

## Quran-Based Holistic Education: Balancing Students' Spiritual, Emotional, and Mental Health

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### Abstract

The mental health crisis of students in the contemporary era demands a comprehensive approach that integrates spiritual, emotional, and mental dimensions in a balanced manner. This study aims to develop a conceptual framework for holistic education based on the Qur'an to address the mental health problems of the younger generation. Using a literature study method with a qualitative descriptive-analytical approach, this study analyzed literature sources including the Qur'an, commentaries, indexed scientific journals, and reference books related to Islamic psychology and holistic education. The results revealed that the Qur'an provides a comprehensive psychological framework that includes the development of spiritual awareness (taqwa, tawakkal, dhikr), emotional intelligence (sabr, syukur, emotional regulation), and mental-cognitive health (cognitive reframing, resilience, tafakkur) integrated within the paradigm of tauhid. These three dimensions form a dynamic, mutually reinforcing system, with spirituality as a meta-framework that provides meaning, emotional intelligence as a mediator of values-behaviors, and mental health as a cognitive capacity that produces a synergistic effect. The implementation of holistic education requires curriculum transformation through an infusion approach, student-centered pedagogy, a spiritually caring school culture, and teacher competency as holistic mentors. Quranic spiritual practices have been shown to have therapeutic effects through neurobiological and psychological mechanisms that create peace of mind and resilience. Longitudinal research confirms that transformation is sustainable because the internalization of values forms a sustainable identity and worldview. The Quran-based holistic education model offers an effective, contextually relevant, and transformative solution to address students' mental health crisis while achieving the national education goal of developing Indonesians who are faithful, have noble character, and are holistically healthy.

**Keywords:** holistic education, Al-Qur'an, mental health, spiritual health, emotional intelligence, Islamic education



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### INTRODUCTION

The mental health of students in the contemporary era has experienced a significant decline, which has become a serious concern for various countries around the world, including Indonesia. Data from the World Health Organization (WHO) shows that one in

seven adolescents aged 10-19 years experiences a mental health disorder, with depression, anxiety, and behavioral disorders being the main causes of disability in this age group. In Indonesia, the results of the 2018 Basic Health Research (Riskesmas) revealed that the prevalence of emotional mental disorders in adolescents aged 15 years and above reached 9.8%, with an increasing trend every year. This condition is exacerbated by high academic pressure, intense social competition, excessive exposure to social media, and the crisis of identity and meaning of life experienced by the younger generation. Technology and social media act like a double-edged sword: they can improve youth mental health by expanding access to psychoeducation, peer support communities, and counseling services, yet they can also worsen it through constant social comparison, cyberbullying, doomscrolling, sleep disruption, and algorithm-driven exposure to harmful content. The impact of the COVID-19 pandemic has further exacerbated the situation with increasing cases of stress, anxiety, and depression among students due to prolonged social isolation and distance learning. This phenomenon demands comprehensive interventions that not only focus on the psychological aspects but also integrate spiritual and emotional dimensions in a balanced, holistic approach (Pandia et al., 2021).

Conventional approaches to addressing student mental health have tended to be secular and reductionist, focusing primarily on psychological and medical interventions that neglect the spiritual dimension as an integral component of human well-being. The dominant modern education model in Indonesia still adopts a Western paradigm that separates the spiritual aspect from the learning process and character development of students. An education system that overemphasizes academic achievement and cognitive competence has created an imbalance in students' holistic development, neglecting equally important spiritual and emotional needs. Counseling and guidance services available in schools generally utilize Western psychological approaches that do not always align with the cultural and religious values of Indonesia's predominantly Muslim society. Research shows that mental health interventions that ignore the spiritual dimension tend to be less effective and less sustainable, especially in highly religiosity populations. These limitations encourage the development of alternative education models that integrate spiritual values, particularly those derived from the Quran, the guiding principle for Muslims.

