

Islamic Values and the Development of Mental Health Awareness among School Students

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ARTICLE INFO

Article history:

Received 14 March 2025

Revised 02 April 2025

Accepted 15 April 2025

Key words:

Islamic Religious Education,
mental health awareness,
patience,
gratitude,
tawakkul,
positive thinking,
students.

ABSTRACT

Islamic Religious Education can contribute to students' mental health awareness by connecting religious values with emotional understanding, coping, hope, and help-seeking. This article examines how patience, gratitude, and tawakkul are internalized through Islamic Religious Education and how such learning supports positive thinking and a mentally supportive school environment. An integrative literature review synthesizes scholarship on Islamic religiousness, religious coping, gratitude, tawakkul, adolescent optimism, and school well-being. The findings indicate that patience can support regulated responses to difficulty, gratitude can broaden attention toward valued aspects of life, and tawakkul can encourage acceptance of outcomes after responsible effort. These values are educationally beneficial when they do not invalidate sadness, fear, or other difficult emotions. Positive thinking should likewise be understood as realistic hope rather than forced positivity. Supportive relationships, non-stigmatizing language, reflective learning, digital literacy, and collaboration with school counseling services strengthen the educational contribution of Islamic values. Islamic Religious Education can therefore support preventive mental health awareness while remaining distinct from professional psychological assessment and treatment.

INTRODUCTION

Students' mental health relates to the ability to recognize emotions, cope with pressure, build healthy relationships, maintain hope, and seek help when experiencing difficulties that cannot be handled independently. School years present various sources of pressure through academic demands, peer relationships, personal changes, family expectations, and exposure to digital media. Education can help students build ways to cope with these pressures through knowledge, skills, and values that provide orientation when experiencing problems (Cenedesi et al., 2024). Islamic Religious Education not only provides religious knowledge, but also shapes students' attitudes and behaviors so they possess character that supports the ability to face various pressures of life (Djazilan & Hariani, 2022). Islamic Religious Education has a special space because its learning brings together religious understanding with the formation of attitudes and behaviors. The values of patience, gratitude, and trust in God can be used to help students understand that difficulties do not have to result in despair, success does not need

to breed arrogance, and uncertainty can be faced through effort accompanied by acceptance of the results (Rabbani et al., 2024).

Islamic Religious Education (PAI) has a broader function than delivering knowledge about worship and religious rules. Halstead (2004) describes Islamic education through individual development, social and moral education, and the acquisition of knowledge. This framework provides a basis for learning that connects religious teachings with students' ability to understand themselves and relate healthily to others. Islamic values can serve as an ethical foundation for students in their attitudes and decision-making (Azizi & Darmawan, 2025). The value of patience (sabar) can be linked to the ability to regulate responses to pressure, gratitude (syukur) to the ability to recognize what is valuable in life, and reliance on God (tawakkal) to effort accompanied by acceptance of outcomes beyond human control. Such education can help students build a more stable life orientation because they acquire a moral and spiritual

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language for understanding emotional experiences. Lasting attitude change requires education that is carried out continuously (Gautama & Mardikaningsih, 2022).

Internalizing religious values requires a process that carries teachings from the level of knowledge to a way of seeing and living life (Hilton & Aramaki, 2014). Sahin (2013) positions Islamic education as a transformative process related to identity formation and reflection on learners' experiences. This perspective is relevant to mental health awareness because students need to understand the relationship between religious values and real experiences such as exam failure, friendship conflicts, anxiety about the future, or dissatisfaction with themselves. Imbalance in social relationships, such as unfair treatment or pressure from others, can affect mental health and the way students respond to various situations (Darmawan & Gani, 2024). Students have the right to receive education and fair treatment so that they are protected from such pressure (Fajar et al., 2022). Patience is not sufficiently taught as a definition, gratitude is not sufficiently expressed in words, and reliance on God is not properly understood as passivity. These values need to be translated into thinking processes, emotional management, behavior, and decisions that students can use when facing pressure. The ability to direct one's own learning helps students apply these values independently (Imanuddin & Darmawan, 2024). Assignment methods and social interaction also affect how actively students take part in learning (Rahmawati & Darmawan, 2024). Religious education gains meaning when students are able to carry these teachings out of the classroom into personal and social experience (Darwiyani et al., 2024). Teachers' teaching styles and students' learning motivation influence how well the material is absorbed (Mudzakkir & Darmawan, 2024).

