

The Role of Family-Based Islamic Religious Education In Improving Children's Mental Health

Deitra Vania Adellya Phasya

Universitas Muhammadiyah Prof. DR. Hamka
deitra0705@gmail.com

Purwidiyanto

Universitas Muhammadiyah Prof. DR. Hamka
purwidiyanto@uhamka.ac.id

Suggested Citation:

Phasya, Deitra Vania Adellya; Purwidiyanto. (2020). The Role of Family-Based Islamic Religious Education in Improving Children's Mental Health. *Jurnal Iman dan Spiritualitas*, Volume 3, Nomor 2: 897–910. <https://doi.org/10.15575/jis.v6i3.54211>

Article's History:

Received January 2026; Revised May 2026; Accepted December 2026.
2026. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

This study examines the role of family-based Islamic religious education in strengthening children's mental health amid the complexities of contemporary social life. Increasing exposure to digital media, academic pressure, shifting social values, and family challenges has heightened the importance of effective educational approaches that foster children's psychological well-being. This research explores how the internalization of Islamic values within the family contributes to emotional stability, resilience, and healthy psychological development. A qualitative literature review method was employed by analyzing relevant national and international scholarly publications retrieved from Google Scholar and other indexed academic databases. The collected literature was examined using thematic analysis to identify recurring patterns, concepts, and relationships concerning family-based Islamic education and children's mental health. The findings reveal that parents play a central role in promoting psychological well-being through the consistent transmission of faith (*aqidah*), worship (*ibadah*), moral values (*akhlak*), and compassionate parenting practices. These educational processes cultivate emotional regulation, self-confidence, coping abilities, empathy, gratitude, and resilience when children encounter stress, social pressure, and developmental challenges. Moreover, positive family communication, spiritual guidance, and supportive parent-child relationships strengthen children's sense of security and emotional attachment, thereby reducing the risk of anxiety and other psychological difficulties. The study demonstrates that Islamic religious education within the family functions not only as a means of moral and spiritual formation but also as a protective factor that promotes mental health and adaptive behavior. These findings provide practical implications for parents, educators, counselors, and educational institutions seeking to develop family-centered educational strategies that integrate psychological and spiritual dimensions. The originality of this study lies in its synthesis of Islamic educational principles and child mental health literature, offering a comprehensive conceptual framework that positions family-based Islamic education as a strategic approach to promoting children's holistic psychological well-being in the modern era.

Keywords: Islamic Religious Education, Family Based Education, Children's Mental Health, Spiritual Values, Islamic Parenting

INTRODUCTION

In recent years, the growing prevalence of mental health problems among children has emerged as a significant concern in Indonesia. Factors such as increasing academic demands, excessive exposure to digital media, rapid social change, and the gradual erosion of spiritual values within the family have contributed to declining psychological well-being among children. These challenges underscore the need for preventive approaches that address both emotional and spiritual development. As the primary environment for children's growth and learning, the family serves as the first and most influential educational institution in shaping their character, emotional stability, and resilience. Through family-based Islamic religious education, parents can instill the values of faith, compassion, moral responsibility, and spirituality that foster healthy emotional regulation, positive behavior, and a strong sense of purpose. By consistently integrating Islamic teachings into daily family life, parents create a supportive environment that promotes children's mental well-being while strengthening their ability to cope with the social and psychological challenges of contemporary society (Al Mansyur & Salim, 2023). Islamic religious education in the family is able to instill strong faith and build mental resilience from an early age (Nasution et al., 2024). Therefore, the link between religious formation at home and children's mental health is becoming increasingly relevant to be studied in the midst of the challenges of modern life (Faizah & Ilahiyah, 2024).

The issue of children's mental health has become increasingly significant in the context of modernization, rapid technological advancement, and ongoing social transformation. Contemporary children are exposed to various psychological pressures arising from academic competition, excessive use of digital media, changing family dynamics, and evolving social expectations. A growing body of research indicates that these factors are associated with higher levels of anxiety, emotional distress, stress, and early symptoms of depression among children. In addition, ineffective family communication, limited parental involvement, and the inadequate internalization of spiritual and moral values further increase children's vulnerability to psychological difficulties. These conditions highlight the importance of creating supportive family environments that promote emotional security and resilience. Family-based Islamic religious education offers a holistic approach by integrating spiritual guidance, moral development, and compassionate parenting practices into children's daily lives. Through the consistent cultivation of faith, worship, and ethical values, parents can help children develop emotional regulation, self-confidence, optimism, and adaptive coping skills. Consequently, strengthening family-centered Islamic education represents an important strategy for promoting children's mental well-being and supporting their healthy psychological and moral development in an increasingly complex social environment (Afifah et al., 2024). In this context, family-based PAI serves as a way to prevent the emergence of mental disorders by teaching peace of mind, self-control, and moral values that maintain the emotional balance of children (Afifah et al., 2024). Instilling the values of faith and consistent worship at home also builds a sense of security and optimism for children in facing life's challenges (Mutaqin & Rosada, 2024).

This issue is closely aligned with Indonesia's human development agenda, which emphasizes improving the quality of education, public health, and family resilience as essential pillars of sustainable national development. These priorities are reflected in the Sustainable Development Goals (SDGs), particularly Goal 3 (Good Health and Well-Being), which promotes mental health and overall well-being for all age groups, and Goal 4 (Quality Education), which encourages inclusive and holistic education that supports learners' cognitive, emotional, and moral development. In the Indonesian context, these objectives are further reinforced by the Fourth Asta Cita of the Prabowo–Gibran administration, which highlights the strengthening of human resources through improvements in education, health, science, technology, and character development. Within this framework, family-based Islamic religious education represents a strategic approach to nurturing children's psychological well-being alongside their spiritual and moral growth. By fostering faith, ethical values, emotional resilience, and supportive family relationships, this educational model contributes not only to individual mental health but also to the development of resilient families and a healthier society, thereby supporting Indonesia's long-term vision of sustainable and human-centered development (Kementerian Sekretariat Negara Republik Indonesia, 2025). In this context, the implementation of family-based PAI is not only part of religious coaching, but also children's mental health strategies in the era of disruption and digitalization.