The Quran, as the holy book of Muslims, not only serves as a spiritual guide and religious ritual, but is also a comprehensive source that regulates all aspects of human life, including mental, emotional, and spiritual health. From an Islamic perspective, humans are viewed as an integral whole consisting of the physical, psychological, intellectual, emotional, and spiritual dimensions of the body, which interact and influence one another. The Quran contains more than 6,000 verses covering psychological, ethical, moral, and spiritual principles that can serve as a foundation for developing holistic mental health. Quranic concepts such as *sakinah* (peace of mind), *tawakkal* (trust in God), *sabr* (patience), *syukur* (gratitude), and *ikhlas* (sincerity) have been empirically proven to have a positive impact on psychological well-being. (Coelho-Júnior et al., 2022) shows that religiosity and spirituality derived from holy books have a positive correlation with mental health, reducing levels of

depression and anxiety, and increasing resilience in dealing with stress and life trauma.

The concept of holistic education in Islam has existed since the early development of Islamic civilization, with the principle of *tarbiyah* (education) encompassing the balanced and integrated development of all human potential. Islamic education aims not only to produce individuals who are intellectually intelligent, but also to possess spiritual maturity, emotional stability, and optimal mental health. The concept of *insan kamil* (the perfect human) in Islamic tradition emphasizes the importance of balance between the physical, spiritual, intellectual, and spiritual dimensions in the educational process. Al-Ghazali, a prominent Islamic scholar and philosopher, developed a theory of holistic education that integrates intellectual (*aql*), spiritual (*ruh*), moral (*akhlaq*), and physical (*jasad*) development as an inseparable whole. This holistic approach aligns with the modern educational paradigm, which is beginning to recognize the importance of whole-child education, which addresses students' cognitive, affective, social, physical, and spiritual aspects. Holistic education based on Islamic values has proven effective in shaping students' balanced character, improving psychological well-being, and developing resilience in facing life's challenges (Abdalla, 2025).

The spiritual dimension plays a fundamental role in mental health and is often overlooked in conventional psychological approaches, even though spirituality is a basic human need that provides meaning, purpose, and direction in life. In the Islamic context, spiritual health is reflected in a strong vertical relationship with Allah SWT (*hablum minallah*), which provides a sense of security, serenity, and confidence in facing life's various challenges. The Qur'an states in Surah Ar-Ra'd, verse 28: "Remember, only in the remembrance of Allah do hearts find rest," indicating that *dhikr* and a spiritual connection with God are the true source of inner peace. Empirical research shows that individuals with high levels of spirituality have lower levels of stress, anxiety, and depression, and have more adaptive coping mechanisms in the face of adversity. Spiritual practices such as prayer, reading the Qur'an, *dhikr*, and prayer have been shown to have significant therapeutic effects on mental health through neurobiological, psychological, and social mechanisms. Integrating the spiritual dimension into education can help students develop a sense of purpose, self-transcendence, and inner peace, which are the foundation for long-term mental health (Mumtahanah & Aliza, 2022).

Emotional intelligence is the ability to recognize, understand, manage, and express emotions in a healthy manner, which is crucial for students' mental health and success in life. The Quran contains many verses that teach emotional management, such as controlling anger (*kazhm al-ghaiz*), developing empathy and compassion (*rahmah*), managing sadness and anxiety, and building positive emotions such as gratitude, hope, and optimism. The concept of patience in the Quran is not simply about self-restraint, but rather a complex emotional regulation skill that involves accepting, resilient, and transforming negative emotions into positive energy for personal growth. Research shows that individuals who practice Quranic values in their daily lives have higher emotional intelligence, which is correlated with better mental health and more optimal adaptability. Education that integrates

Quranic-based emotional intelligence learning can help students develop self-awareness, self-regulation, social awareness, and relationship management, which are key competencies for the 21st century. The implementation of Quranic emotional values in the educational curriculum has been proven effective in improving emotional well-being and reducing student behavioral problems (Yanto et al., 2025).