Mental health awareness in PAI learning needs to be distinguished from oversimplifying psychological problems as a matter of weak faith. Emotional difficulties can be influenced by many factors, and some conditions require professional help. PAI can provide a source of meaning, spiritual support, reflective ability, and encouragement to seek help, but it does not replace counseling services or professional treatment when needed (Khodijah et al., 2024). Teacher professionalism affects how well teachers carry out their role in accompanying students (Mubasysyir & Darmawan, 2024). This understanding is necessary so that patience is not

used to ask students to bear all their problems alone, gratitude is not used to reject sadness, and reliance on God is not used as a reason to stop striving. Religious education that supports mental health instead teaches that humans can experience hardship, acknowledge limitations, seek support, and still hold on to hope. This awareness helps reduce stigma toward students who face emotional problems. Students' attitudes toward health recommendations are influenced by their education and by how information is communicated to them (Khayru, 2023). Parental guidance also helps children manage habits that can affect their well-being (Masfufah & Darmawan, 2023).

The relationship between religiosity and psychological well-being has drawn attention in research on Muslim adolescents. Abdel-Khalek (2007) found positive relationships between religiosity, happiness, and self-rated mental and physical health, while its relationships with anxiety and depression were negative. These findings are correlational, so they cannot be used to claim that religiosity automatically produces good mental health. Psychological well-being is related not only to personal achievement but also to an individual's ability to find meaning in life (Oluwatosin & Darmawan, 2024). Its value lies in the indication that religious experience can be one source related to adolescent well-being. PAI can use this potential through learning that helps students see religion as a source of strength, connection, and responsibility, rather than as a standard that makes them afraid to admit psychological difficulties. Families and schools also play a role in maintaining the habituation of religious values in adolescents (Anshorullah et al., 2025). Students' understanding of their own well-being is also shaped by the information they receive from various sources (Darmawan & Fajar, 2024).

Positive thinking also requires careful explanation. A positive attitude does not mean students are required to see every experience as pleasant or to deny fear, anger, disappointment, and sadness. Positive thinking is better understood as the ability to assess problems proportionally, avoid overly negative conclusions, keep the possibility of improvement open, and look for actions that can still be taken (Titarenko, 2022). The way students assess problems is influenced by the stimuli they receive from their surroundings (Fared & Darmawan, 2021). In PAI, this pattern can be combined with good thoughts toward others and God (*husnuzan*), hope, patience, gratitude, and reliance on God. Students can acknowledge that failure is indeed disappointing

while realizing that a single failure does not determine their entire future. Peer pressure can also affect students' motivation and the way they judge failure (Issalillah & Khayru, 2021). They can acknowledge difficulties while seeking help and improving their efforts (Ihsani et al., 2024). This understanding protects positive education from the tendency to force students to always appear happy.

Schools have a major influence because the values learned in PAI interact with classroom culture, student-teacher relationships, achievement pressure, how the school responds to failure, and the availability of guidance and counseling services (Park & Peterson, 2009). The competence of PAI teachers and parental attention play an important role in shaping students' character (Firmansyah & Darmawan, 2023). A teacher who teaches patience but shames students' mistakes can send contradictory messages. A school that teaches gratitude but keeps building social competition without room for appreciation can weaken habituation. Reliance on God also loses its meaning when separated from effort, planning, and responsibility. Developing mental health awareness requires alignment between PAI learning and a school environment that is safe for speaking up, admitting difficulties, asking for help, and learning from failure. Schools, as organizations, work effectively when their supporting factors operate in alignment (Darmawan, 2024). Unequal access to education and supporting services can also make it difficult for some students to obtain help (Rojak & Khayru, 2022). Religious values then work together with social relationships that support well-being.

