



Mental Health Problems of Students and Strengthening Psychological Resilience through Islamic Religious Education Subjects

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Keywords:	Abstract
Kesehatan Mental; Ketahanan Psikologis; Pendidikan Agama Islam	<i>Students' mental health has become a crucial issue in the modern era as academic, social, and digital influences increase that have the potential to affect psychological balance. This condition demands an educational approach that is not only cognitively oriented, but also able to strengthen psychological resilience. This research aims to analyze students' mental health problems and examine the role of Islamic Religious Education in strengthening psychological resilience. The method used is library research by reviewing various scientific literature, such as books, journals, and previous research results that are relevant to the topic. The results of the study show that students' mental health is influenced by internal and external factors, and values in Islamic Religious Education such as faith, patience, self-control, and tawakal have a significant contribution to building psychological resilience. The implications of this study show that the integration of Islamic Religious Education values in the learning process can be an effective strategy in supporting students' mental health holistically, so that it needs to be optimized in educational practice.</i>

INTRODUCTION

Background of the Study

The phenomenon of increasing mental health disorders among students shows that educational success is no longer enough to be measured by academic achievement alone. In the midst of academic demands, social pressure, and massive digitalization flows, not a few students experience stress, anxiety, and loss of motivation to learn. This condition confirms that the education space is not fully able to become a safe place and support the psychological well-being of students. Mental health in this context is not only interpreted as the absence of disturbances, but also as the ability of individuals to manage emotions, adapt to the environment, and face various life challenges in a balanced manner (Sidik, 2022). Therefore, strengthening psychological resilience is an integral aspect of the education process.

The education system in Indonesia still tends to focus on cognitive aspects and academic achievement, while the emotional and psychological dimensions of students



have not received optimal attention. This can also be seen in the learning of Islamic Religious Education which is generally still oriented towards the delivery of religious material normatively and moral formation, without fully associating it with the psychological condition of students. In fact, Islamic Religious Education has great potential in forming a balance between spiritual and psychological aspects, considering that Islamic teachings emphasize the importance of harmony between mind, soul, and behavior (Melia et al., 2025).

Islamic values such as patience, sincerity, gratitude, and tawakal have strong relevance in building psychological resilience. These values not only serve as moral guidelines, but also as internal mechanisms in dealing with life stresses, managing emotions, and finding meaning in every experience faced. Through internalizing these values in the learning process, students can develop the ability to respond to problems more wisely and adaptively.

An educational approach that only emphasizes the spiritual aspect without considering a systematic psychological approach also has the potential to be less effective in answering the complexity of the problems faced by students today (Faqihuddin et al., 2025). Therefore, an integrative approach is needed between the values of Islamic Religious Education and strengthening the psychological aspect, so as to be able to make a more comprehensive contribution to the mental health of students.

Based on this, this study aims to analyze students' mental health problems and examine the role of Islamic Religious Education in strengthening psychological resilience. This study is expected to contribute to the development of a learning approach that is not only oriented to cognitive and spiritual aspects, but also pays attention to the psychological well-being of students as a whole.

The Problem of The Study

The increasing cases of stress, anxiety, and decreased learning motivation in students show that mental health needs have not been optimally accommodated in the educational process. Learning practices in schools are still dominated by academic orientation, so the emotional and psychological aspects of students are often neglected (Lina Eta Safitri & Ovi Soviya, 2024). As a result, students experience difficulties in managing stress, lack adaptive coping skills, and are vulnerable to psychological welfare disorders. This condition indicates a gap between the demands of student development and the educational approach applied.

Islamic religious education, which should play a role in shaping spiritual and psychological balance, has not been fully directed at strengthening mental resilience. Learning still tends to emphasize cognitive and normative aspects, without clear integration with the psychological needs of students. This raises fundamental questions about how the values of Islamic Religious Education can be implemented more functionally in building students' psychological resilience, as well as how an integrative approach can be developed to answer mental health problems more effectively (Situmeang, 2024).

Research's State of the Art

The development of students' mental health issues is currently increasingly complex along with increasing academic pressure, digital social interaction, and the demands of rapid adaptation. The reality on the ground shows that many students have difficulty managing emotions and pressure, while educational practices still tend to focus on academic achievement. In this situation, Islamic Religious Education begins to be understood not only as normative learning, but as a means of strengthening the inner aspect through values such as patience, tawakal, and sincerity that can help students face psychological pressure (Umi Habibah Rahmawati & Imam Fauji, 2025). This approach shows that the balance between cognitive, emotional, and spiritual dimensions is an increasingly urgent need in the educational process.

