

Mental Health in an Islamic Perspective: A Conceptual Analysis of Islamic Education Psychology and Its Implications for the Development of Muslim Personality

Ma'rifah¹, Alimuddin², Supriandi³

^{1,2,3} Pascasarjana Sekolah Tinggi Agama Islam Al-Furqan Makassar

marifahrahman54@gmail.com, nahiraalimuddin@gmail.com, supriandi021193@gmail.com

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ABSTRACT

Mental health is an important foundation in shaping the quality of human life because it affects mindset, emotional stability, behavioral control, and social abilities. This research aims to examine the concept of mental health in an Islamic perspective through the framework of Islamic Educational Psychology (PPI) and explore its implications for the development of Muslim personality. The research method uses a qualitative approach based on conceptual analysis and literature studies by referring to primary sources such as the Qur'an, hadith, as well as the thought of classical and contemporary scholars, as well as secondary sources from scientific articles and academic literature. The results of the study show four main points: (1) mental health in Islam is holistic and theocentric, namely spiritual, emotional, moral, and social balance centered on a relationship with Allah; (2) the Islamic personality structure of al-fitrah, al-nafs, al-qalb, and al-aql became the foundation of mental health diagnostics; (3) Tazkiyah al-Nafs has been proven to be effective as a model of preventive, curative, and developmental psychospiritual therapy; and (4) the values of monotheism, ihsan, patience, and tawakal act as a spiritual coping mechanism that strengthens psychological resilience. These findings confirm that Islamic Educational Psychology has a comprehensive contribution to fostering mental health, especially in the educational environment, through an approach that balances intellectual, emotional, and spiritual aspects to produce civilized, resilient, and noble personalities of Muslims.

1. INTRODUCTION

Mental health is a fundamental aspect in shaping the quality of human life, because it affects a person's mindset, emotional stability, behavioral control, and ability to establish social relationships adaptively (Sahputra et al., 2025). In the context of contemporary social development, mental health challenges are increasingly complex due to academic pressure, identity crises, interpersonal anxiety, job stress, and increased competition in social life. Various cutting-edge studies show that this phenomenon is increasingly prevalent, especially in the younger generation due to the penetration of digital technology, exposure to social media, changes in cultural values, individualism, and weakening of social and spiritual bonds of society (Leuwol et al., 2023; Maghfiroh et al., 2024; Panggalo et al., 2024). In addition, the modern education system that tends to focus solely on cognitive achievement causes the emotional and spiritual needs of students to be neglected, resulting in an increase in symptoms of burnout, academic depression, and identity crises (Karadona et al., 2022; Karadona & Sari, 2025; Rahma et al., 2024). This shows that the reductionist paradigm of secular education is no longer adequate to comprehensively answer human psychological problems.

Within this framework, Islamic Educational Psychology (PPI) offers a more holistic alternative perspective. PPI integrates modern scientific psychological theories with the principles of the Qur'an and the Sunnah of the Prophet Muhammad (PBUH), resulting in an educational approach that balances intellectual, emotional, moral, and spiritual aspects (Fakhriza & Ramli, 2025; Suparman et al., 2020). Islam views human beings as multidimensional beings composed of fitrah, nafs, qalb, and 'aql, where the process of personality formation is not only built through cognitive stimulation, but through purification of the soul (tazkiyah al-nafs), the preservation of the heart (riyāḍah al-qulūb), and the control of negative impulses (mujāhadah al-nafs) (Mutholingah & Zain, 2021; Subagyo et al., 2024). Thus, PPI positions education not just as a process of knowledge transfer, but as a process of nurturing the soul based on the values of monotheism to achieve the integrity of human personality.

