



The Establishing of Adolescent Mental Health through Islamic Religious Education in the Family

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ABSTRACT

Mental health is a mental or psychological condition that shows a person's capacity to adapt and resolve challenges within themselves(internal) or problems that exist outside of him(external). Adolescence is a rapid physical, mental and intellectual growth and development and a phase of life in the future of this nation. so that teenagers are expected to have good mental health so they can express and develop. However, this phase is vulnerable to depressive symptoms so that deviant behavior occurs, especially at the age of 18-21 years when looking for work. This research aims to examine the formation of mental health in adolescent children through Islamic religious education in families in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency. This research is field research (field Research) which is qualitative. Which aims to find out the extent of Islamic religious education in Gunung Baru Village. Sources used primary and secondary data. Data collection using observation, interview and documentation. Based on the results of the analysis conducted by the researcher, the results concluded that the formation of adolescent mental health through Islamic religious education in the family is very good starting from teaching prayer, getting used to reading and listening to the Qur'an, dhikr and fasting as well as religious activities in Gunung Baru Village such as the activities of Risma (Masjid Islamic Youth) every Tuesday, Sholawat Berzanji every Friday night with the instruction of the religious elite in Gunung Baru Village and Karang Taruna as a social activity.

Keywords: *Mental Health, Adolescents, Islamic Religious Education*

ARTICLE INFO

Article history:

Received
December 04, 2023

Revised
March 14, 2024

Accepted
March 24, 2024

Journal Homepage

<https://ojs.staialfurqan.ac.id/IJoASER/>

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INTRODUCTION

Mental health is a mental or psychological condition that shows a person's capacity to adapt and resolve challenges within themselves(*internal*) or problems that exist outside of him(*external*). Mental health refers to a way of thinking, acting and feeling efficiently and effectively in facing various life challenges (Anwar and Julia 2021). According to Hassan Shadily, he explains the meaning of the word mental as "something related to the soul, both mental health and mental illness." (James W, Elston D 20AD)

According to WHO, the group categorized as teenagers is between the ages of 10-19 years, while according to Zakiah Daradjat the age of teenagers ranges from 13-21 years. with development which is divided into three stages, namely early adolescence,

middle and late adolescence. This is the age where they enter a period full of storms and stress. According to Hurlock (2011), adolescence consists of early adolescence 12-14 years, middle adolescence 15-17 years, and late adolescence 18-21 years. (Sitompul and Rahayu 2023)

In addition, changes in times that are increasingly advanced with increasingly sophisticated and modern technology, changes in lifestyle and changing social demands affect the mental health of teenagers, especially with emotions that are easily shaken and susceptible to influence, making it difficult for them to process all these demands at once. . (Nurazijah, Fitriani, and Rustini 2023) Those who are unable to adapt to this situation are the ones who cause mental disorders. (Hidayah and Ruswandi 2023). In the current era of globalization, spiritual intelligence has become crucial. Moral decline and inappropriate behavior are increasingly spreading in society, especially among teenagers and the younger generation of various ages, genders, social levels and education.

Adolescence is a transition period from childhood to adulthood. This transition period often confronts the individual concerned with a confusing situation, on the one hand he is still a child, but on the other hand he has to act like an adult. (Afrita and Yusri 2022) Unhealthy mental health among teenagers is caused by factors *internal* and factors *external* such as from oneself, family and society. (Fatimah and Umuri 2014) Unhealthy mental health among teenagers is caused by factors *internal* and factors *external* such as from oneself, family and society. (Fatimah and Umuri 2014)

One of the factors that influence the formation of adolescent health is the role of the family. The role of the family is important in the education of children. Whether it is the influence on the good morals of the child or the influence of the bad morals of the child. Parents, as the children's guides in the family, should be able to direct their children in a good direction, so that the children's lives will be more directed and get good things in this world and the hereafter. Parents are also said to be leaders in the family, especially fathers. A father must be able to be a role model and a wise leader, as well as be able to protect the family from hellfire later The importance of parental knowledge in educating children is the most important thing, so that children's education is directed in accordance with the recommendations of the Al-Quran and Hadith. (Juhra 2023)

Education is the most important element in life. With education, humans can achieve their life goals and will better know and understand the true meaning of life. (Mildawati and Tangngareng 2024) Religious education is basic education that parents must provide from childhood. Starting from getting children used to reading the Al-Qur'an, prayer as a way to achieve mental health, dhikr and fasting (fasting) teaches them how to restrain their desires.

