
THE INFLUENCE OF ISLAMIC RELIGIOUS EDUCATION ON STUDENTS' MENTAL HEALTH AWARENESS

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Abstract

This research focuses on the influence of Islamic Religious Education on students' mental health understanding at SMK Negeri 1 Sukoharjo, the significance of Islamic spirituality and the rise in mental health issues among teenagers serve as the study's backdrop. values to maintain psychological equilibrium. 159 students in grade XII participated in the study, which took a quantitative approach and collected data using a Likert scale questionnaire. The outcome of the reliability and validity tests demonstrated that each instrument was appropriate for use. Regression analysis criteria were satisfied by the preparatory tests, which comprised heteroscedasticity, linearity, and normality tests. The t-test results indicate that Islamic Religious Education has a significant effect on students' mental health awareness, as shown by a significance value of 0.000, which is lower than 0.05. The correlation test's Pearson Correlation value of 0.390 indicated a favorable connection with a low level of connection strength the Islamic Religious Education variable only contributes 0.1% to mental health awareness, according to the measure of determination, suggesting that other factors outside the purview of this study have a bigger influence on students' mental health. This study confirms that the internalisation of Islamic values through Islamic Religious Education plays a role in building mental health awareness, even though its influence is not statistically significant.

Keywords: Islamic Religious Education; Mental Health Awareness; Adolescent Mental Health; Islamic Values; Student Resilience

INTRODUCTION

Islamic spiritual education significantly influences the character and spirituality of students. Numerous studies have demonstrated that assimilating Islamic principles through educational and mentorship activities cultivates self-discipline, responsibility, and devotional practices, which positively affect personal development (Ihsan & Muhammad Wildan Shohib, 2024). Furthermore, Islamic Religious Education contributes to the moral and character development of students (Situmeang, 2024). Moreover, the spiritual values of patience, gratitude, reliance on God, and sincerity imparted through Islamic Religious Education play a crucial role in maintaining students' emotional stability and mental well-being (Faoziah & Shanie, 2025). As stated in the Quran, "Indeed, it is through the remembrance of Allah that hearts find tranquility." These teachings foster inner serenity (QS. Ar-Ra'd: 28). According to Haryanti and Anwar (2024), Islamic Religious Education aids students in managing stress, reducing anxiety, and building resilience to navigate life's challenges.

Beyond spiritual considerations, it is crucial to address the psychological aspects of students. In contemporary education, mental health issues represent a significant concern among adolescents (Ramadhan et al., 2022). The World Health Organization defines mental health not merely as the absence of mental disorders, but as a state of emotional, psychological, and social well-being (Dahlia, 2022). Academic demands, societal pressures, and the influence of digital media often contribute to stress and emotional disturbances during the pivotal school years, a critical phase for identity formation (Salsabila et al., 2022). In Indonesia, national survey data indicate that a considerable percentage of adolescents encounter mental health challenges, underscoring the urgency of enhancing mental health awareness within educational institutions (Gloriabarus, 2022). These findings are consistent with research conducted by Kurnia et al. (2025), reinforcing the importance of spiritual education as a fundamental element in promoting students' mental health.

Adolescents who are mentally healthy possess the ability to recognize their potential, effectively manage the stresses of life, lead satisfying lives, and make a positive difference in their environment (Aryono, 2021). However, numerous students encounter psychological difficulties such as anxiety, depression, and overwhelming academic pressures, which can impede their personal growth (Salsabila et al., 2022). In accordance with Islamic spiritual teachings, mental health awareness in this context pertains to students' ability to discern their emotional state, manage stress, and maintain psychological wellness. Furthermore, Islamic Religious Education aims not only at intellectual advancement but also at spiritual and physical development, enabling students to attain a harmonious life balance (Kurnianingsih et al., 2025). Ulhaq (2024) emphasizes that the primary objective of this educational approach is to cultivate individuals who are devout, ethically sound, and capable of living in accordance with Islamic tenets. In alignment with this perspective, Afifatimah and Muthali'in (2023) interpret Al-Ghazali's assertion that character development and spiritual equilibrium are essential for attaining happiness in both this life and the afterlife. Values such as tawakal, dhikr, and sabar, imparted through Islamic Religious Education, significantly contribute to enhancing students' psychological well-being, allowing them to remain composed, think positively, and confront various life pressures (Zulmuqim et al., 2022).

