

The Concept of Mental Health in Islamic Education: An Integrative Analysis between Positive Psychology and Qur'anic Spirituality

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ABSTRACT

This study examines the concept of mental health within the framework of Islamic education by integrating insights from positive psychology and Qur'anic spirituality. The main reason for this research stems from the growing mental health crisis among youth worldwide and the need for holistic frameworks that combine psychological science with spiritual wisdom. Using a qualitative library research approach, the study systematically analyzes classical Islamic texts, modern psychological theories, and contemporary scholarly works to construct an integrative conceptual model. The analysis reveals that Islam views mental health as a dynamic harmony between intellect, emotion, and spirit, anchored in the Qur'anic notions of tazkiyah al-nafs (self-purification). This contrasts yet complements the human flourishing model of positive psychology, which focuses on meaning, engagement, and accomplishment. The findings suggest that Islamic education offers a transformative pedagogical approach that fosters resilience, gratitude, and spiritual awareness, thus providing an ethical-spiritual foundation for mental well-being. The implications of this study emphasize the need for educational institutions to incorporate Qur'anic spirituality and moral development into mental health education, promoting a balance between psychological growth and divine consciousness.

Introduction

Mental health has become one of the most critical global concerns of the 21st century, particularly among young people. The World Health Organization (WHO) reports that one in seven adolescents aged 10-19 experiences a mental disorder, making mental illness a leading cause of disability in this age group (WHO, 2023). This data highlights a troubling reality, despite the rapid development of education and technology, the psychological resilience of the younger generation continues to decline. Stress, anxiety, and feelings of emptiness are increasingly common, reflecting a deeper crisis of meaning and spirituality. Such issues demand a holistic approach that not only addresses mental functioning but also restores the balance between mind,

body, and soul.

The deterioration of mental well-being among youth has been confirmed by numerous studies. Global surveys in 2019 indicated that approximately 293 million children and adolescents aged 5-24 suffered from at least one mental disorder, with anxiety and depression being the most prevalent (Kieleng, 2024). Researchers attribute this trend to multiple factors such as digital overload, social isolation, academic pressure, and moral disorientation in modern societies (Velasquez, 2024). In Muslim-majority countries, these phenomena are no less evident, where young people face the tension between modernity and religious values (Haramain & Afiah, 2025). Despite the importance of religion in shaping moral consciousness, its role in mental health education remains underexplored, especially within formal educational settings.

In response to the global mental health crisis, the emergence of positive psychology in the early 21st century offered a constructive framework emphasizing human strengths, virtues, and flourishing. Scholars like Martin Seligman and Mihaly Csikszentmihalyi argue that mental health is not merely the absence of illness, but the presence of well-being, resilience, and meaning in life (Sekarini et al., 2020). Positive psychology promotes optimism, gratitude, empathy, and self-actualization values that resonate deeply with the spiritual teachings of Islam (Jarden, 2012). However, most of these psychological frameworks have been developed within secular paradigms that often overlook the religious or spiritual dimensions of well-being, leaving a conceptual gap in Muslim educational discourse.

Islamic education, as a comprehensive system of spiritual and moral development, offers unique insights into the nature of mental health. The Qur'an repeatedly emphasizes concepts such as *sakinah* (inner peace), *tawakkul* (trust in God), *sabr* (patience), *syukur* (gratitude), and *tazkiyah al-nafs* (purification of the soul) as the foundation of a balanced and healthy inner life (Fatimah & Hanapi, 2023). These spiritual constructs correspond closely to the ideals of positive psychology, yet they stem from a transcendental worldview that places divine consciousness (*taqwa*) at the center of human flourishing. Thus, exploring Qur'anic spirituality in light of positive psychology can provide an integrative model of mental well-being grounded in both empirical and spiritual dimensions.

Several studies have attempted to connect Islamic teachings with mental health and psychology. For instance, a review titled *Faith-Based Mental Health Promotion in Muslim Communities: The Role of Islamic Education and Spiritual Practices* demonstrated that engagement in *dhikr*, prayer, and Qur'anic reflection could significantly reduce symptoms of anxiety and depression among Muslim students (Hidayah et al., 2024). Another study, *Applying Positive Psychology Principles in Islamic Education: A Conceptual Review*, showed theoretical compatibility between positive psychological traits such as gratitude and hope and Islamic virtues. Nevertheless, these studies have not yet developed a comprehensive conceptual framework that unites both paradigms systematically within the context of Islamic education.

