

The Role of Islamic Religious Education in Maintaining Students Mental Health at SMP Negeri 1 Colomadu

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ARTICLE INFO

Keywords:

Islamic Religious Education;
Mental Health; Students

Article history:

Received 2025-01-20

Revised 2025-04-15

Accepted 2025-08-08

ABSTRACT

Mental health is a crucial aspect of education because it significantly influences students' academic and social development. Optimal mental health is reflected in stable attitudes, thoughts, and emotions that are in harmony with Islamic teachings and social norms. This study aims to explore the role of Islamic Religious Education (PAI) in maintaining students' mental health at SMP Negeri 1 Colomadu. A qualitative method with a phenomenological approach was employed to gain in-depth understanding, using data collection techniques such as interviews, observations, and documentation. The findings reveal that PAI plays a significant role in supporting students' mental well-being by instilling Islamic values such as patience, gratitude, sincerity, and mutual respect through both classroom instruction and school religious activities. These values help students manage stress, build positive relationships, and develop emotional resilience. This study contributes to educational discourse by emphasizing the importance of integrating religious education into mental health strategies in schools, thus highlighting the broader impact of PAI beyond cognitive learning outcomes.

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INTRODUCTION

Islamic Religious Education plays an important role in students' mental health (Syarnubi, Muhamad Fauzi, Baldi Anggara, Septia Fahiroh, Annisa Naratu Mulya, Desti Ramelia, Yumi Oktarima, 2023). Mental health has become a real issue. In the current era, mental health problems among students are increasingly rising. This occurs due to various factors, such as pressure from parents regarding academics, the influence of technology, personal challenges, and peer environment issues. Recent cases related to mental health conditions have emerged, such as many students experiencing depression, stress, inner conflict, anxiety, anxiety disorders, behavioral changes, and attempting to end their lives. These are mental health issues that must receive serious attention for the sake of the continuity of students' future and education in Indonesia. In this context, Islamic religious education can become one of the important foundations in supporting and maintaining mental health among students through character formation and the application of religious values (Al Mansyur, Y., & Salim, 2023).

In the Islamic perspective, a person with good mental health can be seen from behavior, thoughts, and emotions that are in harmony with Islamic teachings (Arisca et al., 2020). This means that a person who is considered mentally balanced is someone who has harmony between behavior, emotions, thoughts, and the complexity of the soul within themselves. Therefore, it seems it would be difficult to support and improve mental health without involving religious elements. Mental

health is a branch of psychology that has been known since the 19th century, encompassing efforts to deal with stress, adaptability, and the ability to interact with others. Every person has different mental conditions, adjusted to their phases of growth and development (WHO, 2022). Mental health can be understood as a balanced and stable state of mind, enabling individuals to think clearly, act with good moral principles, and establish healthy social relationships. According to the Islamic perspective, Zakiah Daradjat states that mental health is the understanding and action to develop and maximize a person's potential so that individuals can achieve happiness both personally and socially, and avoid mental disorders (Daradjat, 2016).

In the context of education, particularly Islamic religious education becomes very important in shaping and fostering the mental and moral aspects of students. Mental health as a science in psychology is now experiencing rapid development, influenced by advances in science and technology. However, the comfort provided by advances in science and technology cannot fulfill their spiritual needs. If these advances in science and technology cannot be utilized properly and wisely, they can have a negative impact on human quality, ultimately causing humans to become trapped in the negative influences of technology, one of which has adverse effects on mental health. Therefore, this is where the importance of Islam's role in improving mental health lies. In the current digital age, religious education can function as a tool to teach students about the negative effects of technology use, especially social media, on mental well-being (Hafizatul, Sri, Wahyuni Zain, Erna Wilis, 2024).

According to Zakiah Daradjat, the concept of Islamic religious education fully encompasses all fields of life, whether in terms of knowledge development, ethics, beliefs, and even broader positions. One of the main objectives of the educational world is to form individuals who are academically intelligent and have balance in emotional and mental fields. In the Islamic perspective, the importance of mental health is acknowledged and considered aligned with the understanding of comprehensive well-being that includes physical, emotional, and spiritual aspects. Based on this, Islamic religious education can function as a solid foundation to maintain and preserve mental health efficiently. The holy book Al-Quran serves as a reference and source of Islamic religious teachings, containing many verses related to peace of heart and happiness of the soul, which are fundamental elements in achieving mental health (Siti, 2022). One of the verses that describes efforts to maintain mental health is found in Surah Yunus verse 57:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Meaning: "O mankind, there has come to you instruction (the Qur'an) from your Lord and healing for what is in the breasts and guidance and mercy for the believers".