The results of previous research reinforce this urgency (Septoyadi et al., 2022). Emphasized that parents play a role as the main educator in instilling Islamic teachings that shape children's morals, personality, and

emotional balance (Sahrul & Agustina, 2025). adding that Islamic religious education in the Muslim family environment is an effective moral fortress against moral degradation and psychological disorders in the digital era. Meanwhile, (Afifah et al., 2024) shows that the habit of worship and strengthening the value of faith at home function as a preventive therapy for children's stress and anxiety. More broadly, the findings (Faizah & Ilahiyah, 2024) confirms that the internalization of spiritual values in the family contributes to the formation of the child's mental balance and Islamic character. However, there is still a research *gap* related to the practical implementation of family-based Islamic religious education in improving children's mental health. Most previous studies have focused on the moral and religious aspects of parenting, without explaining the concrete mechanisms by which Islamic values can strengthen a child's emotional balance. In addition, research that reviews the context of schools is more dominant than in-depth exploration of the role of the family as the center of first education. This gap shows the need for a comprehensive study that integrates the spiritual, emotional, and social dimensions of Islamic family education.

Based on this, this study aims to analyze in depth the role of family-based Islamic religious education in strengthening children's mental health in the modern era. The main focus of the study is the process of internalizing the values of faith, worship, and morals in family life as the foundation of children's emotional and spiritual balance. Theoretically, this research is expected to enrich the literature on Islamic education and child development psychology through the family approach as the first educational institution. Practically, the results are expected to be a reference for parents and educational institutions in developing parenting patterns based on Islamic values that support children's mental resilience. Thus, this article is a qualitative empirical study that contributes to strengthening the concept of the religious family as a pillar of mental health and character development of children in the era of disruption.

LITERATURE REVIEW

Mental health has become one of the most important dimensions of children's development in the twenty-first century. The World Health Organization recognizes mental health as an essential component of overall well-being because it influences how individuals think, feel, behave, manage stress, build relationships, and make decisions throughout life. Childhood represents a critical developmental stage during which emotional, cognitive, social, and spiritual capacities are formed simultaneously. Mental health problems that emerge during childhood frequently continue into adolescence and adulthood if preventive interventions are not implemented. Consequently, researchers increasingly emphasize the importance of early family intervention as the foundation for promoting children's psychological well-being (Septoyadi et al., 2022).

Within Islamic educational discourse, the family occupies a central position as the primary institution responsible for nurturing children's physical, intellectual, moral, emotional, and spiritual development. Unlike formal educational institutions that provide structured academic instruction, families create continuous learning experiences through daily interaction, parental modeling, emotional attachment, and value transmission. Islamic Religious Education (*Pendidikan Agama Islam* or PAI) implemented within the family therefore represents more than religious instruction; it functions as a lifelong educational process that shapes children's worldview, personality, emotional regulation, and psychological resilience.

The theoretical foundation of family-based Islamic religious education originates from the Islamic understanding that parents bear primary responsibility for educating their children. The Qur'an and the Sunnah emphasize parental obligations in cultivating faith (*aqidah*), worship (*ibadah*), moral conduct (*akhlak*), and noble character from early childhood. Islamic scholars argue that education within the family extends beyond transmitting religious knowledge because it develops children's entire personality through consistent practice, affection, guidance, and exemplary behavior. Consequently, family-based Islamic education integrates cognitive learning, emotional development, spiritual awareness, and ethical behavior into a unified educational framework. Contemporary educational theories similarly acknowledge the family's influence on children's psychological development. Bronfenbrenner's Ecological Systems Theory identifies the family as the child's most immediate developmental environment, where early experiences significantly influence emotional and social outcomes. Likewise, Bowlby's Attachment Theory emphasizes that secure attachment between parents and children promotes emotional stability, self-confidence, and resilience throughout life. These psychological perspectives complement Islamic educational principles by demonstrating that parental affection, communication, and consistent guidance provide the emotional security necessary for healthy mental development (Faizah & Ilahiyah, 2024).

Recent literature increasingly highlights the relationship between religiosity and mental health among children and adolescents. Religious beliefs provide meaning, purpose, optimism, hope, and coping strategies during stressful situations. Within Islamic psychology, mental health is understood as a harmonious relationship between spiritual, emotional, intellectual, and physical dimensions. Individuals achieve psychological well-being when they maintain balance between their relationship with Allah (*hablum minallah*) and their relationship with other human beings (*hablum minannas*). Therefore, Islamic religious education contributes not only to children's religious identity but also to emotional stability and psychological resilience. Several studies indicate that children who receive consistent religious education within supportive family environments demonstrate lower levels of anxiety, stronger emotional regulation, and greater life satisfaction. Religious teachings encourage patience (*sabr*), gratitude (*shukr*), trust in Allah (*tawakkul*), sincerity (*ikhlas*), and self-control, all of which correspond to psychological competencies associated with resilience and emotional intelligence. These values enable children to interpret life's difficulties constructively rather than experiencing excessive stress or hopelessness (Wulandari et al., 2024).

The literature also demonstrates that parental involvement represents one of the strongest predictors of children's mental health outcomes. Parents serve as the first educators, caregivers, counselors, and behavioral models throughout childhood. Family-based Islamic religious education relies heavily on parental consistency in demonstrating Islamic values through everyday behavior rather than merely providing verbal instruction. Social Learning Theory explains that children acquire attitudes and behaviors primarily through observation and imitation. Consequently, when parents consistently practice honesty, kindness, discipline, responsibility, compassion, and regular worship, children naturally internalize these behaviors as part of their developing personality. Parental warmth further strengthens the effectiveness of Islamic religious education. Islamic parenting emphasizes mercy (*rahmah*), love (*mahabbah*), justice (*'adl*), and wisdom (*hikmah*) in raising children. These principles create emotionally supportive family environments where children feel valued, protected, and accepted. Psychological studies consistently show that emotional security established through warm parenting reduces children's vulnerability to anxiety, depression, and behavioral problems. Therefore, Islamic parenting contributes simultaneously to children's spiritual development and psychological well-being (Agustina et al., 2022).

The internalization of faith (*aqidah*) constitutes another central theme in contemporary literature. Faith provides children with a stable framework for understanding themselves, their purpose in life, and the meaning of life's challenges. Rather than perceiving difficulties as meaningless suffering, children who possess strong religious beliefs are encouraged to interpret adversity as opportunities for learning, spiritual growth, and personal development. This meaning-making process represents one of the most effective protective factors against psychological distress because it promotes optimism, perseverance, and emotional stability. Similarly, Islamic worship practices contribute significantly to children's mental health. Daily prayers (*shalat*), Qur'anic recitation, remembrance of Allah (*dhikr*), supplication (*du'a*), and fasting cultivate self-discipline, emotional regulation, mindfulness, and inner peace. Contemporary psychological research recognizes that repetitive reflective practices reduce physiological stress responses and improve emotional regulation. Within Islamic spirituality, worship also strengthens children's awareness of Allah's presence, fostering hope, gratitude, and emotional comfort during difficult situations. Consequently, worship functions simultaneously as spiritual devotion and psychological support. Another important area discussed within the literature concerns emotional intelligence. Islamic education develops children's capacity to recognize, understand, and regulate emotions through moral teachings that emphasize patience, forgiveness, empathy, humility, and compassion. Emotional intelligence enables children to respond appropriately to interpersonal conflicts, academic challenges, peer pressure, and family difficulties. Scholars argue that emotional intelligence cultivated through Islamic values contributes significantly to children's social adjustment and long-term psychological resilience (Faizah & Ilahiyah, 2024).