From an Islamic perspective, mental health is not measured only by the absence of psychological disorders as in Western psychiatric paradigms, but as a condition of spiritual and emotional balance characterized by peace of mind (al-nafs al-muthmainnah), determination of heart (al-qulub al-salimah), and the ability of individuals to accept fate, adapt to the dynamics of life, and face tests proportionately (Zulkarnain & Fatimah, 2019). The highest goal of mental health according to Islam is transcendental, namely towards the perfection of personality or karmil person, which is a spiritually, ethically, emotionally, and socially mature human being (Azwar et al., 2025a; Khotijah, 2024a; Saputra & Lubis, 2025a). Elements such as monotheism, worship, dhikr, patience, gratitude, optimism, tawakal, and noble morals are means of mental reconstruction and the formation of spiritual resilience of a Muslim. This shows that religion in Islam is not just a ritual system, but a psychotherapeutic instrument based on revelation.

The application of the concept of Islamic mental health is very important in the context of modern education, especially in shaping the character of students who are resilient, civilized, and have Islamic personalities. Through *the Tazkiyah al-Nafs approach*, *the Tauhidi Psychospiritual Model*, and *faith-based character education*, PPI can function as preventive (prevention of psychological disorders), curative (healing of emotional disorders), and developmental (development of positive self-potential) (Munjaji, 2024; Rahim, 2025; Septyningtyas et al., 2025). Therefore, educators and educational institutions have a strategic position in integrating Islamic spiritual values into the learning process, not only through PAI materials, but through school culture, educator examples, learning methods, and a psychosocial environment that is conducive to students' mental development.

Based on this urgency, this study aims to conduct a conceptual study of mental health in an Islamic perspective through the framework of Islamic Educational Psychology and explore its implications for the development of Muslim personality. The results of this study are expected to be able to enrich the scientific treasures of Islamic psychology and become a practical contribution in designing Islamic education and psychotherapy models that are relevant to the mental health challenges of modern society. In addition, this research is expected to be a reference for educators, counselors, and educational institutions to build a learning strategy that is humanistic, transformative, and oriented towards the formation of people with faith, morals, and strong personalities.

2. METHODS

This research uses a qualitative method with a conceptual analysis approach and library research. This approach was chosen to explore the concept of mental health in an Islamic perspective in depth through the search, analysis, and synthesis of authoritative sources. The primary data of the

study consisted of the Qur'an, hadith, and the thoughts of classical and contemporary scholars who discussed psychology, education, and self-purification (*tazkiyah al-nafs*). Meanwhile, secondary data were obtained from relevant books and scientific articles in the fields of Islamic psychology, educational psychology, and mental health, including academic publications indexed on Google Scholar, DOAJ, and ScienceDirect that support cutting-edge theoretical understanding. The data analysis process is carried out through several systematic stages, starting from the identification of concepts related to the meaning of mental health, *fitrah*, *nafs*, *qalb*, and *aql* in an Islamic perspective (Bunkar et al., 2024; Puspitasari et al., n.d.; Putri et al., 2023).

The next stage is the categorization of the theory, which is the grouping of Islamic psychological frameworks such as *Tazkiyah al-Nafs*, *Psychospiritual Tauhidi*, and the Islamic resilience model as an analytical basis. The analysis was then continued through a descriptive-exploratory method to explain the relationship between Islamic personality structure and mental health indicators. The final stage is a thematic synthesis that aims to integrate all findings into a holistic and applicable conceptual model of Islamic mental health. Through this approach, the research is expected to be able to find the fundamental relationship between Islamic spiritual values and modern psychological theories so as to build a comprehensive understanding of mental health within the framework of Islamic Educational Psychology and its implications for the development of Muslim personality (Creswell & Creswell, 2017; Pilarska, 2021).

3. RESULTS AND DISCUSSION

The results of the study show that mental health in an Islamic perspective is holistic and theocentric, which is based on the belief that human psychological balance can only be achieved through spiritual connection with Allah as the center of the meaning of life. This is different from the conventional psychology paradigm which tends to assess mental health based on the absence of behavioral disorders or emotional disorders alone (Daulay & Rangkuti, 2024). Islam emphasizes that mental health is actually a harmonious integration between spiritual, psychological, moral, and social aspects. Mentally healthy individuals are those who are able to manage emotions, think rationally, behave ethically, and maintain good social relationships, while having an awareness of worship and dependence on Allah. Within the framework of Islamic teachings, the highest indicators of mental health are manifested through the condition of tranquility of the soul (*nafs al-muthmainnah*) and clarity of heart (*qalb salim*), which is a stable, tranquil state of mind, free from conflicts and existential anxiety because it relies on faith and tawakal (Alda et al., 2025; Arqam et al., 2025; Hartina et al., 2025; Munawarah et al., 2025; Natasya et al., 2025; Puja et al., 2025; Sofwan et al., 2025; Susono et al., 2025).