In Surah Yunus verse 57, there is a connection to mental health, where the Qur'an functions as a healer for various problems or diseases of the heart. Heart disease in this context can refer to psychological disorders. This verse reveals that the Qur'an is guidance and instruction from Allah that offers solutions as medicine for mental problems faced by humans. By following the teachings of the Qur'an, humans can find tranquility, happiness, and peace in life, which are signs of good mental health. Furthermore, the verse emphasizes that the Qur'an is mercy for believers, where this mercy encompasses various aspects of life, including mental health. People who believe and are guided by the Qur'an will achieve better mental health. Therefore, faith has a great influence in maintaining mental health, and with strong conviction, a person is better able to face life's challenges. Meanwhile, a person must cultivate within themselves attitudes of patience, sincerity, and gratitude, because all these attitudes will contribute to good mental health. Thus, Surah Yunus verse 57 affirms the importance of the Qur'an in maintaining mental health. This shows that the Qur'an not only functions as a holy book, but also as a life guide that can provide healing, guidance, and mercy for those who believe in facing various life challenges, including issues related to mental health.

The verse above reflects the relationship between Islamic religious education and mental health as well as spiritual well-being. Islamic religious education teaches the importance of maintaining mental health through positive teachings and practices in the scope of school, home, and society. With this goal, individuals are expected to become servants of Allah SWT who are obedient in all aspects of life, including thoughts, behavior, and emotions. On the other hand, PAI (Islamic

Religious Education) also aims for the younger generation to achieve good mental health so they can build good character and high morals. This affirms that Islam as a belief plays an important role in mental health (Yus, Y. H., Baehaqi, A., Heryana, R., Dwijantie, J. S., & Hartini, 2023).

In the field of education, there are crucial components within it, one of which is students. The educational process cannot run without the participation of students. In education, students experience development that involves physical and mental aspects as the main focus (Daradjat, 2016). In the implementation of the learning process, students must be willing to engage in learning activities. Ready here indicates the ability to adapt well to oneself and the surrounding environment, where this adaptive ability is greatly influenced by the physical and mental health possessed by students (Fatimah, 2019). Thus, the purpose of this research is to describe the role of PAI (Islamic Religious Education) in maintaining students' mental health at SMP Negeri 1 Colomadu.

Another purpose is to recognize the implementation of Islamic religious education along with supporting and inhibiting factors that affect students' mental health. Given the importance of addressing these issues, research on the role of Islamic religious education on students' mental health is expected to offer new perspectives for the field of educational psychology and Islamic studies, as well as provide suggestions for educators, policymakers, and educational practitioners to design and implement Islamic religious education programs that support students' mental health development. This research is expected to provide useful information for the development of appropriate education, especially Islamic religious education by considering existing mental health issues.

METHODS

This research uses a qualitative approach with a phenomenological research type. This approach was chosen because it is suitable for deeply exploring the subjective experiences of students and teachers regarding the role of Islamic Religious Education (PAI) in maintaining mental health. Phenomenology allows researchers to understand the meaning of these experiences holistically and contextually.

Data collection was conducted through in-depth interviews, participatory observation, and documentation. Interviews were conducted with PAI teachers, Guidance and Counseling (BK) teachers, and several students selected purposively, namely those who were considered to have direct experience related to the research topic. Observations were made of religious activities and PAI learning in the classroom and outside the classroom. Documentation included school activity records, PAI syllabi, and other supporting documents (Sugiyono, 2017).

The location of this research is SMP Negeri 1 Colomadu, Karanganyar Regency. After the data was collected, the researcher conducted data analysis using the interactive model of Miles and Huberman which consists of three stages: data reduction, data presentation, and conclusion drawing/verification. Data validity was tested through source triangulation techniques, techniques, and time to ensure the accuracy and consistency of findings. With this method, the research is expected to comprehensively reveal the contribution of Islamic religious education in forming students' mental resilience in the school environment.