According to Sukmadinata, especially in the Islamic Religious Education curriculum itself, it cannot be separated from the Al-Qur'an and Al-Hadith. (Aulia et al. 2024). In this way, Islamic religious education in the family is very good so that teenage children have a strong religious foundation, understand it, practice and appreciate worship, are always grateful, are able to adapt to the environment and society, are able to solve life's problems and maintain their relationship with the environment and their relationship with God. If these good habits are implemented, teenagers tend to have good mental health. (Taubah 2016) It is the duty of the household environment, in this case the family, to be able to foster this education. (Hasanah and Maarif 2021).

As among the functions of the family, apart from the recreational, protective, economic, social and reproductive functions, it also educates children by educating them and instilling religious understanding and experience (Ritonga 2021). The family is the main and first means of educating and instilling religious understanding and experience. . (Hasanah and Maarif 2021). Through Islamic religious education in the family as a means of improving spiritual quality and forming adolescent mental health. The role of the family is to foster, direct, provide understanding to change the child's mindset so that they can understand the contents of religion and make children with noble character. includes ethics, morals and character. (Taubah 2016) As in the Qur'an surah At-Tahrim verse 6 :O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones, over which are harsh and severe angels. They do not disobey God in what He has commanded them. They do what they are commanded. It means:O believers, protect yourselves and your families from the fire of hell whose fuel is people and stones; the guardians are angels who are harsh, harsh, and do not disobey God against what He commands them to do and always do what is commanded. (Q.S At-Tahrim:6)

Apart from Islamic religious education in the family, religious activities in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency also help strengthen spirituality, such as Risma (mosque Islamic youth) activities every Tuesday, reading Al-Barzanji which contains prayers to the Prophet Muhammad SAW. When reading it, I felt close to him, and the youth organization's activities were to provide guidance to the community, especially teenagers in various fields.

This fact is relevant to the conditions and situation that exist in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency. As per the results of a pre-survey conducted by the author on February 20 2024, an interview with Mr. Muhammad Amin as Head of Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency said that family disharmony is the cause of the mental damage of many teenagers so that children engage in deviant behavior. as well as finding teenagers aged 18-21 years (late teens). Where at the age of 18-21 years, many teenagers who have just graduated from school are unemployed. This makes individuals feel the pressure of life's competition starting from family, environmental and community pressures. So that teenagers' mental health is also disturbed by the many pressures of life in this era of everything *modern* At the moment. Meanwhile, in an interview with Mrs. Asiah as the parent of one of the teenagers in Gunung Baru Village, she said that the parents in the village really pay attention to their children's education, but there is a lack of knowledge about the parents' religion and there are teenagers who lack morals towards their parents, as well as an interview with one of them. Teenagers as Chair of Risma (Mosque Islamic Youth) said that many teenagers aged 18-21 years old engage in deviant behavior such as smoking, drinking, cockfighting, even online gambling (*slot*) and the lack of teenagers praying in congregation at the mosque. Meanwhile, an interview with one of the religious elites in Gunung Baru Village said that religious activities in Gunung Baru Village such as Risma (Youth Islamic Mosque), Al-Barzanji prayers and social activities such as youth groups to help parents of teenagers.