A number of developing thinking also leads to the importance of presenting learning that is more contextual and close to the reality of students' lives. Religious learning is no longer enough to be conveyed theoretically, but needs to be linked to real experiences such as anxiety, social pressure, and the search for identity in the digital era. This condition shows that there is room for development in formulating a more integrative approach, so that Islamic values can function practically in building psychological resilience. The direction of the discussion then focused on efforts to explain how Islamic Religious Education can be implemented in a more relevant way, not only as knowledge, but as a foundation in forming the mental balance and character of students (Mansyur & Salim, 2023).

Novelty, Research Gap, & Objective

Islamic religious education has been widely studied as an instrument for character formation, strengthening spirituality, and instilling moral values of students. Studies on mental health also show that Islamic values such as patience, gratitude, tawakal, and sincerity have contributed to building emotional balance and an individual's ability to cope with life's stress. The development of the digital era presents new challenges in the form of increasing academic pressure, social anxiety, the intensity of digital media use, and changes in interaction patterns that have an impact on the psychological condition of students. This condition requires the learning of Islamic Religious Education which is not only oriented to the delivery of religious material, but also able to strengthen the psychological aspects of students.

The studies that have been carried out are still dominated by discussions about the role of Islamic Religious Education in character formation and mental health in general. The implementation of Islamic Religious Education values as a strategy to strengthen psychological resilience in facing the challenges of life in the digital era has not been comprehensively discussed. Islamic Religious Education learning is also still positioned more as a process of religious knowledge transfer than as a medium for developing psychological skills that can help students manage stress, anxiety, social pressure, and various emotional problems they face. This gap shows the need for a study that connects the values of Islamic Religious Education with the concept of psychological resilience in a more contextual way.

The novelty of this research lies in the preparation of an integrative perspective that places the values of Islamic Religious Education as the foundation in building the psychological resilience of students in the digital era. Spiritual values are not only understood as normative teachings, but are positioned as life skills that can be

internalized to improve adaptability, emotional control, and resilience in the face of various life pressures. This perspective expands the function of Islamic Religious Education from moral formation to the strengthening of mental health that is more applicable in the context of contemporary education.

This research aims to analyze the mental health problems of students in the digital era and examine the implementation of Islamic Religious Education values in strengthening students' psychological resilience. The results of the study are expected to make a conceptual contribution to the development of Islamic Religious Education learning that is more adaptive, contextual, and oriented towards the balance of spiritual, emotional, and psychological aspects of students.

METHOD

Type and Design

The type of research used in this study is qualitative research with a *library research approach*. The research design focuses on the exploration and conceptual analysis of various relevant scientific sources, such as journal articles, academic books, as well as research reports that discuss Islamic Religious Education and students' mental health (Mansyur & Salim, 2023). The literature approach was chosen because this study does not aim to test hypotheses through the collection of field data, but rather to build a comprehensive understanding of concepts, theories, and results of previous research related to the focus of the study. Through this approach, researchers can identify the relationships between concepts, find developing thought patterns, and compile a scientific synthesis of the role of Islamic Religious Education in strengthening the psychological resilience of students.

The characteristics of qualitative research allow researchers to understand phenomena in depth through the interpretation of the meanings contained in various literature sources. This research places researchers as the main instrument in selecting, interpreting, and integrating various information obtained from scientific sources so as to produce a complete understanding of students' mental health problems. The analysis is not only directed at the collection of information, but also at the development of scientific arguments based on the relationships between concepts found in the literature.

The selection of this approach is based on the purpose of research that emphasizes a deep understanding of concepts, ideas, and theoretical relationships between Islamic values and the formation of psychological resilience. The research process is carried out through a systematic literature search by considering the relevance of the theme, the credibility of the source, and the novelty of the publication. The collected literature is then analyzed gradually through the process of reduction, categorization, synthesis, and interpretation to find patterns, conceptual relationships, and conclusions that are able to answer the research objectives. This approach is expected to be able to produce a comprehensive conceptual picture of the implementation of Islamic Religious Education as one of the strategies to strengthen students' mental health in the digital era.

Data and Data Sources

The data in this study is in the form of conceptual and theoretical information that is used to answer the focus of the discussion on the role of Islamic Religious Education in shaping and maintaining the mental health of students. Data is obtained in the form of ideas, findings, and scientific arguments contained in various relevant literature. The information includes the concept of mental health, Islamic educational values, and the relationship between the two in the context of modern education. The data used is qualitative because it emphasizes more on the meaning, understanding, and interpretation of the content of the analyzed source.

