d. Islamic Education as a Medium for Mental and Emotional Strengthening

Islamic education plays a strategic role in shaping the mental and emotional development of students, not only by instilling religious knowledge but also by strengthening the

psychological foundation of the individual. In the educational context, Islamic Religious Education (IRE) serves as an integrative vehicle that combines spiritual and intellectual aspects to build strong character and mental resilience. Mental and emotional empowerment through Islamic education is a comprehensive approach that not only prepares students for academic competition but also equips them with inner strength to face life's pressures and challenges. This is reflected in the IRE curriculum design, which promotes character education grounded in Islamic values holistically and systematically. The Islamic Religious Education curriculum is designed to internalize profound spiritual values while also nurturing students' emotional intelligence. Beyond the transmission of religious theories and legal rulings, the curriculum prioritizes the development of resilient mental attitudes and self-control. Sulistiyani and Farida (2021) emphasize that an effective curriculum does not merely deliver cognitive content but also integrates the development of affective and psychomotor competencies, which are essential for building mentally strong character. Thus, the curriculum serves as a learning medium that prepares students to manage stress and emotional pressure in a healthy way.

Moral education in IRE is a fundamental component in fostering students' mental stability and emotional balance. Noble character (*akhlaq*) taught in Islamic education is not merely a set of social norms but also serves as a mechanism for building inner strength through the internalization of moral values such as patience, honesty, and gratitude. Through the habituation and application of these values, students are encouraged to develop self-awareness and effective emotional control. Research by Azizah and Nurhayati (2020) indicates that moral education significantly reduces the risk of emotional disorders and fosters a positive mindset that supports students' mental health. In addition, teacher role modeling in Islamic education functions as a key pillar in strengthening students' mental and emotional development. Teachers are not just knowledge transmitters but also role models whose behavior inspires students to internalize Islamic values consistently. Recent findings suggest that teacher role modeling has a significant impact on strengthening students' internal motivation and psychological resilience. The positive attitudes and behaviors of teachers shape students to become more patient and optimistic in facing life's challenges. This shows that in Islamic education, personal roles and emotional relationships between teachers and students are crucial in fostering comprehensive mental strength (Fitriyani & Anshori, 2022).

Teaching strategies in Islamic Religious Education that balance intellectual and spiritual elements are essential in holistically reinforcing students' mental and emotional well-being. IRE instruction is not only focused on mastery of religious knowledge but also on developing spiritual awareness and applying moral values concretely in students' lives. Fathoni and Kurniawan (2022) underline that problem-solving-based teaching methods, when combined with spiritual reflection, effectively stimulate critical thinking skills and strengthen faith, supporting the development of adaptive mental strength and emotional stability. In addition to innovative teaching methods, contextual approaches in IRE have proven effective in connecting religious teachings to students' daily experiences. Rahmawati and Irawan (2021) state that instruction that places Islamic values in real-life contexts helps students to deeply understand spiritual meaning and hone their emotional regulation abilities. This approach encourages students to internalize Islamic values authentically, thereby cultivating deep-rooted mental resilience and harmonious emotional balance.

Emotional intelligence developed through spiritual education in IRE is a crucial asset that enables students to recognize, understand, and manage their emotions optimally. Islamic education that teaches empathy, self-control, and perseverance in facing life's difficulties indirectly nurtures emotionally mature and mentally healthy character. Nugroho and Putri (2023) argue that IRE-oriented learning toward emotional and spiritual dimensions significantly enhances students' ability to manage stress and reduces the risk of mental disorders, thus supporting optimal mental health. Moreover, mental empowerment through

Islamic education is closely linked to the development of self-confidence based on strong spiritual conviction. Islamic education provides an epistemological and ethical foundation that enables students to build a positive self-image and optimistic attitude. Ahmad and Rachman (2020) assert that the integration of Islamic values in education contributes significantly to strengthening students' mental fortitude and emotional preparedness in facing social dynamics and daily life challenges.