Quran-based holistic education integrates all three dimensions-spiritual, emotional, and mental-in a coherent and synergistic educational system to produce comprehensively healthy students. This integrated model is based on the principle of tauhid (unity), a fundamental paradigm in the Islamic worldview, where all aspects of life are viewed as interconnected and inseparable. Optimal mental health can only be achieved when these three dimensions develop in a balanced and harmonious manner: spirituality provides meaning and purpose in life, emotional intelligence provides the ability to manage feelings and relationships, and mental health provides optimal cognitive and psychological functioning. This integrative approach aligns with the biopsychosocial-spiritual model, which is beginning to be adopted in contemporary health psychology as a more comprehensive paradigm than the traditional biomedical model. Implementing Quran-based holistic education requires a transformation of the curriculum, pedagogy, learning environment, and educator competencies that can facilitate the multidimensional development of students. Schools that implement holistic education based on Islamic values produce students with higher levels of psychological well-being, academic achievement, and moral character than conventional schools (Hamami & Nuryana, 2022).

This study aims to develop a conceptual and practical framework for Qur'an-based holistic education that can be implemented in the Islamic education system in Indonesia to balance students' spiritual, emotional, and mental health. The urgency of this research is based on the urgent need to address the mental health crisis of the younger generation through an approach that is in accordance with the cultural and religious values of the Indonesian Muslim majority society. The Qur'an-based holistic education model is expected to be an alternative solution that is more effective, sustainable, and contextually relevant than conventional approaches that tend to be secular and individualistic. This study also aims to provide theoretical contributions to the development of Islamic psychology and contemporary Islamic education that integrates classical treasures with modern scientific findings in the fields of psychology, neuroscience, and educational science. Practically, the results of this study are expected to guide educators, policymakers, and practitioners of Islamic education in designing educational programs that not only produce students who are academically intelligent, but also mentally healthy, emotionally mature, and spiritually strong. Thus, this research is expected to contribute to the achievement of national education goals in forming Indonesian people who are faithful, pious, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

## METHODS

This study uses a library research method with a qualitative descriptive-analytical approach to develop a conceptual framework for Qur'an-based holistic education in balancing students' spiritual, emotional, and mental health. Primary sources include the Qur'an and its translations, classical and contemporary tafsir (e.g., *Tafsir Ibn Kathir*, *Tafsir Al-Misbah*, *Fi Zhilalil Qur'an*), and authentic hadiths relevant to mental well-being, character formation, and educational guidance. Secondary sources include indexed scientific journals (Scopus, Web of Science, Google Scholar, DOAJ), scholarly books on Islamic psychology, Islamic education, and mental health, as well as Indonesian education policy documents and national mental health research reports. To make the review transparent and replicable, the literature selection followed explicit criteria: (1) relevance sources had to directly address Qur'anic/hadith-based educational principles, holistic education dimensions (spiritual-emotional-mental), Islamic psychology concepts (e.g., *tazkiyah al-nafs*, resilience, emotional regulation), or empirical evidence on student mental health and education; (2) credibility priority was given to peer-reviewed journal articles, reputable academic publishers, indexed outlets, official government/WHO-type reports, and hadiths with clearly stated authenticity status, while non-reviewed popular writings, anonymous web sources, or materials lacking references were excluded; (3) currency empirical studies and reports were prioritized from the last 10 years to reflect current mental health trends and educational contexts in Indonesia, while older "foundational" works (especially tafsir and core Islamic education texts) were retained for their theoretical authority; (4) contextual fit studies relevant to Muslim learners, Islamic schooling, and the Indonesian educational context were prioritized, with international research included to strengthen conceptual rigor and comparative insight; and (5) conceptual completeness sources were selected to ensure balanced coverage across the spiritual, emotional, and mental dimensions so the resulting model did not overemphasize only one aspect.

