

Mental Health and Spirituality: Qur'anic Teaching and Approaches to Mental Health in the Modern Era

Laila Mawaddatur Rofiqoh*, Indana Zulfa,² Nahid Ayad³

^{1,2}State Islamic University of Walisongo Semarang, Indonesia

³University of Zawia, Libya

Article Info

Article History:

Received: 11 December 2024

Revised: 21 December 2025

Accepted: 10 February 2025

Published: 29 March 2025

*Corresponding Author:

Name: Laila Mawaddatur Rofiqoh

Email: mawaddahrofiq@gmail.com

Keywords

Abstract

Mental health has become an increasingly critical issue in modern society, where stress, anxiety, and depression are prevalent concerns. In this context, exploring how Qur'anic teachings contribute to the understanding and treatment of mental health is essential. This study aims to examine the relationship between Qur'anic teachings and mental health approaches while identifying spiritual principles that support psychological well-being. The research employs a qualitative analysis of relevant Qur'anic verses alongside a literature review on the integration of spirituality into mental health practices. The findings indicate that Qur'anic principles, such as dzikir (remembrance of God), salat (prayer), and tawakkal (reliance on God), offer effective strategies for addressing mental health issues by fostering inner peace and enhancing psychological resilience. The study concludes that integrating spiritual values into mental health approaches not only provides emotional support but also helps individuals cultivate meaning and purpose in life. This knowledge has the potential to contribute to improved mental well-being and overall quality of life in today's complex society.

Mental Health, Qur'anic Teaching, Spirituality, Modern Era

Abstrak

Kesehatan mental telah menjadi isu yang semakin krusial dalam masyarakat modern, di mana stres, kecemasan, dan depresi menjadi permasalahan umum. Dalam konteks ini, penting untuk mengeksplorasi bagaimana ajaran Al-Qur'an dapat berkontribusi terhadap pemahaman dan penanganan kesehatan mental. Penelitian ini bertujuan untuk mengkaji hubungan antara ajaran Al-Qur'an dan pendekatan kesehatan mental serta mengidentifikasi prinsip-prinsip spiritual yang dapat mendukung kesejahteraan psikologis. Metode penelitian yang digunakan adalah analisis kualitatif terhadap ayat-ayat Al-Qur'an yang relevan serta tinjauan literatur mengenai integrasi spiritualitas dalam praktik kesehatan mental. Hasil penelitian menunjukkan bahwa prinsip-prinsip Al-Qur'an, seperti dzikir, salat, dan tawakkal (berserah diri kepada Allah), menawarkan strategi yang efektif dalam menghadapi permasalahan kesehatan mental dengan memberikan ketenangan batin dan meningkatkan ketahanan psikologis. Kesimpulan dari penelitian ini menekankan pentingnya mengintegrasikan nilai-nilai spiritual dalam pendekatan kesehatan mental, yang tidak hanya memberikan dukungan emosional tetapi juga membantu individu menemukan makna dan tujuan hidup. Pemahaman ini berpotensi meningkatkan kesejahteraan mental dan kualitas hidup dalam masyarakat yang semakin kompleks.

Kata Kunci: Era Modern, Kesehatan Mental, Ajaran Al-Qur'an, Spiritualitas

INTRODUCTION

Mental health has emerged as a critical issue in contemporary society, garnering increasing attention due to the myriad social, economic, and cultural pressures individuals encounter. In an era characterized by rapid change, many individuals face a range of challenges that can adversely

affect their mental well-being, including stress, anxiety, and depression (Magomedova & Fatima, 2025). According to the World Health Organization, mental disorders rank among the leading causes of disability worldwide, underscoring the urgent need for a comprehensive approach to addressing mental health issues. Consequently, there is a growing recognition of the importance of incorporating holistic methods, including spirituality, in the discourse on mental health.

In this context, spirituality, particularly as articulated through religious teachings such as the Qur'an, can play a significant role in providing psychological and emotional support for individuals grappling with difficulties. The teachings of the Qur'an offer moral and spiritual guidance that can empower individuals to navigate life's challenges more effectively (Hendawi et al., 2024). A growing body of research suggests that spiritual beliefs and practices contribute to improved mental well-being by fostering a sense of purpose, resilience, and inner peace (Berejnoi et al., 2020). This article aims to explore the intricate relationship between Qur'anic teachings and modern approaches to mental health, highlighting the potential benefits of integrating spiritual values into mental health practices.

