

The Role of Islamic Religious Education in Strengthening Adolescent Mental Health: Study of Qur'an Surah Yunus (10:57)

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ABSTRACT

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The concept of mental health in adolescents is crucial to understand, particularly from an Islamic perspective. Adolescents are vulnerable to identity crises; therefore, Islamic views on mental health can serve as a foundation for shaping their thoughts and behavior. This study aims to raise awareness among adolescents regarding how to maintain mental well-being and understand the developmental changes they experience, by exploring patterns of Islamic education grounded in the Qur'an and Sunnah. This research employs a library research approach, with data collected from journals, books, newspapers, online sources, and other relevant references. The findings indicate that, from an Islamic perspective, mentally healthy adolescents are those who are able to practice worship in accordance with Islamic teachings, face various life challenges, adapt to new situations, build positive relationships with their surroundings, and strengthen their relationship with God.

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1. INTRODUCTION

Adolescence is a transitional stage of life from childhood to adulthood. Therefore, during this period, shocks often occur as a result of their unpreparedness to accept new values in order to achieve maturity. This can be seen from the daily behavior of adolescents, whether at school, in society, or at home (Kartono, 2005).

The results of a study show that the concept of mental health in Islam teaches adolescents to be able to control themselves in thinking, behaving, and acting as expected. An adolescent who is able to behave in accordance with religious teachings and the norms prevailing in society can be regarded as a good and moral individual. Meanwhile, individuals who do not have good behavior can be referred to as amoral.

Basically, mental health problems that occur during adolescence (or in Islam referred to as the age of *akil baligh* or the period of identity searching) are influenced by environmental factors such as family, peers, social media, and other closest environments.

Therefore, a strong religious foundation needs to be instilled as early as possible. The true purpose of Islamic religion for adolescents is to shape individuals with good personalities that are in accordance with Islamic norms and teachings. Thus, Islamic education plays a very significant role in forming the ideal personality of Muslim youth (Reza, 2013).

Based on everyday life realities, there are several mental health symptoms attached to adolescents, such as: first, anxiety. Second, depression characterized by a loss of enthusiasm within adolescents. Third, irregular sleeping patterns. Fourth, self-harming behavior, including the urge to commit suicide (Yasipin, et al., 2023). All of this is caused by the developmental stage of adolescence which experiences many changes and various emerging problems. As a result, the emotional condition within adolescents becomes intense and uncontrollable. At this developmental stage, adolescents are still unable to perfectly control their emotions.

Mubasyiroh, in her research, explains the determinants of emotional mental symptoms among junior and senior high school students in Indonesia. Statistical analysis shows that as many as 50.17% of students aged 13–15 experience symptoms of emotional mental problems, including 44.45% feeling lonely, 40.75% experiencing anxiety, and 7.33% having the desire to end their lives (Umroh, 2019).

Considering these facts, the role of Islam in adolescent mental health is very important so that individuals can avoid negative conditions such as restlessness, anxiety, and psychological tension. In essence, every human being longs to live peacefully, calmly, happily, and beneficial to others. Therefore, the most essential concept of mental health from an Islamic perspective is believing in God and practicing all His commands while avoiding His prohibitions. As Zakiah states, religion is not merely a dogma, but rather a vital need of the soul that must be fulfilled (Mawangir, 2015).

Ultimately, this study aims for Islamic religious education as a solution to contemporary adolescent mental health problems through the analysis of QS Yunus 57 to be understood more deeply and implemented in daily life— especially for adolescents who are in the transitional phase from childhood to adolescence. Therefore, they need reinforcement of fundamental Islamic knowledge as a basis for behavior and as prevention from mental health disorders.

2. METHOD

This study uses a library research approach. According to Mardalis, library research is a study used to collect information and data through various sources, including journals, books, documents, magazines, historical sources, and others. In line with Mardalis, according to Nazir, library research is carried out by first collecting data from various sources, then analyzing books, literature, notes, and other sources by solving the problems discussed in those sources (Sari & Asmendri, 2020).

Thus, it can be concluded that library research is a process of investigating by collecting data or information in the form of material sources such as books, journals, articles, historical sources, and so on, which are then processed and analyzed. The steps of research carried out in library studies, according to Kulthau as cited in Mirzaqon and Purwoko, include: selecting a topic, searching for information, determining the focus of the

research, collecting data from various sources, presenting the available data, conducting analysis, and then preparing the research report.

Therefore, in this study, the steps taken were collecting data from various sources, namely books, journals, mass media, and others related to the concept of adolescent mental health from an Islamic perspective. Next, coding was carried out based on predetermined themes in order to facilitate the analysis process. Then, new findings from various literatures were interpreted until conclusions could be drawn.

3. RESULTS AND DISCUSSION

Mental health is an important condition that must be possessed in living various aspects of life. With a healthy mind, human life becomes better and more normal. In general, mental health is the condition of a person whose mentality is normal and who has a purpose to live in accordance with religious values and the customs of society, whether in personal life, family, work or profession, and other aspects (Yusuf, 2018).

3.1. The Interpretation and Meaning of QS Yunus 57

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

“O mankind, indeed there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.”

The interpretation of QS Yunus verse 57 contains the meaning that the Qur'an is an instruction and guidance that heals the diseases within the human chest, including inner diseases or mental health disorders. In the context of adolescent mental health, this verse is interpreted as the Qur'an providing advice and spiritual remedies that help heal anxiety, stress, and restlessness often experienced by adolescents. Optimal mental health is achieved when adolescents are willing to accept good advice, improve morals and behavior, and make the Qur'an a guide for life.