Modern society presents numerous challenges that increase children's vulnerability to mental health problems. Digital technology, social media, academic competition, family instability, and changing cultural values expose children to unprecedented psychological pressures. Excessive digital media consumption has been associated with anxiety, loneliness, poor self-esteem, sleep disturbances, and social isolation. At the same time, academic expectations often create chronic stress that negatively affects children's emotional well-being. The literature therefore argues that family-based Islamic religious education serves as an important protective mechanism by providing children with stable moral values, emotional support, and spiritual guidance amidst rapidly changing social environments. Despite its considerable benefits, several

studies identify challenges affecting the implementation of family-based Islamic religious education. Economic pressures frequently reduce parents' available time for interacting with children. Many families experience work-related stress that limits opportunities for religious discussion, emotional communication, and shared worship activities. Consequently, religious education may become fragmented or delegated entirely to schools and religious institutions. Researchers argue that this situation weakens the family's educational function because continuous parental involvement cannot be fully replaced by formal education (Al Mansyur & Salim, 2023).

Parental educational background also influences the effectiveness of family-based Islamic education. Some parents possess limited knowledge regarding child psychology, emotional development, and effective Islamic parenting methods. As a result, religious education may emphasize ritual compliance while neglecting children's emotional needs and developmental characteristics. Contemporary scholars therefore recommend integrating Islamic educational principles with developmental psychology to help parents provide age-appropriate religious guidance that promotes both spiritual growth and mental health. The influence of digital culture constitutes another significant concern within current literature. While digital platforms provide broad access to Islamic educational resources, they simultaneously expose children to conflicting values, misinformation, cyberbullying, and unhealthy social comparison. Researchers emphasize that digital literacy should become an essential component of Islamic parenting. Parents are expected not only to supervise children's media consumption but also to accompany them in critically evaluating digital content based on Islamic ethical principles. Such guidance strengthens children's moral judgment while protecting their psychological well-being. Furthermore, collaboration among families, schools, mosques, and communities emerges as another important theme. Although the family remains the primary educational institution, children's development is strengthened when educational environments consistently reinforce similar values. Schools complement family education by providing structured religious learning, while mosques and community organizations offer opportunities for social participation, moral development, and spiritual enrichment. This collaborative approach creates educational continuity that supports children's holistic development (Ibadulloh & Mutaqin, 2023).

Another emerging discussion concerns resilience. Recent literature increasingly recognizes resilience as one of the primary outcomes of family-based Islamic religious education. Resilience refers to children's ability to recover from adversity, adapt positively to stressful situations, and maintain psychological well-being despite challenges. Islamic values such as patience, gratitude, trust in Allah, perseverance, forgiveness, and hope collectively strengthen children's adaptive capacities. These spiritual resources enable children to respond constructively to academic failure, peer rejection, family conflict, and social pressures without experiencing prolonged emotional distress. Overall, existing literature consistently demonstrates that family-based Islamic religious education contributes significantly to children's mental health through multiple interconnected mechanisms. It strengthens emotional security by promoting warm parent-child relationships, develops psychological resilience through faith and spiritual meaning, enhances emotional regulation through worship and moral education, and encourages adaptive coping through Islamic ethical values. Rather than functioning solely as religious instruction, family-based Islamic education represents a holistic educational model that integrates spiritual, emotional, psychological, social, and moral dimensions of child development (Septoyadi et al., 2022).

Although substantial evidence supports the positive relationship between family-based Islamic religious education and children's mental health, the literature also reveals several research gaps. Many existing studies remain descriptive and focus primarily on religious practices rather than examining the psychological mechanisms through which Islamic education influences children's mental health. Empirical studies involving diverse cultural backgrounds, socioeconomic conditions, and longitudinal designs remain limited. Future research should therefore investigate how specific parenting practices, family communication patterns, and spiritual interventions contribute to measurable improvements in children's psychological well-being. Such investigations will strengthen the evidence base for integrating family-based Islamic religious education into broader strategies for promoting children's mental health in increasingly complex contemporary societies.

METHODOLOGY

This research uses a qualitative approach with the library research method, which is research conducted through an in-depth study of various literature, both in the form of books, journals, scientific articles, and other

scientific works relevant to the research topic. This method was chosen because it is able to provide a comprehensive theoretical understanding of the concept of Islamic religious education in the family and its impact on children's mental health without the need to collect field data. Literature research is descriptive-analytical, where researchers try to interpret conceptual data to find the relationship of meaning between concepts in the religious and psychological context of children (Abdurrahman, 2024a). The main objective of this study is to build a theoretical framework that explains how family-based Islamic religious education can shape positive behavior, emotional stability, and peace of mind of children in the household environment (M. Jamaluddin et al., 2025). Thus, this research functions as a conceptual study that integrates the views of Islamic education and child psychology in depth (Sari & Asmendri, 2020)

Data collection in this study was carried out through a systematic process in the form of identification, selection, and analysis of relevant literature sources, especially those that discuss Islamic education in the family and children's mental health. The data collected came from scientific journals, reference books, and previous research results, which were then analyzed using a content analysis approach to find concept patterns and thematic relationships between variables. In the analysis stage, the researcher categorizes ideas, synthesizes theories, and interprets research results to build a complete and in-depth understanding of the role of religious education in shaping children's mental health (Ririanti et al., 2025). All sources used were tested for validity based on academic credibility and suitability with the research focus (Arturo, 2025). This approach ensures objective and theoretical research results, without direct intervention from field factors (Kusuma et al., 2024)

To ensure the validity of the data, this study applies source triangulation, which is comparing various research results and theories from different literature to obtain consistent and valid conclusions (Saefullah, 2024). The ethical aspect of research is maintained by listing all sources transparently, avoiding plagiarism, and respecting the intellectual property rights of each cited author. The results of the study are presented in the form of descriptive and reflective analysis that highlights the contribution of family-based Islamic religious education in strengthening children's emotional, moral, and spiritual balance so that it has a positive impact on their mental health (M. Jamaluddin et al., 2025).