The data sources in this study come from literature materials such as academic books, scientific journal articles, research reports, and official documents related to the study topic. These sources were selected based on their level of credibility, relevance, and novelty to support the sharpness of the analysis. In addition to written materials, digital documents available through scientific databases are also used as part of the data source. All data used come from secondary sources that can be accessed by researchers, thus allowing the process of retracing and research development in the next study.

Data Collection Technique

The data collection technique in this study is carried out through documentation studies by searching, collecting, and reviewing various literature sources relevant to the research topic, such as books, scientific journal articles, proceedings, and academic documents that discuss Islamic Religious Education and students' mental health. Literature search is carried out through various scientific databases and reliable reference sources to obtain information that is in accordance with the focus of the research. The selection of literature sources is based on the level of relevance to the topic, the credibility of the publisher or author, and the novelty of the publication so that the data used has adequate academic validity.

The data collection process is carried out systematically by considering the suitability of the theme, the credibility of the source, and the novelty of the publication. The literature that has been obtained is then selected based on its relevance to the focus of the research, then recorded, classified, and grouped into several main themes, such as students' mental health problems, the concept of psychological resilience, the values of Islamic Religious Education, and the implementation of PAI learning in supporting mental health. The classification process aims to make it easier for researchers to identify relationships between concepts and find patterns that develop in various previous research results.

Every relevant piece of information is compared, analyzed, and organized through a critical review process to gain a comprehensive understanding of the problem being studied. Comparisons between various sources are carried out to identify similarities, differences, and argumentation tendencies that develop in the literature so as to produce a more complete synthesis. This technique allows the acquisition of in-depth data without involving direct field data collection, while strengthening the conceptual foundation of research in explaining the role of Islamic Religious Education as an effort to strengthen the psychological resilience of students in the digital era.

Data Analysis

The data analysis in this study was carried out using content analysis techniques on various library sources that have been collected. This technique is used to identify, interpret, and synthesize various information related to students' mental health problems and the role of Islamic Religious Education in strengthening psychological resilience. Content analysis was chosen because it is able to reveal the meanings, relationships between concepts, and thought tendencies that develop in various scientific literature, thus providing a deeper understanding of the research focus.

The analysis process begins with the stage of selection and data reduction through the sorting of information relevant to the research objectives, then continues with the grouping of data into thematic categories based on the focus of the discussion, such as students' mental health problems, the concept of psychological resilience, the values of Islamic Religious Education, and the implementation of PAI learning in supporting mental health. The data that has been organized is then critically studied to find patterns, relationships, similarities, and differences of views that appear in various library sources.

The next stage is carried out through the interpretation of the results of the analysis by connecting findings from various literature so as to form a complete conceptual synthesis. This synthesis process not only describes the content of each source, but also compares arguments, identifies relationships between concepts, and develops new understandings that are relevant to the research context. This approach allows researchers to obtain a comprehensive picture of the contribution of Islamic Religious Education in building students' psychological resilience in the digital era.

The results of the analysis are then presented in a descriptive-analytical manner through the preparation of systematic arguments based on findings from various scientific sources. This process produces conclusions that are able to answer the research objectives while providing a conceptual foundation for the development of Islamic Religious Education learning that is more adaptive to the mental health needs of students (Al, 2022).

RESULTS AND DISCUSSIONS

Mental Health Problems of Students in the Digital Era

The development of the digital era has changed almost all aspects of students' lives, from how to obtain information, build social relationships, to the learning process that is increasingly dependent on technology. The presence of the internet, social media, and various digital learning platforms does provide ease of accessing knowledge quickly and widely. Students have the opportunity to learn independently, collaborate without space limits, and develop various skills through the use of digital technology. However, these developments also present increasingly complex psychological consequences if not balanced with digital literacy skills and adequate self-control. Excessive exposure to information (*information overload*), high intensity of virtual interactions, and continuous communication flows can cause mental *fatigue*.

which has an impact on decreased concentration, emotional stability, and psychological well-being of students (Maijuana, Elfa. Deliani, Nurfarida. Coal, 2024).

The digital environment also presents different psychological pressures than the conventional social environment. Social media encourages students to continue to compare themselves with other people's achievements, appearances, and lives which often only display a positive side. Social *comparison* can cause insecurity, low *self-esteem*, and anxiety if you feel unable to meet the standards built in the digital space. Not a few students then associate their grades with the number of followers, *likes*, comments, and other forms of digital validation. This kind of dependence on social recognition has the potential to interfere with the development of self-identity, especially in adolescence which is a phase of the search for identity.