FINDINGS AND DISCUSSION

A. Islamic Religious Education Learning at SMP Negeri 1 Colomadu

Islamic Religious Education plays a crucial role in efforts to be able to understand, skillfully perform, and apply Islamic teachings in daily activities. The goal is to create individuals who have faith, taqwa (God-consciousness), and good morals in accordance with Islamic teachings. The Islamic religious education curriculum is often considered outdated and irrelevant to the needs of students in the modern era. Many curricula still focus on memorization and repetition aspects, without promoting critical thinking and analysis. To attract students' interest, Islamic religious education needs to develop a more contextual and applicative curriculum, so that students not only understand theory, but can also apply it in everyday life (Napitupulu, D. S., & Nasution, 2022).

The implementation of PAI learning at SMP Negeri 1 Colomadu follows the directives from the Ministry of Education, such as using the applicable curriculum. The teaching and learning

process is carried out with an estimated time of three hours of lessons in one week. SMP Negeri 1 Colomadu only has one PAI teacher who teaches 21 classes, from grade seven to grade 9. In terms of formal implementation, it is not much different from other schools; what distinguishes it is only the technical aspects and teaching methods of each individual.

The learning methods used by PAI teachers in PAI learning at the school are lectures, discussions, group work, and question-and-answer sessions. However, the method most frequently used is inviting students to discuss. According to the PAI teacher's view, there is nothing wrong in discussions, so when teaching with the discussion method, none of the students' answers are considered wrong, but the PAI teacher will add explanations through feedback that is easy to understand. In PAI learning, teachers more often invite discussions rather than giving assignments, because when discussing, the answers that emerge are something known by students that is directly expressed orally. However, if assignments are given, it is not certain that the answers are purely the students' own. Therefore, this discussion method is often used by PAI teachers to measure their students' abilities and facilitate assessment.

Based on the interview results conducted with the PAI teacher, in the implementation process of PAI at SMP Negeri 1 Colomadu there are three types of activities such as intracurricular, which is the teaching and learning process in each classroom with an allocation of 3 lesson hours every week. In addition, there are extracurricular activities carried out outside learning hours to enhance students' skills and abilities. Various types of extracurricular activities that are continuous with PAI are Islamic Spirituality (ROHIS) and Reading and Writing the Qur'an (BTA).

The next activity at SMP Negeri 1 Colomadu includes religious habituation which aims to instill Islamic or religious values in students. This religious habituation includes activities such as Friday Qur'an recitation, dhuha prayer, Friday prayer, congregational dzuhur and asr prayers, infaq (charity), and others. Furthermore, there is something very important, namely the assessment of students' learning outcomes during PAI learning. In terms of assessment, there are attitude, academic, and skill assessment forms. All these aspects will be assessed by the PAI teacher, but in attitude assessment, observation instruments are used. The PAI teacher will observe every behavior of their students both in the learning process and in the school environment.

B. The Role of Islamic Religious Education in Maintaining Students' Mental Health at SMP Negeri 1 Colomadu

Islamic Religious Education has an important role in improving students' mental health. In the world of education, mental health is related to students' ability to face pressure, life challenges, and emotional resilience. In this context, PAI plays a role through teaching Islamic religious values that support character formation and emotional management. Therefore, one important aspect is the understanding of Islamic teachings given to students to strengthen their relationship with Allah SWT, which will provide tranquility in the soul and thus contribute to mental health. When students feel connected to God, they can reduce feelings of stress and anxiety, and can manage emotions well (Winey, A. A. D., Ekowati, E., Setiawan, A., Jenuri, J., Weraman, P., & Zulfikhar, 2023).

The mental health condition of students at SMP Negeri 1 Colomadu in general for the current generation has an average mental state that is easily weakened. Visibly from a physical perspective, they appear good and healthy, but mentally they are easily weakened or not well. However, there are also students who have both poor or weak physical and mental health. Compared to previous generations, students in the current generation tend to have less strong mental health, such as being easily offended, having difficulty socializing, being difficult to motivate if it's not their own desire, and so forth (Hamidah, R. N., & Rosidah, 2021).

At SMP Negeri 1 Colomadu, various mental health problems were found, one of which involved a student who felt pain throughout their body and experienced shortness of breath.

First aid was finally provided by rushing them to the nearest community health center and having them examined by a doctor, then the diagnosis results stated that everything was normal in terms of health. The school then visited the student's home to meet their parents. Based on that meeting, it turned out that the student was experiencing mental disorders and had previously seen a psychiatrist. The cause of their declining mental health condition was due to problems that occurred within their friendship circle, which carried over into their thoughts and eventually led to battling with their own mind.