In today's digital era, the use of technology in Islamic education also plays a role in supporting the mental and emotional empowerment of students. Technology-based learning media that are interactive and engaging help students grasp the material more easily while also increasing learning motivation and reducing psychological pressure. Prasetyo and Lestari (2022) reveal that technological innovation in IRE enhances student engagement while effectively reinforcing character formation and mental resilience. A school environment that upholds Islamic values as part of its school culture significantly influences students' mental and emotional conditions. An Islamic and socially supportive atmosphere provides a sense of safety and comfort that is essential for students' psychological balance. A religiously enriched educational environment has been shown to reduce stress levels and prevent emotional disturbances in students. Life infused with spiritual values offers inner peace and security, ultimately reinforcing students' mental stability in facing academic and social pressures (Rahmadani & Yuliana, 2021).

The synergistic role between schools, teachers, and parents in implementing moral education and modeling behavior greatly contributes to the success of students' mental and emotional empowerment. Family involvement in religious education provides a strong moral and psychological foundation that supports the sustainability of character education. Arifin and Fadli (2021) affirm that collaboration between schools and families is crucial in fostering mentally healthy and emotionally stable children. Amid increasingly complex and demanding challenges of the modern age, Islamic education emerges as an effective and sustainable solution for nurturing a generation that excels not only intellectually but also mentally and emotionally. A holistic curriculum, character strengthening, teacher role modeling, and learning strategies that integrate intellectual and spiritual aspects form the foundational pillars for shaping students' character comprehensively. Through this approach, Islamic education offers an adaptive and relevant educational model that responds to contemporary needs and nurtures students with strong mental resilience and emotional stability.

Conclusion

Based on the research findings, it can be concluded that understanding the concept of the self from both Islamic and modern psychological perspectives is essential in shaping students' personalities that are mentally, emotionally, and spiritually healthy. Concepts such as self-concept, self-esteem, and self-efficacy, when integrated with Islamic values like *tawakkul*, *tazkiyatun nafs*, and the understanding of *nafs*, *qalb*, and *ruh*, form a strong foundation in developing resilient and morally upright individuals. On the other hand, the reality of students' mental health reveals their vulnerability to anxiety, academic stress, depression, and burnout, which are triggered by academic pressures, family dynamics, and social relationships. An unsupportive environment, lack of emotional support, and weak psychological resilience are the main contributing factors to these issues. Therefore, Islamic education must simultaneously integrate self-development with preventive efforts against mental health disorders. Collaboration between schools, families, and communities is a key component in creating a safe and supportive environment for students' mental development. The provision of counseling services, increased awareness of mental health, and character-building based on spiritual values can serve as concrete solutions. Teachers and educators must also possess the capacity for early detection of students' psychological issues. With a comprehensive approach and strong Islamic values, education can significantly contribute to forming a generation that

is mentally healthy, intellectually capable, and morally grounded.

Islamic spirituality and Islamic education play a pivotal role in maintaining and strengthening students' mental health and emotional resilience. Spirituality in Islam goes beyond outward religious rituals and includes inner strength that provides tranquility, emotional balance, and endurance in facing life's pressures. Religious practices such as prayer (shalat), remembrance of God (dzikr), and recitation of the Qur'an (tilawah), as well as the application of values such as patience (sabr), gratitude (shukr), and trust in God (tawakkul), have been proven to offer real psychological and physiological therapeutic effects. Islamic education through IRE (Islamic Religious Education) not only serves as a vehicle for transmitting religious knowledge, but also as a means of character formation and emotional intelligence development. The curriculum, teacher role modeling, and spiritually and contextually oriented learning strategies contribute significantly to creating resilient students with a meaningful sense of life. A religious school environment and family involvement further strengthen the support system that helps students maintain their mental well-being. This synergy between spiritual and psychological aspects is what distinguishes the Islamic approach in holistic mental development. Islamic education does not merely produce intellectually capable individuals, but also emotionally mature and spiritually grounded personalities. Therefore, the integration of Islamic values into education and daily life serves as an effective solution to address the mental health challenges of the younger generation in the modern era.

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