Data collection was conducted through documentation and content analysis of 75 selected sources that met these criteria. Data analysis used thematic content analysis through: (1) data reduction by identifying key concepts related to holistic education, Qur'anic values, and mental health; (2) categorization based on three core dimensions (spiritual, emotional, mental) and components of holistic education; (3) interpretation by integrating theological, psychological, and pedagogical perspectives; (4) triangulation by cross-checking Qur'anic interpretation, empirical findings, and educational theory; and (5) conceptual synthesis to formulate a comprehensive and applicable holistic education model. Validity was strengthened through credibility (source and theory triangulation), transferability (clear context description), dependability (audit trail of procedures), and confirmability (researcher reflexivity and peer debriefing with Islamic education and psychology experts). The limitation of this study is its conceptual-theoretical nature; therefore, further empirical research is needed to test the model's effectiveness in real educational settings in Indonesia.

## FINDINGS AND DISCUSSION

### **Conceptualization of Holistic Education Based on the Qur'an: Integration of Three Dimensions of Health**

A thorough analysis of the verses of the Qur'an reveals that the concept of holistic education has been integrated into the Islamic worldview since its inception, with the paradigm of monotheism as a fundamental principle that unites all dimensions of human life. The Qur'an explicitly mentions the creation of humans in the most perfect form (*ahsani taqwim*) in Surah At-Tin verse 4, which indicates that humans have multidimensional potential that must be developed optimally and in balance. The concept of *fitrah* in Islam indicates that every human being is born with a natural tendency towards goodness, holiness, and perfection that encompasses the spiritual (*ruh*), intellectual (*aql*), emotional (*qalb*), and physical (*jasad*) dimensions. Research (Khodijah et al., 2024) confirms that traditional Islamic education always emphasizes holistic human development through the concepts of *tarbiyah* (nurturing), *ta'lim* (teaching), and *ta'dib* (cultivation) that integrate cognitive, affective, spiritual, and psychomotor aspects. Quranic verses such as Surah Al-Baqarah verse 201, which prays for goodness in this world and the hereafter, demonstrate the balance between material-physical and spiritual-mental well-being that is the goal of Islamic education. The concept of *ulul albab* (people of reason) in the Quran refers not only to intellectual intelligence but also includes spiritual and emotional maturity reflected in the ability to remember God and meditate. The integration of vertical (*hablum minallah*) and horizontal (*hablum minannas*) dimensions in Islamic education creates a balance between individual and social piety, which is an indicator of holistic mental health.

The results of the interpretation analysis show that the spiritual dimension in the Qur'an is not merely a religious ritual practice, but is an existential foundation that provides meaning, purpose, and direction in life that are prerequisites for true mental health. The concept of *taqwa* in the Qur'an, which is mentioned more than 250 times, represents a high spiritual awareness (God-consciousness) that functions as a psychological immune system in dealing with stress, trauma, and adversities of life. Verses about *dhikrullah* (remembrance of Allah) such as in Surah Ar-Ra'd verse 28 show a spiritual therapeutic mechanism that produces peace of mind (*tuma'ninah al-qalb*) through a transcendental connection with the Creator. Recent neuroscience research by (Dolcos et al., 2021) confirm that spiritual practices such as religious meditation, prayer, and reading of holy scriptures activate the prefrontal cortex and decrease amygdala activity, producing natural anxiolytic and antidepressant effects. The concept of *tawakkal* (trust in God) in the Qur'an serves as a religious coping mechanism that has been proven effective in reducing anxiety and increasing resilience through cognitive reappraisal and meaning-making. Quranic spirituality also emphasizes the concepts of *ridha* (acceptance) and *qana'ah* (contentment), which protect individuals from mental disorders caused by materialism, social competition, and chronic dissatisfaction that have become epidemics in the modern era. The integration of the spiritual dimension in education has been shown to significantly increase students' purpose in life, self-transcendence, and psychological well-being.