Academic pressure is also a factor that further aggravates the mental health condition of students in the digital era. The demands to achieve high achievements, meet learning targets, and expectations from parents and the school environment often create a heavy psychological burden. The digitalization of learning causes the boundaries between learning activities and personal life to become increasingly blurred because students can receive assignments, information, and academic demands at any time through various digital platforms. This condition causes reduced rest time and increases the risk of emotional burnout (*academic burnout*). The phenomenon of *Fear of Missing Out* (FoMO) further strengthens this pressure because students feel that they must always keep up with the development of information, peer activities, and academic achievements of others so that they are not considered left behind. As a result, there is sustained anxiety, decreased motivation to learn, and even sleep disturbances that ultimately affect optimal learning ability (Nurkhurairokh et al., 2025).

Mental health problems are also affected by changes in social interaction patterns due to the increasing use of digital technology. The decreasing intensity of face-to-face communication causes some students to lose the opportunity to develop empathy, interpersonal communication, and direct conflict resolution. Social relationships that take place more through digital media are often superficial so the need for emotional support is not always met. This condition increases the risk of *loneliness*, *social isolation*, and difficulty building healthy relationships with the surrounding environment. In the long term, this condition can affect the social and emotional development of students.

The transformation of learning towards online systems and technology-based learning also presents its own challenges to the psychological condition of students. Flexibility of learning does provide many benefits, but at the same time it requires the ability to learn independently, time management, self-discipline, and mastery of technology that not all students have. Students who are not able to adapt to these demands tend to experience stress, academic anxiety, and even loss of motivation to learn. Reduced direct interaction with teachers also causes the emotional support that is usually obtained in the school environment to be increasingly limited. In fact, a positive relationship between teachers and students is one of the protective factors that can help students face psychological pressure during the learning process.

Another challenge that is growing in the digital era is the increased exposure to negative content, such as *cyberbullying*, hate speech, verbal violence, the spread of false information (*hoaxes*), and content that is not in accordance with the development stage of students. Unlike conventional bullying, *cyberbullying* can occur at any time and reaches the victim without space or time limits, causing greater psychological pressure. Victims often experience anxiety, decreased confidence, withdrawal from the social environment, and even experience symptoms of depression if they do not receive adequate assistance. This situation shows that the digital space is not only a medium for learning, but also a new social environment that holds various risks to students' mental health.

This problem is increasingly complex because there is still low mental health literacy in the educational environment. Some students are not able to recognize the early signs of a psychological disorder or understand when they need to seek help. The stigma that is still developing causes mental health disorders is often perceived as a form of personal weakness, so students choose to hide the problems they are experiencing rather than consulting with teachers, counselors, and parents (Putri Masayu Asahri & Sartono Sartono, 2025). This condition is exacerbated by the limited competence of some educators in identifying the initial symptoms of psychological disorders and the lack of optimal psychosocial assistance services in the school environment.

Mental health problems of students in the digital era cannot ultimately be understood as just an individual problem. Family factors, school environment, technological developments, digital culture, and the education system interact with each other to form the psychological condition of students. The dominance of educational orientation, which still focuses on academic achievement, often causes the emotional and psychological needs of students to not receive proportionate attention. Therefore, a more holistic approach to education is needed by integrating intellectual, emotional, social, and spiritual aspects. In this context, Islamic Religious Education has a strategic opportunity to present learning that not only shapes religious knowledge, but also develops psychological resilience through the internalization of Islamic values that are relevant to the life challenges of students in the digital era. Thus, PAI learning can function as one of the foundations in building the mental well-being of students in a sustainable manner (Putri Masayu Asahri & Sartono Sartono, 2025). Support from teachers and parents is often not optimal, both due to limited understanding and lack of readiness in dealing with mental health issues. This condition shows that students' mental health problems in the digital era are not only individual, but also influenced by the education system and social environment that are not fully responsive to the psychological needs of students.

The Concept of Student Mental Health in the Perspective of Education and Islam

Students' mental health from an educational perspective is understood as a condition of psychological well-being that allows individuals to develop optimally, be able to manage emotions, think rationally, and interact healthily with their social environment. The focus is not only on the absence of mental disorders, but also on the ability of students to deal with pressure, build positive relationships, and maintain

self-balance in the learning process. A healthy mental state is an important foundation for the creation of an effective and meaningful learning process (Rizqi & Hidayati, 2021).