RESULTS AND DISCUSSION

Based on the results of a review of various relevant scientific literature, it can be found that family-based Islamic religious education (PAI) is closely related to the formation and strengthening of children's mental health. Findings from previous research show that the family as the first educational environment plays an important role in the process of internalizing spiritual, moral, and emotional values that affect children's psychological well-being. In the context of social change and rapid technological developments, the role of the family in religious education is becoming increasingly significant, especially in efforts to maintain the emotional stability and mental resilience of children (D. Jamaluddin, 2019).

Various studies show that increased academic pressure, exposure to digital media, and reduced quality of interaction in the family can have an impact on the appearance of emotional disorders in children, such as anxiety, stress, and decreased self-confidence. In these conditions, family-based Islamic religious education is seen as one of the approaches that is able to provide a spiritual and emotional foundation for children in facing the dynamics of modern life. Religious education not only shapes the religious dimension of children, but also functions as a mechanism for mental strengthening through the cultivation of the value of life meaning, self-control, and inner peace..

The Role of Parents in Family-Based Islamic Religious Education

The results of the literature review show that parents have a very fundamental role in the implementation of family-based Islamic religious education. The family is positioned as the first and main educational environment that forms the basis of faith, moral values, and the behavioral orientation of children from an early age. Islamic religious education that takes place in the family environment allows for a more intensive and sustainable process of internalizing values because the interaction between parents and children occurs naturally in daily life (Muraidin, 2025a). Emphasized that family education based on religious values contributes significantly to the formation of children's mental well-being, because these values are the initial guidelines in understanding oneself and the social environment.

The role of parents in Islamic religious education is not only limited to the function of normative teaching, but also includes the formation of an emotional climate conducive to children's development.

Parenting patterns that prioritize affection, attention, and responsibility in accordance with Islamic values have been proven to be able to create a sense of psychological security for children. A warm and religious family environment provides space for children to express emotions in a healthy way and develop self-confidence (A. Komarudin et al., 2025). shows that family education based on affection (rahmah) in an Islamic perspective has positive implications for children's emotional stability and mental resilience. In addition, the example of parents in carrying out Islamic religious teachings is a key factor in the success of family-based religious education. Children tend to learn through observation and imitation of their parents' behavior, so that parents' consistency in daily worship practices and morals plays an important role in shaping children's religious attitudes (Yahya et al., 2025). Emphasized that aqidah education accompanied by the example of parents functions as a preventive effort against confusion of values and psychological pressure of children, especially in the midst of increasingly complex information flows and digital culture.

From a mental health perspective, the active involvement of parents in Islamic religious education also serves as a form of primary social support for children. This support helps the child in managing stress, anxiety, and emotional distress that arises in the developmental process (Akip et al., 2025). Found that Islamic religious education is related to the understanding of the concept of mental health, where religious values help children recognize their emotional states as well as develop more adaptive self-control mechanisms. However, a number of literature also notes that there are obstacles in optimizing the role of parents in family-based Islamic religious education. Limited time, economic demands, and low literacy of religious parenting often cause religious education at home to be symbolic and less internalized. (Normina, 2015) emphasizing that without strong awareness and commitment from parents, Islamic religious education in the family risks losing its strategic function in shaping children's mental health. Therefore, strengthening the role of parents is an important prerequisite for the sustainable implementation of family-based Islamic religious education.

Internalizing the Value of Faith and Worship in Family Life

The internalization of the values of faith and worship is the core of family-based Islamic religious education which has a direct effect on the formation of children's mental health. The results of the literature review show that the internalization process does not only take place through verbal teaching, but especially through habituation, emotional experiences, and active involvement of children in daily religious practices (Muraidin, 2025b). In the literature review, it is emphasized that the internalization of religious values carried out consistently in the family environment has a significant contribution to the psychological well-being and mental resilience of children. The value of faith functions as a cognitive and affective foundation in shaping a child's perspective on life. Children who have a strong understanding of faith tend to have a more stable, optimistic, and meaningful life orientation (Muraidin, 2025a). Explained that faith that is internalized from an early age helps children develop the meaning of life which acts as a psychological protection mechanism against anxiety, fear, and social pressure. In this context, faith education in the family not only forms religiosity, but also serves as a source of the child's mental strength. In addition to faith, the practice of worship has an important role in building emotional balance and inner peace of mind. Worship activities such as prayer, prayer, and dhikr provide a space for reflection that helps children recognize and manage their emotions (Lubis et al., 2019). shows that the practice of worship in the family contributes to improving the mental health of children and adolescents, especially in reducing stress and improving self-control. Worship functions as a means of regulating emotions that are spiritual as well as psychological.

The internalization of the values of faith and worship is also related to the formation of spiritual habits that have a long-term impact. When these values are consistently embedded, children tend to develop psychological resilience in facing life's challenges (Akip et al., 2025). Finding that religious values help individuals understand their emotional state as well as develop more adaptive attitudes of acceptance and self-control. This shows that Islamic religious education in the family has a preventive function against mental disorders. However, the effectiveness of internalizing the values of faith and worship is highly dependent on the quality of parental assistance (Muraidin, 2025b). Emphasizing that the internalization of religious values will be less optimal if the practice of worship is only a formality without meaning. Therefore, family-based Islamic religious education needs to emphasize the dimensions of example, dialogue, and reflection so that the values of faith and worship are truly internalized and have an impact on children's mental health in a sustainable manner.

Islamic Religious Education and Children's Emotional Balance

Islamic religious education has an important role in shaping children's emotional balance through the internalization of spiritual and moral values instilled in the family environment. The results of the literature review show that Islamic values, such as patience, gratitude, and a sense of responsibility, which are embedded from an early age, contribute to better emotional regulation. Family interactions based on Islamic values have a significant effect on children's emotional development, including in stress management and the formation of psychological resilience (Awaliyah & Rahman, 2025). Children's emotional balance is also formed through the development of emotional intelligence that is integrated with Islamic religious education in the family. Parents play a central role in providing religious learning that is not only ritualistic, but also oriented towards understanding the meaning of religious values that are applicable in daily life. This approach helps children develop the ability to recognize and manage emotions constructively (Indramaya, 2025). In addition, the application of the principles of religious psychology in family education contributes to strengthening children's mental health. Spiritual values that are internalized through Islamic religious education serve as a source of inner peace and control of emotions. Research on the relationship between religious psychology and family mental health shows that meaningful religious practices can help children cope with emotional distress and improve psychological well-being (Nurislamiah & Yusuf, 2024)..