This concept explains that mental health is not just a function of the brain, but also a function of the heart and spirit. Peace of mind is born from the belief in God's justice, compassion, and wisdom over all events, so that individuals are not easily influenced by changes in external situations. This spiritual belief creates *inner security*, which is a strong foundation for managing psychological stress, social challenges, and emotional disappointment (Andini et al., 2021; Ariadi, 2019; Arqam et al., 2026a, 2026b; Ismail et al., 2025; Munawarah, Jannah, et al., 2025; Pahmi et al., 2025; Rohani et al., 2025). Thus, Islam does not separate mental health from moral values; Instead, the two strengthen each other. Honest, trustworthy, patient, and compassionate individuals will more easily achieve mental stability, while negative behaviors such as envy, envy, resentment, and arrogance are proven to be sources of stress, anxiety, and social relationship fractures.

This holistic approach also shows that mental health cannot be obtained through biological or technical efforts alone, but rather requires a continuous process of spiritual formation. Worship, dhikr, prayer, and introspection (muhasabah) are mental-spiritual means to take care of the heart, calm the mind, and balance the personality dimension (Fitriya et al., 2024c; Rahayu et al., 2025; Saputra & Lubis, 2025d). In this process, religious habits are not understood only as ritual obligations, but as psychospiritual therapy that helps individuals process negative emotions, strengthen life motivation, and restore a positive perception of self and the environment. When religious and psychological aspects are integrated, individuals are better able to internalize the meaning of life, hope, gratitude, and mental resilience.

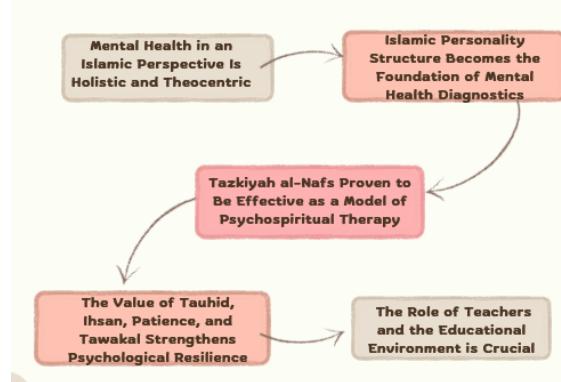


Figure 1. Results

Mental Health in an Islamic Perspective Is Holistic and Theocentric

These findings confirm that mental health in Islam has a strong social dimension. A Muslim is said to be mentally healthy not only because he feels good about himself, but also because he is able to contribute well to society through positive morals and social behavior. This shows that Islam views personal happiness as inseparable from social harmony. Thus, Islamic mental health is preventive, curative, and constructive in building noble personalities and mutually beneficial social relationships. It is this spiritual, emotional, social, and moral integration that distinguishes the Islamic mental health paradigm from the secular mental health model.

3.1 Islamic Personality Structure Becomes the Foundation of Mental Health Diagnostics

The results of the literature review show that the personality structure in Islam is comprehensive and multidimensional, including elements of al-fitrah, al-nafs, al-qalb, and al-'aql. These four elements not only build human psychological identity, but also become a diagnostic framework in assessing mental health according to Islamic Educational Psychology. Thus, the analysis of mental health not only relies on the emotional and cognitive aspects of Western psychology, but also takes into account spirituality and morality as inseparable components of Muslim psychological well-being.

First, al-fitrah is seen as the basic potential of holiness that Allah bestows on humans from birth. Fitrah is the primordial tendency to know, submit, and worship Allah. In the context of mental health, fitrah serves as a spiritual orientation that keeps individuals directed to divine values and truth. When nature is distorted due to the environment, bad habits, or loss of religious guidance, individuals tend to experience a void of meaning, identity crises, and psychological symptoms such as anxiety and existential depression (Amaliati et al., 2024; Fitra, 2025; Khotijah, 2024b; Saputra & Lubis, 2025e; Suheri & Sofyan, 2025; Winarso, 2024a; widad Widodo, 2025).