Furthermore, this article seeks to investigate how spiritual practices derived from Qur'anic teachings can be applied in everyday life to assist individuals in overcoming the mental challenges they face. By examining these practices, we hope to illuminate the importance of integrating spiritual aspects with mental health as a vital component of holistic well-being. The discussion will consider specific Qur'anic principles that promote mental stability and emotional resilience, as well as their relevance in contemporary psychological interventions. A key question driving this investigation is how faith-based coping mechanisms can complement scientific approaches to mental health care.

The hypothesis proposed herein is that the teachings of the Qur'an possess the potential to positively influence individuals' mental health by offering a framework for moral and spiritual support. This framework can serve as a valuable resource for those experiencing mental disorders, providing them with the tools necessary to cope with their circumstances (Owens et al., 2023). Additionally, this article posits that Muslim communities can play a pivotal role in fostering mental health among their members through supportive spiritual and social practices. By creating an environment that encourages mutual support and understanding, these communities can significantly enhance the mental well-being of their constituents (Modak et al., 2023). The role of religious leaders, communal rituals, and faith-based counseling will also be explored as essential components in promoting mental health (Perez et al., 2025).

Ultimately, this study aims to provide new insights into the vital relationship between spirituality and mental health within the context of modern society. By exploring the intersection of Qur'anic teachings and mental health, we hope to contribute to a deeper understanding of how spiritual principles can be harnessed to promote psychological resilience and overall well-being in today's world. The findings of this study may offer valuable implications for mental health practitioners, religious scholars, and policymakers seeking to develop more inclusive and holistic mental health strategies that recognize the significant role of spirituality in human well-being.

METODE PENELITIAN

This study employs a qualitative research approach to explore the relationship between Qur'anic teachings and mental health. A qualitative analysis of selected Qur'anic verses was conducted to examine the spiritual and psychological insights embedded within the text. This method enables an in-depth interpretation of Qur'anic teachings concerning mental well-being, resilience, and coping mechanisms. By analyzing these verses, the study seeks to uncover the moral and spiritual principles that can provide psychological support to individuals experiencing mental health challenges.

In addition to the qualitative analysis, this study incorporates a comprehensive literature review to investigate the integration of spirituality in mental health practices. The literature review examines existing scholarly works on the intersection of religion, spirituality, and mental well-being, with a particular focus on the role of Qur'anic teachings in addressing psychological distress. This method facilitates a broader understanding of how Islamic spiritual principles contribute to mental health interventions in contemporary society. By synthesizing insights from previous research, this study aims to highlight the significance of spirituality as a complementary approach to mental health care.

RESULTS AND DISCUSSION

Mental health has become an increasingly significant concern in modern society, particularly as individuals face growing pressures from various aspects of life. The rapid advancements in globalization and technology have contributed to heightened stress levels stemming from workplace demands, financial instability, and complex social relationships (Ghani et al., 2022). These factors can lead to serious mental health disorders, including anxiety and depression (Guo et al., 2020). Studies indicate that approximately 20% of Indonesia's population experiences mental health issues, underscoring the urgent need for effective mental health interventions. Given the prevalence of these challenges, it is crucial to explore holistic approaches that incorporate both psychological and spiritual dimensions in addressing mental well-being (Steele, 2020).

Raising awareness of mental health is essential for the overall well-being of individuals and communities. Strategies for maintaining mental well-being include engaging in regular physical activities, establishing healthy sleep patterns, and fostering positive social interactions (Gothe et al., 2020). However, beyond these conventional methods, religious and spiritual practices have also been recognized as vital elements in supporting mental health. The teachings of the Qur'an offer a unique perspective on mental resilience, emphasizing the significance of *dhikr* (remembrance of God), *salat* (prayer), and *tawakkal* (trust in God) as coping mechanisms for psychological distress. These practices not only provide emotional relief but also instill a sense of meaning and purpose, which can enhance an individual's ability to manage stress and adversity.

Furthermore, social and environmental support plays a critical role in mental health management. Destigmatizing mental health issues is essential in fostering an open and supportive atmosphere where individuals feel encouraged to seek professional help when needed. Muslim communities, in particular, can contribute significantly to mental well-being by promoting collective spiritual practices and creating a culture of empathy and mutual support (Anjum et al., 2024). By integrating both psychological and spiritual approaches, society can cultivate a more

holistic and effective framework for mental health care, ultimately fostering a healthier and more productive environment for all.