The school intervened to help address this by trying to communicate with the student and gathering information from several sources. After obtaining information from various sources, the school conducted an investigation until they found the common thread or conclusion from the data that had been obtained. The findings revealed that various problems or experiences faced by the student had caused psychological pressure. In this case, besides the involvement of the school (teachers), parental involvement in religious education is also needed, which has an important role in improving students' mental health. If parents participate in their children's religious learning process, then the values taught by teachers at school can be strengthened even more at home.

A good relationship between parents and children helps create an environment that supports healthy mental growth. In addition, Islamic religious lessons can also play an important role by opening space to discuss understanding about mental health. By supporting children to talk about their feelings and experiences, Islamic religious education can help address mental health problems more effectively (Habibah, P. N., & Makhshun, 2023).

Based on interview results with the PAI teacher at SMP Negeri 1 Colomadu, there is a close relationship between Islamic Religious Education and mental health. According to the PAI teacher's account at the school, PAI and mental health form a unity, so Islamic religious education is expected to contribute to the development of mental health in students. An example of a problem that is no longer unfamiliar in society is when there are students or children who behave poorly, a stigma emerges that the religious teacher at school is responsible for this.

This established public perception makes PAI teachers have to be able to teach and educate their students to become people who behave well, while a person's behavior is also influenced by their mental health condition. Therefore, Islamic religious education in schools has a connection with students' or individuals' mental health. For example, efforts to connect teaching materials with mental health in PAI learning. Such as teaching materials about patience, gratitude, and sincerity that use elements of *aqidah akhlak* (creed and morals) that are related to mental health, namely related to students' emotional problems. Teaching materials about *tawakal* or surrendering to Allah SWT will have a positive impact, namely helping students face tests or failures without feeling hopeless or giving up, so these teachings provide a strong foundation to help students face life's challenges more calmly and purposefully while reducing anxiety and stress.

Teaching materials that have the most connection with mental health tend to be in the field of *aqidah akhlak* (creed and morals). Thus, PAI teachers help provide direction and motivation through PAI learning in class, such as teaching materials that are realistic with mental health, namely about instilling *tauhid* (monotheism), worship, *aqidah* (creed), and *akhlak* (morals). The materials taught will be given during the learning process in class, and PAI teachers will connect them with mental health topics that students study. Thus, students can learn to manage their own emotions and help solve problems they face (Burhamzah, M., Fatimah, S., & Alamsyah, 2024).

This shows that PAI has an important role in shaping students' mental health. Islamic religious education not only teaches religious knowledge but also shapes students' character and mental resilience. Therefore, students receive learning about values of patience, gratitude, and *tawakal* as contained in Quranic verses. Learning about patience can function as help in facing life's trials. Indeed, patience and prayer are important things to be used as means in efforts to obtain help from Allah SWT.

In relation to mental health conditions, people who are patient have better mental strength in facing difficult situations and rising from adversity. In addition, there are teaching materials that contain values about the importance of being grateful. Being grateful affects a person's mental health condition, because sincere gratitude can reduce stress, anxiety, depression, and increase happiness and life satisfaction, which are important components in maintaining good mental health. Students are also taught values about tawakal as found in QS. At-Talaq verse 3 (Dadin Ardiansah, Ali Chafizh, 2018):

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

Meaning: "And He provides for him from (sources) he never could imagine. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Indeed Allah has set a measure for all things."

This surah is related to mental health, namely through the concept of tawakal. The verse promises sufficient sustenance for those who place their trust in Allah, which can provide tranquility and reduce anxiety related to life's difficulties. By practicing tawakal, a person can release the burden of worry and entrust all their affairs to Allah, thus reducing stress and maintaining mental health. Thus, Surah At-Talaq verse 3 provides a strong spiritual foundation for maintaining mental health through tawakal that can provide peace and help face life's challenges better. These values are taught through teaching materials to help students manage emotions and face life's problems (Akip, M., Yunus, 2025).

Considering the importance of Islamic religious education for students' mental health conditions, therefore SMP Negeri 1 Colomadu makes various efforts to help improve their students' mental health through various initiatives, particularly involving Islamic religious education. These various efforts include religious activities such as guidance for Quranic recitation. This Quranic recitation guidance is held every Tuesday and Wednesday after school. Children who cannot yet read Iqro or the Qur'an will be given assistance to learn how to read both texts correctly and properly until they can read them fluently.

