

An Application of Al-Islah Method wa Tagyr in Islamic Education Learning to Achieve Mental Health

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Abstract

This study investigates the implementation of the Al-Islah wa Tagyir method in Islamic Religious Education (PAI) as a means to promote students' mental health. The Al-Islah wa Tagyir method, which emphasizes self-improvement and transformation through spiritual and moral approaches, is employed to enhance students' psychological well-being. A qualitative approach was adopted using a case study method in universities that have applied this method in PAI learning. Data were collected through observation, in-depth interviews, and document analysis. The findings reveal that the application of the Al-Islah wa Tagyir method strengthens students' religious and psychological dimensions, positively influences emotional regulation, enhances self-confidence, and fosters healthier social interactions. Consequently, the method has been shown to be effective in supporting the attainment of improved mental health among students. This research contributes to the enrichment of Islamic Religious Education by integrating mental health perspectives into pedagogical practices. Specifically, it offers a holistic model of PAI learning that not only develops religious knowledge and moral character but also supports psychological resilience and well-being. The study provides theoretical insights into the synergy between spirituality and mental health and offers practical implications for educators, policymakers, and curriculum developers in creating more comprehensive educational strategies that address both cognitive and emotional aspects of student development.

Keywords: Al-Islah wa Tagyr , Islamic Education Learning, Mental Health, Islamic Religious Education, Emotional Management.

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PENDAHULUAN

. Mental health is a key factor in student success in learning and interacting with their environment, according to the World Health Organization . According to the World Health Organization (WHO), mental health is a state of well-being in which individuals can realize their potential, cope with the normal stresses of life, work productively, and contribute to society (WHO, 2013). In the context of education, mental health is crucial because it is related to the emotional, cognitive, and social development of students, which will influence their academic achievement and personality development.

Islamic Religious Education (PAI) plays a very strategic role in shaping students' character, including moral and spiritual aspects that can contribute to their mental health. PAI learning that integrates Islamic values can be a means of developing students' emotional and psychological resilience. One approach that can be applied in PAI learning is the *Al-Islah wa Tagyr* , which focuses on improvement (islah) and positive change (tagyr) within the individual. This method teaches students to continually improve themselves

and make changes for the better, both in their relationships with God, their fellow human beings, and themselves.

Student mental health is a crucial aspect that is often overlooked in the higher education system, even though academic pressure, social demands, and emotional challenges can negatively impact their mental well-being and academic performance. Therefore, educational innovation, particularly through mental health programs, is crucial to creating a supportive and comprehensive academic environment for students. Developing such programs can help students manage stress, improve communication skills, and develop decision-making and conflict resolution skills (Rofiqi et al. al. , 2023) . In this context, the application of the *Al-Islah wa method Tagyr* in Islamic Religious Education offers a holistic approach to addressing students' mental health challenges, emphasizing self-improvement and behavioral transformation. This approach has great potential to integrate Islamic spiritual and ethical values with modern psychological strategies to build adaptive mental resilience. Through this framework, students are encouraged to develop social-emotional capacities, which are crucial for optimal well-being and academic performance (Mahasiswa et al. , 2017) . Focus on the development of social-emotional competencies, as emphasized in Social Emotional Learning , is very relevant to improving well-being and academic performance, and can even prevent mental health problems such as depression and anxiety (Zakariya & Aziz, 2020) (Students et al. , 2017) . Islamic education, with its moral and spiritual values, can contribute significantly to forming strong character and increasing students' mental resilience in facing the challenges of globalization (Putri et et al. , 2016) .

Previous research has found that learning that integrates religious values, such as that implemented in Islamic Religious Education (PAI), can improve students' mental health. Iqbal (2019) demonstrated that religious-based character education can help students manage stress, strengthen self-confidence, and improve social relationships. A similar finding was found in research conducted by Abdul Rahman and Suryana (2020), which stated that religious-based learning methods can improve students' psychological aspects, such as reducing anxiety and increasing self-control. However, this study differs from previous studies, emphasizing the *Al-Ishlah wa al-Qur'an method. Tagyr* as an effort to improve students' mental health .