Second, al-nafs (soul) represents the dynamics of desires and emotional impulses that can push humans towards virtue or badness. The Qur'an describes three levels of nafs: *nafs ammarah*

(the soul that encourages evil), *the nafs lawwāmah* (the soul that reproaches itself), and *the nafs muthmainnah* (the calm soul). Islamic mental health places nafs management through mujahadah (self-control), riyadhah (spiritual practice), and worship discipline as a process to transform destructive emotions into inner peace. Nafs imbalance is often a source of stress, aggressiveness, extreme guilt, and deviant behavior (Amaliya & Soleh, 2025; Nurlina & Bashori, 2025; Panjaitan et al., 2024; Syahputra, 2025).

Third, al-qalb (heart) acts as a spiritual and moral center that determines a person's inner tendencies. In Islamic Educational Psychology, qalb is considered the most decisive component of mental health because it determines the ability to accept the truth, feel closeness to Allah, and radiate sincerity, compassion, and empathy. A clean qalb (*qalb salim*) breeds emotional stability and noble morals, while a sick (*maradh al-qalb*) or closed qalb (*qalb al-makhlūm*) triggers irrationality, envy, arrogance, and destructive tendencies (Basith et al., 2024a; Pramita et al., 2025; Saputra & Lubis, 2025f).

Fourth, al-'aql (reason) is a rational instrument that allows humans to think critically, control behavior, and make moral decisions. In the perspective of Islamic mental health, reason not only functions in cognitive processes, but also plays a moral role as a guide for actions in accordance with sharia. When reason is not in harmony with qalb and fitrah, individuals can fall into intellectual justification for wrong behavior, moral manipulation, or confusion of thinking (Basith et al., 2024b; Faza et al., 2024).

An in-depth discussion shows that the four structures interact with each other and cannot be separated. The imbalance of one part affects the entire personality system. For example, high cognitive intelligence (al-'aql) without clarity of heart (al-qalb) can result in manipulative behavior. Similarly, good spiritual nature can be closed when it is controlled by the dominant nafs of ammarah. On the contrary, the harmonization of al-fitrah (holy potential), al-nafs (self-control), al-qalb (spiritual clarity), and al-'aql (clarity of thought) forms a kamil person, that is, a Muslim person who is mentally healthy, emotionally mature, morally noble, and close to Allah. Thus, the results of this study confirm that the diagnosis of mental health in Islam should be based on the integration of these four personality structures, not just on emotional or behavioral symptoms alone. The diagnostic model has important implications in Islamic Educational Psychology, especially for character building, Islamic counseling, and student coaching interventions to achieve self-balance and maturity of Muslim personality.

3.2 Tazkiyah al-Nafs Proven to Be Effective as a Model of Psychospiritual Therapy

The results of the literature analysis show that *Tazkiyah al-Nafs* is a fundamental concept in Islamic Educational Psychology that functions as a method of purification of the soul to achieve complete mental health. This model has proven to be effective as a psychospiritual therapy because it systematically integrates cognitive, emotional, moral, and spiritual dimensions. *Tazkiyah al-Nafs* not only emphasizes self-liberation from negative traits, but also encourages the internalization of divine values so that individuals are able to achieve inner peace, clarity of self-identity, and deep meaning in life (Maulidiyah et al., 2024; Munjaji, 2024b; Muttaqin, 2022).

Conceptually, *Tazkiyah al-Nafs* consists of three main stages: takhalli (cleansing oneself of bad qualities), tahalli (adorning oneself with praiseworthy qualities), and tajalli (manifestation of serenity and spiritual closeness to Allah). The *stage of takhalli* includes the process of getting rid of diseases of the heart such as envy, pride, envy, anger, and dependence on material; this stage is in line with the principle *of emotional detoxification* in contemporary psychology. The *tahalli* stage is the internalization of positive habits such as sincerity, gratitude, patience, empathy, and tawakal,

which are empirically related to increasing psychological resilience. Meanwhile, the *tajalli* stage describes a state of supreme spiritual actualization in which the individual feels psychological peace and a deep connection with God, thus being free from inner conflict.