According to Nasution (2020), deviant adolescent behavior can also be called juvenile delinquency, where an act that violates norms, rules or laws in society is committed during adolescence or the transition between childhood and adulthood. (Musafir, Syaifullah, and Nurnazmi 2023). The author concludes that there are teenagers aged 18-21 years who break more rules in society and commit mischief in society such as drinking alcohol and online gambling. (*Slot*), stealing, cockfighting and

the lack of teenagers congregating in mosques. Seeing that there are still teenagers who break the rules in society and commit mischief in the community, such as there are still teenagers who do not appreciate and respect people, what is more unfortunate is that they often do not listen when there are community figures who give them advice. Activities carried out by religious elites in Gunung Baru Village to help parents form religious character, educate, develop and direct their teenage children to become teenagers who have good morals, spirituality, morals and mental health. In this way, algalmaal can help to become a quality "medicine", as well as improve the inability of remalmal to calcify various depression disorders..(Lubis 2023)

Based on previous research conducted byby Yasipin (2020) with the title The Role of Religion in Shaping Adolescent Mental Health, University of Borneo, Tarakan. The results of this research show that mental health can affect a person's state of mind, feelings and mood. Due to mental health disorders, it causes a person to become ineffective. Mental health problems can be overcome with Religious Therapy. Dhikr can make a person relax. The higher a person's understanding of religion, the better. his mental condition is also healthy. (Yasipin, Rianti, and Hidayat 2020)

Based on previous research conducted by Isnaini Lubis with the title The Role of Religion in Mental Health in Mosque Adolescents, the results of this research show that the role of religion in mental health can provide guidance in life, help in life's difficulties, can calm the mind, be a calmer for anxious souls; fourth, as a moral controller, it becomes mental therapy because religion can fortify and prevent mental disorders as a preventive measure, and is a strong protective factor to prevent negative actions, for example suicide; and seventh, playing a role in mental development. The role of religion in shaping the health of mosque youth with several activities carried out include: Carrying out special worship activities, commemorating Islamic holidays, such as the birthday of the Prophet SAW, Isra' Mi'raj, supporting mosque takmir activities, prospering mosques, developing Muslim youth, related outreach teenagers, and attending seminars related to teenage health, and also carrying out other positive activities. (Lubis 2023)

Therefore, researchers are interested in conducting research on the formation of adolescent mental health through Islamic religious education in the family in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency. It is hoped that through this research it will be clear how the formation of adolescent mental health is formed through Islamic religious education in Family (Case Study in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency)

METHOD

This research uses field research(*field Research*). (Sugiyono n.d. 2017) to explore understanding of the formation of adolescent mental health through Islamic religious education in the family in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency. Data was collected through interviews, observation and documentation. (Sugiyono n.d.2017) Interview: Researchers conducted interviews with the village head, parents or guardians of children in Gunung Baru Village and teenagers in Gunung Baru Village. The purpose of the interview is to understand their views on the role of Islamic religious education in the family in shaping the health of today's teenagers. Observation: Researchers observed interactions between family members and also religious practices carried out in the home environment. Observations were carried out in a participatory manner to gain a deeper understanding of how Islamic values are applied in everyday life. Documentation Documentation: Researchers

collected data from literature and related documents such as brief historical documentation in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency, religious activities in Gunung Baru Village, data from Gunung Baru Village apparatus, Documentation of parents and teenagers from Gunung Baru Village.

This research method aims to gain a comprehensive understanding of the formation of adolescent mental health through Islamic religious education in the family. By combining various data sources, it is hoped that the research results can provide a clear picture regarding this matter. This type of research is qualitative research with a qualitative case study approach. Presence of the Researcher In this research, the researcher acts as a data collector and as an active instrument in an effort to collect data in the field (Sugiyono n.d. 2017). Because this research examines the mental health of teenagers who have problems resulting in cases of deviation in teenagers, the researcher focuses on interviewing teenagers. The person concerned in the village is the village head and one of the parents of the teenager in the village.

Meanwhile, other data collection instruments besides humans are various forms of tools and other documents that can be used to support the validity of research results but function as supporting instruments, therefore the presence of researchers directly in the field is a measure of success in understanding cases studied, so that researchers are directly and actively involved with informants and/or data sources.

RESULTS AND DISCUSSION

To describe the results, the research was guided by what informants saw and what they said during interviews to describe the results. In previous interviews, several questions were created based on several indicators, which according to researchers can be used to represent and provide information, as well as to answer questions about the formation of adolescent mental health through Islamic religious education in the family in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency.