Al-Islah wa Method Based on Islamic principles, Tagyr offers a more holistic approach to supporting students' mental health. The concept of islah , meaning self-improvement, and tagyr, which leads to positive change, can be an effective tool in shaping students' character, not only academically intelligent but also emotionally and mentally strong. This method emphasizes the importance of self-reflection, moral improvement, and behavioral change toward a better attitude, which can help students face the challenges of everyday life. The importance of mental health in Islamic Religious Education and the application of the Al-Islah method Tagyr serves as the basis for this research. This research aims to examine how the Al-Islah wa Tagyr in Islamic Religious Education (PAI) learning can improve students' mental health. This research will examine the impact of implementing this method on improving emotional management, enhancing social relationships among students, and strengthening their self-confidence.

METHOD

This study adopts a qualitative approach with a case study research design, focusing on an in-depth exploration of the application of the *Al-Ishlah wa Taghyir* in the context of Islamic Religious Education (PAI) learning at UPI. This approach allows for a comprehensive analysis of the dynamics, challenges, and successes of implementing this method in improving student mental health. Data collection was conducted through in-depth interviews with Islamic Religious Education lecturers and students, as well as participant observation of learning activities and mental health support programs. Additionally, relevant documents such as the Islamic Religious Education curriculum,

university mental health program reports, and Al-Ishlah wa training materials were reviewed. Taghyir was also analyzed to enrich understanding of context and implementation. Data analysis was conducted thematically to identify patterns, themes, and categories emerging from various data sources, allowing for the development of a rich narrative and in-depth interpretation of the application of the Al-Ishlah wa al-Aqsa method. Taghyir.

RESULTS AND DISCUSSION

A. Islamic Religious Education Learning in the Digital Era in Shaping Character

Islamic Religious Education plays a crucial role in shaping the character and morality of students, especially in Indonesia, where the majority of the population is Muslim. However, the implementation of Islamic Religious Education (PAI) learning in schools often faces challenges, particularly related to methods that tend to be monotonous and less relevant to the context of students' lives (Ma'rifataini, 2017). This indicates the need for innovation in the approach to Islamic Religious Education (PAI) learning to attract student interest and internalize religious values more effectively, even in an online learning environment (Shodiq, 2023). The concept of Islamic Religious Education (PAI) learning must shift from a purely theoretical focus to a more applicable and interactive approach, utilizing technology as the primary medium to facilitate the transfer of knowledge and meaningful learning experiences. Effective Islamic Religious Education (PAI) learning should also consider students' psychosocial characteristics, such as cultural diversity and variations in learning motivation, so that their socialization process and interaction with the environment can be optimally facilitated (Mahasiswa et al., 2017). Therefore, Islamic Religious Education learning strategies need to integrate character values comprehensively, from planning to evaluation, in order to shape student behavior in accordance with religious teachings (Noor, 2022).

This approach requires Islamic Religious Education teachers to not only master the material but also understand student characteristics and be able to facilitate sustainable positive behavioral change (Arifin, 2020). Developing strategies for internalizing Islamic Religious Education values, such as role models and habituation, is essential for shaping students' religious character holistically and sustainably (Lubis & Murniyetti, 2023). (Munif, 2017). This concept also positions students as active learning subjects, where their knowledge develops along with experience, thus requiring a conducive learning atmosphere and comprehensive assessment in the cognitive, affective, and psychomotor domains (Arif, 2015). This approach seeks to overcome student learning anxiety, which is often caused by a lack of interest and mastery of the material, through more efficient learning concepts and a variety of learning models (Warsah et al., 2023). Optimizing this concept involves the integration of cutting-edge technologies such as artificial intelligence that offer content personalization and adaptability of teaching materials to individual student needs. However, potential challenges such as technology dependency and data privacy issues must be carefully anticipated. In this context, research on the role of artificial intelligence in Islamic Religious Education is relevant to evaluate the potential for its application and impact on learning and the development of religious competencies (Huda & Suwahyu, 2024). However, this technological integration also requires infrastructure readiness and educator competence in utilizing digital devices as effective teaching aids (Mahasiswa et al., 2017). Furthermore, the teaching materials developed in Islamic Religious Education must include study guides, competencies to be achieved, lesson content, practice questions, practical instructions, and a comprehensive assessment system to ensure that learning objectives are achieved (Wulandari et al., 2022).