This research seeks to fill that gap by offering an integrative conceptual analysis between positive psychology and Qur'anic spirituality. It aims to investigate how mental health can be redefined from an Islamic educational perspective, combining

empirical insights from psychology with the spiritual wisdom of the Qur'an. The study employs a library research method, synthesizing previous studies, classical Islamic scholarship, and contemporary psychological theories to formulate a holistic understanding of mental health. By doing so, this research contributes to the development of an educational paradigm that nurtures both intellectual and spiritual dimensions of students.

Ultimately, this study holds significant implications for the future of Islamic education. Integrating positive psychology and Qur'anic spirituality offers a pathway to address the mental health crisis among youth without detaching them from their religious roots. It encourages educators to view mental health not merely as a clinical issue, but as an essential component of faith, ethics, and personal growth. This integrative perspective can inspire the creation of curricula, counseling models, and pedagogical practices that cultivate mental resilience, moral integrity, and spiritual serenity qualities vital for the well-being of the next generation in an increasingly complex world.

Method

This study employs a qualitative library research design (Zed, 2008), focusing on the conceptual relationship between positive psychology and Qur'anic spirituality within Islamic education. As a non-empirical investigation, data were obtained through systematic analysis of primary and secondary literature, including Qur'anic verses, classical Islamic texts, and contemporary studies on psychology and education. Data collection was conducted through thematic searches in databases (Krippendorff, 2019). Inclusion criteria prioritized peer-reviewed works published that discuss concepts of well-being, spirituality, or educational psychology (Krippendorff, 2019). The collected data were analyzed using qualitative content analysis and comparative conceptual synthesis, identifying points of convergence between psychological constructs and Qur'anic spiritual values. Triangulation of Western psychological theories and Islamic sources was employed to enhance interpretive validity and theoretical depth. The final outcome is an integrative conceptual framework that redefines mental health from an Islamic educational perspective, combining empirical insights from positive psychology with the spiritual wisdom of the Qur'an to promote holistic well-being in Muslim learners.

Result and Discussion

1. Redefining Mental Health through an Islamic Educational Lens

The concept of mental health has undergone significant transformation over the past few decades (Alkhayat & Rivera, 2025). Traditionally, mental health was understood within the clinical and biomedical paradigms, emphasizing the diagnosis, pathology, and treatment of psychological disorders (Syed et al., 2020). This view, while essential, has been criticized for its reductionism and neglect of the human spirit. As Martin Seligman and Mihaly Csikszentmihalyi argue in their foundational work on Positive Psychology, mental health should not be defined merely as the absence of illness but as the presence of flourishing, involving positive emotions, engagement, relationships, meaning, and accomplishment (Seligman,

2002). This paradigm shift moves from a deficit-based to a strength-based view of human nature. However, within Islamic education, the definition of mental health goes beyond even this humanistic framework it integrates moral, spiritual, and transcendental dimensions that shape not only psychological balance but also spiritual fulfillment.

Islamic education (*tarbiyah Islamiyah*) views mental well-being as an inseparable part of *tazkiyah al-nafs*, the purification and development of the soul. This perspective stems from the Qur'anic assertion that true success (*falah*) belongs to those who purify their souls (Q.S. al-Syams: 9-10). Therefore, health in Islam is holistic, encompassing the body (*jasad*), mind ('*aql*), and soul (*nafs*) (Ibrahim, 2023). It aims for harmony between cognition, emotion, and spirituality. The integration of this triadic balance forms the philosophical foundation of Islamic education, where the learner is not merely a cognitive being but a moral and spiritual agent (Ulya et al., 2024). In this sense, redefining mental health through an Islamic educational lens means recovering the soul from fragmentation caused by materialism, secularism, and the loss of divine consciousness (*ghaflah*).

While Positive Psychology emphasizes self-realization and meaning-making, its secular orientation often limits its transformative potential (Sekarini et al., 2020). Seligman's later revision of the PERMA model which includes positive emotion, engagement, relationships, meaning, and accomplishment focuses on eudaimonic well-being but remains anthropocentric (Seligman, 2002). In contrast, the Islamic conception of well-being (*sa'adah*) is theocentric, anchored in faith (*iman*) and submission to God ('*ubudiyah*). According to Al-Ghazali in *Ihya' 'Ulum al-Din*, the health of the heart (*qalb salim*) determines the health of the whole being (Al-Ghazali, 1961). Thus, mental health is not simply emotional equilibrium but spiritual alignment with divine purpose. This Qur'anic approach transcends humanistic psychology by framing well-being as the journey toward divine proximity (*qurb ilallah*), not merely personal satisfaction.

