

THE INFLUENCE OF RELIGIOUS DEVOTION AND MENTAL HEALTH OF ISLAMIC EDUCATION STUDENTS AT UNIVERSITAS AHMAD DAHLAN

Rika Andriana, Nia Syam Nuri

Master's Program in Islamic Education, Universitas Ahmad Dahlan

e-mail: andrianarikao@gmail.com

Abstract

Students often forget their duties as servants, which has the potential to negatively impact their behavior patterns and trigger a lifestyle that disrupts mental health, whereas mental health arises from a personality capable of balancing the dimensions of life. This study aims to measure the extent of the influence of religious observance on the mental health of UAD students. The population of this study is PAI students at UAD. The data collection technique used was random sampling. The data collection technique uses a questionnaire. The data analysis technique used is simple regression analysis. This study shows a significant influence of religious observance on mental health, with regression results indicating a significance value of 0.00. Furthermore, the percentage of the influence of religious observance on mental health, obtained as an R Square value of 0.531, can be interpreted as religious observance contributing 53.1%. It also shows a correlation value of 0.728, indicating a strong relationship between religious adherence and mental health.

Keywords: obedience in worship, mental health, students

INTRODUCTION

A life that is always focused on meeting biological or material needs, so that humans often forget their duties as servants, which has the potential to have a negative impact on their own behavior patterns. In such a state, it can lead to various problems, both personal and within the social environment, which can be described through an uncomfortable psychological atmosphere, such as excessive anxiety, stress, physical and mental tension, a life that feels very complicated, concern or anxiety about the future, poor relationships among individuals, a sense of alienation between the family environment and the social environment, the breakdown of family relationships, moral violations, and even the loss of self-identity. This condition can become a source of triggers for a life that is concerned with mental health. (Syamsu 2018)

Deradjat in Nur mentions that mental health is a state where an individual is enveloped by a sense of calm, safety, and tranquility that originates from within or from one's feelings, to achieve this state, one must fully adapt oneself to the will of God. And factors affecting mental health include an individual's weakness in adapting, being overly fixated on failure, and experiencing emotional stress, whether it occurs within the family, community, or friendship circles, especially in an academic environment (Heni 2017).

As Muslims, it is imperative for us to firmly adhere to religious guidance. The Quran and Hadith are the primary references for the Muslim community. As mentioned in a hadith of the Prophet regarding mental health, the criteria for a mentally healthy person include feeling secure, feeling content and not asking others for more, having self-confidence, and being responsible. Prophet Muhammad peace be upon him. It is not only physical health that we should focus on, but our mental health also needs attention. This is explained in one of the hadiths of the Messenger of Allah (peace be upon him) as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْبٍ عَنْ أَبِيهِ عَنْ عَمِّهِ قَالَ كُنَّا فِي مَجْلِسٍ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى رَأْسِهِ أَنْزُ مَاءٍ فَقَالَ لَهُ بَعْضُنَا نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ فَقَالَ أَجَلٌ وَالْحَمْدُ لِلَّهِ ثُمَّ أَفَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى فَقَالَ لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى وَالصِّحَّةُ لِمَنْ اتَّقَى خَيْرٌ مِنَ الْغِنَى وَطَيِّبُ النَّفْسِ مِنَ النَّعِيمِ

It has been told to us [Abu Bakr bin Abu Syaibah] who said, 'It has been told to us [Khalid bin Makhlad] who said, 'It has been told to us [Abdullah bin Sulaiman] from [Mu'adz bin Abdullah bin Khubaib] from [His Father] from [His Uncle] he said, 'We were sitting in a gathering, then the Prophet, peace be upon him, came, and there was still some water on his head from his bath. Some of us said to him, 'Today we see you look joyful,' and he replied, 'Indeed, all praise is for Allah.' After that, people began to discuss matters of wealth until he also said, 'It is no concern for the pious person to be rich. And health for the pious person is better than wealth. And happiness is part of the enjoyment.'

It is so important to maintain mental health, the Prophet Muhammad peace be upon him once taught a prayer to his daughter Sayyidah Fathimah radiyallahu ‘anha for the maintenance of mental health. Mental health must be maintained especially for students, being a student certainly requires an environment that can support or help them, where at this time, the motivation to seek something that can be evaluated begins, to seek a guide for life, the desire for praise arises, and often the desire to be exalted arises, here students experience inner conflict, where the difficulty in determining what should be done to achieve what is desired arises, where they no longer want to show a childlike attitude but do not yet have a new life plan, many problems in their lives, the decline of emotions, changes in behavior patterns, and having a competitive attitude among friends. According to the Islamic psychological perspective, this is the process of maturation in a student, where the process of maturation in students has three aspects starting from emotional, intellectual, and spiritual which should be interconnected and balanced. Therefore, students will be shaped into mature individuals with a perfect personality. From an Islamic perspective, these three aspects must be influenced by the spiritual aspect, which is expected that students will avoid all actions that violate rules and norms, and it is expected that a student can go through the process well so that they become someone who is useful to their environment (M.A 2013).