A. Formation of adolescent mental health

To collect data on factors that influence the formation of adolescent mental health in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency, interviews were conducted with several teenagers in the village.

1. Factor *internal* (from within the individual)

a. Weak self-defense of adolescents

Adolescence is a time when emotions are unstable and behavior is influenced by emotions. As stated by Santrock, adolescence is a time when the soul is full of stress and emotional turmoil. (Rosyidah et al. 2024)

Based on the above, an interview was conducted with a teenager in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency, named Ferdi Gunawan, here is Ferdi Gunawan's question: "if there is a friend who invites you to play online gambling(*slot*) I usually drink liquor like palm wine too. Sometimes I'm the one who invites you to hang out at night, drinking alcohol, smoking and online gambling(*slot*) because online gambling is sometimes very helpful for me and my friends who are unemployed (laughing) to have fun releasing stress in an era where it is very difficult to find a job with a high school graduate background. It is quite difficult to enter a company for those of us who are high school graduates. working odd jobs. We have also had several times when a friend

commits an act that violates religion. Usually my friends and I just laugh and make fun while joking."

The results of an interview with another teenager with the initials MS and MS, his mother works abroad, his father is in prison and he lives with his grandmother, he stated that: "I don't refuse if friends invite me to smoke, drink and even gamble online.(slot) but I rarely gamble. We usually share cigarettes and other food when we're hanging out. We also drink palm wine together, usually when celebrating important days for us, for example when one of us gets money from gambling, he buys the palm wine. In our opinion, it's normal, because that's how we make friends, especially since many of us don't work."

Based on the results of interviews conducted with key informants and supporting informants above and reinforced by the results of observations, several findings can be revealed that teenagers in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency lack strong self-defense, they do not dare to refuse invitations. friends for smoking and drinking, they also don't dare to reprimand them if their friends commit acts that violate existing norms and the economy is not enough to meet needs is one of the factors in the number of teenagers in Gunung Baru village at the end of 18-21 years of unemployment in today's modern era finding work is very difficult to find. Unemployment is one of the main factors in the problems of teenagers aged 18-21 years.

Strengthened by Kathryn and David's opinion, this means that during adolescence, teenagers move from dependency to independence, autonomy and maturity. This period has many challenges due to the changes faced starting from physical, psychological, biological and social. Teenagers who are unable to face challenges need guidance and providing motivation (Yulia 2023) The development of teenagers and the challenges of information technology give rise to various turmoil within them, difficulty establishing identity self as well as shifts in values, norms and culture.

b. Weak Understanding of Religious Values in Adolescents

Weak understanding of religious values in teenagers is one of the factors that causes juvenile delinquency.

Based on the above, an interview with a teenager in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency, with the initials Hafizdudin, follows Hafizdudin's statement: In carrying out my daily worship I am still not good, I often neglect the five daily prayers, and I don't feel sorry for neglecting this prayer, because many of my friends also neglect the five daily prayers. Maybe leaving the five daily prayers is an act that violates my religion, because I often feel lazy when it comes to prayer time. Moreover, when it comes to prayer time, sometimes I am outside the house. I understand that skipping prayer is a sin, but because of the influence of my friends I find it difficult to carry out the obligation to pray five times a day.

In line with that, the researcher also interviewed another teenager with the initials Gofur, he stated that: "I understand that missing prayers is a big sin as taught by my religion teacher at school, but I often miss the five daily prayers because it's at my parents' house too. often don't pray. My feelings

are normal when I miss praying because my parents also don't pray, my parents also never tell me to pray. I also stole cigarettes from my neighbor's shop, because I didn't have money to buy cigarettes. Until now, my neighbor didn't know that it was me who stole cigarettes from his shop. I shared the cigarettes with my friends."

Based on the results of the observations made, it was also revealed that teenagers in Balai-Balai Village, Padang Panjang Barat District often leave the house and gather in places where they usually gather until late at night, so they do not carry out the five daily obligatory prayers because they are not at their respective homes. , sometimes even neighbors feel disturbed by their noise because it disturbs their sleep.