This approach seeks to develop the "personality" of students to become "Insan Kamil" who are able to internalize religious values in their lives, in line with the basic human nature that is carried from birth (Hamalik, 2006). Islamic education must be an effort to

create situations and conditions that are conducive to the development of material and non-material dimensions of humans in a complete, integral, and balanced manner between physical and spiritual education (Afnani & Baihaqi, 2020) . This holistic approach places the function and role of Islamic religious education as the core of the formation of a complete human personality, beyond general education (Hamalik , 2006) . The development of this concept requires an in-depth analysis of learning methods and strategies that are able to integrate cognitive, affective, and psychomotor aspects, so that students not only understand religious teachings but are also able to apply them in everyday life (Aziz et al. , 2021) .

B. Application of the Al-Ishlah Wa Tagyr Method in Islamic Religious Education Learning Learning objectives certainly include three domains, namely cognitive, affective and psychomotor learning objectives. The cognitive area is the area related to intellectual or thinking aspects such as knowledge, understanding, and thinking skills. The cognitive learning objectives are expected to enable students to: (a) Know, namely learn and remember facts, words, terms, events, concepts, rules, categories, methodologies, theories and so on. (b) Understand, namely interpret something, translate it into another form, state it in their own words, draw conclusions based on what is known, predict the consequences of something based on the knowledge they have and so on. (c) Apply, namely use what is learned in new situations. (d) Analyze, namely break down a whole into parts to see the nature of the parts and the relationship between the parts. (e) Synthesize , namely combine parts and creatively form something new. (f) Evaluate, namely use criteria to assess something (Rachmawati & Daryanto, 2015).

Meanwhile, the PAI learning objectives that researchers developed in developing *the al - islah wa method Tagyr* is the mental health of UPI students. Shaleh Sultan outlined several strategies for implementing this method in Islamic Religious Education (PAI) learning. As discussed previously, there are eight points in the *al - islah wa method strategy . tagyr* which can be mapped into two stages of the learning process, namely the pre-instructional stage and the instructional stage, which can be mapped as follows:

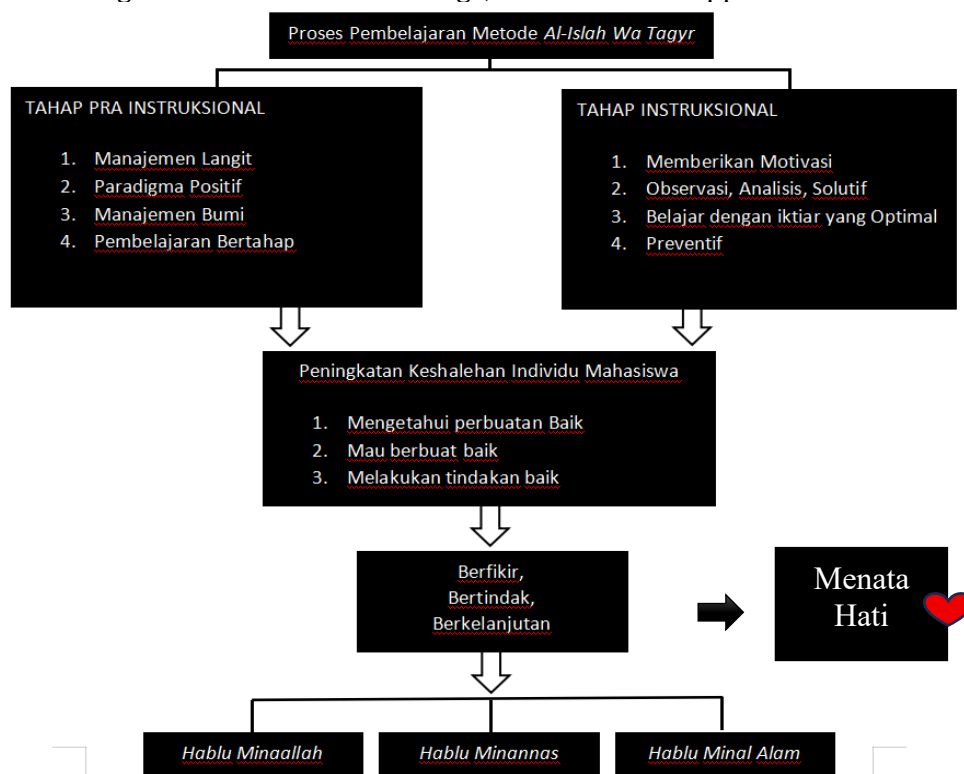


Figure 4.1

Application of the *Al-Islah Wa Tagyr Method*

pre -instructional stage is a preparatory phase that can determine the quality of *the Al-Islah Wa Tagyr method* in the teaching and learning process. It is crucial to pay close attention to this. The pre- instructional stage is explained as follows:

- (1) *Manhajyyatu Al- Idārah Ar- Rabbāniyyahī* , namely heavenly management, means managing problems with an approach based on the Qur'an and As- Sunnah . In this stage, an educator needs to build educational communication that is directed at involving intentions for the sake of Allah. The educational communication displayed by an educator to students is nothing other than glorifying Allah, being grateful to Allah, and providing motivational messages that build character change in students, so that the communication displayed at the beginning of the learning process provides demands to achieve a desired goal gradually. The communication carried out is certainly directed not only to treat, but also to prevent reprehensible actions and encourage praiseworthy actions. This needs to be documented in the learning plan stage.
- (2) *Manhajyyatu Robthu Al- Asbab Bi An- Nataij* is building a positive paradigm that maximum results are closely related to the law of causality (cause and effect). In the second step in this pre -instructional stage, an educator must be able to build a positive paradigm by providing an explanation of the material presented. Preparation in building a positive paradigm needs to be documented in the learning planning stage. An educator should choose the right method in delivering learning materials, one appropriate method that aims to change the personality of students for the better, is the *targhib-tarhib method* . *The targhib-tarhib method* needs to be designed in the planning stage, so that students are able to have a deep awareness to carry out positive activities, through the affirmation given by the educator in giving *rewards. and punishment* . Thus, in this stage, educators need to provide various kinds of *rewards. and punishment* in the learning planning stage.
- (3) *Manhajyyatu Idāratu Al-Fitnah (Idāratu Al-Fitnah)* is the responsive and effective management of hazards on earth. In this pre -instructional stage, educators need to prepare various alternative solutions to problems faced by students. During the learning process, educators and students inevitably encounter various problems. In this stage, educators need to prepare various alternative solutions, starting with identifying student characteristics and identifying the learning process and outcomes. This stage requires careful preparation so that if problems arise, educators can address them quickly and appropriately to achieve optimal results.
- (4) *Manhajyyatu At- Tadarruj Min Al- Istid'āf Ilā Al- Hiwār Wa Minhā Ilā Tamkin* involves gradual, periodic efforts, starting from a position of weakness, leading to a dialogue process, and then to systematic, direct efforts. In this stage, educators strive to guide students gradually and continuously, creating learning agendas and targets that are then shared with them. This stage falls within the pre -instructional phase, where educators need thorough preparation to guide educational actions.

pre -instructional stages are important for educators to pay attention to in order to achieve positive results in changing students' personalities. These pre- instructional stages are continuous with the instructional stages. The instructional stages are the stages in which *the Al-Islah Wa Tagyr method* is implemented . in the Islamic Religious Education learning process. To achieve perfection in its implementation, steps containing four steps must be taken as presented in the image above.

- (1) *Manhajyyatu Ba'tsu Al- Amalu Mahmā Kāna Al-Alam* is an effort to provide motivation in the form of positive suggestions to rise from adversity . In the instructional stage, educators realize what has been written in the pre- instructional stage. To build interactive and educational communication, educators

should provide positive motivation and positive suggestions to do positive things, accompanied by directed intentions for Allah, gratitude and patience with each process that will be passed through during the tiered learning period. This motivation and positive suggestions should be carried out continuously, so that they have a positive impact on the personal development of a Muslim in carrying out good deeds in everyday life.