Mental health arises from a personality capable of balancing the dimensions of personal life, which is one of the attitudes of Prophet Muhammad SAW, as mentioned in the Quran, Surah Al-Qolam, verse 4, which reads, 'And indeed you are upon an exalted character' (RI 2020). Prophet Muhammad is the ideal prototype for *annafsu al muthmainnah*, possessing a tranquil soul, free from fear and worry about the certainty of Allah's promises, which indicates a high level of mental health. In maintaining mental health, Islam invites people to faith and to worship Allah, aiming for a sense of ease, sincerity, and experiencing happiness within oneself. The efforts of education in shaping human character involve teaching practices such as prayer, fasting, zakat, and hajj, which serve to purify the soul, teach gratitude, sincerity, and enable endurance in facing all life's challenges. As can be understood, people with good religious observance are trained to be patient in the face of trials, and when experiencing stress, high emotional states that can lead to mental health issues, the worship taught by Islam can act as a beneficial form of psychotherapy (Fuad 2016). People with good religious observance are trained to be patient in the face of trials, and when experiencing stress, high emotional states, and inner influences that cause mental illness, the worship within Islam can function as a beneficial form of psychotherapy.

As Allah SWT states in Surah Al-Baqarah, verse 186: (RI 2020)

يُرْشِدُونَ لَعَلَّهُمْ يَتَّقُونَ وَيُؤْمِنُوا لِي فَلْيَسْتَجِيبُوا ۖ دَعَانَ إِذَا الدَّاعِ دَعْوَةَ أُجِيبُ ۗ قَرِيبٌ فَاِنِّي عَنِّي عِبَادِي سَأَلَكَ وَإِذَا

Meaning: If My servants ask you (O Prophet Muhammad) about Me, indeed I am near.

I fulfill the invocation of the one who prays to Me. Therefore, let them fulfill My commandments and believe in Me so that they may always be in truth.

As the words of Allah SWT are understandable, commanding us to perform worship, pray, and live with full fear (*taqwa*) so that we can avoid stress and problems in life, thus, obedience in worship is very important for maintaining mental health. The basis for human mental health is faith and fear of God, as prescribed by religion, because for someone who desires tranquility and happiness in their life, religion is one form of psychological human need that must be fulfilled to achieve that (Mahfud Dawam 2014).

As such, it is in line with some previous research by Zahra Kautsar Syarafina et al., where Seligman states that there are two factors that influence mental health, namely external factors and internal factors. The level of one's religious observance is a very influential component to their mental health; this is highly related to their spiritual condition. Religious observance is the ability of an individual to comply with religious practices in accordance with religious laws. In terms of measuring the level of religious observance, it can be seen from the extent to which an individual performs the obligatory and recommended prayers. Kosasih says that a person's relationship with the Almighty can affect their mental health, and this is often a key component in achieving inner peace. Also,

it is mentioned that religion also becomes an important component in maintaining mental health. This is consistent with Myers' research in Zahra, which found a relationship between mental health and involvement in religious activities in a study in North America. (Syarafina et al. 2017)

Based on the observation results of the 2022 batch of students of Islamic Education (PAI) at Universitas Ahmad Dahlan (UAD), the researcher can conclude that there is an excessive sense of guilt that often dominates them, caused by certain issues being faced both within the classroom, family, and even romantic relationships. The unproductive worries that are evident are very threatening to their well-being, their inability to handle a problem well, which reduces self-confidence and self-respect, and the difficulty in controlling unstable emotions in their daily lives. This is also evident from their inability to adapt well in terms of social, economic, and daily environment aspects (classmate friendships, community, and family), where at present, as students, we are required to adapt to every condition.

In the PAI UAD podcast presented by Dr. Farid Setiawan, S.Pd., M.Pd.I., one of the PAI UAD faculty members, stated that it is necessary to maintain mental health during student lectures, as mental health can influence student behavior and thought patterns. Therefore, in the context of spirituality, a student needs to have a positive thinking ability, a mindset where every challenge is seen as an opportunity, and can wisely handle problems and always seek wisdom in the events that occur, making the student able to live in a state of tranquility and peace, thus requiring an environment that provides a positive influence (DR. Farid Setiawan 2022).