This redefinition finds further support in the theory of Prophetic Education (*Tarbiyah Nabawiyah*), which emphasizes human development along three prophetic dimensions: humanization (*ta'dib*), liberation (*tahrir*), and transcendence (*ta'alluq billah*) (Isdianto et al., 2025). These correspond closely to Kuntowijoyo's concept of Prophetic Humanism, where education cultivates both moral integrity and transcendental awareness. Mental health, from this prophetic perspective, cannot be detached from ethical and spiritual virtue (Harahap & Syahbannuddin Nst, 2023). A mentally healthy individual is one whose cognitive, affective, and moral faculties function in harmony under divine guidance (Fatimah & Hanapi, 2023). This view contrasts sharply with modern educational systems that prioritize cognitive achievement over inner balance. Islamic education reclaims the purpose of learning as soul cultivation developing not only intellectual intelligence but also emotional and spiritual resilience.

Psychologically, this integrative framework aligns with the findings of Ryff (1989), whose model of Psychological Well-Being (PWB) identifies six dimensions of positive functioning: self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth (Hartati & Diki

Arisandi, 2025). When examined through Qur'anic spirituality, these dimensions resonate deeply with Islamic teachings. For instance, self-acceptance parallels the Qur'anic call to contentment, purpose in life mirrors the concept of living as a khalifah (vicegerent of God), and personal growth reflects tazkiyah (spiritual development) (Rosmalina et al., 2023). This suggests that psychological theories of well-being can be meaningfully expanded when illuminated by Qur'anic ethics and spirituality, thereby providing a richer understanding of human flourishing in education.

In addition, the work of Muslim psychologists such as Malik Badri highlights the need to decolonize psychological concepts by reintroducing divine-centered paradigms (Rothman et al., 2022). Badri argued that Western psychology's secular bias marginalizes spirituality, reducing human behavior to mechanistic explanations. His call for an "Islamization of psychology" parallels the need to redefine mental health education in Muslim societies (Rothman et al., 2022). Through Qur'anic spirituality, concepts like *sabr* (patient perseverance), *tawakkul* (trust in God), and *dhikr* (remembrance) act as emotional regulation mechanisms spiritually rooted equivalents to mindfulness and cognitive reappraisal in modern therapy. Thus, Islamic education offers not only a spiritual lens but also a viable psychopedagogical model for emotional resilience.

Redefining mental health through an Islamic educational framework ultimately transforms the purpose of education itself. Instead of merely producing intellectually capable individuals, education becomes a means of forming *insan kamil* the complete human being whose intellect, emotion, and spirit are in harmony. This paradigm situates mental health as both a personal and social responsibility: the individual seeks inner peace (*sakinah*), while education nurtures communal well-being rooted in justice, compassion, and moral consciousness. Integrating Positive Psychology with Qur'anic spirituality thus leads to a multidimensional conception of mental health that restores the sacred within the psychological, grounding human flourishing in faith, meaning, and divine purpose.

2. Positive Psychology and the Pursuit of Human Flourishing

Positive Psychology emerged at the turn of the 21st century as a critical response to the pathology-oriented tradition of modern psychology (Ramadhanti et al., 2023). Spearheaded by Seligman and Csikszentmihaly, it redirected scholarly attention toward the study of strengths, virtues, and optimal human functioning (Alhail et al., 2025). The framework posits that flourishing individuals exhibit positive emotions, engagement, relationships, meaning, and accomplishment summarized in the PERMA model (Sekarini et al., 2020). This model expanded psychology's scope by emphasizing well-being as an active process of cultivating positivity, rather than merely alleviating distress (Sugiri & Kusumawardana, 2025). However, as several scholars have noted, Positive Psychology's anthropocentric orientation often isolates happiness and meaning from the metaphysical and moral contexts that shape human existence (Tareke Gebregergis et al., 2023). Hence, to fully understand flourishing, especially within educational and spiritual paradigms, integration with Qur'anic spirituality becomes essential.

In the Islamic intellectual tradition, the pursuit of human flourishing (*sa'adah*)

extends beyond psychological satisfaction toward moral and spiritual perfection. Al-Ghazali's concept of sa'adah in *Ihya' 'Ulum al-Din* presents a holistic view of well-being rooted in the purification of the heart (tazkiyah al-qalb) (Ritongga & Latifatul Hasanah, 2019). True happiness, according to him, lies in the alignment of the soul (nafs), intellect ('aql), and spirit (ruh) with divine will (Hidayat et al., 2024). This perspective parallels Positive Psychology's focus on meaning and virtue but grounds it in transcendental purpose. Thus, while Positive Psychology provides valuable empirical insights into human strength and resilience, the Qur'anic framework deepens it by integrating moral consciousness (taqwa) and spiritual awareness (ihsan) (Masduki, 2024). In essence, Islamic spirituality transforms flourishing from an individualistic endeavor into a sacred journey toward divine proximity (qurb ilallah).

