

Islamic Religious Education as a Spiritual Coping System: Enhancing Adolescents' Mental and Emotional Well-Being in a Vocational School Context

¹Aziz Musthopa, ²M. Hildan Bayanillah, ³Hakim Firmansyah, ⁴Achmad Zuhri,
⁵Zahrotus Saidah, ⁶Siti Maryam Munjiat

^{1,2,3,4,5,6} Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

1aziz.musthopaa@gmail.com, 2bayanillahhildan@gmail.com

3hakimfirmansyah765@gmail.com 4achmadzuhri@uinssc.ac.id,

5zahrotussaidah@uinssc.ac.id, 6siti.maryam.munjiat@uinssc.ac.id

Abstract. *Although research on spirituality-based education has expanded, limited attention has been given to how Islamic Religious Education (IRE) functions as an institutionalized psychosocial support system within school culture, particularly at the vocational high school level. This study addresses this gap by examining the integration of IRE into school routines and its perceived contribution to adolescents' mental and spiritual well-being. A qualitative phenomenological design was employed, with data collected over one month at SMK Farmasi Muhammadiyah Cirebon through participatory observation, semi-structured interviews, and documentation involving two IRE teachers, two students, and one principal selected through purposive sampling. Data were analyzed using an interactive thematic analysis model, with trustworthiness ensured through triangulation and member checking. Findings indicate that institutionalized IRE practices including daily Qur'anic recitation, congregational Dhuha and Zuhr prayers, Rohis mentoring, dhikr-reflection sessions, and spiritual counseling are perceived to enhance emotional regulation, reduce psychological distress, and strengthen spiritual resilience. IRE teachers function not only as instructors but also as relational mentors who create psychologically safe spaces, conceptualized as relational religious pedagogy. The internalization of Islamic values, particularly birrul walidain and social morality, is associated with positive behavioral changes across school and family contexts, demonstrating that structured IRE integration operates as a coherent ecosystem of school-based Islamic coping with broader psychosocial implications and supports the institutionalization of IRE within school mental health systems.*

Keywords: *Islamic Religious Education; Psychosocial Support; Spiritual Well-Being; Adolescents; School Culture*

Abstrak. Meskipun penelitian tentang pendidikan berbasis spiritualitas telah berkembang pesat, perhatian terhadap bagaimana Pendidikan Agama Islam (PAI) berfungsi sebagai sistem dukungan psikososial yang terinstitusionalisasi dalam budaya sekolah masih terbatas, khususnya pada jenjang sekolah menengah kejuruan. Penelitian ini bertujuan mengisi kesenjangan tersebut dengan mengkaji integrasi PAI dalam rutinitas sekolah serta persepsinya dalam mendukung kesejahteraan mental dan spiritual remaja. Penelitian ini menggunakan desain kualitatif fenomenologis dengan pengumpulan data selama satu bulan di SMK Farmasi Muhammadiyah Cirebon melalui observasi partisipatif, wawancara semi-terstruktur, dan dokumentasi terhadap dua guru PAI, dua siswa, serta satu kepala sekolah yang dipilih secara purposif. Analisis data dilakukan menggunakan model analisis tematik interaktif, sedangkan keabsahan data dijamin melalui triangulasi dan pemeriksaan anggota (*member checking*). Hasil penelitian menunjukkan bahwa pelembeagaan praktik PAI meliputi

tadarus Al-Qur'an harian, salat Dhuha dan Zuhur berjamaah, pembinaan Rohis, zikir-refleksi, serta konseling spiritual dipersepsikan mampu meningkatkan regulasi emosi, menurunkan tekanan psikologis, dan memperkuat resiliensi spiritual siswa. Guru PAI tidak hanya berperan sebagai pengajar, tetapi juga sebagai mentor relasional yang menciptakan ruang psikologis yang aman. Internalisasi nilai-nilai Islam, khususnya *birrul walidain* dan moralitas sosial, berkaitan dengan perubahan perilaku positif dalam konteks keluarga dan sosial, sehingga integrasi PAI berfungsi sebagai ekosistem koping Islami berbasis sekolah yang mendukung sistem kesehatan mental siswa.