This research is important because it is based on the issues presented by the researcher above. This study will investigate by raising the research subject from students who are based on the PAI program at UAD. Islamic teachings invite a person to faith and to worship Allah with the aim that humans may have a broad chest, sincerity, and feel happiness within themselves, and can awaken meaning in life. However, students often forget their duties as servants, which has the potential to have a negative impact on their own behavior patterns, which can be a trigger for a life that disrupts mental health. Meanwhile, mental health arises from a personality that can balance between the dimensions of life. Therefore, this research will answer whether there is an influence of religious observance on the mental health of PAI UAD students. In this research, quantitative research methods are used with the technique of data collection is random sampling. The technique of data collection uses questionnaires. The technique of data analysis uses simple regression analysis.

METHOD

In this research, the researcher uses a quantitative research method. According to Creswell, Adhi et al., quantitative research methods are used to test the relationship between variables by examining a specific theory (Adhi, Ahmad, and Taufan 2020). This research uses an associative approach to analyze the influence or relationship between one variable and another (Sugiyono 2020). This associative quantitative approach uses statistical analysis with regression analysis. The primary data used in this research is through the use of questionnaires distributed via *google form* related to religious observance and mental health. This research uses *probability sampling* as the sampling technique, where each element and member of the population can become a sample member. As for data collection, the researcher uses the technique of *simple random sampling*

THEORETICAL FRAMEWORK

A. Obedience to religious duties

Ramayulis states that obedience to religious duties is a habit practiced by humans in serving Allah swt by fulfilling all His commands according to the syari'ah and avoiding all that is forbidden (Ramayulis 2002). Abdullah Arief Cholil in his book *Studi Islam II* says that the essence of worship encompasses all aspects of human life, therefore worship is divided into two, namely specific worship and general worship as follows (Abdullah 2015).

First, Special worship (*mahdah*) is worship that is established based on the sharia and is absolute, and people cannot change, add, remove, or create their own way of performing this worship. The special worship (*mahdah*) consists of:

1. Taharah

Taharah is purity or cleanliness from impurities. Taharah is divided into two: *taharah lahiriah*, which means cleaning oneself from impurities that can be cleansed through wudhu, bathing, or tayammum, as well as cleaning *najis* that adheres to the body, clothing, etc., which is done by using water. And *taharah batiniah*, which means cleaning the heart from sins, hypocrisy, and forbidden actions.

2. Prayer

The act of prayer is an obligation determined by the Sharia, beginning with the *takbiratul ihram* and ending with the *salam*. Prayer is also a form of invocation to seek blessings or salutations for the Prophet. Prayer is a manifestation of a servant's obedience to their Creator and a declaration of obedience to Him, as well as an acknowledgment of His greatness and humility before His immense power

that never fades. A person who performs the act of prayer with sincerity, adheres to all the given regulations, and maintains steadfastness in their worship will have a strong connection with Allah. Prayer is not merely a form of gratitude for the favors bestowed upon us by Allah Swt. However, prayer can also bring a sense of tranquility to the heart and distance one from the hardships in their obedience to Allah Swt. Prayer consists of the obligatory prayers that must be performed, which include the Fajr, Dhuhr, Asr, Maghrib, and Isha prayers, as well as the sunnah prayers such as the Tahajjud, Dhuha, Tarawih, and others. Prayer is considered valid and perfect if it is performed according to the conditions, principles, and recommended practices, and is free from any nullifying factors.

3. Fasting

Fasting is an act of worship that involves abstaining from eating, drinking, sexual relations, and anything that nullifies it. Fasting is observed from the break of dawn until the setting of the sun, accompanied by the intention to fast. Fasting provides the greatest opportunity for all those who practice it to achieve piety. What should be avoided during fasting, namely eating, drinking, and sexual relations, are the basic biological needs of humans that cannot be postponed. A person who is able to postpone their biological needs through fasting demonstrates self-control. It has been agreed that the essence of fasting is self-control. Fasting consists of the fasting of Ramadan, the obligatory fasting, and the voluntary fasting.

Secondly, the acts of worship that are not considered major are those that relate to daily life, which are certainly in accordance with the commandments of Allah and His Messenger, with the aim of gaining His pleasure. Regarding the implementation of this worship, its detailed procedures are not explained. Islamic scholars say that anything can be done to practice this worship, except for anything that contradicts the commandments of Allah and His Messenger. The forms of worship that are not considered major include always believing in the existence of Allah, being charitable, maintaining good relationships, serving one's parents, helping the poor and needy, and performing other acts of virtue.

Therefore, the types of worship that Muslims are allowed to perform are not limited to the obligatory acts of worship alone, but also include the recommended acts. In performing the obligatory acts of worship, the intention is solely for the sake of Allah SWT. Worship is carried out not only through words but also through actions. The fundamental elements of worship are obedience and the feeling of submission to Allah SWT, which is the sense of obligation to implement the decrees of Allah that are recommended by the prophets and messengers, whether they are commands or prohibitions.