- (2) *Manhajyyatu Al- Wasfu Ad- Daqīq wa At- Tahlīl Al- Amīq wa Al- Hulūl Al- Munāsabah* , namely clear observation, then comprehensive analysis, then seeking effective and efficient alternative solutions. After providing motivation, educators carry out the learning process while observing each student in developing their potential, and analyzing student characteristics. Observations are carried out continuously, so that educators appear as the main figure to solve various problems faced by students. To solve problems that occur, educators need to formulate an appropriate model that has been adapted to the character of the students. Thus, students will feel helped and guided to direct their potential into positive activities.
- (3) *Manhajyyatu Al- Irtiqā Ilā Al-Ahsan* is always striving to do something optimally in all endeavors. In this stage, educators always strive to be the best in achieving the learning objectives set out in the lesson plan. In this stage, educators carry out educational actions, actively and independently guide students, guide students in constructing knowledge, and guide students in optimally actualizing learning materials.
- (4) *Manhajyyatu Al- Bahsu Fīmā Know ' Amalu Qattun* is the search for alternative solutions by prioritizing quick and preventive action. In this stage, educators reflect on the learning material presented, both theoretically and practically. The results of this reflection are directed towards making improvements and taking preventive measures (preventing bad things), until it becomes a habit of good deeds that takes root in each student. Because this habituation takes a considerable amount of time, educators need to act with patience and sincerity in order to pass on good values.

Thus, the PAI learning process uses *the Al-Islah Wa Tagyr method*. directed at achieving individual piety in students, so that students can know good deeds, want to do good, and carry out good actions. Both in establishing *hablu minaallah* , *hablu minannas*, and *hablu This individual piety provides a good foundation for building a Muslim identity capable of embodying Islamic values in life, which in turn leads to a healthy mentality.*

C. Improving Mental Health Through Islamic Religious Education Learning Process

Student mental health is a crucial aspect that is often overlooked in the higher education system, even though academic pressure, social demands, and emotional challenges can negatively impact mental well-being and academic performance. Therefore, educational innovation, particularly through mental health programs, is crucial to creating a supportive and comprehensive academic environment for students. Developing such programs can help students manage stress, improve communication skills, and develop decision-making and conflict resolution skills (Rofiqi et al. al. , 2023) . In this context, the application of the Al-Islah wa method Tagyr in Islamic Religious Education offers a holistic approach to addressing students' mental health challenges, emphasizing self-improvement and behavioral transformation. This approach has great potential to integrate Islamic spiritual and ethical values with modern psychological strategies to build adaptive mental resilience. Through this framework, students are encouraged to develop social-emotional capacities, which are crucial for optimal well-being and academic performance (Mahasiswa et et al. , 2017) .

Islamic education, with the moral and spiritual values contained within it, can contribute significantly to forming strong character and increasing the mental resilience of students

in facing the challenges of globalization (Putri et al. , 2016) . Educational institutions have a central role in creating a conducive environment for the development of students' mental health through an integrated curriculum and comprehensive support programs, covering aspects of nutrition, physical fitness, and stress management (Rofiqi et al. , 2023) . Islamic Religious Education plays a vital role in the formation of morals and ethics, which intrinsically supports the formation of character and stable mental health in Muslim individuals (Romlah & Rusdi, 2023) . The development of students' personalities in accordance with social norms and the internalization of religious values is the main foundation for achieving 'Insan Kamil', which means that Islamic Religious Education material must be prioritized in the curriculum (Hamalik , 2006) . Improving the quality of human resources through Islamic education does not only focus on mastering science and technology, but also on the formation of character, attitudes, and the appreciation of religious teachings (Nasution et al. , 2023) .

Islamic education intrinsically seeks to create an environment conducive to the holistic development of individuals, integrating material and non-material dimensions to achieve a balance between physical and spiritual education (Afnani & Baihaqi, 2020) . Thus, Islamic Religious Education not only equips students with religious knowledge but also develops character and noble morals, which are essential for achieving optimal mental health (Marisa & Muliati, 2021). (Paridi , 2019) . This comprehensive approach, which combines spiritual, moral, and psychological aspects, is a vital foundation for students to face various academic and social pressures that often trigger mental health problems. In the context of globalization and the rapid development of information technology, the issue of educational quality, particularly related to the degradation of moral standards and global competition, is becoming increasingly urgent, demanding relevant curriculum adaptations (Mappasiara , 2018) . Therefore, an educational strategy is needed that not only focuses on mastering academic material, but also on the development of comprehensive social-emotional and spiritual skills to equip students to face the complexities of modern life (Helaluddin & Alamsyah, 2019) .