Research conducted by Wildan et al. (2024) indicates that schoolchildren's character and psychological health are profoundly influenced by their internalization of Islamic values, encompassing religious culture, morality, and ethics. These principles foster a focused and positive environment that supports students' mental health. Such findings align with the integration of Islamic values within the routine activities of SMK Negeri 1 Sukoharjo. The assimilation of Islamic values not only fosters discipline and ethical conduct but also establishes a robust psychological foundation for students. This religious ambiance positively influences students' emotional stability and mental resilience in confronting various academic and social challenges (Khasanah & Saleh, 2023). Moreover, the resilience and religiosity cultivated through Islamic Religious Education further bolster students' psychological well-being (Aisyah & Rahman, 2022). This scenario resonates with the vision of SMK Negeri 1 Sukoharjo, which aims to mold students into faithful, devout, and virtuous individuals. These values encapsulate the aspirations of Islamic education as emphasized by KH. Ahmad Dahlan and Buya Hamka, namely, to develop individuals who are both faithful and possess exemplary character (Nur Sahlul Mubarak, Muhammad Wildan Shohib, 2024). Hence, the implementation of Islamic spiritual values within educational institutions not only shapes character but also aids in sustaining students' psychological equilibrium, consistent with the school's mission that prioritizes the internalization of religious values as the foundation for character development.

While Islamic practices within educational institutions have yielded positive outcomes, empirical research exploring the correlation between Islamic Religious Education and students' mental health awareness remains insufficient. Andri's (2024) findings indicate that a deficiency in mental health literacy among adolescents significantly hinders the development of healthy psychological awareness. Therefore, this study aims to address this research gap, focusing on SMK Negeri 1 Sukoharjo, a public vocational school that offers diverse vocational programs while also embedding Islamic principles into the educational experience. The institution envisions cultivating students who embody faith, piety, and exemplary character, consistent with its mission to promote religious integrity and a work ethic characterized by honesty, discipline, and accountability.

The connection between Islamic Religious Education and students' understanding of mental wellness is underscored by the application of spiritual principles such as tawakal, sabar, and dzikir (remembrance of God), which contribute to enhanced emotional resilience and personal stability. The internalization of Islamic teachings fosters improved mental health awareness and emotional regulation (Akip et al., 2024). Consequently, this study aims to provide a comprehensive analysis of the significance of integrating Islamic values in the development of students' psychological well-being within the public educational framework, as well as to examine the influence of Islamic Religious Education on students' mental health awareness at SMK Negeri 1 Sukoharjo.

REVIEW OF LITERATURE

Regression analysis and field research are used in this study's quantitative methodology. This method was selected to ascertain the degree to which Islamic religious education affects SMK Negeri 1 Sukoharjo students' awareness of mental health. This strategy is in accord with a number of earlier studies that show the favorable correlation

between religious education and religiosity and adolescents' psychological well-being and mental health. SMK Negeri 1 Sukoharjo has a vision to develop students who are faithful, pious, and have noble character, in line with the school's mission to foster religious character and a work culture of honesty, discipline, and responsibility. Religious activities like group prayers, the development of courteous behavior, and Islamic religious education taught by qualified instructors with a background in religious education are examples of how Islamic religious education is being implemented.

The study's participants were Year 12 Accounting and Marketing majors at SMK Negeri 1 Sukoharjo. Purposive sampling was used to select participants based on predetermined criteria, such as being willing to participate in the study, attending Islamic Religious Education classes, or being active students. Using a 5% margin of error and the Slovin formula, the number of participants was calculated to be roughly 100. The Slovin calculation and purposeful sampling were selected because they are frequently employed in quantitative research to draw a representative sample from a small population.

A closed-ended questionnaire with a four-point Likert scale was used to gather the data. Clearly disagree (1) and totally concur (4) were the extremes of the scale. Islamic Religious Education (X) and Mental Health Awareness (Y) were the two primary variables covered by this instrument. Each variable consisted of ten statements compiled based on research indicators. Likert scale questionnaires are frequently used in psychology and education research because they are thought to be useful for gauging audience views, opinions, and degrees of agreement with a statement.