A thorough exploration of the verses of the Qur'an reveals a comprehensive system of emotional management that includes emotional awareness, emotional regulation, emotional expression, and emotional transformation, which are key competencies for mental health. The Qur'an teaches emotional recognition (self-awareness) through the concepts of muhasabah (self-introspection) and muraqabah (self-monitoring), which encourage individuals to continuously recognize and reflect on their emotional states. Negative emotional regulation is taught through the concept of kashm al-ghaiz (restraining anger) in Surah Ali Imran verse 134, which is not simply suppressing emotions but transforming emotional energy into constructive and adaptive responses. The concept of sabr (patience) in the Qur'an represents a high-level emotional regulation skill that involves acceptance, endurance, and perseverance in facing difficulties without losing psychological balance. Research Achour et al. (2019) shows that the practice of sabr taught in the Qur'an has a buffering effect on stress and increases psychological resilience through the mechanisms of cognitive flexibility and emotional regulation. The Qur'an also teaches the cultivation of positive emotions such as syukur (gratitude), raja' (hope), khauf (healthy reverential fear), and mahabbah (love), which have been shown to increase subjective well-being and life satisfaction (Sholihah et al., 2024). The concept of ihsan (excellence) in worship and social interaction develops emotional intelligence, encompassing empathy, compassion, and prosocial behavior, which act as protective factors against mental disorders. Integrating Qur'anic values-based emotional education into the curriculum has been shown to increase emotional competence and reduce behavioral problems in students.

Content analysis of the Qur'an reveals a deep concern for mental-cognitive health through teachings on positive thinking, cognitive restructuring, and mental hygiene that align with the principles of modern cognitive-behavioral therapy. The Qur'an explicitly teaches the importance of husn al-zhann (having good thoughts) and avoiding su' al-zhann (having bad thoughts), which are forms of cognitive reframing to prevent cognitive distortions that are the root of anxiety disorders and depression. The concepts of tafakkur (deep reflection) and tadabbur (contemplation) emphasized in the Qur'an develop metacognitive awareness and critical thinking that improve cognitive function and protect against cognitive rigidity. The verses about the prohibition of despair (la taqnatu min rahmatillah) in Surah Az-Zumar verse 53 serve as cognitive interventions to prevent hopelessness, which is a strong predictor of suicide and major depression. Research (Dzikra et al., 2025) confirmed that religious cognitive restructuring based on scripture effectively reduces rumination, catastrophizing, and negative automatic thoughts that are maintaining factors of mental disorders. The Quran also teaches the concept of mental resilience through the stories of the prophets who faced adversity with fortitude, which serves as narrative therapy and role modeling to develop psychological strength. The principles of tawakal (trust in God) and ridha (acceptance) in the Quran teach letting go and surrender, which paradoxically increase the sense of control and reduce anxiety. The integration of Quran-based cognitive-spiritual interventions has been shown to be more effective than conventional CBT in Muslim populations.

The key finding of this study is that the three dimensions-spiritual, emotional, and mental-do not function independently but form a dynamic system that influences and reinforces each other in producing optimal holistic health. An integrative analysis shows that spirituality serves as a meta-framework that provides meaning and context for emotional and cognitive experiences, while emotional intelligence mediates between spiritual values and actual behavior in daily life. Cognitive mental health provides the information-processing and problem-solving capacity necessary to implement spiritual principles and manage emotions effectively. (Tejada-Gallardo et al., 2020) confirmed that the integration of the three dimensions produces a greater synergistic effect than single-dimensional interventions in improving well-being and reducing psychological distress. In an educational context, learning that simultaneously integrates spiritual values, emotional skills, and cognitive competencies produces a deeper and more sustainable holistic transformation.

In terms of long-term sustainability, this Qur'an-based holistic education model can be maintained when it is institutionalized into school systems through curriculum integration, teacher competency development, routine monitoring (e.g., periodic well-being check-ins), and the strengthening of family, school, community partnerships so that the practices do not depend solely on individual "champion teachers" but become part of the school culture and policy. To adapt the model across diverse cultural and social backgrounds, its core Qur'anic principles (tauhid, akhlaq, sabr, syukur, rahmah) should remain constant, while its delivery is flexibly localized through contextual examples, language choices, community norms, and resource availability (including low-resource options), ensuring the same values can be implemented effectively in urban-rural settings, different socioeconomic conditions, and multicultural school environments without losing theological integrity.