In the context of Islamic religious education, children's emotional balance is also strengthened through the establishment of a safe and supportive family environment. Islamic family education places compassion, empathy, and example as the basis of interaction between parents and children. This kind of family environment plays a role in creating emotional stability and a sense of psychological security that supports children's mental development (Muraidin, 2025a). Furthermore, family-based Islamic religious education functions as a preventive strategy against children's emotional disorders in the modern era. Religious values help children build a positive frame of mind in interpreting life experiences, including when facing conflicts and social pressures. Thus, Islamic religious education not only strengthens children's religiosity, but also contributes to emotional balance and mental resilience in a sustainable manner (Awaliyah & Rahman, 2025).

Supporting and Inhibiting Factors for the Implementation of Family-Based Islamic Religious Education

The implementation of family-based Islamic Religious Education (PAI) is highly dependent on the role of parents as the first and main educator for children. According to (Akyuni, 2025), The example of parents in carrying out worship and morals is the main foundation in shaping children's religious character. (Lidya Putri et al., n.d.) adding that the family's involvement in shared spiritual activities such as prayer and reading the Qur'an creates a religious climate in the home (Abdurrahman, 2024b). In addition found that collaboration between families and educational institutions helped strengthen the internalization of Islamic values from an early age. The main inhibiting factor in the implementation of family-based PAI is the lack of awareness and time of parents in providing religious guidance (Matos et al., 2023). Mentioned that families with high levels of busyness tend to be less intense in spiritually interacting with children (Zuhro, 2025). It was also found that children from broken homes showed a decrease in enthusiasm for religious learning. According to Sudrajat, Weak family control over the use of digital media can weaken children's moral and religious values (Sudrajat & Rahayu, 2025).

Economic aspects also play a role in supporting or hindering the implementation of religious education in the family (Abdurrahman, 2024b). Noted that families with a stable economy are better able to provide religious learning facilities such as books, private teachers, and access to Islamic boarding schools. On the other hand, it highlights that economic limitations often hinder children's participation in formal religious activities. Cultural factors and social environment also have a significant influence (Putri et al., 2025). Shows that people with a culture of mutual cooperation and high moral values are more supportive of family Islamic education. Meanwhile (Akyuni, 2025), considers that the adaptation of local values with Islamic principles is able to bridge the gap between traditions and religious teachings. To increase the effectiveness of family-based PAI implementation, emphasize the need for Islamic parenting training to guide parents in educating their children religiously. Finally, concludes that collaboration between family, school, and community is the key in building a generation of Muslims who have faith, knowledge, and morals (Abdurrahman, 2024b).

DISCUSSION / ANALYSIS

The findings of this literature review demonstrate that family-based Islamic religious education is not merely a religious instructional process but a comprehensive educational framework that supports children's mental health through the integration of spiritual, emotional, and moral development. Across the reviewed

studies, a consistent pattern emerges showing that the family remains the most influential social institution in shaping children's psychological well-being. Although schools, peers, and digital media increasingly affect children's lives, the family continues to function as the primary environment where beliefs, emotional responses, and behavioral patterns are first established. This finding reinforces the argument that children's mental health cannot be separated from the quality of family interactions and the consistency of value transmission within the home (Akyuni, 2025).

The relationship between Islamic religious education and children's mental health can be understood through the holistic nature of Islamic education itself. Unlike educational approaches that focus solely on cognitive achievement or behavioral discipline, Islamic education emphasizes the balanced development of intellectual, spiritual, emotional, and moral dimensions. The literature consistently indicates that when Islamic teachings are introduced through daily family interactions, children develop a stronger sense of identity, emotional security, and psychological stability. This occurs because religious education provides children with a coherent framework for understanding themselves, interpreting life experiences, and responding to challenges with patience, gratitude, and trust in God (*tawakkul*). Consequently, Islamic religious education serves not only as moral instruction but also as a psychological resource that strengthens children's resilience against various forms of emotional distress.

One of the most significant findings concerns the central role of parents in determining the effectiveness of family-based Islamic religious education. Parents function not only as educators but also as role models whose attitudes and behaviors become the primary reference for children's moral and emotional development. The reviewed literature consistently emphasizes that children learn religious values more effectively through observation than through verbal instruction alone. When parents consistently demonstrate honesty, patience, compassion, responsibility, and commitment to worship, children gradually internalize these values as part of their own personalities. This finding supports the broader understanding that parental modeling creates an authentic learning environment where religious teachings become visible realities rather than abstract concepts (Abdurrahman, 2024a).

The psychological implications of parental involvement are equally important. Warm parenting characterized by affection, empathy, and open communication creates emotional security, which represents one of the strongest protective factors for children's mental health. Children who experience supportive family relationships are generally better equipped to regulate emotions, solve interpersonal conflicts, and cope with stressful situations. Islamic parenting strengthens these psychological benefits by combining emotional warmth with spiritual guidance, thereby providing children with both emotional attachment and moral direction. The integration of these dimensions distinguishes family-based Islamic education from purely behavioral parenting approaches because it addresses children's inner psychological needs alongside their moral development. Another important finding relates to the internalization of faith (*aqidah*) as a source of psychological resilience. The reviewed studies indicate that faith functions beyond theological belief; it also provides cognitive and emotional meaning that helps children interpret difficult life experiences. Children who understand religious concepts such as divine wisdom, gratitude, patience, hope, and reliance on Allah are more likely to develop adaptive coping mechanisms during stressful situations. Instead of perceiving adversity solely as failure or punishment, they are encouraged to interpret challenges as opportunities for personal growth and spiritual development. Such perspectives reduce excessive anxiety and help children maintain optimism during periods of uncertainty (Matos et al., 2023).

This finding is particularly relevant within contemporary society, where children are increasingly exposed to uncertainty, social comparison, and information overload through digital technology. Modern childhood is characterized by continuous exposure to social media, academic competition, and rapidly changing cultural values. These conditions frequently produce emotional exhaustion, low self-esteem, and chronic stress. The literature suggests that Islamic faith provides an internal psychological anchor that enables children to maintain emotional balance despite these external pressures. Faith therefore functions as an internal coping resource rather than merely a religious obligation. The discussion also demonstrates that worship practices contribute significantly to children's emotional regulation. Daily prayers, Qur'anic recitation, remembrance (*dhikr*), and supplication (*du'a*) represent structured spiritual activities that encourage reflection, self-awareness, and emotional calmness. From a psychological perspective, these practices resemble mechanisms of mindfulness and emotional regulation because they encourage children to pause, reflect upon their experiences, and reconnect with transcendent values. However, within the Islamic framework, worship extends beyond psychological relaxation because it strengthens the relationship

between the individual and Allah, thereby providing existential meaning alongside emotional comfort (K. Komarudin, 2023).