The purpose of this study is to explain how Islamic Religious Education internalizes the values of patience, gratitude, and trust in God to shape students' ability to understand pressure, manage emotional responses, and develop awareness of mental health. The subsequent objective is to explain the contribution of IRE learning to the formation of positive thinking patterns and a school culture that supports mental health through religious reflection, supportive social relationships, the reinforcement of hope, and the willingness to seek help when students face difficulties that require support.

RESEARCH METHOD

This study applies an integrative literature review approach to synthesize studies on Islamic Religious Education (IRE), religiosity, the values of patience, gratitude, and trust in God, adolescent mental health, and positive thinking patterns. According to Torracco

(2005), an integrative literature review functions as a means to critique and combine various literatures, thereby enabling the formation of new understandings through the interconnection among ideas. The selection of sources was carried out based on their relevance to religious value education, the ability to cope with psychological pressure, mental well-being, emotion management, and the development of positive thinking patterns. Clinical literature was used to a limited extent to explain the boundaries between mental health education and professional services, while the main focus was directed toward the school educational context.

The stages of source processing included searching, relevance appraisal, thematic classification, comparison, and interpretative synthesis. Whittemore and Knafl (2005) emphasize the importance of systematic procedures so that literatures with diverse designs can be utilized consistently in an integrative review. In line with this, Grant and Booth (2009) identify searching, evaluation, synthesis, and analysis as essential components in literature review management.

The collected literature was then grouped according to the two research objectives. The first group covers studies on patience, gratitude, trust in God, religiosity, religious-based coping, and pressure-coping strategies. The second group covers optimism, gratitude-based interventions, the school environment, social relations, and the formation of positive thinking patterns. The results of both groups were analyzed comparatively to discover educational mechanisms relevant to IRE learning. This analysis is not intended to replace diagnoses, psychological counseling, or professional mental health services, but rather to identify the contribution of religious education in supporting adolescent mental health.

RESULT AND DISCUSSION

Internalization of Patience, Gratitude, and Trust in God for Students' Mental Health Awareness

Mental health awareness can begin to be formed when IRE gives students the ability to recognize psychological experiences as a part that can be discussed responsibly. Students need to understand that pressure, worry, disappointment, and sadness are experiences that may arise in life. Religious education can help give meaning to these experiences without immediately judging them as moral failures (S. Khodijah et al., 2024). IRE teachers can design learning that suits the conditions and experiences of students so that they are more capable of recognizing and managing various psychological

experiences (Samsiroh et al., 2024). Teachers can use case-based learning regarding academic failure, friendship conflicts, family pressure, or anxiety in facing change. Students are then invited to recognize feelings, thoughts, bodily responses, actions, and sources of assistance that can be utilized. Religious values are introduced after these experiences are understood, so that patience, gratitude, and trust in God function as resources for self-management, rather than labels that shut down conversations about problems.

Patience (*sabar*) needs to be explained as an active ability to control one's responses while still taking necessary action. It is not the same as staying silent when experiencing bullying, holding back pressure without asking for help, or accepting circumstances that can actually be improved. In learning activities, teachers can connect patience with the ability to pause before reacting, manage anger, persist in the learning process, and consider consequences before making decisions (Khormaei & Farmani, 2016). This framework is close to self-control and resilience in facing frustration. The ability to pause before reacting is also related to controlling momentary impulses (Darmawan & Gatheru, 2021). Students learn that patience has elements of time and action: difficulties do not have to be resolved immediately, but they can still choose safer and more constructive responses. This kind of education helps turn patience from an abstract concept into a skill that can be used in everyday situations.