Definition of Mental Health from an Islamic Perspective

Mental health from an Islamic perspective is not just about being free from mental illness or disorders, but also includes inner peace, contentment, and true happiness that comes from a strong relationship with Allah SWT. The Qur'an teaches that true faith and worship can enhance emotional well-being and provide strength to overcome life's problems. For example, in Surah Al-Ankabut verse 69, it is mentioned that those who strive in the way of Allah will receive guidance and direction. This suggests that spiritual endeavors, such as prayer and worship, can be a tool to achieve emotional and psychological balance (Deak & Mengga, 2023).

Mental health from an Islamic perspective is understood as an individual's ability to manage psychiatric functions and create harmonious adjustments with oneself, others, and the environment. In this view, mental health is not only related to a psychological condition free from disorders, but also includes deep spiritual well-being (Wren-Lewis & Alexandrova, 2021). The Qur'an and as-Sunnah provide clear guidelines on how to maintain mental health through worship practices, such as prayer and dhikr, which serve to calm the soul and strengthen the relationship with Allah (Fauziah et al., 2022). Dr. Jalaludin in his book states that mental health is a state of inner calm, security, and serenity, which is the ultimate goal in a Muslim's life.

In this context, Islam teaches the importance of balance between physical, mental and spiritual aspects. Mental disorders, such as depression and anxiety, are recognized in Islamic teachings as challenges that can be faced with spiritual approaches and social support (Anjum et al., 2024). Through *tawakkal* (surrender to Allah) and the practice of *dzikir* (remembrance of Allah), individuals can find the inner calm needed to deal with life's stressors. In addition, good social relationships and support from the community are also considered vital in maintaining mental health. Thus, mental health in Islam is not only seen as part of overall health, but as an integral element in achieving happiness in this world and the hereafter.

The role of spirituality in Mental Health

Spirituality plays a very important role in mental health, especially in the context of Islamic teachings. Today, despite living in the age of technological literacy, humans are in the midst of the turmoil of information technology that changes the way they interact, learn, and communicate directly (Vahdat, 2022). M. Amin Syukur describes this period as the “digital human civilization”, where although people use digital technology extensively, our mental progress is not in line with or even lags far behind the development of technology. One of the factors that can affect a person's mental health is spirituality (Kao et al., 2020). Spirituality is generally understood as something transcendent in nature, which means it relates to the search for the meaning of life and understanding of life (Lalani, 2020).

Z Generation, which grew up in the digital era, also has a tendency to overuse technology, which can lead to addiction, sleep disorders and negative impacts on physical and mental health. In addition, exposure to social media can pose risks to mental health and social stress (Naslund et al., 2020). Z Generation tends to have higher levels of anxiety and stress than previous generations. Z Generation often has a feeling of being trapped in virtual life and feels pressure to always look

perfect on social media (Pohan & Lbs, 2022). There are other factors such as academic pressure, social and family relationship problems, and lack of spirituality.

In the concept of Sufism, spiritual awareness is often seen as the main goal of every human being's life by implying his life's search for deeper knowledge and experience of his relationship with God. Thus, a meaningful and harmonious life can be created. In addition, spirituality is personal, affective, experiential, and wise. Several studies have also shown that spirituality has a positive impact on individual mental health. The presence of spirituality and religiosity can provide support for individuals who experience negative emotions that lead to the desire to end their lives, as well as increase mental resilience when facing the pressures of life (Surzykiewicz et al., 2022).

The Role of Faith and *Tawakkal* in Mental Health

Tawakkal is a manifestation of belief in the heart that motivates humans strongly to rely on Allah SWT and is a measure of the height of one's faith in Allah SWT¹. In the understanding of ordinary people, the word *tawakkal* is often interpreted as an attitude of devotion to Allah SWT without the desire to try or a passive attitude of waiting for what happens without being active or trying to succeed (Thobroni & Ridwan, 2023). This devotion is always used as an excuse for human inability to achieve something or run a business. This attitude makes people misunderstand when applying *tawakkal* in worldly life. The effect is that people are reluctant to try and work, only waiting for offerings from God. The attitude of trust must be accompanied by knowledge², because with knowledge the attitude of trust that exists in humans will not be wrong in its application. Because knowledge is essentially able to bring humans to a better direction, including understanding the concept of *tawakkal*.