As explained above, it can be concluded that religious obedience is a form of compliance and self-surrender of a servant to their Lord, by fulfilling all His commands and avoiding what He has forbidden, done continuously with a sincere heart to achieve the favor of Allah SWT. According to Glock & Stark in Djameluddin Ancok's book on Islamic psychology, the dimensions of religion are divided into five, as follows: (Ancok and Suroso 1994)

Firstly, the dimension of belief, which indicates the level of an individual's confidence in religious teachings. In other words, each religion adheres to a set of beliefs that are expected to be followed by its followers. Secondly, the dimension of religious practice, which shows the extent to which a person is committed to carrying out everything that has been established as commanded by their religion. Thirdly, the dimension of experience, which encompasses everything related to the emotional, perceptual, and sensory experiences that an individual undergoes or that are defined by a religious group. Fourthly, the dimension of religious knowledge, which is related to how deeply an individual can understand the religious teachings they follow. Fifthly, the dimension of practice or consistency, which indicates the extent to which a person's behavior aligns with their religious teachings, that is, how an individual adapts to themselves and their surrounding environment.

B. Mental Health

Mental health is closely related to inner stress, personal issues, and pressing and urgent problems that occur within a human being. Emotional stress and personal complexities often disturb the tranquility of a person's life and are often a major factor in their suffering. (Kartini 1989)

Mental disorders are a drain on inner tranquility and a disturbance of personality structure, therefore, a person must be able to mobilize all their potential to overcome difficulties or challenges in life, so that they can achieve a good character in terms of both physical and mental health. In her book titled 'Hygiene Mental' by Kartini Kartono, the following indicators of mental health are mentioned: (Kartini 1989)

1. Having the potential within oneself and all the efforts that enable a person to adapt easily to their environment, to adjust to the rapid social changes, and to uphold all existing social norms.
2. Maintaining a balance in their personality, thus being able to actively participate in society and their surrounding environment.
3. Being able to develop all their potential and talents for a life that leads to success in achieving everything they desire, and always being eager in preparing for the life to come.

4. Bergairah, meaning to be healthy in both body and soul, and to have a sense of harmony within oneself, is capable of taking responsibility for all actions taken and can enjoy all forms of satisfaction in their life's needs.

RESULTS AND DISCUSSION

A. Composition of Respondents by Gender

Table 4.1 below shows the composition of students of Islamic Education at Ahmad Dahlan University Yogyakarta, Academic Year 2022, based on gender.

Table 4. 1 Gender

Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	57	44.9	44.9	44.9
	Female	70	55.1	55.1	100.0
	Total	127	100.0	100.0	

Based on Table 4.1, the respondents in this study consist of 127 students, including 57 or 44.9% male students, and 70 or 55.1% female students. Therefore, it can be concluded that the composition of respondents in this study has a higher proportion of female students compared to male students.

B. Analysis of Religious Devotion's Influence on the Mental Health of PAI UAD Students of the 2022 Cohort

To determine the extent of the influence of religious devotion on mental health, a simple linear regression test was conducted. The magnitude of the influence of religious devotion on mental health can be obtained from the R Square in Table 4.12, Model Summary as follows:

Model Summary				
Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.728a	.531	.527	5.70036
a. Predictors: (Constant), Ketaatan Beribadah				

In the table above, the R Square value of 0.531 indicates a positive and significant influence of variable X (Religious Devotion) on variable Y (Mental Health), accounting

for 53.1% of the variance, while the remaining 46.9% is influenced by other variables not investigated in this thesis research. Factors that can affect mental health include parenting styles and a high sense of gratitude. (Firmansyah et al. 2022) Other factors include personal factors such as gender and age. (Musta'in, Weri Veranita, Setianingsih 2021) This is consistent with the Social Determinants of Health, which states that factors affecting an individual's mental health include demographic characteristics (age, gender) as well as constitutional factors (genetic) and can also be influenced by socioeconomic conditions, culture, and politics. (Aisyaroh, Hudaya, and Supradewi 2022) Furthermore, it is known that R is 0.728, indicating a strong relationship between religious devotion and mental health. (Musta'in, Weri Veranita, Setianingsih 2021)

This is in line with the Social Determinants of Health which states that factors affecting an individual's mental health include demographic characteristics (age, gender) as well as constitutional factors (genetic) and can also be influenced by socioeconomic conditions, culture, and politics. (Aisyaroh, Hudaya, and Supradewi 2022) Furthermore, it is known that R is 0.728, indicating a strong relationship between religious devotion and mental health.