Kata Kunci: Pendidikan Agama Islam (PAI); Dukungan Psikososial; Kesejahteraan Spiritual; Remaja; Budaya Sekolah

A. INTRODUCTION

Adolescents are increasingly exposed to psychological pressures that influence their emotional stability and overall well-being. Recent empirical studies report a growing prevalence of anxiety, stress, and emotional disturbances among school-aged populations, particularly within environments characterized by high academic demands and complex social expectations (Tsalitsah et al., 2025). Adolescence represents a critical developmental stage marked by rapid cognitive, emotional, and social changes, requiring structured support systems that address not only academic development but also mental and spiritual needs. The expansion of digital environments, increased academic competition, and shifting social dynamics have been identified as key stressors that contribute to emotional instability among adolescents (Jais et al., 2024; Mutaqin & Rosada, 2024). These conditions emphasize the necessity of educational frameworks that promote students' holistic well-being beyond conventional academic outcomes.

Within formal educational settings, Islamic Religious Education (IRE) occupies an important position in facilitating moral awareness, emotional regulation, and spiritual growth among students. Through structured learning activities and religious habituation, IRE provides opportunities for students to internalize ethical values, develop reflective awareness, and strengthen spiritual engagement. Previous studies demonstrate that spirituality-based educational approaches are associated with improved emotional resilience and adaptive coping mechanisms among adolescents (Abd Elfattah, 2025; Jais et al., 2024). In addition, several studies highlight the role of IRE teachers as facilitators of moral guidance and religious habituation within school environments (Sya'ban et al., 2024; Hidayatullah, 2025). However, much of the existing literature primarily focuses on individual religiosity or specific religious practices, often without examining the broader institutional context in which such practices are implemented.

Despite the growing body of research on spirituality-based education, limited attention has been given to understanding how Islamic Religious Education is systematically integrated into school culture as an institutionalized psychosocial support system. Many previous studies emphasize personal spiritual engagement while providing limited analysis of institutional structures, daily routines, and teacher-student interactions that shape students' psychological resilience. Consequently, the mechanisms through which school-based religious routines contribute to adolescents' mental and spiritual well-being remain insufficiently understood. This limitation indicates a significant gap in the literature regarding the institutional role of Islamic Religious Education in promoting sustainable mental and spiritual development among adolescents.

Based on these considerations, this study aims to explore how Islamic Religious Education is integrated into school culture and how such integration is experienced by participants as supporting adolescents' mental and spiritual well-being. Specifically, this research seeks to identify the forms of religious practices embedded within daily school

routines, examine the role of teachers and institutional structures in facilitating students' emotional and spiritual development, and interpret the perceived impact of these practices on adolescents' psychological stability. By focusing on the institutional integration of Islamic Religious Education within school systems, this study contributes to a deeper understanding of religious education as a structured psychosocial framework that supports adolescents' holistic development.

B. RESEARCH METHOD

This study employed a qualitative approach using a phenomenological design to explore the lived experiences of Islamic Religious Education (IRE) teachers, students, and school leaders in fostering adolescents' mental and spiritual well-being within the school environment. A phenomenological design was selected because it enables an in-depth exploration of subjective meanings derived from participants' experiences in integrating religious practices into daily school life. Phenomenological research aims to understand the essence of lived experiences and the meanings individuals attribute to specific phenomena (Creswell & Poth, 2018; Dodgson, 2023; Lim, 2025)

The research was conducted at SMK Farmasi Muhammadiyah Cirebon, which was selected purposively due to its structured implementation of religious development programs integrated into school culture. The participants consisted of five individuals, including two Islamic Religious Education teachers with code (Q2 & Q4), two students (Q3 & Q5), and one school principal (Q1), selected using purposive sampling based on their direct involvement in religious development activities. Purposive sampling is widely used in qualitative research to obtain information-rich data relevant to the research objectives (Guest et al., 2013)

Data were collected over one month (November 2025) through participatory observation, semi-structured interviews, and documentation. Participatory observation involved direct engagement in school religious activities such as Qur'anic recitation, congregational prayers, and mentoring programs to capture contextual dynamics within the natural setting. Semi-structured interviews were conducted using an interview guide aligned with the research objectives, focusing on participants' experiences and perceptions of the role of religious programs in supporting mental and spiritual well-being. Documentation included school policy records, religious activity schedules, and instructional materials to support and verify primary data. The use of multiple data collection techniques enhances data credibility and strengthens methodological rigor (Johnson et al., 2020).

Data analysis followed the interactive model of Miles et al., (2019), consisting of data reduction, data display, and conclusion drawing/verification. Data were coded and categorized into thematic patterns relevant to the research objectives, followed by interpretation through systematic comparison across data sources. A structured analytical process contributes to transparency and strengthens qualitative rigor (Nowell & Albrecht, 2019).