According to the PAI teacher at SMP Negeri 1 Colomadu, this is no longer a sudden occurrence because in various other schools, some Muslim children are still found unable to read Iqro or the Qur'an. For this Quranic recitation guidance, the PAI teacher collaborates with several teachers at the school who are competent to help teach and guide students who cannot yet recite the Qur'an. Other religious activities carried out include various worship activities such as prayer, collective dhikr (remembrance of Allah), reading the Qur'an or Juz Amma, and reading prayers together, which have a calming effect on the soul and mind, thus promoting emotional balance in students. This is in accordance with Surah Ar-Ra'd verse 28, which explains that tranquility of the heart can be obtained through dhikrullah (remembering Allah).

This verse becomes the theological basis that spiritual approaches in Islam, such as prayer, fasting, and dhikr, can be therapy to overcome anxiety disorders and stress, and also proves that adolescents who regularly perform worship have higher levels of resilience in facing life pressures (R. N. Hamidah & Rosidah. L, 2021). Through these religious activities, PAI teachers will also provide instillation or messages to increase students' knowledge and understanding regarding the purpose and benefits of various religious activities that have been carried out.

At SMP Negeri 1 Colomadu also has other programs to improve students' mental health. These programs include *Mutaba'ah Qiyamul Lail* (night prayer monitoring) which is conducted not only during Ramadan but will also be implemented every week. There is a religious Friday program that is held every two weeks, different from other schools where religious Friday is only conducted once a month. Based on this, the PAI teacher at SMP Negeri 1 Colomadu believes that the role of Islamic religious education in daily life is very important. Learning religious knowledge is not only at school, but wherever all religious people should study their religion. At SMP Negeri 1 Colomadu, PAI teachers focus more on applying religious skills so that Islamic religious education materials are very easy to learn, such as fiqh (Islamic jurisprudence), worship, and others.

Based on the interview results with the PAI teacher, they tell their Muslim students that PAI lessons are different from other subjects, if they study PAI seriously, in the future the knowledge will remain useful forever.

Islamic religious education learning at SMP Negeri 1 Colomadu has a positive impact in strengthening religious values among its students. With worship habits such as congregational dzuhur prayer, dhuha prayer, and Friday prayer at school, teachers have opportunities to better guide students in understanding Islamic values. Learning Islamic values at school is not done only at certain times, but teachers are highly encouraged to continuously provide understanding of these values every day. This is consistent with the statement by Muhyani, Yusup, and Yono who revealed that students who actively participate in PAI learning will have lower levels of depression and anxiety. The religious humanistic approach of PAI teachers such as giving advice (tauisyah), exemplary behavior (uswah hasanah), and spiritual accompaniment is effective in creating a school environment that supports mental health (Muhyani, Yusup, 2022).

Furthermore, to create a religious-based social environment and strengthen the sense of kinship and mutual help among friends, the vice principal collaborates with PAI teachers to form and foster ROHIS at SMP Negeri 1 Colomadu. ROHIS is an extracurricular activity that can be participated in by Muslim students, with the aim of becoming a platform for students to develop their potential and talents in the religious field.

ROHIS extracurricular is one form of PAI learning outside the classroom, which aims to improve and maintain students' mental health related to social relationships and friendships. ROHIS can provide positive contributions to students' mental health through character education, spirituality development, and strengthening positive values. The PAI teacher said that in ROHIS, students are taught Islamic moral and ethical values, thus helping to form strong and responsible character. Students who participate in this extracurricular activity are emphasized on the importance of worship and drawing closer to Allah SWT, which can provide peace of mind. In addition, positive social values are also taught, creating good thought patterns and a comfortable social environment. From these things, it can contribute to good mental health and help overcome challenges faced, because students will be mentally strengthened and taught about social care.

The programs implemented to improve students' mental health at SMP Negeri 1 Colomadu have proven to have a good impact on student behavior, both from the religious side and their mental health condition. For example, the instillation of tauhid (monotheism) and aqidah akhlak (creed and morals) by increasing these materials to be delivered will be more related to improving good mental health. Another positive impact is that students increasingly understand the relevance of Islamic teaching values in carrying out daily life.