The effectiveness of worship practices depends largely upon how parents introduce and explain their significance. The reviewed literature repeatedly emphasizes that ritual activities performed mechanically without understanding have limited influence on children's psychological development. Conversely, when parents explain the wisdom, purpose, and spiritual meaning behind religious practices, children become more intrinsically motivated to engage in worship. This meaningful participation strengthens both religious commitment and psychological well-being because worship becomes associated with comfort, gratitude, and emotional support rather than obligation alone. Another important aspect emerging from the literature concerns emotional intelligence. Islamic religious education contributes to emotional development by teaching children values such as patience (*sabr*), gratitude (*shukr*), forgiveness, humility, compassion, and self-control. These values correspond closely with psychological competencies associated with emotional intelligence, including recognizing emotions, regulating emotional responses, empathizing with others, and maintaining constructive interpersonal relationships. Consequently, Islamic education indirectly supports children's social adjustment because emotionally intelligent children are generally more capable of resolving conflicts peacefully, maintaining friendships, and adapting to changing social environments (Matos et al., 2023).

The reviewed studies further indicate that Islamic religious education strengthens children's psychological resilience by promoting positive meaning-making processes. Psychological resilience does not imply the absence of emotional difficulties but rather the capacity to recover from adversity. Religious teachings encourage children to perceive difficulties within a broader spiritual framework that emphasizes hope, perseverance, and divine assistance. Such perspectives reduce feelings of helplessness and encourage active coping strategies. As a result, children become better prepared to face academic failure, peer conflict, family problems, and other developmental challenges without experiencing prolonged psychological distress. The discussion also highlights the importance of family communication. Healthy communication enables children to express emotions openly while receiving guidance without fear of rejection or excessive criticism. Within Islamic parenting, communication is ideally characterized by gentleness (*rifq*), consultation (*shura*), empathy, and respect. These communication patterns foster psychological safety, allowing children to discuss personal problems before emotional difficulties become more severe. Such findings support contemporary psychological research emphasizing secure attachment and open communication as fundamental determinants of children's mental health. Islamic educational principles therefore complement modern psychological theories by embedding communication within ethical and spiritual values (Nurislamiah & Yusuf, 2024).

Despite these positive findings, the literature also identifies several challenges limiting the implementation of family-based Islamic religious education. Economic pressures frequently reduce the amount of quality time parents spend with their children. Long working hours, financial responsibilities, and occupational stress often decrease opportunities for religious guidance and emotional interaction within the family. Consequently, religious education sometimes becomes limited to formal instruction rather than continuous daily practice. This finding illustrates that successful family-based Islamic education requires not only religious commitment but also sufficient parental availability and emotional presence. Digital technology represents another significant challenge. Although digital media provides opportunities for religious learning, uncontrolled exposure may simultaneously introduce children to conflicting values, inappropriate content, and excessive social comparison. The literature suggests that weak parental supervision over digital media reduces the effectiveness of family religious education because children increasingly obtain values from external sources rather than from parents. Therefore, Islamic parenting in the digital era requires parents to develop digital literacy alongside religious literacy. Parents must actively accompany children in navigating digital environments while maintaining meaningful face-to-face interactions that reinforce religious and moral values.

Educational background and parenting competence also influence implementation effectiveness. Several reviewed studies indicate that some parents possess limited knowledge regarding child development and effective Islamic parenting methods. Religious education may therefore emphasize ritual obedience while overlooking children's emotional needs. This finding suggests that parental education programs integrating Islamic teachings with developmental psychology could substantially improve the quality of family religious education. Such programs would enable parents to understand how children's

emotional, cognitive, and spiritual development interact throughout different developmental stages (Nurislamiah & Yusuf, 2024).

The discussion additionally reveals that community and educational institutions play complementary roles in strengthening family-based Islamic religious education. Although the family remains the primary educational environment, collaboration between parents, schools, mosques, and broader communities creates consistency in children's learning experiences. When similar religious and moral values are reinforced across multiple environments, children experience greater stability in their psychological and moral development. Conversely, contradictions between family values and external influences may create confusion that weakens children's emotional security. Overall, the findings indicate that family-based Islamic religious education should be understood as a multidimensional strategy for promoting children's mental health. Its contribution extends beyond religious identity formation to include emotional regulation, psychological resilience, moral development, social competence, and adaptive coping skills. These interconnected outcomes demonstrate that spiritual education and mental health promotion are mutually reinforcing rather than separate domains. Consequently, strengthening family-based Islamic religious education represents a valuable preventive approach to addressing contemporary mental health challenges among children. Future policies should therefore encourage greater parental involvement, strengthen family-centered Islamic parenting programs, improve digital parenting literacy, and promote collaboration among families, schools, religious institutions, and communities to create environments that support children's holistic psychological, spiritual, and emotional well-being (Akyuni, 2025).

CONCLUSION

Based on the findings of this literature review, it can be concluded that family-based Islamic religious education plays a fundamental role in promoting and sustaining children's mental health. As the primary environment for education and socialization, the family provides the foundation for internalizing Islamic values, including faith (*aqidah*), worship (*ibadah*), and moral conduct (*akhlak*), which collectively contribute to children's emotional stability, psychological resilience, and healthy personality development. Early exposure to these values enables children to develop a meaningful worldview, strengthen self-regulation, and cultivate adaptive coping strategies for addressing the complexities of contemporary life. The review further demonstrates that consistent parental involvement is a critical factor in fostering children's psychological well-being. Parents who model religious values through daily behavior, establish supportive and open communication, and encourage regular religious practices create a nurturing environment characterized by emotional security, trust, and positive attachment. These conditions enhance children's ability to regulate emotions, manage stress, develop optimism, and build empathy and prosocial behavior. Consequently, Islamic religious education functions not only as a means of transmitting religious knowledge but also as an important protective factor that supports children's overall mental and emotional well-being. Furthermore, the integration of spiritual values into everyday family life strengthens children's internal psychological resources, enabling them to respond constructively to academic pressures, social influences, and rapid cultural changes. This highlights the importance of viewing family-based Islamic religious education as a holistic approach that simultaneously nurtures spiritual growth, moral character, and mental health. In conclusion, strengthening the role of families in Islamic religious education should be recognized as a strategic priority for promoting children's psychological well-being and character development. Future research is recommended to investigate the practical implementation of family-based Islamic religious education through empirical field studies involving diverse family settings, cultural backgrounds, and socioeconomic contexts to provide more comprehensive and evidence-based insights.