Empirical studies in contemporary psychology have increasingly supported the significance of spirituality and religiosity for mental health (Syamsir et al., 2024). Spiritual commitment correlates strongly with lower rates of depression and anxiety, as well as higher levels of life satisfaction. (L et al., 2017) These findings resonate with Qur'anic teachings such as, "*Verily, in the remembrance of Allah do hearts find peace*" (Departemen Agama RI) (Q.S. al-Ra'd: 28). Here, remembrance (dhikr) functions as a form of positive emotional regulation, akin to mindfulness practices studied in Positive Psychology. However, unlike secular mindfulness that focuses on awareness of the present moment, dhikr connects the believer to transcendental meaning and divine presence (Hady, 2020). Consequently, the integration of Qur'anic spirituality into Positive Psychology enriches the understanding of well-being by restoring the sacred dimension often absent in Western frameworks.

Education plays a pivotal role in cultivating this integrative model of flourishing. Within Islamic pedagogy, the teacher (murabbi) is not merely a transmitter of knowledge but a nurturer of moral and spiritual growth (Arroisi et al., 2021). This mirrors Seligman's assertion that flourishing must be intentionally cultivated through practice and reflection (Seligman, 2002). The murabbi thus embodies the principles of Positive Psychology's "strength-based education," while grounding them in prophetic ethics (akhlaq nabawiyyah) (Rofiqoh et al., 2025). Practices such as gratitude (syukur), patience (sabr), and reliance on God (tawakkul) align with positive psychological virtues like optimism, resilience, and self-efficacy (Wahyu Ningsih et al., 2024). By integrating these values, Islamic education fosters both inner equilibrium and outer excellence, leading learners toward a form of flourishing that is simultaneously psychological, ethical, and spiritual.

Furthermore, the Qur'anic worldview challenges the hedonistic bias often implicit in Western notions of happiness (Nasrin, 2025). In Islam, pleasure and comfort are secondary to spiritual purpose and moral discipline. The Qur'an repeatedly emphasizes the temporality of worldly joy and the superiority of eternal contentment: "*And the Hereafter is better and more enduring*" (Q.S. al-A'la: 17). Thus, the pursuit of flourishing cannot be reduced to emotional positivity or material success but must involve moral struggle (jihad al-nafs) (Colonello, 2025). From this lens, Positive Psychology's concept of "meaning" finds deeper resonance: meaning is not self-created but discovered through servitude to God ('ubudiyyah) (Arifudin

et al., 2025). The integration of this divine dimension not only rectifies the anthropocentric limits of Positive Psychology but also situates flourishing within a transcendent moral order.

Ultimately, the dialogue between Positive Psychology and Qur'anic spirituality offers a profound reconfiguration of what it means to live well. It calls for a synthesis that retains the empirical rigor of psychological science while embracing the moral depth of Islamic wisdom. Through this integration, flourishing is understood as a multidimensional process encompassing emotional balance, moral virtue, and spiritual fulfillment. Islamic education, therefore, becomes a transformative arena for cultivating flourishing individuals those who embody psychological resilience, ethical integrity, and spiritual awareness. Such an integrative approach does not merely enrich mental health discourse but contributes to the global rehumanization of psychology by reuniting science with spirituality.

3. Qur'anic Spirituality as the Foundation of Mental Well-Being

At the heart of Islamic thought lies the conviction that mental well-being is inseparable from spiritual purification (Ma'rifah et al., 2026). The Qur'an presents the human self (*nafs*) as a dynamic entity that can either elevate toward divine harmony or fall into moral disarray, depending on its relationship with God. The verse, *"He has succeeded who purifies it, and he has failed who corrupts it"* (Q.S. al-Syams: 9-10), encapsulates the essence of *tazkiyah al-nafs* the continuous process of cleansing the soul from destructive tendencies and nurturing its divine potential (Ma'rifah et al., 2026). In this framework, mental health is not merely psychological equilibrium but spiritual balance, achieved through the cultivation of virtues such as sincerity (*ikhlas*), patience (*sabr*), and gratitude (*syukur*) (Siregar, 2022). The educational process, therefore, must be seen as a journey of soul purification, in which knowledge serves as light (*nur*) guiding the heart toward *qalb salim* a sound and tranquil heart.