The implementation of holistic education based on the Quran requires a paradigmatic transformation in pedagogy, curriculum, and school culture that systematically integrates academic learning with spiritual, emotional, and mental character development. Holistic pedagogy emphasizes student-centered learning that considers students' individual uniqueness in the spiritual (level of religiosity), emotional (emotional maturity), cognitive (learning style), and social (interpersonal skills) dimensions. The holistic curriculum integrates Islamic values into all subjects, not just religious studies, through a transdisciplinary approach that demonstrates the relevance of Quranic values in mathematics, science, language, and social studies. Experiential learning methods such as reflective journaling, mindfulness practices, service learning, and character-building activities provide opportunities for students to directly experience and internalize spiritual and emotional values.

### **Transforming Students' Mental Health through Internalization of Qur'anic Values in Educational Practices**

Research findings reveal that learning the Quran in its various modalities of reading, memorizing, understanding, and practicing serves as a comprehensive therapeutic

intervention for students' mental health. The process of reading the Quran with tartil (slowly and clearly) creates an active meditative state that calms the nervous system and reduces excessive mental activity (overthinking) which is often a source of anxiety. Memorizing the Quran not only trains memory but also instills positive values into the subconscious, which then automatically influence students' thought patterns, feelings, and behavior. Understanding the meaning of Quranic verses through tadabbur provides spiritual insight that helps students find answers to existential questions about the meaning of life, the purpose of existence, and how to deal with suffering (Owens et al., 2023). Studies have shown that students who regularly interact with the Quran report higher levels of mental peace, better stress management, and a stronger sense of optimism in facing life's challenges. Practicing the teachings of the Quran in daily life creates congruence between values and behavior, resulting in self-integrity and healthy self-esteem. The therapeutic mechanisms of Quranic learning encompass cognitive (thought restructuring), emotional (feeling regulation), spiritual (transcendental connection), social (sense of belonging in a community), and existential (discovering the meaning of life) dimensions that work synergistically.

In-depth analysis reveals that Quranic-based spiritual practices such as prayer, dhikr, dua, fasting, and almsgiving serve as systematic exercises for building psychological resilience that protect students from the negative impacts of stress and trauma. The five daily prayers create a daily structure that provides psychological stability and a break from tiring activities, while also providing moments of reflection and spiritual connection that rejuvenate mental energy. Dhikr (remembrance of Allah) serves as a spiritual anchor that returns awareness to the present moment and prevents rumination about the past or worry about the future that can be a source of anxiety. Prayer provides an outlet for expressing concerns, hopes, and needs to God, creating a sense of belonging *sense of being heard dan cared for* which reduces feelings of loneliness and helplessness (Akbar & Ketan, 2024). Studies show that students who actively engage in spiritual practices have a faster ability to bounce back after failure or hardship and are able to find wisdom and lessons from negative experiences. Fasting trains self-control and delayed gratification, which are important skills for emotional regulation and impulse control. Almsgiving and social work develop empathy, gratitude, and a sense of purpose, which protect against depression and provide meaning to life. These spiritual practices not only provide a coping mechanism when facing problems but also build preventative psychological capital.

Thus, the emotional values taught by the Quran, such as sabr, syukur, tawadhu, hilm, and rahmah, when internalized and practiced, develop emotional intelligence, which is the foundation of mental health and life success. Sabr (patience) teaches students not to react to challenging situations, but to respond calmly and wisely after processing emotions healthily. Syukur (gratitude) shifts the focus from what is lacking to what is already possessed, creating positive emotions that enhance well-being and protect against depression. Tawadhu (humility) protects students from narcissism and arrogance that hinder interpersonal relationships and learning, while developing openness to feedback and a continuous growth mindset.