Previous studies have shown that *Tazkiyah al-Nafs* provides a positive therapeutic response to symptoms of psychological disorders such as anxiety, excessive stress, mild depression, and identity crisis, because this model touches on the root of human psychological problems, namely mental imbalance and spiritual disconnection. Worship activities such as dhikr, prayer, prayer, recitation of the Qur'an, and muhasabah act as *coping strategies* that reduce physiological tension, stabilize emotions, and restore a sense of self-control. This approach is in line with the coping theory in modern psychology which emphasizes cognitive reframing, *self-awareness*, and *meaning-making*.

Furthermore, the effectiveness of *Tazkiyah al-Nafs* in the context of Islamic education lies in its preventive and curative nature. As a preventive approach, this model is able to shape the character of students to have strong self-control, moral awareness, and religious identity, thereby reducing the potential for deviant behavior and psychological pressure. As a curative approach, *Tazkiyah al-Nafs* provides space for students to express emotional conflicts, conduct self-reflection, manage grief, and build optimism in life through structured spiritual rituals. Thus, this discussion confirms that *Tazkiyah al-Nafs* is not only a religious theoretical concept, but also a relevant, applicative, and scientific model of psychospiritual therapy, especially when integrated into Islamic Educational Psychology. The application of this method in the learning process and the development of Muslim personality can help students achieve emotional balance, psychological resilience, and sustainable religious character.

3.3 The Value of Tauhid, Ihsan, Patience, and Tawakal Strengthens Psychological Resilience

The results of the study show that the core spiritual values in Islam such as *monotheism*, *ihsan*, *patience*, and *tawakal* have a great contribution to the formation of psychological resilience of a Muslim. In the perspective of Islamic Educational Psychology, these four values serve as *spiritual coping mechanisms* that strengthen self-resilience to psychological stress, life challenges, and uncertain situations. This confirms that spirituality is not only a ritual aspect, but also a source of psychological energy that sustains mental health (Asih et al., 2025; Choiroh & Kamal, 2024; Faizi, 2023; Hifni et al., 2025; Rahmi & Arisnaini, 2025; Wahidah, 2020; Winarso, 2024b; Wulandari & Nuriyati, 2025).

The value of monotheism occupies a fundamental position in the framework of psychological resilience. The belief that Allah is All-Regulating, All-Protecting, and All-Knowing provides a strong *sense of control* and *sense of security*, so that students do not easily experience excessive fear, academic stress, or identity crisis. The steadfastness of monotheism creates a positive perception of the trials of life, because all events are understood in the framework of God's love and plan. Thus, monotheism serves as the foundation of cognitive *reappraisal*, which is the ability to interpret problems positively so that individuals remain calm and optimistic. The value of *ihsan* encourages individuals to bring spiritual awareness to every activity, as if they are always under the watchful eye of Allah. This awareness results in self-control, an orientation of kindness, and a commitment to ethical behavior. In the context of mental health, *ihsan* makes students have clear life goals, strong intrinsic motivation, and empathetic social relationships. These three aspects have been proven to be strong predictors of *psychological well-being*. Thus, *ihsan* is not only a ritualistic value, but also a form of social-emotional competence.

Meanwhile, patience and *tawakal* have been empirically proven to be positively correlated with increased emotional regulation and decreased stress levels. Patience serves as the ability to

manage psychological tension and delay destructive emotional reactions when faced with stress. Tawakal, on the other hand, is not a form of passive surrender, but a form of full trust in Allah after maximum effort. The combination of patience and tawakal encourages realistic acceptance of the situation accompanied by positive expectations, so that individuals avoid despair, excessive anxiety, and impulsive behavior. These findings are in line with research in modern psychology that says that *acceptance-based coping* and *meaning-oriented coping* play a significant role in strengthening resilience and emotional stability. The integration of the values of monotheism, ihsan, patience, and tawakal in Islamic education has direct implications for the development of students' personalities. When these values are internalized through learning, teacher example, and spiritual habituation, students gain the capacity to manage emotions maturely, face failure with optimism, and build healthy social relationships. Thus, this discussion emphasizes that Islamic spiritual values are not only instruments of moral formation, but preventive and curative elements in students' mental health, especially in increasing psychological resilience as the core of the strength of a Muslim's personality.