To understand the linear influence between variable X and variable Y, you can see the ANOVA table below:

ANOVAa						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4589.633	1	4589.633	141.245	.000b
	Residual	4061.768	125	32.494		
	Total	8651.402	126			
a. Dependent Variable: Mental Health						
b. Predictors: (Constant), Ketaatan Beribadah						

In the presented ANOVA table, it can be seen that there is a significant linear regression between X (adherence to religious practices) and Y (mental health) because the significance level of 0.000 is less than α 0.05 at a 95% confidence interval, indicating a significant effect and H_a is accepted. Based on these results, it can be concluded that there is a significant and positive effect of adherence to religious practices on the mental health of the PAI UAD 2022 student batch.

To understand the impact of variable X on variable Y, it can also be seen in the following *coefficients* table:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Standard Error	Beta		
1	(Constant)	3.287	5.495		.598	.551
	Obedience to Religious Practices	.900	.076	.728	11.885	.000

a. Dependent Variable: Mental Health

Based on the table above, it can be known that there is a significant linear regression between X (Religiosity) and Y (Mental Health) because the significance value of 0.000 is less than α 0.05 at a 95% confidence level. From Table 4.14, the simple regression analysis equation is obtained as follows:

$$Y = \alpha + \beta X$$

Description:

Y = Mental Health

α = Simple Regression Constant

β = Regression Coefficient

X = Religious Commitment

Based on the regression equation provided above, the results obtained are: $\alpha = 3.287$ and $\beta = 0.900$

The obtained regression equation is $Y = 3.287 + 0.900X$. This equation means that the constant is 3.287 when X is 0, then Y is 3.287. If a student has a low level of religious commitment (category 0), it does not mean that they do not have mental health, but rather that they have mental health with a constant value obtained from the coefficient table, which is 3.287. If a student has a moderate level of religious commitment, which means the category value is 1, then $Y = \alpha + \beta X = 3.287 + 0.900(1) = 4.187$, indicating that they have a mental health level of 4.187. And if a student has a high level of religious commitment, which means the category value is 2, then $Y = \alpha + \beta X = 3.287 + 0.900(2) = 5.087$, indicating that they experience a mental health level of 5.087.

C. The Influence of Religious Devotion on the Mental Health of UAD Students

Based on the previously discussed analysis results, the simple linear regression test indicates that the null hypothesis (H_0) is accepted because the significance value is less than α 0.05 with a confidence level of 95%, indicating that religious devotion has an impact on the mental health of UAD PAI students of the 2023 intake.

This research is in line with the theory of Hanna Jumana Bastaman regarding mental health, where one of her orientations is on religious-oriented perception, where she argues that a person's spirituality supports their mental health, even believing that mental health is the fruit of faith and piety towards Allah by fulfilling religious requirements through religious devotion in life. (Ramayulis 2002)

The following is also in line with Purmansyah's theory, which states that Islam plays a role in helping humans in treating their souls, preventing mental illness, and improving mental health, by practicing and living the teachings of Islam, that is, by performing acts of worship in everyday life, humans can obtain happiness and well-being in both the world and the afterlife. Religion as a mental health therapy in Islam is clearly demonstrated in the verses of the Quran, including those that discuss tranquility and happiness, such as (QS An Nahl 16:97) which means: 'For whoever does good, whether male or female, and is a believer, truly We will grant them a good life and truly We will reward them with a better recompense than what they have earned' (Ariadi 2019). (Ariadi 2019)

The relationship between spirituality and religion in relation to the relationship of religion as faith and mental health lies in an individual's attitude of submission to the Supreme Power. Devotion to Allah creates a sense of self-confidence in a person, leading to positive emotions such as happiness, strength, success, the feeling of being loved, and a sense of security; in other words, such a state makes humans physically and spiritually healthy, depending on their inherent nature. (Puspita 2022) Therefore, religion is one of the psychological needs of humans that must be fulfilled by those who seek peace and happiness. By incorporating the aspect of religion, specifically in this case, piety or obedience in worshiping Allah, it will nourish mental health that plays a role in every aspect of human life. (AF 2001)

CONCLUSION

There is a positive and significant influence between religious observance and mental health among PAI UAD students. This is evidenced by the regression results, with a significance level of 0.00. This value is less than 0.05 with a 95% confidence interval, indicating a significant influence and the null hypothesis is accepted. The percentage of

religious observance in relation to the mental health of PAI UAD students, obtained as R Square of 0.531, can be interpreted to mean that religious observance contributes by 53.1% to the improvement of the mental health of PAI UAD students of the 2022 intake, while the contribution of other variables, amounting to 46.9%, was not investigated in this study. Other factors that influence mental health include parenting patterns, gender, age, genetics, socio-economic conditions, culture, politics, and a high sense of gratitude. It also shows a correlation coefficient of 0.728, indicating a strong relationship between religious observance and mental health. The magnitude of the influence provided by the regression equation is $Y=3.287 + 0.900X$, this equation means that if the constant is 3.287 when X is 0, then the value of Y is 3.287. Therefore, as the influence of religious observance increases, the mental health of PAI UAD students also increases. Conversely, as the influence of religious observance decreases, the mental health of PAI UAD students also decreases.