To ensure trustworthiness, this study applied triangulation of sources and techniques as well as member checking. Source triangulation involved comparing perspectives from teachers, students, and the school principal, while technique triangulation compared findings from observation, interviews, and documentation. Member checking was conducted by confirming interview summaries with participants to ensure interpretive accuracy and credibility. These validation strategies are widely recognized as essential for enhancing the credibility and reliability of qualitative research findings (Johnson et al., 2020; Soysal & Türkmen, 2024; Brear, 2019).

C. RESULTS AND DISCUSSION

The findings of this study are organized into five interrelated themes that collectively illuminate how Islamic Religious Education (IRE/PAI) functions as a comprehensive system for promoting adolescent mental and spiritual well-being. Rather than merely confirming prior studies, this section seeks to interpret mechanisms, identify patterns, and articulate the unique contribution of the school-based IRE model at Muhammadiyah Pharmacy Vocational School.

1. School Religious Guidance System as a Basis for Strengthening the Mental and Spirituality of Adolescents

The findings indicate that Muhammadiyah Pharmacy Vocational School has institutionalized religious guidance not as a supplementary activity, but as a structural pillar of its organizational culture. Daily Qur'anic recitation (*tadarus*), congregational Dhuha and Zuhr prayers, Islamic mentoring through Rohis, and spiritual counseling are systematically embedded in the school's routine and governed by institutional policy. This systematic approach transforms religious practice from individual devotion into a collectively enacted institutional norm, which from a sociological standpoint reinforces compliance, deepens value internalization, and creates what Bronfenbrenner (1979) describes as a supportive microsystem: a proximate social environment that directly and continuously shapes adolescent development (El Zaatari & Maalouf, 2022).

The school principal articulated this institutional orientation clearly:

"We want this school to be not just a place of learning, but a safe space for adolescents. Regular religious activities help them feel valued, heard, and spiritually nurtured. Islamic Religious Education is the heart of character development at this school. (Q1)"

This statement reveals a deliberate institutional intent that goes beyond curricular delivery. The school is actively constructing a psychosocial environment one in which consistent ritual, relational warmth, and spiritual meaning-making operate together as a system of preventive mental health support. Estrada et al., (2019) argue that when religious institutions consciously align structural practices with the psychological needs of their constituents, they become agents of holistic human development rather than merely religious instruction. This is precisely the dynamic observed here.

This finding extends prior literature meaningfully. Such a perspective aligns with the concept spiritual care environments primarily in elementary school settings discussed IRE as a psychoeducational framework at a conceptual level, the present study provides empirical evidence of how such an environment is systematically operationalized at the vocational high school level (Hikmah & Surawan, 2025). Sharon & Jeff, (2021) have argued internationally that schools serve as vital components of adolescent mental health systems a claim substantiated here through the specific institutional architecture of Islamic religious programming. The critical mechanism is not any single activity but the cumulative, routinized nature of religious engagement, which creates psychological predictability and a sense of coherent identity for adolescents navigating the instability inherent to their developmental stage.

2. Islamic Religious Education as a Source of Strengthening Mental Health in Adolescents

Interviews with IRE teachers consistently revealed that the majority of students present observable signs of academic stress, social conflict, and family-related psychological burden. In response, IRE teachers have deliberately adapted their pedagogical strategies to address these affective dimensions, integrating emotional regulation content into religious instruction. One teacher articulated this approach:

"The majority of our students experience academic and social pressure. Therefore, we always link PAI learning to emotional management and the value of patience. We use Dhuha prayer and morning tadarus as spiritual therapy for them."

The concept of 'spiritual therapy' invoked by this teacher requires careful theoretical unpacking. Within Islamic psychology, the therapeutic use of worship *salat*, *dhikr*, and Qur'anic recitation functions through at least three interconnected mechanisms that contemporary research has begun to map empirically. First, cognitive reframing operates through *tawakkul* (reliance on God) and *sabr* (patience), enabling practitioners to reinterpret stressors as spiritually meaningful tests rather than threats beyond their control, thereby reducing perceived helplessness (Amal & Ningsih, 2025; Nasrin, 2025). Second, somatic regulation occurs through the physical dimensions of *salat* controlled prostration, rhythmic recitation, regulated breathing which activate parasympathetic nervous system responses analogous to those produced by mindfulness-based relaxation techniques (Saniotis, 2018). Third, communal reinforcement functions through congregational worship, which creates shared affective space that reduces isolation and strengthens social belonging, both of which are established protective factors for adolescent mental health (Alshammari et al., 2021)