PAI teachers also coordinate with other teachers to address mental health problems. For instance, PAI teachers communicate with homeroom teachers every time they teach, if it turns out that students are found not attending class or not participating in PAI learning, then the PAI teacher will inform the homeroom teacher. In handling mental health problems or other problems experienced by students, the stages are: when in class, students are the responsibility of the teaching teacher. If the class teacher cannot handle it, it will be escalated to the homeroom teacher, then the homeroom teacher will hand it over to the guidance counseling (BK) teacher, and if the BK teacher provides guidance counseling and accompaniment, but if the BK teacher is unable to overcome the student's problem, it will be handed over to student affairs to be handled.

C. Supporting and Inhibiting Factors in the Implementation of Islamic Religious Education that Influence Students' Mental Health

The factors that support and hinder the implementation of Islamic Religious Education that influence the improvement of students' mental health are the family background of the students themselves. PAI teachers often ask about the instillation or religious education in the students' family environment. If the student's background is already well-conditioned from home or

family environment, then it is very easy for PAI teachers to color or in other words instill Islamic religious knowledge and values to these students. However, if students are not conditioned or lack religious education taught by their parents or families, then it will be difficult to shape these students' character (Situmeang, 2024).

Therefore, for students who receive good religious education from their families and can provide good examples, the task of PAI teachers in Islamic Religious Education learning is just to provide additional teachings about Islam that have not been obtained at home. According to the PAI teacher's explanation, it seems as if the competitor of PAI teachers in carrying out learning at school is the parents of students who sometimes break what has been taught or instilled by PAI teachers at school. Based on factors that can hinder the implementation of Islamic religious education to maintain students' mental health at SMP Negeri 1 Colomadu, PAI teachers have ways to overcome these problems by conveying to parents or guardians of students that every parent has their own responsibility (Sya'ban, Z. F., Sutiono, S., & Soraya, 2024)dara.

Collaboration with parents and guidance counseling teachers becomes a solution to strengthen the effectiveness of guidance. So PAI teachers at school only carry out moral, character, and spiritual instillation. Besides to parents, PAI teachers also often remind and provide motivation to their students to focus on themselves and not forget to always pray. With things like this, it is hoped that students can realize their position as religious beings so that they arise and realize that religion is not just an obligation or lesson at school, but as a religious need and should not make PAI lessons just to chase grades but must truly be absorbed and practiced in daily life.

In addition, resource limitations also become problems that can hinder the implementation of Islamic religious education to improve students' mental health at the school. One of them is the shortage of PAI teachers and many PAI teachers face resource limitations, such as lack of relevant teaching materials and adequate facilities for learning activities. These limitations can hinder teachers' ability to apply innovative teaching methods and organize programs that support students' mental resilience (Aqila, A. K. N., Wahyuni, S. W. S., Cahaya, C., & Fikri, 2024).

The lack of support from parents in the world of religious education often becomes a problem. Some parents do not fully understand the importance of Islamic religious education in their children's character formation or are not actively involved in religious education activities at school. This can limit the effectiveness of religious education provided by teachers. PAI teachers must overcome various challenges arising from these differences to ensure that all students receive equal benefits from religious education. Some challenges faced by PAI teachers, such as resource limitations and lack of parental support, are consistent with findings from (Widodo, 2020) . These limitations restrict teachers' ability to implement optimal teaching methods and organize programs that support students' mental resilience. Inadequate parental support also hinders the effectiveness of religious education, as revealed by (Rini, 2021).

CONCLUSION

This research concludes that Islamic Religious Education (PAI) at SMP Negeri 1 Colomadu plays a strategic role in supporting students' mental health. Through the implementation of learning methods such as lectures, discussions, and group work, as well as intracurricular activities, religious habituation, and extracurricular activities, PAI teachers not only deliver spiritual materials but also build students' inner peace and emotional stability. The values of faith, patience, gratitude, and tawakal taught in PAI, as well as worship practices such as prayer, dhikr, and reading the Qur'an, have proven to help students overcome stress and form mentally strong character.

The collaboration between teachers and the school in developing religious programs relevant to mental health issues is evidence that PAI functions not only as a means of spiritualization, but also as a preventive and curative instrument in students' mental development in the school environment.

This research contributes to the development of knowledge in the fields of education and mental health, particularly in the context of Islamic religious education. The research findings show that PAI not only serves as a spiritual strengthener, but also as an important foundation in forming students who are mentally healthy, emotionally resilient, and capable of building harmonious social relationships. These results can serve as a reference for educators, policymakers, and curriculum developers to integrate mental health promotional approaches in Islamic religious learning, especially at the junior high school level.

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