REFERENCE

- Abdullah, Cholil. *Studi Islam II*. Edited By Ahmad Supadie Didiék. First Edition. Jakarta: PT Rajagrafindo Persada, 2015.
- Adhi, Kusumastuti, Mudtamal Khoiron Ahmad, and Ali Achmad Taufan. *Quantitative Research Methods*. Second Printing. Jakarta: Deepublish, 2020.
- AF, Jaelani. *Soul and Mental Health Cleaning*. Jakarta: Amzah, 2001.
- Ahmad Thib Raya and Siti Musdah Mulia. *Exploring the Intricacies of Islamic Rituals*. Kencana. Bogor: Prenada Media, 2003.
- Aisyaroh, Noveri, Isna Hudaya, and Ratna Supradewi. 'Trend of Mental Health Research Among Adolescents in Indonesia and Factors Influencing It: A Literature Review.' *Scientific Proceedings of Islamic and Complementary Medicine* 1, No. 1 (2022): 41–51. <https://doi.org/10.55116/Spicm.V1i1.6>.
- Al-Balkhi, Abu Zaid. *Kitab Kesehatan Mental (Primary Reference for Understanding Human Mental Disorders and Guidelines for Their Treatment) Translated from Mashalih Al-Abdan Wa Al-Anfus*. First Edition. Jakarta Selatan: PT. Rene Turos Indonesia, 2023.
- Alzaeem, Ali Yousif, Syed Azhar Syed Sulaiman, and Syed Wasif Gillani. "Assessment of the Validity and Reliability for a Newly Developed Stress in Academic Life Scale (SALS) for Pharmacy Undergraduates." *International Journal of Collaborative Research on Internal Medicine and Public Health* 2, No. 7 (2010): 239–56.
- Ancok, Djameluddin, and Fuat Nashori Suroso. *Psikologi Islami*. Edited by Adani Muh Sugaidi. VIII. Yogyakarta: Pustaka Pelajar Offset, 1994.
- Anwar Imam Basyari. *Kamus Ulil Albab; Indonesia - Arab*. Surabaya: CV Karya Utama, 2002.
- Ariadi, Purmansyah. "Mental Health in an Islamic Perspective." *Syifa' Medika: Journal of Medicine and Health* 3, No. 2 (2019): 118. <https://doi.org/10.32502/Sm.V3i2.1433>.
- Bukhori, Baidi. "Mental Health of Students in the Perspective of Religiosity and the Meaning of Life." *Psikologika: Journal of Thought and Psychological Research* 12, No. 22 (2006).

- <https://doi.org/10.20885/Psikologika.Vol12.Iss22.Art2>.
- Daradjat, Zakiah. *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara, 1992.
- Daryanto. "Pengaruh Kesehatan Spiritual Terhadap Kesehatan Mental Mahasiswa Stikes Mamba 'UI Ulum Surakarta.'" *Jurnal Ilmiah STIKES Kendal* 12, No. 3 (2022): 479–88.
- Depdiknas. *Kamus Besar Bahasa Indonesia*. Jakarta: Gramedia, 2008.
- DR.Farid Setiawan. "Podcast PAI Episode 3: Mental Health Bagi Mahasiswa." 2022. <https://youtu.be/1DKbs7eX3x8>.
- Eko Hartanto, *Methodology of Research: Differences Between the Five-Point Likert Scale and the Modified Four-Point Likert Scale*, No. September (2017): 1-4.
- Fetty, Rahmawaty, Silalahi Ribka Pebriani, Berthiana, and Mansyah Baeto. "Factors Affecting Mental Health in Adolescents." *Journal Surya Medika* 8, no. 3 (2022): 276–81. <https://doi.org/10.46815/jk.v12i1.125>.
- Fuad, Ikhwan. "Maintaining Mental Health from the Perspective of the Quran and Hadith." *Journal An-Nafs: Research in Psychology* 1, no. 1 (2016): 31–50. <https://doi.org/10.33367/psi.v1i1.245>.
- Gladstone, William Jeanette, and M. Lesmana. *Is Your Mind Healthy?*. Jakarta: Pustaka Sinar Harapan, 1994.
- Harfani, Andita Novia, and Dian Hakip Nurdiansyah. "The Impact of Liquidity, Solvability, and Profitability on Company Value." *Journal of Economic, Business and Accounting (COSTING)* 5, no. 1 (2021): 497–505. <https://doi.org/10.31539/costing.v5i1.2818>.
- Imam, Machali. *Quantitative Research Methods: A Practical Guide to Planning, Implementing, and Analyzing Quantitative Research*. Edited by Abdau Qurani Habib. 3rd ed. Yogyakarta: Faculty of Education and Teacher Training, State Islamic University (UIN) Sunan Kalijaga Yogyakarta, 2021. <https://digilib.uin-suka.ac.id/eprint/50344/1/Metode%20Penelitian%20Kuantitatif%20%28Panduan%20Praktis%20Merencanakan%2C%20Melaksa.pdf>.
- Imran, Moch Irzad Aditya. "The Influence of Customer Satisfaction on Repeat Purchase Intentions." *Journal of Profitability, Faculty of Economics and Business* 2, no. 1 (2018): 50–64.
- Jamaluddin, Syakir. *Lectures on Islamic Jurisprudence*. Yogyakarta: LPPI UMY, 2010.
- Kartono Kartini. *Mental Hygiene and Mental Health in Islam*. mandar maju, 1989.
- . *Mental Hygiene and Mental Health in Islam*. Bandung: Bandar Maju, 1989.
- M.A, Subandi. *Religious Psychology and Mental Health*. Vol. 1. Yogyakarta: Pustaka Pelajar, 2013.
- Mabrura, Vita Nahdhiya. "The Influence of the Implementation of the Study of the Yellow Book (Kitab Nashoihul Ibad) on the Religious Devotion of Senior Students at the Luhur Malang Higher Islamic Boarding School," 2016.
- Mahfud Dawam. "The Influence of the Living Environment and Religious Devotion on the Mental Health of Students at the Iain Walisongo Semarang." Universitas Islam Negeri