Mental health is closely related to learning success. Students who are in a stable psychological condition tend to be more able to concentrate, have high motivation, and be active in learning activities. On the other hand, emotional disorders such as anxiety and stress can inhibit thought processes, lower confidence, and affect social interactions. This shows that the mental aspect is not just a complementary, but an integral part of the education system that needs serious attention.

Islam views mental health as part of a life balance that includes physical, intellectual, and spiritual dimensions. This concept places the heart as the center of control of human behavior, where a calm state of mind will affect overall attitudes and actions (Sulistiyan et al., 2025). When individuals have peace of mind, they will be better able to face life's challenges with a patient and mindful attitude. Values such as patience, tawakal, gratitude, and sincerity are important foundations in maintaining mental stability.

Islamic teachings also provide various practical approaches in maintaining mental health, such as through worship, dhikr, and self-reflection. These activities not only have a spiritual dimension, but also provide a psychological impact in the form of calmness and emotional control. These values can be integrated into the learning process so that students not only understand cognitively, but also feel their benefits in daily life. This approach shows that mental health can be built through strengthening the relationship between humans and their God.

An understanding that integrates educational and Islamic perspectives provides a more comprehensive direction in shaping students' mental health. The educational process is not only oriented to academic achievement, but also to the formation of character and inner resilience. The role of teachers is very important as a supervisor who is able to create a supportive, empathetic, and valuable learning environment. With a comprehensive approach, students are expected not only to become intelligent individuals, but also to have mental and spiritual balance in facing the dynamics of life.

The Role and Reorientation of Islamic Religious Education Learning in Strengthening Mental Health

Islamic Religious Education has a strategic role in building the mental health of students because the goal of Islamic education is not only oriented to mastering knowledge, but also the formation of a complete personality through a balance between intellectual, emotional, spiritual, and social aspects. In the Islamic perspective, human beings are seen as beings who have physical, intellect, qalb, and spiritual dimensions that must develop in harmony. Therefore, the success of learning Islamic Religious Education is not enough to be measured through cognitive achievement or the ability to memorize religious materials, but also through the formation of individuals who have peace of mind, the ability to control emotions, and resilience in facing various life challenges. This perspective shows that mental health

is not an issue separate from Islamic Religious Education, but is an integral part of the goals of Islamic education itself (Ni, 2025).

Changes in the characteristics of students in the digital era require a reorientation of Islamic Religious Education learning to be more contextual and responsive to the psychological needs of students. Learning that is still dominated by lectures and emphasis on normative aspects is often unable to answer the real problems faced by students, such as academic anxiety, social media pressure, identity conflicts, and crises of meaning in life. This condition requires Islamic Religious Education to be transformed into learning that is able to connect Islamic teachings with the reality of daily life so that students can feel the relevance of religious values in facing the problems they experience. This reorientation places Islamic Religious Education as a medium for character strengthening as well as developing psychological resilience, not just as a subject oriented towards the delivery of religious knowledge.

Fundamental values in Islamic teachings such as patience, gratitude, *tawakal*, sincerity, *husnuzan*, and *muhasabah* have strong relevance to the concept of *psychological resilience*. The value of patience teaches the ability to manage stress and delay impulsive responses when faced with difficulties. Gratitude helps students build a positive mindset by focusing on the blessings they have rather than the perceived shortcomings. *Tawakal* forms the belief that every effort must be accompanied by surrender to Allah SWT, so as to be able to reduce anxiety about things that are beyond human control. Sincerity helps students accept failure as part of the learning process, while *muhasabah* trains the ability to critically reflect without getting caught up in excessive regret. The internalization of these values provides an important psychological foundation for students in dealing with the pressures of modern life.

Internalization of values is the main process in learning Islamic Religious Education which is oriented towards strengthening mental health. This process is not enough to be done through verbal delivery of material, but needs to be realized through a reflective and participatory learning experience. Teachers can connect learning materials with students' real experiences through case studies, group discussions, reflection on personal experiences, and *problem-based learning*. This approach provides an opportunity for students to understand the relationship between Islamic teachings and the psychological problems they experience so that religious values do not stop at the level of knowledge, but develop into attitudes and life skills. The process of reflection that is carried out in a continuous manner also helps students develop *self-awareness*, the ability to control emotions (*self-regulation*), and the ability to make decisions more wisely.