The Qur'anic concept of *qalb salim* (a pure heart) represents the ultimate state of inner well-being. It is described in the verse, *"The Day when neither wealth nor children will benefit, except for those who come to Allah with a sound heart"* (Q.S. al-Syu'ara: 88-89). From a psychological perspective, *qalb salim* reflects an integrated personality one that harmonizes cognition, emotion, and morality under divine consciousness. This resonates with Carl Jung's idea of individuation, where mental health is achieved through the integration of the self (Habsy et al., 2024). However, the Qur'anic perspective goes beyond self-integration toward God-consciousness (*taqwa*) (Maman et al., 2022). The purified heart becomes the locus of peace (*sakinah*) and stability, shielding the individual from anxiety, despair, and alienation that dominate modern life. This spiritual centeredness functions as the deepest form of resilience, aligning the inner self with divine order.

The Qur'anic notion of *sakinah* often translated as tranquility or serenity illustrates how spiritual connection directly impacts psychological calmness. The verse, *"It is He who sent down tranquility into the hearts of the believers so that they may increase in faith"* (Q.S. al-Fath: 4), reveals that peace is not self-generated but divinely bestowed upon those whose hearts are rooted in faith. In contrast to secular models

of stress management, which focus on cognitive and behavioral strategies, Islam emphasizes surrender and remembrance as the pathways to peace (Siregar, 2022). This submission (taslim) generates a unique psychological state where trust (tawakkul) replaces fear, and divine remembrance (dhikr) replaces ruminative thought (Heri, 2019). As contemporary research shows, spiritual practices such as prayer and meditation significantly reduce anxiety and depression, suggesting that *sakinah* functions as both a theological and psychophysiological mechanism of healing.

Central to Qur'anic spirituality is dhikr Allah the remembrance of God as the axis of mental equilibrium. The Qur'an asserts, "*Verily, in the remembrance of Allah do hearts find peace*" (Q.S. al-Ra'd: 28). In modern psychological terms, dhikr parallels mindfulness but transcends it by connecting the consciousness of the self to the Divine (Warsah et al., 2024). While mindfulness focuses on nonjudgmental awareness of the present moment, dhikr engages the believer in an active relationship with God, embedding meaning, humility, and gratitude in every thought. This transformation of awareness from self-centered to God-centered consciousness is profoundly therapeutic (Haerul et al., 2023). Studies in spiritual psychology indicate that religious remembrance practices foster emotional regulation, reduce stress hormones, and enhance meaning in life confirming the Qur'anic assertion that the heart's true peace lies in divine connection.

Educationally, the practice of Qur'anic spirituality can be integrated into the curriculum through reflective pedagogy and character formation. Teachers serve as *murabbi* spiritual mentors who guide students not only toward intellectual mastery but also inner purification (Muzaki et al., 2025). Learning becomes an act of worship (*'ibadah*), and classrooms become spaces of *tazkiyah* (Rofi et al., 2024). When learners engage in dhikr, contemplation (*tafakkur*), and gratitude exercises within the educational setting, they internalize values that stabilize emotions and nurture resilience. This approach aligns with the goals of Islamic Psychology (Badri, 1979), which advocates for an education system rooted in the remembrance of God to prevent spiritual emptiness (Rothman et al., 2022). In doing so, Qur'anic spirituality operates not merely as a religious ideal but as a practical psychopedagogical tool for mental well-being (Aycan, 2024).

In synthesis, Qur'anic spirituality establishes a comprehensive foundation for understanding and promoting mental health. It integrates the emotional, cognitive, and spiritual dimensions of human life into a coherent framework centered on divine remembrance and moral purification. Unlike secular psychological models that treat spirituality as an optional coping resource, Islam positions it as the ontological core of the human psyche. Mental well-being, therefore, is not achieved by escaping suffering but by transforming it through faith, patience, and trust in God. This transcendent vision redefines healing as a spiritual journey toward the Creator a process that harmonizes the mind, heart, and soul in the light of divine truth.