- Walisongo Semarang, 2014.
- Mahfud, Dawam, Mahmudah Mahmudah, and Wening Wihartati. "The Influence of Religious Devotion on the Mental Health of Students at Uin Walisongo Semarang." *Journal of Islamic Communication* 35, no. 1 (2017): 35–51. <https://doi.org/10.21580/jid.v35.1.1251>.
- Mamik. *Quantitative Methodology* Sidoarjo: Zifatama Publisher, 2015.
- Moeljono, Notoesoedirdjo, and Latipun. *Concept and Application of Mental Health*. Malang: Universitas Muhammadiyah Malang, 2001.
- Muhammad, Afifudin. "The Influence of Religious Devotion on the Islamic Character of Grade VIII Students of SMP Negeri 2 Padamara, Purbalingga Regency, Academic Year 2016/2017." Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2016.
- Musta'in, Weri Veranita, Setianingsih, and Danisa Putri Aydi. "Gambaan Faktor Yang Mempengaruhi Kesehatan Mental Perawat Pada Masa Pandemi COVID-19: Literature Review." *Journal of Nursing* 13, no. 1 (2021): 213–226.
- Nur'aida, Putri. "Pengaruh Pemahaman Mata Pelajaran Aqidah Akhlak Dan Ketaatan Beribadah Siswa Terhadap Perilaku Sosial Siswa Kelas Ix Di Mts Sabilul Ulum Mayong Jepara." Islamic State University Walisongo Semarang, 2018.
- Nur Heni, 'Mental Health from the Perspective of Zakatul Darajat' (State Islamic Institute of Salatiga, 2017).
- Nur, Wahyuni Esa, and Bariyyah Khairul. 'Does Spirituality Contribute to the Mental Health of Students?' *Jurnal EDUCATIO, Journal of Education in Indonesia* 5 (2019): 46–53. <http://jurnal.iicet.org>.
- Purwanto, Nfn. 'Variables in Educational Research.' *Jurnal Teknodik* 6115 (2019): 196–215. <https://doi.org/10.32550/teknodik.voio.554>.
- Puspita, Syifa Diah. 'Mental Health and Islamic Management of Disorders in the Modern Era.' *Journal of Forum of Health: Scientific Health Publication* 12, no. 1 (2022): 1–8. <https://doi.org/10.52263/jfk.v12i1.240>.
- Ramayulis. *Introduction to Religious Psychology*. Jakarta: Kalam Mulia, 2002.
- . *Religious Psychology*. Ninth Edition. Jakarta: Kalam Mulia, 2002.
- Ramayulis. *Religious Psychology*. Jakarta: Kalam Mulia, 2022.
- RI, Ministry of Religion. *The Qur'an and Its Translation / Ministry of Religion of RI*. Jakarta: Pustaka Al-Kautsar, 2020.
- Rifa'i, Abubakar. *Introduction to Research Methodology*. Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021.
- Ruskamto, Muhamad, Muhammad Anhar, and Meita Pragiwani. "The Effect of Service Quality, Website Quality, Institutional Image on Public Satisfaction at the Cikini General Law Administration Office, Jakarta (KEMENKUMHAM)" 3, no. 02 (2020): 83–89.
- Sa'diyah, Maemunah, Naskiyah Naskiyah, and Abdu Rahmat Rosyadi. "Hubungan Intensitas Penggunaan Media Sosial Dengan Kesehatan Mental Mahasiswa Dalam Pendidikan Agama Islam." *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 03 (2022): 713. <https://doi.org/10.30868/ei.v11i03.2802>.
- Salma. "Hipotesis Penelitian: Pengertian, Jenis-Jenis, Dan Contoh Lengkap." deepublish,