REFERENCES

- Abdurrahman. (2024a). Metode Penelitian Kepustakaan dalam Pendidikan Islam [Library Research Methods in Islamic Education]. *Adabuna: Jurnal Pendidikan Dan Pemikiran*, 3(2). <https://doi.org/10.38073/adabuna> [In Indonesian]
- Abdurrahman. (2024b). Metode Penelitian Kepustakaan dalam Pendidikan Islam [Library Research Methods in Islamic Education]. *Adabuna: Jurnal Pendidikan Dan Pemikiran*, 3(2), 102–113. <https://doi.org/10.38073/adabuna.v3i2.1563> [In Indonesian]

- Afifah, J. N., Lukman, Z. A., Indriyanti, A., & Anwar, S. (2024). Kontribusi Pendidikan Agama Islam terhadap Kesehatan Mental [Contribution of Islamic Religious Education to Mental Health]. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 14(1), 143–157. <https://doi.org/10.33367/ji.v14i1.5333> [In Indonesian]
- Agustina, Y., Subagyo, & Nurulistanti, L. (2022). How money circulates in indonesian smes: An analysis of financial literacy, business performance, financial management behavior, and financial attitude. *Educational Administration: Theory and Practice*, 28(2), 122 – 132. <https://doi.org/10.17762/kuey.v28i02.425>
- Akip, M., Yunus, M., & Sujarwo, S. (2025). Keterkaitan Antara Pendidikan Agama Islam Dengan Pemahaman Konsep Kesehatan Mental Siswa [The Relationship Between Islamic Religious Education and Students' Understanding of Mental Health Concepts]. *Ej*, 7(2), 255–264. <https://doi.org/10.37092/ej.v7i2.997> [In Indonesian]
- Akyuni, Q. (2025). Strategi Pembelajaran PAI dalam Membangun Kesalehan Sosial di Siswa [Islamic Religious Education Learning Strategies in Building Social Piety in Students]. *Jurnal Manajemen Pendidikan Islam*, 4(2). <https://doi.org/10.58466/al-munadzomah.v4i2.2119> [In Indonesian]
- Al Mansyur, Y., & Salim, H. (2023). Peran Pendidikan Agama Islam (PAI) Dalam Menjaga Kesehatan Mental Siswa di SMP Negeri 2 Wonogiri [The Role of Islamic Religious Education (PAI) in Maintaining Students' Mental Health at SMP Negeri 2 Wonogiri]. *EDUKASI ISLAMI Jurnal Pendidikan Islam*, 12(1). <https://doi.org/10.30868/ei.v12i001.5573> [In Indonesian]
- Arturo, B. (2025). *Konsep Kesehatan Mental Perspektif Pendidikan Akhlak: Telaah Pemikiran Ibnu Miskawaih [The Concept of Mental Health from the Perspective of Moral Education: A Study of Ibn Miskawaih's Thoughts]*. Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Awaliyah, S. R., & Rahman, T. (2025). Peran Lingkungan Keluarga Terhadap Perkembangan Mental Anak: Tinjauan Psikologi Islam [The Role of the Family Environment in Children's Mental Development: A Review of Islamic Psychology]. *Psychospiritual: Journal of Trends in Islamic Psychological Research*, 4(2), 81–88. <https://doi.org/10.35719/psychospiritual.vxix.xx> [In Indonesian]
- Faizah, Z., & Ilahiyah, I. inayatul. (2024). Peran Keluarga Dalam Menjaga Kesehatan Mental Anak Dalam Perspektif Zakiah Daradjat [Peran Keluarga Dalam Menjaga Kesehatan Mental Anak Dalam Perspektif Zakiah Daradjat]. *ALFIHRIS: Jurnal Inspirasi Pendidikan*, 2(3), 164–174. <https://doi.org/10.59246/alfihris.v2i3.893> [In Indonesian]
- Ibadulloh, I., & Mutaqin, R. S. (2023). Islamic Eco-Theological as Local Wisdom for The Preservation of Natural Environment. *Islam Transformatif: Journal of Islamic Studies*, 6(2), 145. <https://doi.org/10.30983/it.v6i2.5913>
- Indramaya, S. (2025). Pembinaan Kecerdasan Emosional Anak melalui Edukasi Agama Islam dalam Lingkungan Keluarga [Fostering Children's Emotional Intelligence through Islamic Religious Education in the Family Environment]. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(3), 2477–2143. <https://doi.org/10.23969/jp.v10i03.33058> [In Indonesian]
- Jamaluddin, D. (2019). The Uniqueness Of Islamic Education In Indonesia. *Jurnal Isema: Islamic Educational Management*, 2(2), 1–6. <https://doi.org/10.15575/isema.v2i2.4478>
- Jamaluddin, M., Rahmatullah, A., & M. Farid. (2025). Library Research Methodology in Education: Fundamental Concepts and Implementation. *Cognitive: Jurnal Pendidikan Dan Pembelajaran*, 3(2), 128–187. <https://doi.org/10.61743/cg.v3i2.160>
- Kementerian Sekretariat Negara Republik Indonesia. (2025). RPJMN 2025–2029: Fondasi Awal Wujudkan Visi Indonesia Emas 2045 [RPJMN 2025–2029: The Initial Foundation for Realizing the Vision of a Golden Indonesia by 2045]. *Kementerian Sekretariat Negara Republik Indonesia*. https://www.setneg.go.id/baca/index/rpjm_n_2025_2029_fondasi_awal_wujudkan_visi_indonesia_emas_2045