4. Educational Implications of Integrating Spirituality and Positive Psychology

Education is not merely an intellectual endeavor but a formative process that shapes character, emotion, and worldview (Ma'rifah et al., 2026). In contemporary higher education, however, the overemphasis on cognitive achievement and employability often sidelines the cultivation of inner balance and moral consciousness. This disconnection between knowledge and virtue has contributed to rising rates of student anxiety, burnout, and existential confusion (Ramadhanti et al., 2023). Integrating Qur'anic spirituality with Positive Psychology offers a promising framework to address this gap by redefining education as a holistic process aimed at nurturing both the mind and the soul (Aycan, 2024). In this sense, Islamic education becomes a transformative practice that unites intellectual pursuit with spiritual refinement, aligning learning with the ultimate goal of *tazkiyah al-nafs*.

In the context of Islamic pedagogy, the role of the teacher (*murabbi*) transcends that of a mere instructor (Hady, 2020). The *murabbi* functions as a moral exemplar, guiding students through processes of reflection, self-purification, and moral discernment (Muzaki et al., 2025). This is in harmony with the Positive Education model proposed by Seligman et al. (2009), which integrates well-being and character development into academic curricula (Bagis et al., 2024). Both frameworks aim to produce flourishing individuals, yet Islamic education extends this goal by rooting it in divine purpose. The *murabbi* instills values such as *ikhlas* (sincerity), *sabr* (patience), and *syukur* (gratitude), which correspond to the positive psychological virtues of authenticity, resilience, and optimism (Warsah et al., 2024). Thus, education becomes a space of spiritual mentorship, where emotional and moral growth are cultivated alongside intellectual competence.

One of the core implications of this integration is the reconceptualization of the educational environment as a therapeutic and spiritual ecosystem. The Qur'anic worldview perceives knowledge (*'ilm*) as light (*nur*) that heals ignorance and guides the soul toward peace (Rofiqoh et al., 2025). When combined with Positive Psychology's emphasis on cultivating strengths, such an approach transforms classrooms into spaces of emotional safety and spiritual awakening (Fadhila et al., 2025). Practices such as reflective journaling, gratitude exercises, or *dhikr*-based mindfulness can help students manage stress and develop emotional intelligence rooted in spirituality (Widita et al., 2022). This approach also fosters a sense of *sakinah* tranquility and trust in the learning process, creating educational communities grounded in empathy and compassion.

Furthermore, integrating spirituality into education provides a preventive model of mental health rather than a reactive one (Daulay et al., 2021). Instead of addressing mental disorders after they emerge, Islamic education nurtures spiritual immunity through consistent practices of *muraqabah* (self-awareness of God's presence), *tawakkul* (trust in divine wisdom), and *syukur* (gratitude) (Ma'rifah et al., 2026). Empirical evidence from recent studies supports this approach, spiritually anchored education has been shown to reduce symptoms of stress and depression while enhancing life satisfaction and academic motivation (Hartanto et al., 2023). Hence, an Islamic spiritual-psychological framework not only heals but prevents

mental fragmentation by nurturing an inner orientation toward meaning, faith, and balance.

The integration also has implications for curriculum design. In the Islamic context, curriculum should not only deliver cognitive content but cultivate moral and spiritual intelligence (spiritual quotient) (Yudelnilastia et al., 2025). Subjects like Islamic psychology, ethics, and prophetic education (*tarbiyah nabawiyyah*) can be structured to incorporate Positive Psychology principles such as resilience training, gratitude interventions, and empathy development within the moral and theological framework of the Qur'an (Warsah et al., 2024). For instance, teaching the concept of *sabr* can be paired with psychological lessons on coping and emotional regulation, while the value of *shukr* aligns with gratitude-based therapy interventions. Such integration ensures that spirituality is not confined to religious studies but embedded across disciplines, enabling holistic student development.

Teacher training programs also require transformation to realize this integrated vision. Educators must be equipped with competencies that combine psychological literacy and spiritual wisdom (Purwanto et al., 2022). This aligns with the prophetic leadership model proposed by Kuntowijoyo, where education involves humanization, liberation, and transcendence (Aprilia & Munifah, 2022). A spiritually aware educator not only delivers knowledge but also models humility, compassion, and reflective thinking (Rosidi et al., 2023). Training programs can thus include modules on emotional well-being, positive pedagogy, and Qur'anic contemplative practices (Daulay et al., 2021). By embodying these values, educators become agents of transformation, guiding students toward becoming *insan kamil* complete human beings who are intellectually sharp, emotionally mature, and spiritually grounded.