2023. <https://penerbitdeependublish.com/hipotesis-penelitian/>.
- Setyo, Danang, Fernanda Sasmita, Putu S. Panca, and Susi D. Haryan Anjari. 'The Importance of Maintaining Students' Mental Health During the Covid-19 Pandemic,' no. October (2021): 2–7. <https://www.researchgate.net/publication/355183799>.
- Sidabutar, Monika, Muhammad Ridho Aidilisyah, Yuni Khotimatul Aulia, Faculty of Education, and University of Gadjah Mada. 'The Influence of Learning Motivation on Academic Performance of Students.' *Epistema* 1, no. 2 (2020): 117–125.
- Siti Baro'ah. 'Program Kegiatan Keagamaan Sebagai Wahana Untuk Meningkatkan Ketaatan Beribadah Siswa Kelas Viii Di Mts Negeri Semanu Gunungkidul Yogyakarta.' Universitas Islam Negeri Sunan Kalijaga, 2013.
- Sugiono. *Method of Educational Research (Quantitative, Qualitative, Mixed, R&D, and Educational Research)*. 2nd Edition. Bandung: Alfabeta, 2021.
- Sugiyono. *Quantitative, Qualitative, and R&D Research Methods*. Edited by Sutopo. 2nd Edition. Bandung: AKFABETA, 2021.
- Susilawati. *Mental Health According to Zakiah Daradjat*. UIN Raden Intan Lampung, 2017.
- Syamsu, Yusuf. *Mental Health from a Perfective Psychological and Religious Perspective*. Edited by Kuswandi. First Edition. Bandung: PT Remaja Rosdakarya, 2018.
- Syarafina, Zahra Kautsar, Siti Nur Kholifah, Bambang Heryanto, and Nikmatul Fadillah. The Relationship Between Religious Devotion and Elderly Happiness . *Journal of Nursing* 10, no. 1 (2017): 11–16. <http://journal.poltekkesdepkes-sby.ac.id/index.php/KEP/article/view/766>.
- Tarmizi. *Mental Health*. First Edition. Jakarta: Bulan Bintang, 1975.
- Tcm, With Method. "Linear Regression in Determining the Utilization Value of the Sindang Gila Area in Nusa Tenggara Timur Province Using the Tcm Method." *Journal of Khatulistiwa Informartika* 2, no. 2 (2014): 126–33.
- Tiarani Putri Irmayadi. "Application of Problem-Based Learning (PBL) Model to Enhance the Habit of Applying Past Knowledge to New Situations in the Concept of Environmental Pollution." *Faculty of Teacher Training and Education, University of Pasundan*, 2017.
- Ulfiyatur, Rosidah. "The Influence of Active Participation in Islamic Religious Activities and Religious Devotion on Social Behavior of Adolescents in Karang Taruna Dukuh Pengilon Village, Kumesu Subdistrict, Batang Regency in 2021." *Core.Ac.Uk Iain Salatiga*, 2021. <https://Core.Ac.Uk/Download/Pdf/295326217.Pdf>.
- Widiawati, W. "Condition of the Community of Disaster Victims of Land Movement Before and After Relocation of Settlements in Malausma Subdistrict, Majalengka Regency." *Journal of Chemical Information and Modeling*, 2015, 6–13.
- Widodo, Prasetyo Budi. "Reliability and Validity of the Conceptual Scale of Self for Indonesian Students." *Journal of Psychology, Diponegoro University* 3, no. 1 (2006).
- Wirantasa, Umar. "The Influence of Student Discipline on Mathematical Learning Performance." *Formatif: Journal of Scientific Education MIPA* 7, no. 1 (2017): 83–95. <https://doi.org/10.30998/formatif.v7i1.1272>.
- Yustinus, Semium, and OFM. *Mental Health* 3. Yogyakarta: KANISIUS (Member of IKAPI), 2006.

Yusuf, Al-Qaradhawi. *Ibadah Dalam Islam*. Vol. 1. Jakarta: Akbar Media Eka Sarana, 2005.