These mechanisms are directly supported by recent empirical evidence. A study by Sufya et al., (2025) demonstrated through a controlled experimental design that two-week *dhikr* interventions produced statistically significant reductions in adolescent stress levels, with qualitative findings confirming that participants experienced changes in emotional, cognitive, and spiritual dimensions simultaneously. Similarly, Irhas et al., (2023) found that regular *dhikr* practice elevates students' intellectual, emotional, and spiritual capacities in an integrated manner. Internationally, a systematic review published in *Frontiers in Psychology* (2025) synthesized evidence confirming that Islamic spiritual meditative practices, including *dhikr*, function as powerful reducers of stress and anxiety, with effects that parallel established psychological stress-management interventions (Zahir & Qoronfleh, 2025).

This mechanistic understanding clarifies the finding that students who exhibited pre-examination anxiety responded positively to structured *dhikr* and reflection sessions:

"We saw that some students were experiencing anxiety before exams. Therefore, we held reflection and dhikr sessions after class. As a result, they were calmer and more focused on studying. (Q4)"

What is analytically significant here is not merely that the intervention 'worked,' but that IRE teachers are institutionalizing what might be described as applied Islamic coping a term adapted from Amal & Ningsih, (2025) to refer to stress-management strategies grounded in Islamic monotheistic values and enacted pedagogically within formal educational settings. This distinguishes the present case from Abd Elfattah, (2025) who documented individual spiritual practices in Muslim communities, and from Jais et al., (2024) who theorized Islamic Cognitive Behavioral Therapy (ICBT) as a clinical intervention. In the school studied here, equivalent therapeutic processes are being enacted non-clinically by trained religious educators functioning simultaneously as instructors and emotional support providers. This pedagogical-therapeutic convergence represents a distinctive and undertheorized contribution of school-based IRE to adolescent mental health.

3. Spiritual Development and Strengthening of Students' Psychological Well-Being

Student interviews provide direct evidence of Rohis mentoring's contribution to psychological well-being. One student reported:

"I used to get stressed easily because of the many assignments and demands from my parents. After joining Rohis mentoring every Friday, I feel lighter. (Q5)"

The affective shift described from psychological heaviness to felt relief reflects a process that goes beyond participation in an enjoyable activity. It reflects what positive psychology identifies as benefit-finding and meaning-making: the re-contextualization of personal difficulties within a framework of shared spiritual significance. In Rohis mentoring, students engage in guided value reflection, peer discussion, and spiritual guidance, which collectively support the interpretation of academic and social pressures as manageable challenges within a divinely ordered life narrative. This aligns with Islamic notions of *ikhlas* (sincerity) and *ridha* (acceptance), which orient practitioners toward acceptance of difficulty rather than avoidance or denial.

Zaman, (2017) established foundationally that Rohis mentoring significantly improves adolescents' spiritual intelligence, self-control, and psychological resilience. The present study confirms this finding and extends its explanatory depth by demonstrating that the effectiveness of Rohis is not attributable to any single element, but to the interaction of structured peer community, spiritual content, and adult facilitation within a broader institutional religious ecology. This multi-component character is supported by Meidasari & Sukandar, (2026), who found that Rohis functions not merely as an extracurricular entity but as a dynamic ecosystem for moral conditioning that reinforces students' prosocial values and psychological stability. Similarly, Bisri et al., (2023) documented that Rohis activities at vocational schools in Semarang significantly shaped students' religious understanding and behavioral moderation, confirming the relevance of this study's findings across institutional contexts.

Recent research by Fahmi et al., (2026) identified a comparable dynamic in the collaboration between PAI teachers and school counselors, describing the resulting structure as a 'dual scaffolding' system in which spiritual and social-emotional development are mutually reinforcing. This study adds empirical weight to that theoretical proposition by demonstrating how Rohis operationalizes precisely this kind of scaffolded support in practice.

Critically, the systemic character of this finding has important implications for program design. Most existing studies examine religious interventions in isolation; this study reveals that the effectiveness of Rohis is substantially amplified when it is embedded within a coherent institutional religious ecosystem alongside daily congregational prayer, *tadarus*, and spiritual counseling that cumulatively reinforces adolescents' psychospiritual development across multiple touchpoints throughout the school day.