The following phase involved determining the amount of influence of both variables X and Y by employing SPSS version 25 to examine the data using a basic linear regression approach. Before the primary analysis was performed, the instruments were tested to ensure their accuracy. Cronbach's Alpha and Pearson's Product-Moment relationship were used in validity and reliability tests, respectively, with a threshold value of $\alpha > 0.60$ (Sugiharto, 2024). All of the questionnaire's items were valid and reliable, according to the test results, which made them appropriate for use as a measurement tool in the study. This testing method is frequently advised in contemporary quantitative research in the domains of psychology and education.

RESEARCH METHOD

Quantitative Analysis

Validity Test

SPSS version 22 was used to assess the test instrument's accuracy and reliability. The computed r-value and the r-table value were measured at a 5% significance level in the validity test. The formula $n - 2$, where n is the total number of respondents, was used to calculate the degrees of freedom. The degree of freedom was 157 because there were 159 samples in the study. This computation yielded an r-table value of 0.1557 at the 5% significance level. When an item's computed r-value exceeded the r-table value, it was deemed valid, and the instrument was suitable for measuring the study variables.

Table 1. Validity Test

Variable	No. Item	r count	r table	Description
Islamic Religious Education (X)	1	0,539	0.1557	Valid
	2	0,646	0.1557	Valid
	3	0,609	0.1557	Valid
	4	0,627	0.1557	Valid
	5	0,519	0.1557	Valid
	6	0,240	0.1557	Valid
	7	0,446	0.1557	Valid
	8	0,464	0.1557	Valid
Mental Health Awareness (Y)	1	0,075	0.1557	Invalid
	2	0,571	0.1557	Valid
	3	0,140	0.1557	Invalid
	4	0,695	0.1557	Valid
	5	0,705	0.1557	Valid
	6	0,773	0.1557	Valid
	7	0,713	0.1557	Valid
	8	0,654	0.1557	Valid
	9	0,681	0.1557	Valid
	10	0,672	0.1557	Valid

A table r value of 0.1557 was found based on the validity test results, with a sample size of 159 and a degree of freedom (df) of 157. Due to their calculated r being higher than the table r, all 8 items in variable X were deemed valid. Two of the 10 items in variable Y were invalid, but they have both been updated to be usable once more. Additionally, the Cronbach's Alpha method reliability test revealed that both variables had alpha values above the minimum limit, indicating that all instruments were considered reliable and suitable for application in this research.

Reliability Test

Table 2. Reliability Test for Variable X
Reliability Statistics

Cronbach's Alpha	N of Items
.692	8

Table 3. Reliability Test for Variable Y

Reliability Statistics

Cronbach's Alpha	N of Items
.645	10

Based on the criteria proposed by Sugiharto (2024), an instrument for study is considered reliable if its Cronbach's Alpha value is greater than 0.60. According to the study's reliability testing, variable Y met the necessary standard with a Cronbach's Alpha score of 0.645. As a result, the ten statement items that were used to gauge variable Y can be regarded as reliable and suitable for additional data analysis.

Prerequisite Test

Missing Data Test

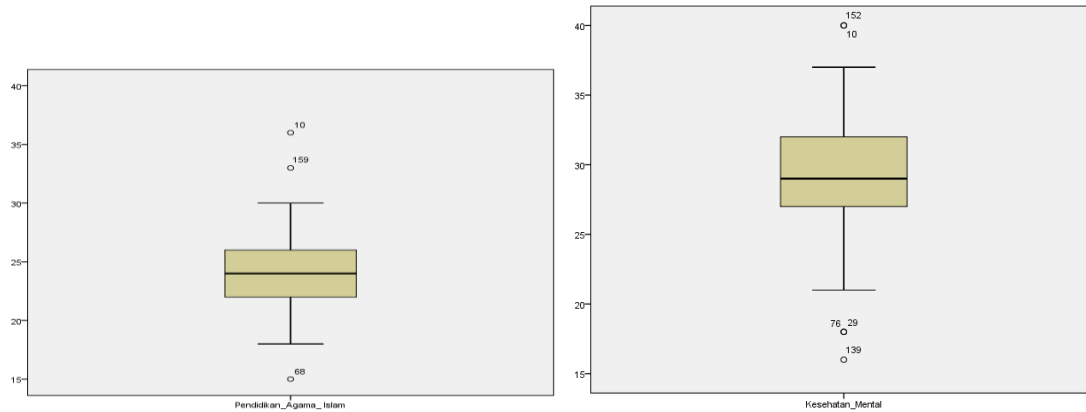
Table 4. Missing Data Test

Variable	Number of Respondents	Missing
Variable X (Islamic Religious Education)	159	0

There was no missing or unanswered data in the research data collection, according to the missing data test results in Table 4 above. In addition to checking for missing data using SPSS, the researcher also set up the Google Form so that respondents could not submit their answers if there were still questions that had not been answered. Thus, even without a missing data test using SPSS, the research data was confirmed to be free of missing answers.