On a broader institutional level, universities particularly Islamic universities can adopt this integrative paradigm as part of their mental health and character-building initiatives (Syamsir et al., 2024). Programs such as spiritual counseling, reflective retreats, and Qur'anic-based well-being workshops can complement existing psychological services. These initiatives echo the growing global trend toward spiritual well-being education, which recognizes the need to balance academic rigor with inner harmony (Hartanto et al., 2023). When rooted in the Qur'anic principles of compassion (*rahmah*), justice (*'adl*), and remembrance (*dhikr*), university life can evolve into a nurturing environment that supports both academic success and psychological flourishing (Atiqullah et al., 2021). Such a model also aligns with the Sustainable Development Goals (SDG 3 & 4), emphasizing quality education and mental well-being for all.

Integrating Qur'anic spirituality and Positive Psychology into education redefines success in profoundly humanistic and divine terms. The aim of learning is no longer limited to career readiness or cognitive excellence, but the cultivation of balanced, spiritually conscious individuals capable of contributing to the moral and social well-being of their communities. As Seligman's notion of flourishing meets the Qur'anic concept of *sa'adah*, a new educational vision emerges one where well-being is rooted not only in self-fulfillment but in servitude to God and compassion for humanity. This integration restores the sacred dimension of

learning and places education at the heart of mental health, moral virtue, and spiritual transcendence.

5. Toward an Integrative Model of Islamic Positive Mental Education

The synthesis of Positive Psychology and Qur'anic spirituality leads to a transformative framework that can be termed Islamic Positive Mental Education a holistic educational model integrating the pursuit of psychological flourishing (well-being) with spiritual purification (*tazkiyah al-nafs*) (Masduki, 2024). This framework acknowledges that true mental health transcends the boundaries of the cognitive and emotional to encompass the spiritual (Arifudin et al., 2025). Within this paradigm, education is not limited to intellectual cultivation but becomes a sacred process of nurturing the whole person, body, mind, and soul (Apriyanti & Sirozi, 2025). The model responds to the urgent need for mental health reform in Muslim societies, where rising cases of youth depression, anxiety, and moral disorientation call for an educational approach grounded in both psychological science and divine guidance.

The conceptual foundation of Islamic Positive Mental Education is built upon three interrelated pillars, psychological resilience, spiritual transcendence, and moral consciousness (F. et al., 2025). The first pillar, resilience, draws upon Positive Psychology's empirical insights into optimism, hope, and emotional regulation. The second pillar, transcendence, is rooted in Qur'anic spirituality particularly through practices of *dhikr*, *sabr*, and *tawakkul* that cultivate inner peace and faith-centered coping. The third pillar, moral consciousness, integrates the prophetic virtues of compassion (*rahmah*), justice (*'adl*), and sincerity (*ikhlas*) as the ethical scaffolding of education (Hidayah et al., 2024). Together, these pillars form a comprehensive model of well-being that nurtures both worldly competence and eternal serenity (Suharti et al., 2025). Education thus becomes a sanctuary where the cultivation of the intellect and the purification of the heart converge.

From a pedagogical standpoint, Islamic Positive Mental Education transforms the classroom into a spiritual-psychological ecosystem (Zamzam & Winsidi, 2024). Learning experiences are designed not only to stimulate cognitive engagement but also to foster self-awareness and emotional literacy grounded in faith (Widita et al., 2022). For example, reflective practices such as gratitude journaling, Qur'anic contemplation (*tadabbur*), and group-based empathy activities can help students connect their personal growth with divine values (Ath-Thabari, 1312). This aligns with the principle of *ta'dib* the cultivation of *adab*, or moral discipline which ensures that knowledge (*'ilm*) is internalized ethically (Rahmat Lutfi Guefara et al., 2023). When students learn to see knowledge as both intellectual illumination and spiritual nourishment, education becomes an act of worship, and mental well-being emerges as a natural consequence of meaningful learning.

At the curricular level, the integration of Islamic Positive Mental Education encourages interdisciplinary design where psychological theories are illuminated by spiritual insights (Elfattah, 2025). For instance, modules on stress management may include Qur'anic approaches to *sabr* and *tawakkul*, while courses on leadership could draw from prophetic models of humility and justice (Rofiqoh et al., 2025). This pedagogical synthesis resonates with Kuntowijoyo's Prophetic

Humanism, which emphasizes humanization (ta'dib), liberation (tahrir), and transcendence (ta'alluq billah) (Awalluddin, 2025). In this way, the curriculum itself becomes a vehicle for building spiritual resilience empowering students not only to thrive in worldly contexts but also to anchor their lives in divine meaning (Alhail et al., 2025). By linking psychological competencies with prophetic virtues, Islamic Positive Mental Education fosters a generation of learners who are intellectually dynamic, emotionally balanced, and spiritually awake.