A key finding of this study is that the students' internalized Quranic worldview serves as a cognitive schema that shapes how they interpret events, evaluate themselves, and make decisions, which in turn impacts their mental health. The concept of qadar (destiny) in the Quran helps students accept things beyond their control without falling into self-blame or victimhood, while remaining accountable for their efforts and choices. The belief that with every hardship comes ease (inna ma'al usri yusra) fosters optimism and hope even in challenging situations. Understanding that life is a test and a learning experience (not a final destination) helps students view failure and hardship as a normal part of the growth process, rather than a catastrophe. (Wijaya et al., 2024) shows that cognitive restructuring based on Quranic values effectively changes negative automatic thoughts that become maintaining factors for anxiety and depression. The concepts of repentance and God's forgiveness teach self-compassion and the ability to move on from past mistakes without getting caught up in destructive guilt and shame. The belief that God does not burden someone beyond their ability provides a sense of capability and confidence in facing challenges. The Quranic worldview also teaches a balanced perspective between this world and the hereafter, the material and the spiritual, the individual and the communal, which prevents extremism and imbalances that are detrimental to mental health.

Previous research also revealed that holistic education based on the Quran not only develops individual spirituality but also builds a religious community that serves as a strong social support system for students' mental health. Participation in shared religious activities such as congregational prayer, Quranic study, and social and religious activities creates a sense of belonging and social connectedness that protects against loneliness and isolation, which are risk factors for depression. Religious communities provide a network of caring relationships where students feel accepted, valued, and supported without judgment, creating a safe space to share difficulties and receive assistance. The values of brotherhood (ukhuwah) taught by Islam create a culture of mutual care, mutual assistance, and empathy that enhances the quality of social relationships.

Implementation analysis shows that the success of Quran-based holistic education depends heavily on systematic integration into the formal curriculum, hidden curriculum, and overall school culture. Integration into the formal curriculum is achieved through an infusion approach, where Quranic values are integrated into all subjects, not just religious studies, so that students see the relevance of spirituality in all aspects of life and knowledge. The hidden curriculum encompasses values transmitted through teacher-student interactions, peer relationships, reward and punishment systems, and unwritten norms in daily school life. A school culture that supports holistic education is characterized by a spiritual, caring, respectful, and growth-oriented atmosphere where every individual is valued and supported to develop optimally.

Holistic education continues to utilize Quranic value-based coping strategies learned in school to address the stress and challenges of adult life. The alumni community and religious social network formed during school continue to provide a sustainable support system. *Mindset* and *Qur'anic worldview* which forms a lens through which they interpret and

respond to life experiences, providing continuity in mental health. Holistic education alumni also tend to seek out environments that support their values and become agents of transformation who spread positive values in their communities. However, sustainability also depends on continued practice, a supportive environment, and lifelong learning, which requires support from family, community, and social institutions. These findings confirm that investments in holistic education yield long-lasting and transformative returns.

## CONCLUSION

Quran-based holistic education offers a comprehensive solution to balance students' spiritual, emotional, and mental health through the synergistic integration of three mutually reinforcing dimensions. The Quran provides a complete psychological framework encompassing spiritual awareness (taqwa, tawakkal, dhikr), emotional intelligence (sabr, syukur, emotional regulation), and mental-cognitive health (husn al-zhann, tafakkur, resilience) integrated within the monotheism paradigm. Implementation requires a systematic transformation in the curriculum through an infusion approach, student-centered pedagogy, a spiritually caring school culture, and teacher competence as holistic mentors. Key findings indicate that spirituality functions as a meta-framework that provides meaning, emotional intelligence as a mediator of values and behavior, and mental health as a cognitive capacity that produces a synergistic effect greater than a single intervention. Quranic spiritual practices (prayer, dhikr, tadabbur) have been shown to have therapeutic effects through neurobiological and psychological mechanisms that create peace of mind and resilience. Implementation challenges in Indonesia include the dominance of conventional academic paradigms and limited teacher competencies, which require a comprehensive strategy: pilot projects, contextual module development, professional development, and stakeholder engagement. Longitudinal research confirms that transformation is sustainable because the internalization of values forms an identity and worldview that continues to function throughout life, making holistic Quran-based education an effective, contextually relevant, and transformative solution to address the mental health crisis of the younger generation while achieving national education goals.

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