Outlier Test

Table 5. Outlier Test Results for Variable X



The outlier test above shows that in variable X (Islamic Religious Education), there is extreme data in respondents 10, 68, and 159, while in variable Y (Mental Health), there is extreme data in respondents 10, 29, 76, 139, and 152. The outlier data must be eliminated since these values deviate significantly from the typical data pattern in order to improve the accuracy and objectivity of later analyses. The analysis procedure can be completed with more reliable results once the extreme data has been eliminated.

Normality Test

Analyzing the normality analysis shows that a significance level of $0.228 > 0.05$, the residual value is known to be normally distributed.

Table 6. Normality Test

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		159
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	3.33979885
Most Extreme Differences	Absolute	.083
	Positive	.059
	Negative	-.083
Kolmogorov-Smirnov Z		1.041

Asymp. Sig. (2-tailed)	.228
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The obtained significance value of $0.228 > 0.05$ from the normality test suggests that the residual data have a normal distribution.

Linearity Test

To determine whether there is a linear connection between the two variables, a regression analysis is performed. Before using linear regression analysis, this test is carried out. The relationship between the variables can be regarded as linear when the significance value is greater than 0.05.

Table 7. Linearity Test Results

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	316.621	1	316.621	28.206	.000 ^b
	Residual	1762.373	157	11.225		
	Total	2078.994	158			
a. Dependent Variable: Kesehatan_Mental						
b. Predictors: (Constant), Pendidikan_Agama_Islam						

According to the statistical test results, an important value of 0.000 for the deviation from linearity is less than the 0.05 cutoff. This finding implies that there is a nonlinear relationship between Islamic Religious Education and Mental Health Awareness.

Heteroscedasticity Test

Table 8. Heteroscedasticity test

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.022	1.572		1.286	.200
	Pendidikan_Agama_Islam	.019	.065	.023	.291	.771

Because the sig value is $0.771 > 0.05$, it is evident from the Heteroscedasticity test outcomes that there is no heteroscedasticity.

Hypothesis Test

Table 9. t-test (Partial Test)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	16.908	2.353		7.185	.000
Pendidikan_Agama_Islam	.519	.098	.390	5.311	.000

The findings demonstrate that variable X has a significant impact on variable Y since the significance value obtained is 0.000, which is less than 0.05. The significance of this effect is further supported by the fact that the t-test value of 5.311 is greater than the t-table value of 0.1557. As a result, the null hypothesis (H0) is rejected, and the alternative hypothesis (Ha) is accepted.

Correlation Coefficient

Table 10. Correlation Coefficient Results

		Pendidikan_Agama_Islam	Kesehatan_Mental
Pendidikan_Agama_Islam	Pearson Correlation	1	.390**
	Sig. (2-tailed)		.000
	N	159	159
Kesehatan_Mental	Pearson Correlation	.390**	1
	Sig. (2-tailed)	.000	
	N	159	159

** . Correlation is significant at the 0.01 level (2-tailed).

The Sig. (2-tailed) value in Chapter 8 is 0.000, which is less than 0.05, indicating a significant connection among Islamic Religious Education and Mental Health Awareness. A low to moderately strong positive relationship is indicated by the Pearson correlation coefficient of 0.390.