4. Transformation of Religious Values in Social Behavior and Family Relations

A particularly notable finding concerns the generalization of IRE-embedded values from the school context into students' family and interpersonal relationships. One student described this process:

"The PAI teacher often emphasizes the importance of devotion to parents. Gradually I have improved my attitude, and now the house is more peaceful. (Q3)"

This testimony illustrates what developmental theorists describe as value transfer or moral generalization the process by which internally adopted ethical principles extend to shape behavior across relational contexts. The concept of *birrul walidain* (filial piety) in Islamic teaching provides an explicit behavioral mandate that is concrete, actionable, and affectively grounded in the relationship between the child and parents. Its inclusion in IRE instruction thus provides students with a specific moral framework that bridges religious conviction and social practice, unlike more abstract ethical formulations that may remain cognitively acknowledged but behaviorally inert.

Sari et al., (2020) argument that effective religious education is evidenced by the formation of empathetic and socially responsible character is directly supported here. However, this study extends that claim by identifying the pedagogical mechanism through which the transfer occurs: consistent habituation, teacher modeling, and contextually embedded moral discourse. IRE teachers at this school employ a combination of instructional (explaining *birrul walidain* within Qur'anic interpretation), habituated (modeling respectful conduct in teacher-student interaction), and affective (creating emotionally connected relationships that motivate students to internalize values) strategies. These three vectors of influence cognitive, behavioral, and affective appear to operate in concert to produce behavioral change that persists beyond the classroom.

This pattern challenges the critique, common in secular educational discourse, that religious education primarily produces rote compliance or ritual observance without genuine moral internalization. The data here suggest that when IRE is delivered through relational, contextually responsive pedagogy rather than purely didactic transmission, it produces value internalization that students themselves describe as meaningful and volitional. This distinction between compliance and internalization is critical for understanding why IRE, in this context, generates social behavioral change as well as spiritual development.

5. The Role of Islamic Religious Education Teachers as Mental-Spiritual Guides and Synergy with Families

A cross-cutting finding throughout this study concerns the expanded and multidimensional role performed by IRE teachers beyond their formal pedagogical function. Interview data (Q2, Q4) consistently indicate that these teachers serve as spiritual mentors, informal counselors, and affective companions roles that together constitute what may be termed relational religious pedagogy. This involves individual mentoring conversations, collective dhikr facilitation, and the deliberate cultivation of a psychologically safe classroom environment in which students feel permitted to disclose academic anxieties and personal struggles without fear of judgment or stigma.

The significance of this expanded role lies in its dual developmental function. Cognitively, IRE teachers transmit Islamic knowledge and theological values. Affectively, they provide a consistent adult attachment figure within the school environment a function of particular developmental importance for adolescents who may lack stable relational support at home. This dual function transforms the IRE classroom from a mere instructional space into what clinical psychology would describe as a holding environment: a relational context characterized by reliable empathy, consistent presence, and supportive containment that enables psychological growth (Bahn, 2022). Research by Noval et al., (2025), focusing on IRE teachers at an Islamic school in Jakarta, confirmed that teachers who adopt this relational approach significantly contribute to students' mental health through emotional attunement and moral guidance, findings that directly corroborate the patterns observed in this study.

The role of IRE teachers in fostering students' emotional intelligence has also been independently confirmed. Yanuarti et al., (2025) studying IRE teachers at a vocational high school, found that teachers' emotional intelligence directly enhances student quality outcomes including self-regulation, empathy, and social competence through modeling and mentoring practices. The role of Islamic Education teachers in fostering students' emotional intelligence further supports this, identifying that IRE teachers most effectively develop emotional intelligence by focusing on student attitudes, facilitating reflective religious activities, and building empathic social interactions (Alimni et al., 2022). These findings align with and deepen the teacher role patterns documented in the present study.

Interview data (Q3) also demonstrate that the influence of IRE teachers does not terminate at the school gate but propagates through students into their family contexts. Values instilled through IRE *birrul walidain*, respectful conduct, social responsibility are enacted by students at home, where positive family responses create a reciprocal reinforcement cycle. (Bachman et al., 2024) describe this dynamic in terms of the Supportive Alliance model, arguing that effective teacher-family collaboration must be grounded in trust, competence, and two-way communication to optimize adolescent mental health outcomes. The present study documents this collaboration occurring organically through the conduit of the student, without requiring formal institutional coordination between school and family a finding that both confirms the model's relevance and suggests its operationalization may be more emergent than deliberate in practice.