Abu Raiya et al. (2008) developed the Psychological Measure of Islamic Religiousness and found that Islamic religiosity has several dimensions, including beliefs, ethical principles, positive religious coping, and religious struggle. These findings show that religious life does not always take the form of a uniformly positive experience. A person can gain strength from religion while also experiencing questions, inner conflict, or interpretations that add pressure. PAI needs to give students room to ask questions and express difficulties without being immediately considered lacking in faith. This attitude can build psychological and spiritual literacy because students learn to distinguish between using religion as a source of coping and using religious interpretation to blame themselves excessively. A spiritual approach can help develop children's potential when it is adapted to their conditions (Masfufah & Darmawan, 2023).

Gratitude (*syukur*) can be internalized through practice in recognizing what is valuable without erasing negative experiences. In PAI lessons on "gratitude," teachers can set up several stations or

activity centers that invite students to recognize and reflect on things they value (Magfud et al., 2023). Teachers can ask students to write short notes about what they appreciate, people who have helped them, abilities that are developing, or opportunities they still have after experiencing difficulty. This practice needs to be accompanied by reflection so that gratitude does not turn into an obligation to say that every situation is pleasant. Students may acknowledge that an event was painful while still recognizing the presence of support or opportunities to learn (Sholichatun et al., 2023). This pattern teaches more balanced attention. Mental focus is not directed only at failure, while real problems are still acknowledged. Gratitude becomes a practice for developing a broader perspective on experience. Religious education can also foster a sense of contentment and appreciation for what one has (Wardah et al., 2025).

Al-Seheel and Noor (2016) tested an Islam-based gratitude strategy among Muslim university students. A total of 60 participants were placed in an Islamic gratitude practice group, a secular gratitude practice group, or a control group for 16 days. Their results supported the benefits of Islamic gratitude practice for participants' happiness and indicated the importance of fit between the practice and individual beliefs. These findings cannot be directly transferred to school students because the age characteristics and research settings differ. Even so, the study provides a basis that gratitude practices can be designed as structured reflective activities, not just verbal advice. PAI can adapt this principle through gratitude journals, thank-you letters, or reflection on blessings linked to the responsibility of using them well.

Reliance on God (*tawakkal*) needs to be placed after effort (*ikhtiar*) so that students do not develop a passive mindset. In academic tasks, *tawakkal* can be explained through a sequence of setting goals, preparing effort, asking for help, accepting the possibility of different outcomes, and then evaluating actions. Students learn to distinguish the parts of a problem they can influence from the parts beyond their control (Ramdani et al., 2024). This distinction is useful when they face exams, selections, competitions, or social relationship problems. They remain responsible for preparation and action, but do not have to consider failure as proof that they are worthless. *Tawakkal* provides room for acceptance after effort has been made and can help reduce the tendency to constantly try to control what cannot be controlled.

Gondal et al. (2023) found a negative relationship between *tawakkal* and stress and showed that

tawakkal mediates the relationship between several forms of religious orientation and stress. The study was conducted on adults, so its results need to be applied carefully to student education. The concept of tawakkal used still teaches that trust in Allah can be understood together with effort and acceptance, not as a substitute for action. In PAI, teachers can develop exercises that distinguish "what I can do now" from "what I must accept after trying" (Faizah & Arifin, 2023). This approach makes tawakkal function as a framework for managing uncertainty rather than a justification for avoiding responsibility.

The relationship among patience, gratitude, and reliance on God can be built as a series of complementary coping strategies. Patience helps students maintain their responses while facing difficulty, gratitude widens attention so that negative experiences do not fill the entire outlook, and tawakkal helps accept outcomes after effort has been made (Ramdani et al., 2024). The three do not need to be forced to appear together in every situation. A student experiencing loss may need time to acknowledge sadness before being able to reflect with gratitude. Students facing bullying need protection and action from adults, not merely advice to be patient. Learning that is sensitive to differing circumstances keeps religious values functioning as a source of strength and prevents them from becoming a tool for silencing emotional experience.