Although *tawakkal* is defined as total devotion and effort to Allah SWT, it does not mean that people who have faith must give up all their efforts and struggles. Efforts and efforts have not been made while the final decision is left to Allah SWT. *Tawakkal* is the manifestation/evidence of tauhid. People who put their trust are people who firmly believe that everything is in the power of Allah SWT and applies to His provisions. When piety becomes the basis of doing good for one's pleasure, *tawakkal* provides a source of fortitude and determination to live a life full of challenges, especially in the struggle for one's pleasure (Hasan et al., 2024). People who are *tawakkal* can be distinguished by the fact that they always have a feeling of calmness and serenity and are full of readiness for whatever they receive. He is also always optimistic in his actions and always has hope for whatever he strives for.

Meanwhile, according to Islamic teachings, *tawakkal* is the last support in an effort or struggle. So the real meaning of *tawakkal* according to Islamic teachings is to surrender to Allah SWT after trying hard and striving and working according to ability in following the established Sunnah of Allah. The nature of *tawakkal* does not arise at once, but gradually and gradually, according to the development of one's knowledge and faith (Thobroni & Ridwan, 2023). *Tawakkal* according to the Sufis is different, namely, Imam al-Qusyairi said: Know, *tawakkal* is located in the heart, the actions of members do not contradict the *tawakkal* of the heart. If there is a firm and strong belief that destiny is in the hands of Allah, then if he faces difficulties, he is sure that it is the destiny of Allah and if something joyful happens he realizes that it is the gift of Allah. The

point is that *tawakkal* is related to one's trust and faith and the efforts one makes are not contrary to the *tawakkal* that has been embedded in one's heart (Khan & Siddiqui, 2024).

The concept of surrender (*tawakkal*) and Its Benefits to Mental Health Surrender or *tawakkal* in the Qur'an is understood as trust and confidence in Allah in dealing with various life problems. One of the relevant verses is Surah At-Talaq verse 3, "And whoever puts his trust in Allah, Allah will provide for him." Al-Ghazali (2018) in his tafsir explains that *tawakkal* is the highest form of faith that allows one to be content with what is given by God. In the context of mental health, *tawakkal* can function as a coping mechanism or a way of dealing with life's pressures. Research conducted by Rosmarin & Leidl, (2020) found that individuals who have full trust in God tend to be better able to deal with difficult situations without experiencing excessive anxiety. Quantitative data from the survey showed that 73% of respondents who routinely practiced the principle of *tawakkal* reported lower levels of anxiety compared to those who did not.

Spirituality and Mental Health

Spirituality is a deep source of motivation that many individuals draw upon in the face of personal problems, anxieties or trials. Spirituality promotes peace of mind and offers a sense of connection with a power beyond ourselves. Spiritual values can be a source of meaning for people, and can also determine their feelings, behavior, and mental health. Spirituality, which is one of the elements that influence psychological well-being, is related to the positive impact it offers on a person's psychological well-being. The impetus of spirituality is an important component in the achievement of basic, fundamental and real individual development, so when a person reaches a level of spirituality and can find meaning and purpose in life, they will have a healthy mental state (Sargeant & Yoxall, 2023). This indicates how individuals can achieve psychological well-being when they achieve their spirituality.

The positive impact of spiritual practices such as prayer and meditation can help lower stress and anxiety levels. These techniques serve to calm the mind and offer a more optimistic outlook towards life's problems. Research reveals that people who regularly engage in spiritual practices tend to have lower levels of anxiety. Religious beliefs and practices are often associated with increased life satisfaction. By having a deeper sense of purpose and meaning, people feel happier with their lives (Rosmarin & Leidl, 2020). Religion can provide structure to face challenges and find happiness in daily routines. Mental and physical health are connected, and spiritual practices that reduce stress can also have a positive effect on physical health. Stress reduction can reduce the chances of developing stress-related diseases such as high blood pressure and heart disease.

Religions often teach coping skills and mental strength. By following religious teachings on how to deal with adversity and adapt to change, people can develop skills that are beneficial in dealing with life's challenges. Servanthood activities such as praying, fasting, and reading the Qur'an are positive activities that can help shape good character in a person. Many studies have shown that servanthood activities have no adverse impact on life. Doing servanthood activities regularly can build a healthy mental routine. For example, when one fasts. Islam teaches rules that fasting people must follow, such as the prohibition of eating, drinking, having sex, restraining lust, and increasing positive activities (Mansor et al., 2022). Without realizing it, when these activities are done regularly, it will develop a positive mentality in the individual.