This school-family synergy is further supported by Abd Elfattah, (2025), whose review found that family and community support are critical to adolescent mental resilience, with religiously oriented families providing consistent emotional backing that buffers psychological stress. The present study extends this finding by showing that school-based IRE can serve as the initiating mechanism for family religious alignment: as students internalize and enact values learned through IRE, they positively influence family dynamics, which in turn reinforce the students' spiritual orientation. This creates what may be described as a value-reinforcement loop that operates across the school-family ecosystem simultaneously.

Taken together, these findings suggest that the appropriate unit of analysis for understanding IRE's effectiveness is not the individual student, nor even the school institution, but the relational ecosystem comprising the student, school, and family as an interdependent developmental system. Effective IRE, as evidenced in this case, functions as psychosocial infrastructure that supports adolescent well-being across multiple relational contexts a contribution that prior literature has articulated theoretically (Muhyani et al., 2022) but that this study documents empirically within a specific vocational school setting. This represents the study's principal theoretical contribution: demonstrating that school-based IRE, when delivered through a coherent institutional system of spiritual practice and relational pedagogy, produces outcomes that extend beyond individual religiosity to reshape the interpersonal ecosystems in which adolescents develop.

D. CONCLUSION

This study establishes that school-based Islamic Religious Education (IRE), when coherently institutionalized and relationally delivered, constitutes a comprehensive psychospiritual infrastructure operating across three interrelated domains: the institutional ecology of the school, the pedagogical relationship between teachers and students, and the extended family ecosystem. Structured religious practices including Qur'anic recitation, congregational prayers, Rohis mentoring, and spiritual counseling function collectively as preventive psychosocial support, contributing to emotional regulation through cognitive reframing (*tawakkul* and *sabr*), somatic calming, and communal reinforcement. IRE teachers emerge as central to these outcomes, functioning simultaneously as religious instructors, emotional mentors, and relational anchors. Theoretically, the study contributes the concept of school-based Islamic coping, proposing that the student-school-family ecosystem, rather than the individual learner, serves as the primary unit of analysis for understanding IRE's developmental effectiveness.

These findings carry practical implications at multiple levels. Schools are encouraged to institutionalize religious programming as a structural mental health support component with sustained administrative commitment. IRE teachers require professional development integrating counseling competencies and relational pedagogical skills

alongside religious content knowledge. For policymakers, IRE's effectiveness is substantially enhanced when designed as an integrated ecosystem encompassing classroom instruction, devotional routines, Rohis mentoring, and family engagement with formal structural support for school-family collaboration embedded within national IRE policy frameworks

This study acknowledges key limitations: as a qualitative single-site case study, findings reflect a specific institutional context and cannot be broadly generalized; the phenomenological approach captures perceptions rather than causally verified outcomes; and external variables such as family religious background and socioeconomic status were not systematically assessed. Future research should employ mixed-methods or longitudinal designs to trace students' developmental trajectories across multiple years of IRE engagement, alongside comparative studies across schools with varying institutionalization levels and the development of culturally grounded instruments measuring Islamic coping and psychospiritual resilience within Indonesian adolescent populations.

REFERENCES

- Abd Elfattah, H. Y. (2025). Faith-Based Mental Health Promotion in Muslim Communities: The Role of Islamic Education and Spiritual Practices. *Synergy International Journal of Islamic Studies*, 3(1), 44–56. <https://doi.org/10.61194/ijis.v3i1.709>
- Alimni, A., Amin, A., & Kurniawan, D. A. (2022). The role of Islamic education teachers in fostering students' emotional intelligence. *International Journal of Evaluation and Research in Education*, 11(4), 1881–1892. <https://doi.org/10.11591/ijere.v11i4.22116>
- Alshammari, A. S., Piko, B. F., & Fitzpatrick, K. M. (2021). Social support and adolescent mental health and well-being among Jordanian students. *International Journal of Adolescence and Youth*, 26(1), 211–223. <https://doi.org/10.1080/02673843.2021.1908375>
- Amal, M. I., & Ningsih, I. U. (2025). The role of dhikr in helping Muslim adolescents manage anxiety. *Journal of Islamic Psychology and Behavioral Sciences*, 3(3), 112–118. <https://doi.org/10.61994/jipbs.v3i3.1098>
- Bachman, H. F., Cunningham, P. D., & Boone, B. J. (2024). education sciences Collaborating with Families for Innovative School Mental Health. *Education Sciences*, 1–13.
- Bahn, G. H. (2022). Understanding of Holding Environment Through the Trajectory of Donald Woods Winnicott. *J Korean Acad Child Adolesc Psychiatry*, 33(April 1896), 84–90.
- Bisri, K., Azizah, N., Rahman, L., Falah, M. F., & Haqiqi, A. R. A. (2023). Strengthening Religious Moderation for High School and Vocational School Spiritual Activists in Semarang City. *Indonesian Journal of Islamic Education Studies (IJIES)*, 6(2), 190–206. <https://doi.org/10.33367/ijies.v6i2.4208>
- Brear, M. (2019). Process and Outcomes of a Recursive, Dialogic Member Checking Approach: A Project Ethnography. *Qualitative Health Research*, 29(7), 944–957. <https://doi.org/10.1177/1049732318812448>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). Sage Publications.
- Dodgson, J. E. (2023). Phenomenology: Researching the Lived Experience. *Journal of Human Lactation*, 39(3), 385–396. <https://doi.org/10.1177/08903344231176453>
- El Zaatari, W., & Maalouf, I. (2022). How the Bronfenbrenner Bio-ecological System Theory Explains the Development of Students' Sense of Belonging to School. *SAGE Open*, 12(4). <https://doi.org/10.1177/21582440221134089>