Islamic Religious Education, with its emphasis on affective values and Sufism, offers a strong framework for developing multicultural morality and emotional intelligence, which are essential in this context (Pariyati , 2018) . Islamic religious education inherently touches on the formation of the whole human personality, making it more dominant than general education in building character and mental health (Hamalik , 2006) . This is in line with the principle of curriculum development that emphasizes a religious approach through all branches of knowledge, as well as freedom from rigid and empty ideas (Hamalik , 2006) . This approach is based on the belief that strong character and mental health are not only based on academic knowledge, but also on a deep understanding of the noble values of religion and the ability to implement them in everyday life, in line with the principle of character education that teaches how to think and behave well (Muyassaroh et al. , 2020) .

The importance of religious education in developing noble character and preventing moral disparities in modern society has been widely recognized, given that moral degradation can undermine existing positive behaviors (Sepria & Hariati, 2024) . Therefore, the integration of moral and spiritual values through Islamic Religious Education learning is essential to fortify students from various psychosocial pressures that can trigger mental health problems (Sudrajat, 2011). (Sarnoto , 2021) . Character education, which is often integrated with religious values, has proven effective in addressing moral degradation and developing students who are not only academically accomplished, but also emotionally intelligent and possess strong character (Salafudin et al. , 2021) .

CONCLUSION

This study concludes that the Al-Islah wa method Tagyr applied in the Islamic Religious Education learning process can improve students' mental health through innovative Islamic Religious Education learning. The strategy of *the al -islah wa method tagyr* which can be mapped into two stages of the learning process, namely the pre-instructional stage and the instructional stage. The pre- instructional stage is a preparatory stage that can determine the quality of the use of *the Al-Islah Wa Tagyr method* in the teaching and learning process which includes (1) *Manhajyyatu Al- Idārah Ar- Rabbāniyyahī* , namely sky management, meaning managing problems with the approach of the Qur'an and As- Sunnah (efforts to foster mental health). (2) *Manhajyyatu Robthu Al- Asbab bi An- Natāij* , namely building a positive paradigm that maximum results are closely related to the law of causality (cause and effect) (Mental health is built from maximum effort and effort) . (3) *Manhajyyatu Idāratu Al-Fitnah* , namely managing danger with alertness and good management on earth (mental health is emphasized by sincerely accepting Allah's destiny). (4) *Manhajyyatu At- Tadarruj Min Al- Istid'āf Ilā Al- Hiwār Wa Minhā Ilā Tamkin* is a periodic and gradual effort that begins from a weak position, leading to a process of dialogue and then to systematic and direct efforts (mental health taught through a process of patience and gratitude in life). These various pre-instructional stages are important for educators to pay attention to in order to achieve good results in changing the personality of students. This pre- instructional stage continues with the instructional stage. The instructional stage is the stage of implementing the *Al-Islah Wa Tagyr method*. in the PAI learning process which includes: (1) *Manhajyyatu Ba'tsu Al- Amalu Mahmā Kāna Al-Alam* is an effort to provide motivation in the form of positive suggestions to rise from adversity (Educators provide motivation and positive affirmations in every learning process in the classroom). (2) *Manhajyyatu Al- Wasfu Ad- Daqīq wa At- Tahlīl Al- Amīq wa Al- Hulūl Al- Munāsabah* , namely clear observation, then comprehensive analysis, then seeking effective and efficient alternative solutions (educators analyze the character of students and provide stimulation according to needs). (3) *Manhajyyatu Al- Irtiqā Ilā Al-Ahsan* means always trying to do something optimally in all endeavors (educators provide space for a continuous process by broadening the heart to forgive in every situation). (4) *Manhajyyatu Al- Bahsu Fīmā Know ' Amalu Qattun* is seeking alternative solutions by prioritizing quick and preventive action (educators reflect by fostering an attitude of sincerity and trust in God for every situation that has been given). Thus , the application of the Al- islah method wa Tagyr in the Islamic Religious Education learning process is directed to improve students' mental health with the strategy of educators mastering Sufism and applying the core values of Sufism, namely sincerity, patience, gratitude and trust in God in every learning process, so that this healthy mentality is better prepared to face the realities of life, so that what can be displayed in students' personalities is only the personality that Allah approves of .

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