Internalization of values is stronger through habituation than through stand-alone lectures. Delivering religious messages, including sermons, needs to consider ethics and the needs of the audience (Rifaid et al., 2024). Teachers can use reflective journals, role-play, case discussions, pause exercises before responding, gratitude projects, and evaluation of effort after receiving results. Each activity needs a clear connection to students' experiences. How teachers teach and the support parents give affect students' interest in learning (Safitri & Darmawan, 2023). For example, after receiving a low grade, students can write down their initial response, the effort they made, the parts that need improvement, the sources of support available, and what must be accepted. This exercise unites patience, gratitude, effort, and tawakkal in a single process of meaning-making. Learning then helps students build thinking habits that can be used without always waiting for teacher direction. The appropriate use of learning media can also help students understand and practice the material (Rizal & Darmawan, 2024).

PAI teachers also need the ability to recognize

the limits of their role. If students show severe emotional problems, worrying behavior changes, persistent disruption of learning functioning, or express a need for help, the teacher's response should move toward support and referral according to the school system. Religious values can still be used as a source of strength as long as they do not replace necessary treatment. Cooperation among PAI teachers, homeroom teachers, guidance and counseling teachers, and families can help students receive a consistent message that asking for help is not a sign of spiritual weakness. The school environment and parental attention influence students' academic achievement (Umroh & Darmawan, 2024). Mental health awareness actually develops when students know when personal coping ability is sufficient and when additional support is needed. Barriers to accessing supporting services can make it difficult for some people to obtain help (Ramle & Mardikaningsih, 2024).

The classroom environment needs to prevent stigma through the language used by teachers and students. Proactive classroom management can build mutual respect between teachers and students and create a safe environment (Rozikin et al., 2023). Expressions that automatically link psychological difficulty to weak faith can make students hide their problems. Social stereotypes can shape unequal treatment of a person (Sajjapong et al., 2022). In contrast, teachers can explain that humans have limitations, face different tests, and are allowed to ask for help. Patience can coexist with counseling, tawakkal can coexist with planning, and gratitude can coexist with the acknowledgment that someone is feeling sad. This understanding broadens mental health literacy because students learn that spiritual values and psychological support can work in harmony.

IRE can internalize patience, gratitude, and trust in God through learning that connects religious values with emotion recognition, response control, experiential reflection, effort, acceptance, and the search for assistance. Patience builds endurance and regulates actions, gratitude helps broaden attention toward valued aspects of life, and trust in God forms acceptance of results without eliminating the obligation to strive. All three have the potential to support mental health awareness if delivered proportionally and not used to deny psychological problems. IRE can function as a source of preventive education and spiritual reinforcement, while the need for diagnosis and psychological handling remains with professionals who possess

competencies corresponding to their duties.

IRE, Positive Thinking, and a School Culture Supporting Mental Health

Positive thinking in the school environment should be understood as the ability to build realistic and hopeful judgments. Students do not need to turn every bad event into a pleasant story. They need to learn to avoid conclusions such as "one failure means I always fail," "one friend's rejection means no one likes me," or "current difficulties mean the future will certainly be bad." IRE can connect such exercises with *husnuzan*, hope in God, patience, and the belief that human effort retains value even when the results do not always match expectations (Warsah et al., 2024). Patterns of thinking like this help students see more than one possibility and sustain action when facing obstacles.

Gillham and Reivich (2004) reviewed the development of optimism and hope in children and adolescents and discussed school programs designed to develop these qualities while preventing symptoms of depression and anxiety. Their review shows that optimism can be treated as an educational target, not merely an innate trait that cannot change. This principle can be applied in PAI by training students to test overly negative thoughts, look for alternative explanations, and recognize actions they can still take. Students' critical thinking skills can be trained through well-designed learning (Darmawan et al., 2024). Religious values provide moral direction and meaning, while thinking skills help students translate hope into responses to concrete events. Islamic values can also be developed as a resource for building students' personal qualities (Darmawan, 2021).