The habit of worship also needs to be reoriented as a means of strengthening mental health, not just fulfilling ritual obligations. Prayer, *dhikr*, reading the Qur'an, prayer, and *muhasabah* activities have a psychological dimension that can help students achieve inner peace, reduce anxiety, and improve emotional regulation skills. The practice of *mindful worship* provides space for students to recognize their emotional state, reflect on life experiences, and build a stronger spiritual relationship with Allah SWT. Teachers can develop reflection activities after worship, such as writing a gratitude journal, daily reflection notes, or discussions about the meaning

of Qur'anic verses related to patience, hope, and peace of mind. This approach makes worship a spiritual experience that provides real psychological benefits, not just a formal routine (Siti Patimah et al., 2025).

The role of Islamic Religious Education teachers has also expanded its function as the complexity of students' mental health problems increases. Teachers no longer only play the role of knowledge *transmitters*, but also educators, guides, role models, as well as facilitators who are able to create a *psychologically safe learning environment*. An empathetic attitude, the ability to listen actively, open communication, and respect for each student are important factors in building a positive relationship between teachers and students. Relationships based on mutual trust will make it easier for students to express various problems they experience so that teachers can provide assistance according to their capacity or direct students to professional services if needed. The *teacher-as-counselor approach* is not intended to replace the role of school counselors, but to strengthen the preventive and educational function of teachers in maintaining the psychological well-being of students.

The reorientation of Islamic Religious Education learning also needs to be supported by a more contextual and student-centered learning strategy. Learning materials can be related to various actual issues that are close to their lives, such as social media pressure, *Fear of Missing Out* (FoMO) culture, *cyberbullying*, gadget addiction, academic anxiety, and identity crises in adolescence. The discussion on this phenomenon was then directed to how Islamic teachings provide principles of problem solving through the values of patience, responsibility, self-control, *ukhuwah*, and *tawakal*. This approach makes learning more meaningful because students are able to see the direct relationship between Islamic Religious Education materials and the realities of life they face (Saputra et al., 2024).

Strengthening mental health through Islamic Religious Education can also be done through learning innovations that encourage active involvement of students. Teachers can take advantage of *project-based learning*, reflective journals, *case-based learning*, *role play*, and collaborative learning that raises mental health themes from an Islamic perspective. Students, for example, can compile a *gratitude journal*, create a mental health literacy campaign based on Islamic values, compile an educational video on the importance of maintaining mental health according to Islamic teachings, or carry out community service projects aimed at increasing social awareness. The activity not only strengthens conceptual understanding, but also develops empathy, cooperative skills, interpersonal communication, and problem-solving skills that are an important part of psychological resilience.

The success of the reorientation of Islamic Religious Education learning does not only depend on the competence of teachers, but also requires the support of a psychologically healthy school culture. The school environment needs to be built as a learning space that respects differences, encourages open communication, and provides opportunities for students to develop without excessive pressure. Collaboration between Islamic Religious Education teachers, guidance and counseling teachers, parents, and schools is a strategic step in building a sustainable mentoring system. This synergy allows the values of Islamic Religious Education not only to be

taught in the classroom, but also to be implemented in school culture so that an educational ecosystem is formed that supports the holistic development of students' mental health.

The reorientation of Islamic Religious Education learning ultimately shows that religious education has great potential in answering mental health challenges in the digital era. The integration of Islamic values with a reflective, contextual, and humanist pedagogical approach allows Islamic Religious Education to function as a means of developing psychological resilience as well as shaping the character of students. Such learning not only produces students who understand Islamic teachings conceptually, but also are able to implement these values in dealing with stress, managing emotions, building healthy social relationships, and living a more optimistic, balanced, and meaningful life.

CONCLUSION

Students' mental health is a crucial aspect in education that increasingly faces complex challenges in the digital era, ranging from academic pressure, the influence of social media, to changes in social interaction patterns. This condition requires an educational approach that is not only oriented to the cognitive aspect, but also able to touch the emotional and spiritual dimensions. Islamic Religious Education shows a strategic role in answering these needs through the internalization of values such as patience, tawakal, and gratitude which can function as a psychological strengthening of students. The reorientation of PAI learning from normative to a more contextual and reflective approach shows that religious education can be a practical solution in building students' mental resilience. These findings reinforce the initial goal of the research that the integration of Islamic values in the learning process has a real contribution to mental health, while opening up opportunities for the development of advanced research that is more applicable in designing adaptive PAI learning models that are oriented towards intellectual, emotional, and spiritual balance.

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