3.4 The Role of Teachers and the Educational Environment is Crucial

The results of the study show that teachers and the educational environment have a central role in maintaining and strengthening the mental health of students in an Islamic perspective. Islamic Psychology of Education places teachers not only as transmitters of knowledge (*mu'allim*), but also as spiritual guides (*murabbi*), character cultivators (*mu'addib*), and moral examples (*uswah hasanah*). With this multidimensional role, teachers become mental health facilitators who contribute directly to the formation of a balanced Muslim personality intellectually, emotionally, and spiritually (Dina & Daulay, 2025; Herwati, 2024; Judrah et al., 2024; Rosyad, 2025; Saifunnur et al., 2025).

The important role of teachers in this context is reflected in the ability to build learning interactions based on the value of *rahmah* (compassion). Empathetic and respectful interaction with students creates a sense of *psychological safety*, fosters confidence, and prevents the emergence of academic anxiety. This kind of communication pattern also improves the quality of social relationships between teachers and students, which indirectly strengthens emotional bonds and motivation to learn. In the tradition of Islamic education, the principle of *rahmah* is the foundation of educator-student interaction as exemplified in the education of the Prophet PBUH to his companions. In addition to interpersonal factors, the *learning environment* also determines the mental stability of students. A school environment that is free from violence, discrimination, and excessive pressure can reduce the risk of psychological stress and prevent students from emotional crises and maladaptive behaviors such as bullying, aggressiveness, and indiscipline. When schools succeed in creating a culture of mutual respect, collaboration, and care, students feel emotional comfort that has a positive impact on mental health. These findings are in line with modern psychological research that states that a supportive *school climate* improves emotional well-being and reduces the risk of mental disorders in adolescents.

On the other hand, integrating spiritual values into learning is a key aspect in strengthening students' psychological resilience. Habituation of worship, dhikr, self-reflection, and morality-based learning can increase self-awareness, emotional regulation, and sense of purpose. Curriculum-based and non-curricular spiritual activities act as a *psychospiritual buffer* that resists the negative impact of the pressures of modern life. Thus, Islamic education not only shapes academic intelligence but also builds spiritual resilience the main foundation of a Muslim's mental health. These findings confirm that the role of teachers and the school environment is not just a supporting factor, but a determining factor in students' mental health. When teachers are loving, the school environment is safe, and spiritual practices are integrated in learning, then the educational process becomes a

preventive and curative means for students' mental health. Therefore, strengthening the capacity of teachers in Islamic educational psychology and the development of a spirituality-based education ecosystem is an urgent need in building a generation of Muslims with mature, resilient, and noble personalities.

The findings of this study highlight that mental health in an Islamic perspective is holistic and theocentric, contrasting sharply with the secular paradigm that measures mental health primarily by the absence of psychological disorders. Islam views mental health as a multidimensional state in which spiritual, emotional, moral, and social aspects operate in harmony. This implies that an individual is not considered mentally healthy merely because they function cognitively and emotionally, but because they have achieved spiritual tranquility and moral stability rooted in faith and dependence on Allah. Such a framework aligns with the concepts of *nafs al-muthmainnah* and *qalb salīm*, which represent the highest indicators of mental stability in Islamic teachings serenity, moral clarity, and freedom from existential anxiety through faith. Therefore, Islamic mental health emphasizes not only the treatment of psychological symptoms but also the cultivation of spiritual depth that safeguards individuals against emotional turmoil.