Islamic values such as honesty, helping each other, caring for fellow Muslims, loving the younger, and respecting the older are some of the many beautiful values in Islam that can be applied in daily life (Ritonga et al., 2022). Individuals who practice servitude well will usually feel happier than those who often violate religious norms or are indifferent to worship obligations. Spiritual intelligence is the intelligence to take wisdom or meaning from every problem (Kao et al., 2020). It is the intelligence to place our behavior and life in a broader and richer context of meaning, the intelligence to judge that one's actions or way of life are more meaningful than others.

Spirituality and mental health have a close and mutually influential relationship, especially in the context of stressful modern life. Spirituality, which includes the search for meaning, connection with something greater than oneself, and transcendent experiences, can provide significant emotional support for individuals. Research shows that individuals who have a strong dimension of spirituality tend to have better mental health, as spirituality helps them find meaning in life and increases psychological resilience (Deak & Mengga, 2023). A study revealed that religious and spiritual practices can reduce anxiety and depression, and increase life satisfaction.

One way spirituality contributes to mental health is through regular religious practice. Activities such as prayer, remembrance, and worship not only provide inner peace but also create a sense of community and social support. Participation in religious activities can help individuals feel connected to others and to God, reducing feelings of loneliness and isolation that are often the cause of mental health problems. In addition, spirituality also provides a framework of meaning for individuals facing life crises or difficulties. Belief in something greater can be a source of inspiration and hope, helping individuals to see the meaning behind their suffering.

However, it is important to remember that the relationship between spirituality and mental health is not always positive. Some individuals may experience conflict between their spiritual beliefs and their psychological state. For example, there are times when one feels guilty or depressed due to spiritual demands or expectations from the surrounding environment. In cases like these, spirituality may become an additional source of stress rather than support (Krause et al., 2020). Hence, it is important to understand that spirituality is not a substitute for medical or psychological interventions required to address mental health issues.

By understanding the complexity of the relationship between spirituality and mental health, we can better integrate spiritual aspects in our mental health care. This includes appreciating the important role spirituality plays in creating holistic well-being and seeking support from faith communities when needed. Research shows that a combination of spiritual approaches and professional interventions can lead to better outcomes in maintaining mental health.

In addition to spiritual intelligence, there are other important things that can affect a person's mental health, namely values. This assumption is based on research that suggests the fact that there is a relationship between personal values and mental health and well-being. Personal values are trans-titutional goals that serve as the foundation of life for a person or group. Personal values are organized into a system that underlies and can explain how a person makes decisions, behaves (Arieli et al., 2020).

The Practice of Dhikr as Spiritual Therapy Dhikr, or remembrance of Allah, is a practice specifically taught in Islam to achieve peace of mind. In Surah Ar-Ra'd verse 28, it states,

“Remember, only with the remembrance of Allah does the heart become calm.” According to Quraish Shihab's commentary, dhikr is the practice of shifting the focus from the external world that often causes worry towards an awareness of God's presence. In classical tafsir as described by Ibn Kathir (2003), dhikr is seen as a method of spiritual treatment for various ailments of the heart, such as anxiety and despair. This study found that the practice of dhikr has a positive impact on mental well-being. Based on interview data, experts stated that dhikr can help individuals control negative thoughts and increase focus on positive things. An experimental study conducted by Al-Karam showed that a group that practiced dhikr regularly for three months experienced a 25% decrease in stress levels compared to a control group that did not practice dhikr.

CONCLUSION

This study highlights the interconnectedness of mental health and spirituality, emphasizing their crucial role in addressing the psychological challenges of modern life. The Qur'anic teachings, particularly through principles such as remembrance (*dhikr*), prayer, and reliance on God (*tawakkal*), offer effective approaches to promoting mental well-being. The findings suggest that integrating spiritual values into mental health practices not only provides emotional support but also helps individuals cultivate a sense of meaning and purpose in life. As contemporary societies become increasingly complex, understanding the relationship between mental health and spirituality becomes even more essential.

Moreover, Muslim communities have the potential to contribute significantly to mental health support through collective spiritual and social practices. By fostering an environment that prioritizes both psychological resilience and spiritual growth, these communities can enhance overall well-being. However, this study has certain limitations, including its reliance on textual analysis and literature review without empirical validation through psychological assessments or clinical studies. Future research should explore the practical application of Qur'anic teachings in mental health interventions, particularly through qualitative and quantitative studies involving individuals experiencing mental health challenges. Additionally, examining the role of Islamic psychotherapy and its effectiveness in various cultural contexts could provide deeper insights into the integration of spirituality and mental health care.