From the statement above, it can be concluded that teenagers in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency quite understand and know their obligations as Muslims, especially the obligation to pray five times a day. However, because their friends and family often miss their prayers, they also often miss their prayers. The lack of understanding of religious values is one of the factors that teenagers in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency often neglect prayers and commit acts that are prohibited by religion, such as stealing, promiscuity, and disturbing the peace of the surrounding community.

This is strengthened by the opinion of Samsul Nizar who says that there are 8 functions of the family, namely religion, love, reproduction, economy, empowerment, protection and social and environmental preservation. (Helmawati 2014) Family is the best environment for instilling religious values. Education and instilling religious values is very important for children as early as possible. Family is a child's first place of education.

2. External Factors (from outside the individual)

Lack of attention and love from parents is a factor that often occurs when teenagers engage in deviant behavior such as stealing, smoking, drinking alcohol, online gambling.(slot)

Based on the results of an interview, one teenager named Muhammad Said said that he lives with his grandmother, his mother works abroad and his father is in prison. "I graduated from high school in 2023, working in a plantation crushing rubber and I also hang out every night with my friends smoking, sometimes -sometimes liquor is like palm wine. This is all to relieve stress and with the pressure of life I also play online gambling which earns enough income to meet household needs and to have fun with friends.

Based on the results of interviews and observations, teenagers in Gunung Baru Village, teenagers who have just graduated from high school, have the pressure of life from society as children of criminals who are seen as bad because their mothers work abroad. In this case, teenage children at the age of 18 still need the role of parents who direct, provide for the economy, be a place for complaints and guide children to get closer to Allah SWT so that they don't fall into bad things in their lives. The role of parents is very important for teenagers starting from adolescent development and growth. So that their mental health is not disturbed so they are far from sideways behavior.

Strengthened by Dadang Hawari (1977), Nick De Frain, in "The National Study on Family Strength", stated five things about the guidelines or criteria for healthy and happy family relationships, namely: the creation of religious life in the family, the availability of time to be with the family, triangular interaction (father, mother, child), mutual respect in the interaction of father, mother and child must be close and strong, and if the family experiences a crisis, the main priority is the family.

B. Islamic Religious Education in the Family and Religious Activities in Gunung Baru Village

Good education for teenagers is primarily family education and school is a place for teenagers to learn. School is not only a place to study, but schools must be able to educate, develop and shape children's personalities and to help children solve problems and face difficulties in learning. Education at school is to perfect children's personalities starting from the parents. (Uci n.d. 2018)

Based on the results of an interview with one of the parents of the teenagers, according to the parents, they can only advise and reprimand them, but the parents cannot guarantee that they will do their actions again because the parents are not with their children 24 hours because they are busy working.

In this case, it is concluded that parents should restrict their children from being outside the house so that they do not follow their friends. By instilling religious values in children from an early age so that children are able to have boundaries in free association.

Strengthened by the opinion of Alex Sobur, who stated that parental attention in relation to children's learning activities is attention to lessons and the difficulties experienced⁷. From the description above, it is clear that parents who pay great attention to their children are reflected in the following behavior: (1) Fulfilling children's basic needs, which include physiological needs, security and protection needs, social needs, esteem needs, self-actualization needs, the need to know and understand and aesthetic needs, (2) Helping children with learning difficulties such as always asking the child if there was anything they didn't understand or didn't know at school. (Dachlan 2014:1 2014 n.d kairuddin 2024)

Based on the results of observations and interviews, it is important to teach children religion, starting from teaching prayer, reading the Koran, dhikr and fasting. These are all ideal strategic development structures and training methods. Small attentions like this are very influential in the process of growth and development of teenagers. Steps to establishing adolescent mental health through religious education in the family. The foundation is the Al-Qur'an and hadith.

C. Benefits of Developing Adolescents' Mental Health Through Islamic Religious Education in the Family

Religion cannot be separated from human life. The Qur'an shows religion as mental health therapy, which includes happiness and peace of mind.