Gratitude can be a bridge between PAI and the formation of positive attention. Bono et al. (2020) developed a gratitude intervention approach in secondary schools that combined education and independent practice. Students who joined the intervention showed improvements in gratitude, mental health, and personal and social well-being compared with the control group. These results support the use of structured gratitude activities in the school environment. Teaching methods and media affect students' interest in taking part in learning activities (Laili & Darmawan, 2024). PAI can give this a religious character through reflection on blessings, appreciation for people who become the means of goodness, and responsibility for using what one receives. Gratitude practice then connects spiritual awareness with social relationships and the habit of noticing positive experiences. Regular habituation also helps students regulate themselves

in learning (Maharani & Darmawan, 2024).

Positive thinking will be healthier if students are taught to distinguish hope from certainty. Hope means keeping open the possibility that circumstances can improve and looking for actions that support improvement. It does not guarantee that every wish will be achieved. *Tawakkal* (reliance on God) helps maintain this distinction because students are guided to strive while acknowledging that the final outcome is not entirely within personal control. This way of thinking can reduce the tendency to blame oneself completely when results do not match one's wishes (Ihsani et al., 2024). Resilience in facing pressure can be built gradually through experience and practice (Liwak et al., 2023). Teachers can ask students to list several possible outcomes of a problem, then identify the responses they could take for each possibility. This activity builds flexible thinking and reduces black-and-white patterns.

The review by Rincón Uribe et al. (2022) found that optimism is related to adolescent mental health as a predictor, mediator, and protective factor for a number of psychological outcomes. These findings support the value of optimism, but they do not mean schools should force a positive attitude in all situations. Useful optimism still requires the ability to assess risk and accept negative emotions. Students' independence in facing tasks and problems is influenced by the school environment (Haqiqi & Darmawan, 2023). In PAI learning, *husnuzan* (thinking well of others and of God) can be developed as a hopeful orientation that is still accompanied by realistic consideration, effort, and readiness to face different outcomes.

School social relationships have a major influence on the formation of positive thinking. Students who feel safe, accepted, and have trusted adults find it easier to maintain hope when facing difficulty. Students have the right to a safe learning environment and appropriate treatment (Hariani et al., 2021). A friendly and adaptable learning approach helps every student feel accepted (Adriani et al., 2025). PAI teachers can contribute through how they give feedback, respond to mistakes, and ensure that religious learning does not create excessive fear of social judgment. Using language that values the process can help students see failure as a situation that can be evaluated (Setiawati & Achadi, 2024). Conversely, labeling students as lazy, naughty, or weak in faith can turn momentary difficulty into a fixed identity in their minds. Learning practices in PAI also shape students' social habits at school (Abiyyu et al., 2025).

Oberle et al. (2018) found that positive relationships with peers and adults and a positive school social climate are related to optimism in early adolescence. This longitudinal study reinforces the view that a positive mindset does not come only from individual practice. The social environment also shapes how students see themselves and their future. PAI can support this climate through the values of ukhuwah (brotherhood), empathy, the prohibition of demeaning others, mutual help, and responsibility for friends' well-being. Islamic teachings form the basis of order and mutual respect in the school environment (Chonimah et al., 2025). Care for others grows more easily when it is expressed through real participation (Khayru et al., 2025).

A school culture that supports mental health needs to provide space to talk about pressure without making it a subject of ridicule. School policies are more readily accepted when they match local cultural values (Mardikaningsih & Darmawan, 2023). PAI activities can use small group discussions, anonymous reflection, or case studies to introduce healthy language about emotions and help-seeking (Nawaz et al., 2024). Students need to understand the difference between supporting a friend and trying to become a friend's therapist. Peer support can take the form of listening, accompanying a friend to find a trusted teacher, and avoiding spreading personal stories. This kind of education combines the values of trustworthiness (amanah) and care with mental health literacy. Shared ethical values also help resolve disputes constructively (Khayru et al., 2021). Social relationships then become a source of protection, not an additional pressure.