Coefficient of Determination

Table 11. Results of the Coefficient of Determination Test

Model Summary^b

Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate
1	.023 ^a	.001	-.006		2.23833

a. Predictors: (Constant), Pendidikan_Agama_Islam

b. Dependent Variable: ABRESID

The R Square result of 0.001 indicates that variable X contributes a very small proportion, approximately 0.1%, to mental health outcomes. This suggests that the majority of influences on mental health come from variables beyond the scope of this research. These factors include parenting styles, which play a role in providing emotional support, attention, and warm communication, thereby creating a sense of security for students (Mahesa et al., 2025). In addition, the surrounding environment, such as the school atmosphere and relationships with peers, also influences psychological conditions through social interactions that can provide support or pressure (Supini et al., 2024). Academic pressure is also a dominant factor, as learning demands, heavy workloads, and academic competition often cause prolonged stress (Juniarti et al., 2025). On the other hand, the socio-economic status of the family affects mental stability, as inadequate economic conditions can trigger anxiety and emotional pressure (Reza et al., 2022). From an individual perspective, personality plays a role in determining students' ability to manage emotions and deal with problems (Sri & Andika, 2024).

Meanwhile, harmony in life, namely the balance between studying, resting, socialising, and spiritual activities, helps maintain inner peace (Suci Indah Sari, Fathra Annis Nauli, 2025). In addition, poor sleeping habits can trigger mood disorders, decrease concentration, and increase stress, thereby directly impacting students' mental health (Widyawati et al., 2025). Another increasingly influential factor is social media, where excessive use can lead to social comparison, anxiety, and psychological pressure (Diana et al., 2024). However, lifestyle elements like food, exercise, and time management are also crucial for preserving or even enhancing students' mental health (Rani & Fahdhienie, 2024). Thus, mental health is influenced by a combination of family, environmental, academic, socio-economic, media, lifestyle, and personal character factors.

RESULTS AND DISCUSSION

Quantitative Analysis

Validity Test

SPSS version 22 was used to assess the test instrument's accuracy and reliability. The computed r-value and the r-table value were measured at a 5% significance level in the validity test. The formula $n - 2$, where n is the total number of respondents, was used to calculate the degrees of freedom. The degree of freedom was 157 because there were 159 samples in the study. This computation yielded an r-table value of 0.1557 at the 5% significance level. When an item's computed r-value exceeded the r-table value, it was deemed valid, and the instrument was suitable for measuring the study variables.

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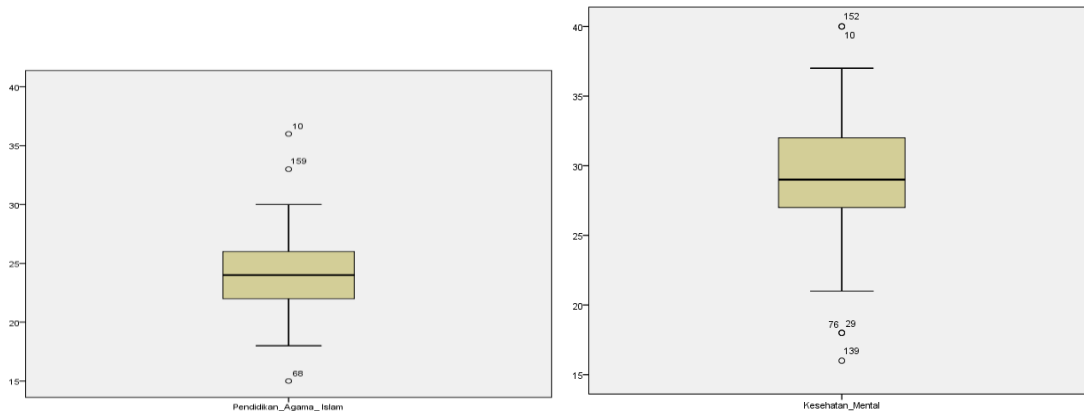
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CONCLUSION

The findings indicate that students' awareness of mental health at SMK Negeri 1 Sukoharjo has a strong connection with Islamic Religious Education. With a correlation value of 0.390 and a significance level below 0.05, this relationship is positive and has a low to moderate level of correlation. However, the R Square value of 0.001 means that Islamic Religious Education only makes a minor contribution roughly 0.1% to students' awareness of mental health, with the majority of influences coming from sources outside the scope of this study.

Other elements that have a big impact include parenting patterns, school environment and peers, academic pressure, socio-economic status, personality, life harmony, sleeping habits, social media use, and lifestyle. These factors play an important role in shaping students' emotional stability, stress regulation abilities, and psychological well-being. Therefore, although Islamic Religious Education continues to contribute to strengthening spiritual values and inner peace, efforts to improve students' mental health need to be carried out holistically by considering aspects of family, social environment, academics, economics, media, and daily behaviour.

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