Dalam Al-Qur'an surat Al-Baqarah verses 158

O you who have believed, seek help through patience and prayer. Indeed, God is with those who are patient.

It means: O people of faith, make patience and prayer your helpers, indeed God is with those who are patient.

The results of interviews with Religious Elites in Gunung Baru Village, Gunung Labuhan District, Way Kanan Regency, Mr. Abdul Bakri S.Pd.I, stated that in the current era of globalization, teenagers, especially teenagers aged 18-21 years, rarely gather together in mosques to enliven them. mosque. The young generation today is very sad because the young generation is the hope of the Nation and Religion to become successors who have good spiritual and moral values and the role of parents is very important for teenagers to give guidance and guide their children in religious matters.

Based on interviews and observations, in this case the religious elite strengthened religious activities in Gunung Baru Village starting from Risma (Mosque Islamic Youth), holding regular prayers, the existence of TPQ and youth groups. This activity aims to reduce deviant behavior that occurs in society so that teenagers have a strong foundation of faith and have boundaries in relationships.

It can be concluded that the role of the Islamic religion can help heal the soul and prevent mental disorders and develop mental health conditions with the help of humans who can understand and apply Islamic teachings, resulting in happiness and prosperity in life throughout the world and in the future. (Kasyfillah and Bachtiar 2024) Worship as psychotherapy.

Several types of worship and their psychological impact later became the practice of worship psychotherapy.

1. Salat

Prayer is a form of devotion and servitude to Allah SWT. Through prayer, a Muslim acknowledges that Allah is the Almighty God and acknowledges His greatness. Prayer also teaches gratitude and trust in Allah SWT. Prayer will guide a person in dealing with various problems. A person's life will not easily give up if they experience difficulties. (Ayu Rianti, Hidayat, and Yasipin 2020)

2. Pray

Dhikr is worship done by saying the words of Allah SWT. In order to remember God. In the Word of Allah SWT in Surat Ar-Ra'ad verse 28 which explains about peace of mind when chanting.

Those who believe and whose hearts are reassured by the remembrance of God. Indeed, in the remembrance of God are hearts reassured It means:(namely) those who believe and their hearts are at peace by remembering Allah. Remember, only by remembering Allah the heart becomes peaceful.

3. Reading the al-Quran

Al-Qur'an is the word of Allah revealed to Prophet Muhammad SAW. to give people guidance that distinguishes between right and wrong. Reading the Qur'an can encourage the soul to do good and humble. (Ridwan 2018)

4. fasting

Shaum is another word for fasting which means restraining your appetite for eating and drinking and things that are prohibited during fasting. Fasting is a way to strengthen the ability to understand the human soul to control its desires. (Ariadi 2019) In this case, mental health is closely related to Islamic religious education.

Strengthened by Soedijarto's opinion, he said that education is an effort carried out with full awareness, planned to create learning conditions and learning stages so that students can experience active potential development, have spiritual values, are able to control themselves, have noble personalities, are intelligent, have noble character, and have applicable skills. In another context, Zakiyah Darajat Abudin

stated that Islamic education is an effort to form humans based on faith. (Erika A'idatun Nahar and Ahmad Saefudin 2024)

CONCLUSION

After the author collected, processed and analyzed data as a result of the research described in the previous chapters, it can be concluded that the influence of the family environment is very large on the formation of adolescent mental health. The most important thing about adolescent education is not formal education at school or intentional, but non-formal or unintentional, targeted and direct education. What families can do include: being understanding towards teenagers, being a good listener to teenagers, not interfering in teenagers' personal affairs, and avoiding punishment and threats to teenagers. Islamic religious education carried out in the family environment is a very important force in the formation of adolescent mental health. With a healthy mind, juvenile delinquency can be prevented. Families must be able to create inner peace for their children who are in their teens. Such as providing understanding, advice, guidance on the problems that teenagers are facing through Islamic religious education provided in the family environment so that they avoid ongoing mental disorders.

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