Strengthening positive thinking also requires digital literacy. Social media can encourage social comparison, the impression that other people's lives are always more successful, or pressure to keep gaining recognition. PAI can invite students to discuss gratitude and qana'ah (contentment) when facing curated and edited representations of digital life (Setiawati & Achadi, 2024). Social education helps students gain a broader view of life beyond themselves (Hariani & Mardikaningsih, 2022). Students can learn to distinguish reality from the images displayed, identify content that worsens their mood, and manage media use when it begins to disrupt learning or social relationships. This learning connects gratitude and positive thinking directly with the communication environment closest to students.

Schools need to avoid an achievement culture that measures students' self-worth only through grades and rankings. Education can help develop

the view that people have a responsibility to strive and improve their abilities, while self-worth is not finally determined by a single academic result (Lujan & DiCarlo, 2024). School culture and parenting style influence students' character and discipline (Djazilan & Darmawan, 2021). Teachers can use post-exam reflection to discuss effort, process, what was learned, support received, and improvement plans. Students' character is formed through a school culture that aligns with parenting at home (Dena & Darmawan, 2024). This habituation strengthens growth-oriented thinking without promising instant success. Students learn that failure can be understood as information about the process, while tawakkal helps them accept outcomes and continue striving. Students' learning motivation is influenced by the school environment and teacher competence (Latif & Darmawan, 2024).

Collaboration between PAI and guidance and counseling services can strengthen the school system because the two have different functions that can support each other. PAI teachers can help build values, meaning, and a spiritual language close to Muslim students. Guidance and counseling teachers can provide counseling services, assessment within their capacity, and referral mechanisms when problems require further handling. Counseling in educational institutions not only provides psychological support but also helps students understand themselves, develop self-regulation, and face various problems in academic and social life (Rojak et al., 2024). Leadership style in schools influences the formation of a discipline culture and cooperation among the parties involved (Al Laisty et al., 2024). Assessment of students' spiritual and social aspects needs to be objective so that the results can be trusted (An Nafisah et al., 2025). The best interests of the child need to be the main consideration in every decision that concerns them (Fajar et al., 2021). Joint programs can include education on academic stress, emotion management, healthy friendships, hope, and ways of seeking help. This cooperation keeps schools from two extremes: ignoring the spiritual dimension or assuming that spirituality is enough to handle all mental health problems.

IRE can strengthen positive thinking patterns if religious values are translated into the ability to assess events realistically, maintain hope, avoid negative generalizations, appreciate support, and take actions that can still be performed (Setiawati & Achadi, 2024). The impact of such education becomes stronger when schools build supportive social relationships, reduce stigma, manage achievement pressure, develop digital literacy, and provide clear

channels for help. Positive thinking in IRE is not an obligation to always feel good, but rather the ability to maintain hope without denying real emotions or problems. Religious education and the school support system can work together to shape students who are more aware of their psychological state and better prepared to seek help when needed.

CONCLUSION

Islamic Religious Education can support the development of students' mental health awareness through the internalization of patience, gratitude, and trust in God translated into daily experiences. Patience builds the ability to regulate responses and endure through the process, gratitude helps students broaden their attention toward valued things, and trust in God teaches acceptance of results after efforts are made. These values can support positive thinking patterns if they are not used to deny negative emotions or blame students experiencing psychological problems. IRE can also strengthen the awareness that seeking help is an action that can run alongside religious belief. Educational contributions become stronger when the school culture provides supportive relationships, stigma-free language, reflective learning, and cooperation with guidance and counseling services.

IRE has the opportunity to expand value education toward emotional and spiritual literacy relevant to students' lives. Academically, patience, gratitude, trust in God, and positive thinking patterns need to be understood through observable educational mechanisms, such as reflection, response regulation, recognition of support, acceptance of results, and action planning. Pedagogically, IRE teachers need to avoid deliveries that cause mental problems to be perceived as weak faith. Religious values can instead be used to build meaning, hope, connectedness, and the courage to seek help. For schools, mental health awareness requires cross-functional collaboration among IRE, guidance and counseling, homeroom teachers, and families. A clear division of roles allows spiritual support to be provided without replacing the professional services students need.

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