- Estrada, C. A. M., Fe, M., Lomboy, T. C., Jr, E. R. G., Amalia, E., Leynes, C. R., Quizon, R. R., & Kobayashi, J. (2019). Religious education can contribute to adolescent mental health in school settings. *International Journal of Mental Health Systems*, 1–6. <https://doi.org/10.1186/s13033-019-0286-7>
- Fahmi, M., Auliya, R., Sutomo, I., Sriyanti, L., Islam, U., Salatiga, N., & Email, C. (2026). Collaborative Synergy Between Islamic Education Teachers And School Counselors In Fostering Religious Character And Responsibility. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 8(1), 403–423. <https://doi.org/10.37680/scaffolding.v8i1.8548>
- Guest, G., Namey, E., & Mitchell, M. (2013). *Collecting Qualitative Data*. SAGE Publications, Ltd. <https://doi.org/10.4135/9781506374680>
- Hidayatullah, S. (2025). Analysis of Islamic Religious Education Curriculum and Character at High School (SMA) Level in Overcoming Mental Disorders: A Study of Independent Curriculum Analysis. *Indonesian Society and Religion Research*, 2(2). <https://doi.org/10.61798/isah.v2i2.259>
- Hikmah, A. N., & Surawan, S. (2025). Spirituality and Mental Health: Synergy of Religious Values in the Formal Educational Environment at SDN 5 Menteng Palangka Raya. *Tambusai Education Journal*, 9(2), 189–192.
- Irhas, I., Aziz, A. A., & Satriawan, L. A. (2023). The power of dhikr: elevating intellectual, emotional, and spiritual quotients. *Al-Hayat: Journal of Islamic Education*, 7(2), 601–610. <https://doi.org/10.35723/ajie.v7i2.434>
- Jais, S. M., Mohaiyuddin, N., Bistamam, M. N., Arip, M. A. S. M., & Othman, M. K. (2024). Adolescent mental health interventions: a review of psychology and an Islamic approach. *Global Journal Al-Thaqafah*, 14(1), 50–61. <https://doi.org/10.7187/GJAT072024-4>
- Johnson, J. L., Adkins, D., & Chauvin, S. (2020). A Review of the Quality Indicators of Rigor in Qualitative Research. *American Journal of Pharmaceutical Education*, 84(1). <https://doi.org/10.5688/ajpe7120>
- Lim, W. M. (2025). What Is Qualitative Research? An Overview and Guidelines. *Australasian Marketing Journal*, 33(2), 199–229. <https://doi.org/10.1177/14413582241264619>
- Meidasari, F., & Sukandar, A. (2026). Cultivating Compassion : Rohis as a Strategic Medium for Internalizing Islamic Values and Constructing Anti-Bullying Behavior in Indonesian Public Schools. *Journal of Science and Education (JSE)*, 6(March), 1–10. <https://doi.org/https://jse.rezkimedia.org/index.php/jse/article/view/714>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook* (4th Edition). SAGE Publications. <https://doi.org/10.4135/9781506353071>
- Muhyani, M., Yusup, A. H., & Yono, Y. (2022). Hubungan Peran Guru PAI Dengan Kesehatan Mental Siswa di SMK Negeri 1 Cibinong Selama Covid-19. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(2), 281–287.
- Mutaqin, A. Z., & Rosada, W. K. (2024). The Role of Islamic Education in Maintaining Mental Health in School Environments in the Era of Society 5.0. *HASBUNA: Journal of Islamic Education*, 5(1), 229–244. <https://doi.org/10.70143/hasbuna.v5i1.392>
- Nasrin, M. I. (2025). The Influence of Islamic Spiritual Values on Students' Mental Health: A Special Focus on Tawakkul, Sabr and Shukr. *LECTURES: Journal of Islamic and Education Studies*, 4(2), 260–272. <https://doi.org/10.58355/lectures.v4i2.150>
- Noval, M., Suhaimi, F., & Kunaenih, K. (2025). Peranan Guru Dalam Membina Kesehatan Mental Pada Peserta Didik Di SMA Islam Al-Ma'ruf Jakarta. *Jurnal Review Pendidikan Dan Pengajaran*, 8(3), 7481–7492. <https://doi.org/10.31004/jrpp.v8i3.50249>
- Nowell, B., & Albrecht, K. (2019). A Reviewer's Guide to Qualitative Rigor. *Journal of Public*