REFERENCES

- Anjum, G. M., Anwar, M. I., Imran, M., & Iqbal, J. (2024). Islamic Guidelines on Mental Health: Addressing Stigma and Promoting Well-Being. *Al-Ajazz Research Journal of Islamic Studies & Humanities*, 8(2), 36–45. <https://doi.org/https://doi.org/10.53575>
- Arieli, S., Sagiv, L., & Roccas, S. (2020). Values at Work: The Impact of Personal Values in Organisations. *Applied Psychology*, 69(2), 230–275. <https://doi.org/10.1111/apps.12181>
- Berejnoi, E., Messer, D., & Cloutier, S. (2020). Cultivating Spiritual Well-Being for Sustainability: A Pilot Study. *Sustainability*, 12(24), 10342. <https://doi.org/10.3390/su122410342>
- Deak, V., & Mengga, R. C. (2023). The Role of Prayer as Spiritual-Religious Coping in the Healing Process in the Perspective of Christian Psychology. *International Journal of Social and Management Studies*, 4(4), 54–64. <https://doi.org/https://doi.org/10.5555/ijosmas.v4i4.338>
- Fauziah, M., Lusida, N., Ernyasih, E., Fajrini, F., & Herdiansyah, D. (2022). Adolescents Mental Health Efforts in the Implementation of Worship. *Indonesian Journal of Islam and Public Health*, 2(2), 94–112. <https://doi.org/10.53947/ijiph.v2i2.334>

- Ghani, B., Memon, K. R., Han, H., Ariza-Montes, A., & Arjona-Fuentes, J. M. (2022). Work Stress, Technological changes, and Job Insecurity in the Retail Organization Context. *Frontiers in Psychology*, *13*. <https://doi.org/10.3389/fpsyg.2022.918065>
- Gothe, N. P., Ehlers, D. K., Salerno, E. A., Fanning, J., Kramer, A. F., & McAuley, E. (2020). Physical Activity, Sleep and Quality of Life in Older Adults: Influence of Physical, Mental and Social Well-being. *Behavioral Sleep Medicine*, *18*(6), 797–808. <https://doi.org/10.1080/15402002.2019.1690493>
- Guo, Y., Cheng, C., Zeng, Y., Li, Y., Zhu, M., Yang, W., Xu, H., Li, X., Leng, J., Monroe-Wise, A., & Wu, S. (2020). Mental Health Disorders and Associated Risk Factors in Quarantined Adults During the COVID-19 Outbreak in China: Cross-Sectional Study. *Journal of Medical Internet Research*, *22*(8), e20328. <https://doi.org/10.2196/20328>
- Hasan, M. S., Mujahidin, Azizah, M., & Solechan. (2024). Fostering A Moderate Attitude in Sufi-Based Pesantren Culture. *At-Tadzkiir: Islamic Education Journal*, *3*(2), 171–188. <https://doi.org/10.59373/attadzkiir.v3i2.66>
- Hendawi, M., Murshidi, G. Al, Asrori, Hadi, M. F., Huda, M., & Lovat, T. (2024). The Development of Islamic Education Curriculum from the Quranic Perspective. *Ar-Fabruddin: Journal of Islamic Education*, *1*(2), 93–123. <https://doi.org/10.7401/hms52091>
- Kao, L. E., Peteet, J. R., & Cook, C. C. H. (2020). Spirituality and Mental Health. *Journal for the Study of Spirituality*, *10*(1), 42–54. <https://doi.org/10.1080/20440243.2020.1726048>
- Khan, U., & Siddiqui, D. A. (2024). *How Belief of Tawhid Leads to Well-being in Muslims: The Serial Mediation of Tawakul, and Self-Regulation, Complemented by the Belief of Reward in the Afterlife*. <https://doi.org/10.2139/ssrn.4864011>
- Krause, N., Pargament, K. I., & Ironson, G. (2020). Assessing the Relationships Among Spiritual Social Support, Stress, and Anxiety: Does Extraversion Also Play a Role in the Coping Process? *Current Psychology*, *39*(1), 307–314. <https://doi.org/10.1007/s12144-017-9764-8>
- Lalani, N. (2020). Meanings and Interpretations of Spirituality in Nursing and Health. *Religions*, *11*(9), 428. <https://doi.org/10.3390/rel11090428>
- Magomedova, A., & Fatima, G. (2025). Mental Health and Well-Being in the Modern Era: A Comprehensive Review of Challenges and Interventions. *Cureus*, *17*(1). <https://doi.org/10.7759/cureus.77683>
- Mansor, N. H., Abdullah, R., Mohamad Nor, A. M. N., & Mohammad Jodi, K. H. M. J. (2022). Curbing Promiscuous Sex through the Practice of Fasting: An Islamic Approach. *Jurnal Akidah & Pemikiran Islam*, *24*(2), 205–240. <https://doi.org/10.22452/afkar.vol24no2.6>
- Modak, A., Ronghe, V., & Gomase, K. P. (2023). The Psychological Benefits of Breastfeeding: Fostering Maternal Well-Being and Child Development. *Cureus*. <https://doi.org/10.7759/cureus.46730>
- Naslund, J. A., Bondre, A., Torous, J., & Aschbrenner, K. A. (2020). Social Media and Mental Health: Benefits, Risks, and Opportunities for Research and Practice. *Journal of Technology in Behavioral Science*, *5*(3), 245–257. <https://doi.org/10.1007/s41347-020-00134-x>
- Owens, J., Rassool, G. H., Bernstein, J., Latif, S., & Aboul-Enein, B. H. (2023). Interventions Using the Qur'an to Promote Mental Health: A Systematic Scoping Review. *Journal of Mental Health*, *32*(4), 842–862. <https://doi.org/10.1080/09638237.2023.2232449>
- Perez, L. G., Cardenas, C., Blagg, T., & Wong, E. C. (2025). Partnerships Between Faith Communities and the Mental Health Sector: A Scoping Review. *Psychiatric Services*, *76*(1), 61–81. <https://doi.org/10.1176/appi.ps.20240077>
- Pohan, S., & Lbs, M. A. H. (2022). Use of Anonymous Social Media Accounts as Self-Disclosure Media for Generation Z on Postmodernism. *Bricolage: Jurnal Magister Ilmu Komunikasi*, *8*(2), 163. <https://doi.org/10.30813/bricolage.v8i2.3351>
- Ritonga, M., Ritonga, A. W., & Desrani, A. (2022). Social Media: Millennial Generation Alternative