- Komarudin, A., Fauziyah, Y., Hakim, L., & Iqbal Gelar Budiman, M. (2025). Parental Compassion in Family Education from the Perspective of Hadith and Its Implications for Children's Mental Health. *Urwatul Wutsqo*, 14(3). <https://doi.org/10.54437/juw>
- Komarudin, K. (2023). *Fiqh Muamalah Klasik dan Kontemporer [Classical and Contemporary Fiqh Muamalah]*. Pustaka Setia.
- Kusuma, H. W., Darmawi, D., & Sibuan, S. (2024). Islamic Parenting: Pola Asuh Anak dalam Al-Qur'an Surah Luqman Ayat 13-19 [Islamic Parenting: Parenting Patterns in the Qur'an, Surah Luqman, Verses 13-19]. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 18(4), 2412. <https://doi.org/10.35931/aq.v18i4.3600> [In Indonesian]
- Lubis, L. T., Sati, L., Adhinda, N. N., Yulianirta, H., & Hidayat, B. (2019). Peningkatan Kesehatan Mental Anak dan Remaja Melalui Ibadah Keislaman [Improving the Mental Health of Children and Adolescents Through Islamic Worship]. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 16(2), 120–129. [https://doi.org/10.25299/jaip.2019.vol16\(2\).3898](https://doi.org/10.25299/jaip.2019.vol16(2).3898) [In Indonesian]
- Matos, J. F., Piedade, J., Freitas, A., Pedro, N., Dorotea, N., Pedro, A., & Galego, C. (2023). Teaching and Learning Research Methodologies in Education: A Systematic Literature Review. *Education Sciences*, 13(2), 173. <https://doi.org/10.3390/educsci13020173>
- Muraidin, J. (2025a). A Literature Review: The Impact of Religious Education Implementation on Mental Health and Psychological Well-Being of Elementary School Children. *MISOOL: Jurnal Pendidikan Dasar*, 7(2), 70–80. <https://doi.org/10.47945/misool.v7i2.2292>
- Muraidin, J. (2025b). A Literature Review: The Impact of Religious Education Implementation on Mental Health and Psychological Well-Being of Elementary School Children. *MISOOL: Jurnal Pendidikan Dasar*, 7(2), 70–80. <https://doi.org/10.47945/misool.v7i2.2292>
- Mutaqin, A. Z., & Rosada, W. K. (2024). Peran Pendidikan Islam dalam Menjaga Kesehatan Mental di Lingkungan Sekolah di Era Society 5.0 (Studi Kasus di SMP Islam Mabdaul Ulum Kota Tasikmalaya) [The Role of Islamic Education in Maintaining Mental Health in School Environments in the Era of Societ. *HASBUNA : Jurnal Pendidikan Islam*, 5(1), 229–244. <https://doi.org/10.70143/hasbuna.v5i1.392> [In Indonesian]
- Nasution, A. K., Wahyuni, S., Cahaya, C., & Fikri, M. (2024). Peran Pendidikan Agama Islam dalam Meningkatkan Kesehatan Mental pada Generasi Z [The Role of Islamic Religious Education in Improving Mental Health in Generation Z]. *Adabiyah Islamic Journal*, 2(2), 194–205. <https://doi.org/10.31289/aij.v2i2.13715> [In Indonesian]
- Nurislamiah, S., & Yusuf, S. (2024). *Pengaruh Psikologi Agama Dan Kesehatan Mental Dalam Kesejahteraan Keluarga [The Influence of Religious Psychology and Mental Health on Family Welfare]*. Pascasarjana Universitas Islam Jakarta.
- Putri, H., Rosidin, L., Aisyatami, M., Nuryanti, S., & Rif'iyati, D. (2025). Implementasi Pendidikan Agama Islam Dalam Membentuk Spiritual Siswa [Implementation of Islamic Religious Education in Shaping Students' Spirituality]. *Aplikasi Riset Tarbiyah Dan Ilmu Keguruan*, 1(1), 33–41. <https://doi.org/10.28918/artik.v1i1.11662> [In Indonesian]
- Ririanti, Awalia, M., & Sari, H. P. (2025). Pendidikan Inklusif Sebagai Wujud Ajaran Islam Dalam Membentuk Karakter Dan Keberagaman di Kelas [Inclusive Education as a Form of Islamic Teachings in Forming Character and Diversity in the Classroom]. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 3(2), 551–557. <https://doi.org/10.61104/jq.v3i2.936> [In Indonesian]
- Saefullah, A. S. (2024). Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama dan Keberagamaan dalam Islam [Various Literature-Based Qualitative Research in the Study of Religion and Religiousness in Islam]. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2(4), 195–211. <https://doi.org/10.59059/al-tarbiyah.v2i4.1428> [In Indonesian]
- Sahrul, & Agustina. (2025). Peran Pendidikan Agama Islam Dalam Keluarga Dan Masyarakat [The Role of

- Islamic Religious Education in Family and Society]. *Jurnal IHSAN Jurnal Pendidikan Islam*, 3(1), 242–250. <https://doi.org/10.61104/ihsan.v3i1.684> [In Indonesian]
- Sari, M., & Asmendri, A. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA [Library Research in Science Education Research]. *Natural Science*, 6(1), 41–53. <https://doi.org/10.15548/nsc.v6i1.1555> [In Indonesian]
- Septoyadi, Z., Candrawati, V., Mp., Syahputra, M. R., & Sp. (2022). *Pendidikan Agama Berbasis Keluarga [Family-Based Religious Education]* (M. B. Muvid (ed.); 1st ed.). Global Aksara Pers.
- Sudrajat, A. S., & Rahayu, R. H. (2025). Impementasi Kebijakan Rawat Inap Standar Jaminan Kesehatan Nasional (KRIS-SJSN) di RSUD Kota Bandung [Implementation of the National Health Insurance Standard Inpatient Policy (KRIS-SJSN) at Bandung City Regional Hospital]. *Maret*, 7(1). <https://doi.org/10.36636/jogiv.v7iL.5256> [In Indonesian]
- Wulandari, F., Choiriyah, I., Maspuroh, M., & Zenal Mutaqin, D. (2024). Implikasi Fitrah Manusia dalam Pandangan Ilmu Pendidikan Islam [Implications of Human Nature from the Perspective of Islamic Education]. *Jurnal Ilmu Manajemen Sosial Humaniora (JIMSH)*, 7(1), 1–13. <https://doi.org/10.51454/jimsh.v7i1.851> [In Indonesian]
- Yahya, S. A., Zakiyah, & Darodjat. (2025). Pendidikan Aqidah dalam Keluarga sebagai Upaya Preventif Keraguan Beragama Anak di Era Digital (Family Based Aqidah Education as a Preventive Measure Against Children's Religious Doubts in the Digital Era) [Family-Based Aqidah Education as a Preventive Me. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 12(1), 41–54. <https://doi.org/10.32678/geneologipai.v12i1.11451> [In Indonesian]
- Zuhro, A. (2025). *Upaya Guru PAI Dalam Menerapkan Psikoedukasi Pembelajaran Terhadap Siswa Broken Home Di SMA Ma'arif Sukorejo [PAI Teachers' Efforts in Implementing Learning Psychoeducation for Broken Home Students at Ma'arif Sukorejo High School]*. *Jurnal Studi Islam*.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).