According to the interpretation of Ahmad Mushthafa Al-Maraghi, this verse emphasizes the importance of accepting and practicing the Qur'an's advice in order to obtain healing from various inner diseases. The Qur'an functions as a clear guide toward happiness in this world and the hereafter, as well as special mercy for believers. This approach is highly relevant to guiding adolescents so that they are able to manage pressure and psychological disturbances through faith and piety.

3.2. The Role of the Qur'an in Adolescent Mental Health

The Qur'an and Islamic religious education offer spiritual methods such as *dhikr*, prayer, and worship in general to help reduce stress, anxiety, and psychological pressure often experienced by adolescents. Religious psychotherapy approaches that use the Qur'an, such as *ruqyah* and other spiritual therapies, are able to help maintain inner and spiritual well-being (Subur, 6).

The Qur'an as the foundation of Islamic education has presented many approaches related to handling mental health disorders, such as through *dhikr*, fasting, patience, and others. In general, humans have two types of needs, namely spiritual needs and material

needs. Al-Ghazali, a Muslim thinker, believes that humans are entities consisting of material and spiritual dimensions, with the spiritual dimension being the essential core.

Belief in the Creator is believed to provide inner peace. Feelings of tranquility and security are part of human instincts to protect themselves. Therefore, returning to God and asking for protection is a channel that is in line with human natural instincts. The essence of humans, who are created by Allah SWT, is possessing religious instinct, namely *tawhid*. Without *tawhid*, the condition is considered abnormal (Mulyani & Habib, 2020).

Schneiders classifies the principles of mental health into three aspects, namely principles originating from human nature, human relations with the environment, and human relations with God. These principles serve as guidelines in efforts to maintain and improve mental health and prevent various mental disorders.

To achieve mental health, it is important for someone to know themselves and act according to their abilities and limitations. This does not mean ignoring others, but one needs to understand, know, and respect other people, as well as accept both their strengths and weaknesses. In addition, attention to the surrounding environment is also required, including adhering to social rules, laws, and customs that apply in society. A person must be able to maintain actions that are in accordance with existing norms and culture. Finally, mental stability can be achieved by building a close relationship with God through practicing religious teachings believed by the individual (Yusuf, 2022).

3.3. The Implementation of Islamic Religious Education in the Modern Era

Although there are many opportunities, there are also challenges in the implementation of Islamic Religious Education (PAI) in the era of globalization. One of them is the lack of training for teachers in using digital technology effectively. Many educators are trained in traditional methods and feel unprepared to integrate technology into their teaching. Limitations of technological infrastructure in several regions also become an obstacle, especially in remote areas where internet access is uneven.

In the context of implementing PAI in the era of globalization, there are various challenges that need to be addressed, particularly related to the lack of teacher training in using digital technology and technological infrastructure limitations. Research shows that many educators trained in traditional teaching methods feel less prepared to integrate technology into the learning process. This lack of training hampers teachers in effectively utilizing digital tools.

For example, according to Hasanah (2019), this challenge includes teachers' lack of understanding of how to apply technology in religious education, which can reduce teaching effectiveness. This is worsened by uneven infrastructure conditions in various regions, especially in remote areas where internet access and technological devices are often very limited (Yahya, 2023).

On the other hand, several studies also highlight the importance of continuous training for teachers to improve their abilities in using technology in learning (Sholeh & Efendi, 2023). Initiatives to provide appropriate training are highly necessary so teachers can face challenges in the digital era with more confidence and efficiency (Munawir et al., 2025).

As an example, a study by Munawir et al., (2025) shows that with proper training, teachers can be more effective in applying technology, so that religious learning becomes more interactive and engaging. Active involvement of teachers in the training process is also expected to improve the overall quality of religious education (Zuhri, 2024).

Conflicts with traditional values also often arise, where the use of technology in education can distract students from the spiritual goals intended in religious learning. Educators need to create a balance between using technology and still prioritizing moral and spiritual values which are the core of Islamic teachings. Education in the era of globalization must be able to adapt and integrate traditional elements with modernity.

To achieve this goal, training for educators, curriculum development that is relevant, and the wise use of technology are required. With the right approach, Islamic Religious Education can remain relevant and effective in guiding the younger generation to become individuals who not only possess religious knowledge, but are also able to contribute to an increasingly complex society.

4. CONCLUSION

Based on the results of the study regarding the concept of adolescent mental health from an Islamic perspective, it can be concluded that religious education becomes the foundation in all aspects of life, whether in terms of creed, worship, morals, economy, or health. However, besides understanding the concept of mental health, it is even more important for adolescents to be able to implement it in their daily lives.

In addition, support from various parties is also very much needed to support the growth and development of adolescents so that they become individuals who are mentally healthy and civilized. Therefore, mental health can in fact be strengthened through spiritual abilities by habituating good worship practices, which then influence positive ways of thinking, civilized behavior, and understanding the purpose of life.

The aspect of mental health in adolescents, from an Islamic perspective, at minimum means that they are able to know and implement worship practices in accordance with Islamic law, are able to face various problems in life, can adapt to new changes, establish good relationships with the surrounding environment, and strengthen their relationship with God.

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