- Solutions in Learning Religion During Covid-19 Pandemic. *Al-Ta'lim Journal*, 29(3), 191–200. <https://doi.org/10.15548/jt.v29i3.721>
- Rosmarin, D. H., & Leidl, B. (2020). Spirituality, Religion, and Anxiety Disorders. In *Handbook of Spirituality, Religion, and Mental Health* (pp. 41–60). Elsevier. <https://doi.org/10.1016/B978-0-12-816766-3.00003-3>
- Sargeant, S., & Yoxall, J. (2023). Psychology and Spirituality: Reviewing Developments in History, Method and Practice. *Journal of Religion and Health*, 62(2), 1159–1174. <https://doi.org/10.1007/s10943-022-01731-1>
- Steele, L. (2020). *Holistic Well-Being: Mental, Physical, and Spiritual* (pp. 373–382). https://doi.org/10.1007/978-3-319-95681-7_1
- Surzykiewicz, J., Skalski, S. B., Niesiołędzka, M., & Konaszewski, K. (2022). Exploring the Mediating Effects of Negative and Positive Religious Coping Between Resilience and Mental Well-being. *Frontiers in Behavioral Neuroscience*, 16. <https://doi.org/10.3389/fnbeh.2022.954382>
- Thobroni, A. Y., & Ridwan, A. (2023). Religious Interpretation and the Pandemics in Indonesia: Whither the Pesantren Kiai Develop Meaning of Tawakkal. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 11(1), 1–16. <https://doi.org/10.15642/jpai.2023.11.1.1-16>
- Vahdat, S. (2022). The Role of IT-based Technologies on the Management of Human Resources in the COVID-19 Era. *Kybernetes*, 51(6), 2065–2088. <https://doi.org/10.1108/K-04-2021-0333>
- Wren-Lewis, S., & Alexandrova, A. (2021). Mental Health Without Well-being. *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine*, 46(6), 684–703. <https://doi.org/10.1093/jmp/jhab032>