- Administration Research and Theory*, 29(2), 348–363.
<https://doi.org/10.1093/jopart/muy052>
- Saniotis, A. (2018). Understanding Mind/Body Medicine from Muslim Religious Practices of Salat and Dhikr. *Journal of Religion and Health*, 57, 849–857.
<https://doi.org/10.1007/s10943-014-9992-2>
- Sari, J. P., Alimron, A., & Sukirman, S. (2020). The Concept of Birrul Walidain and Its Implications in Shaping Student Character (A Study of Surah Maryam Verses 41-48 According to Al-Misbah's Interpretation). *Raden Fatah Islamic Education Journal*, 2(1), 87–98.
- Sharon, H., & Jeff, B. (2021). Schools As a Vital Component of the Child and Adolescent Mental Health System. *Psychiatric Services*, 72, 37–48.
<https://doi.org/10.1176/appi.ps.201900575>
- Soysal, Y., & Türkmen, S. (2024). Reinterpreting the Member Checking Validation Strategy in Qualitative Research Through the Hermeneutics Lens. *Qualitative Inquiry in Education: Theory & Practice*, 2(1), 42–63. <https://doi.org/10.59455/qietp.19>
- Sufya, D. H., Psikologi, F., Islam, U., Sultan, N., & Kasim, S. (2025). Islamic Spiritual Practice as a Pathway to Psychological Well-being: Evaluating the Impact of Devotional Remembrance (Dhikr) on Stress. *Motiva: Jurnal Psikologi*, 8(2), 152–161.
<https://doi.org/https://doi.org/10.31293/mv.v8i2.8892>
- Sya'ban, Z. F., Sutiono, S., & Soraya, S. (2024). The Role of Islamic Religious Education Teachers in Developing Mental Health of Students of MAN 2 Jakarta. *Spektra: Journal of Social Sciences*, 6(1), 106–120. <https://doi.org/10.34005/spektra.v6i1.4147>
- Tsalitsah, I. M., In, A., & Muammar, A. H. M. A. (2025). Mental Well-being Among Muslim Adolescents : Challenges and Strategies for Coping with Social Pressures. *Proceeding International Symposium on Global Education, Psychology, and Cultural Synergy*, 2(1), 494–500. <https://doi.org/https://doi.org/10.30651/psychoseries.v1i1.29183>
- Yanuarti, E., Aryati, A., & Jaya, R. P. (2025). The Role of Teachers' Emotional Intelligence in Islamic Religious Education to Enhance Student Quality at Vocational High School. *Al-Ishlah: Jurnal Pendidikan*, 17(December), 5935–5949.
<https://doi.org/10.35445/alishlah.v17i4>
- Zahir, F. R., & Qoronfleh, M. W. (2025). Traditional Islamic spiritual meditative practices: powerful psychotherapies for mental wellbeing. *Frontiers in Psychology*, 16.
<https://doi.org/10.3389/fpsyg.2025.1538865>
- Zaman, B. (2017). Implementation of Islamic Spiritual Extracurricular Mentoring (Rohis) in Improving the Spiritual Intelligence of Class X Students at SMA Negeri 3 Boyolali in the 2015/2016 Academic Year. *INSPIRASI (Journal of Islamic Education Studies and Research)*, 1(2), 140–145.