Institutionally, the implementation of Islamic Positive Mental Education requires the reorientation of school and university cultures toward tarbiyah ruhiyyah spiritual nurturing (Buenconsejo & Datu, 2022). Educational institutions should develop well-being centers or biro rohani that combine counseling with Qur'anic guidance, offering students spaces for reflection, prayer, and dialogue (Ubaidillah & Afandi, 2024). Programs such as spiritual retreats, halaqah dhikr, and mentorship circles can strengthen communal bonds while alleviating loneliness and alienation. Moreover, assessment systems can evolve to value character and well-being outcomes alongside academic performance. This institutional transformation ensures that mental health support is not limited to clinical interventions but embedded in the daily rhythm of campus life, cultivating a culture of holistic flourishing.

Another essential implication of Islamic Positive Mental Education is the redefinition of the educator's role as a prophetic leader. Teachers are envisioned as facilitators of inner growth and spiritual awakening, embodying values that inspire imitation and reflection (Hefniy et al., 2023). Their authority is moral rather than merely intellectual. Drawing from the example of Prophet Muhammad who balanced compassion, justice, and wisdom educators are called to lead with empathy and humility (Ubaidillah & Afandi, 2024), which highlights virtues such as forgiveness, gratitude, and altruism as drivers of organizational well-being. In the Islamic context, these virtues find deeper grounding in the prophetic model, making educators central to shaping both psychological resilience and spiritual vitality.

The theoretical synthesis of Positive Psychology and Qur'anic spirituality also contributes to the decolonization of mental health discourse (Al-Mubarakfuri, 2024; Rofiqoh et al., 2025). Contemporary psychology, largely shaped by Western secular paradigms, often marginalizes non-material dimensions of human experience (Arroisi et al., 2021). By proposing Islamic Positive Mental Education, scholars of Islamic education reclaim the epistemological space for spirituality as an essential component of well-being (Bagis et al., 2024). This shift not only enriches global psychological theory but also contextualizes mental health within the moral and metaphysical worldview of Islam. It challenges the assumption that mental wellness is a purely personal pursuit, emphasizing instead that it is relational, communal, and theocentric. Flourishing, therefore, is not about self-enhancement but about living in harmony with divine order and serving others with compassion.

In conclusion, Islamic Positive Mental Education offers a visionary framework for the future of mental health and education in the Muslim world and beyond. It harmonizes the empirical strengths of Positive Psychology with the transcendent depth of Qur'anic spirituality, restoring the sacred to the study of the mind. By

situating well-being within the triad of intellect ('aql), soul (nafs), and spirit (ruh), Islamic Positive Mental Education transforms education into a lifelong process of purification, growth, and divine connection. The result is a paradigm of flourishing that integrates meaning, morality, and mindfulness a model capable of addressing not only psychological disorders but also spiritual emptiness in modern societies. As such, Islamic Positive Mental Education stands as both a scholarly contribution and a moral imperative in reimagining the intersection of faith, psychology, and education in the 21st century.

Conclusion

In Islamic education, mental health is not merely the absence of illness but the realization of a balanced, God-conscious self that harmonizes intellect, emotion, and spirit. This perspective aligns with the Qur'anic concept of tazkiyatun al-nafs (self-purification). Within this framework, mental well-being emerges from iman (faith) and 'amal salih (righteous action), which nurture emotional regulation and resilience. The educational dimension plays a transformative role in internalizing these values, enabling learners to develop ta'dib (ethical discipline) and tazkiyatun al-nafs (self-purification). Theoretically, this view corresponds with the human flourishing model in positive psychology proposed by Seligman (2011), where well-being encompasses meaning, engagement, and accomplishment. However, the Islamic view transcends the secular humanistic boundary by situating flourishing within a transcendent orientation toward Allah. Furthermore, Islamic education promotes mental health as a collective moral project rather than a purely individual pursuit. This differs from the individualistic nature of Western psychology by integrating spiritual and communal well-being. The theory of fitrah (innate human nature) underscores that human beings are naturally inclined toward goodness, peace, and truth dimensions that must be preserved through education infused with Qur'anic spirituality. Supporting frameworks, such as Kuntowijoyo's concept of prophetic humanism (humanisasi, liberasi, dan transendensi), reinforce that the purpose of education is to humanize learners while liberating them from psychological distress through spiritual awareness. Therefore, redefining mental health through an Islamic educational lens positions the pursuit of well-being as both a spiritual and moral endeavor anchored in the remembrance of God and realized through the nurturing of the soul, intellect, and religious.

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