The findings also reveal that the diagnostic framework of mental health in Islam is inseparable from the Islamic personality structure, which comprises *al-fitrah*, *al-nafs*, *al-qalb*, and *al-'aql*. These four components form an integrated psychological ecosystem where spiritual and moral dimensions are equally essential as cognition and emotion. Mental imbalance does not arise solely from cognitive dysfunction or emotional stress, but may stem from spiritual disconnection, moral deviation, or the dominance of destructive impulses (*nafs ammarah*). Thus, Islamic mental health assessment must be holistic evaluating spiritual orientation, emotional-regulation capacity, moral tendencies, and rational judgment simultaneously. This model offers a more comprehensive framework for Islamic Educational Psychology and provides a strong foundation for character building, counseling, and student guidance.

Furthermore, the results affirm that *Tazkiyah al-Nafs* is a highly effective psychospiritual therapy model because it directly addresses the core roots of psychological distress—weak self-regulation, negative emotions, and loss of meaning. Its three stages (*takhalli*, *tahalli*, and *tajalli*) mirror therapeutic mechanisms recognized in contemporary psychology such as emotional detoxification, cognitive restructuring, and meaning reconstruction. Unlike secular intervention models that focus primarily on observable behavioral change, *Tazkiyah al-Nafs* integrates worship practices, reflection, and spiritual discipline as internal coping strategies that strengthen self-awareness and emotional recovery. As a result, this model functions both preventively—by developing noble character and spiritual resilience and curatively by helping individuals manage stress, grief, and internal conflict.

Another important finding is that Islamic values, particularly *tauhid*, *ihsan*, *sabr*, and *tawakal*, play a significant role in strengthening psychological resilience. These values operate as spiritual coping mechanisms that reduce anxiety, encourage optimism, and prevent emotional instability. For example, *tauhid* provides existential security because challenges are perceived as part of Allah's wisdom, while *ihsan* generates intrinsic motivation and ethical awareness that enhance psychological well-being. *Sabr* contributes to emotional regulation by reducing impulsive reactions during difficult situations, and *tawakal* fosters acceptance after one's best efforts have been made, protecting individuals from despair. In educational settings, these values can empower students to face academic, social, and identity pressures with maturity and confidence.

Finally, the results demonstrate that teachers and the educational environment have a decisive role in shaping students' mental health. In Islamic psychology, teachers function not only as knowledge transmitters but as moral exemplars and character-building agents. Learning interactions rooted in compassion (*rahmah*) provide students with a sense of psychological safety that prevents academic anxiety and improves motivation. Additionally, a school climate free from discrimination and violence strengthens emotional security and reduces the risk of maladaptive behavior. The integration of spiritual practices such as worship habituation, reflection, and dakwah-based learning further strengthens students' internal resilience. Thus, Islamic education has a dual function: to cultivate academic competence and to preserve mental health through a spiritually nurturing environment. The discussion confirms that Islamic mental health is a comprehensive construct grounded in spiritual, emotional, moral, and social integration. Its principles provide valuable contributions to educational psychology, particularly in shaping character, strengthening resilience, and preventing mental health deterioration among students. Future empirical studies are recommended to develop applied models and assessment instruments that operationalize these Islamic mental health frameworks within contemporary educational settings.

4. CONCLUSION

This study confirms that mental health from an Islamic perspective is an integrative concept that focuses not only on the absence of psychological disorders, but on the realization of spiritual, emotional, moral, and social harmony. Islamic Educational Psychology offers a more holistic approach than the secular psychology paradigm because it positions the relationship with Allah as the center of soul balance. Islamic personality structures al-fitrah, al-nafs, al-qalb, and al-'aql are important instruments in comprehensively assessing and fostering mental health. Tazkiyah al-Nafs has proven to be an effective psychospiritual therapy model in overcoming emotional conflicts, developing positive identities, and strengthening inner peace. In addition, the values of monotheism, ihsan, patience, and tawakal have a significant role in increasing the psychological resilience of Muslim individuals and the ability to adapt to the stresses of life. Practically, the findings of the study confirm the urgency of integrating Islamic spiritual values in the educational process to form students who are mentally strong, emotionally mature, morally superior, and have Islamic personalities. The implementation of Islamic Education Psychology is not only relevant to science, but also contributes greatly to building an education system that is humanist, transformative, and oriented towards the formation of human beings.

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