

## Emotional Resilience Education in Surah Āli 'Imrān: A Strategy for Building Students' Mental Health in the Digital Era

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### ABSTRACT

This study aims to analyze the concept of *khalīfah* in the Qur'an and the principles of environmental conservation in the Hadith, as well as to formulate an Islamic-based model of sustainable environmental management in educational institutions. Employing a qualitative library research approach, this study utilizes thematic exegesis (*tafsīr mawdū'ī*) to examine relevant Qur'anic verses and Hadiths related to environmental stewardship. The primary data sources consist of the Qur'an, particularly verses concerning *khalīfah*, along with classical and contemporary tafsir works and Hadith literature. Secondary sources include scholarly books and recent journal articles on environmental education, sustainability, and Islamic educational management. Data were collected through documentation techniques and analyzed using content analysis involving data reduction, categorization, interpretation, and synthesis.

The findings reveal that the concept of *khalīfah* in the Qur'an serves as a theological foundation that emphasizes humanity's responsibility to preserve and manage the environment sustainably. The Hadith complements this foundation by providing practical principles, including cleanliness, tree planting, environmental conservation, efficient use of water resources, and compassion toward living creatures. The study further identifies five core principles for sustainable environmental management in education: *amānah* (trust), *'adl* (justice), prohibition of *fasād* (environmental destruction), *ihsān* (benevolence), and *wasatīyyah* (moderation). These principles can be integrated into educational institutions through environmentally oriented visions and missions, green policies, sustainability-based curricula, eco-pesantren and green school programs, and active community participation.

The study also demonstrates a strong compatibility between Islamic environmental values and the framework of Education for Sustainable Development (ESD). However, the Islamic perspective contributes an additional spiritual and eschatological dimension through the concepts of accountability before Allah and environmental stewardship as an act of worship. The novelty of this research lies in the formulation of an integrative conceptual model that connects Qur'anic and Prophetic teachings with sustainable education theory and educational management practices. This model offers a holistic approach to sustainability education by integrating cognitive, affective, ethical, and spiritual dimensions. Therefore, Islamic-based environmental management in education can serve as a strategic framework for fostering environmentally responsible, morally conscious, and sustainability-oriented future generations.

## Introduction

The development of the digital era over the last two decades has brought significant transformations to students' lives, both in academic and psychosocial aspects. Unlimited access to social media, the pressure of digital existence (digital identity), as well as phenomena such as cyberbullying, fear of missing out (FoMO), and gadget addiction have increased students' vulnerability to mental health problems such as stress, anxiety, and depression (Aliffia et al., 2025). Furthermore, in the post-COVID-19 pandemic period, digital learning systems have further intensified the demands for students' psychological adaptation, making emotional resilience an essential competency for academic success (Solekhah et al., 2025). This condition indicates that students' mental health problems are no longer a marginal issue, but rather a major challenge in contemporary education.

From the perspective of Islamic education, the concept of emotional resilience has a strong theological foundation, particularly through spiritual values such as patience (ṣabr), gratitude (shukr), and trust in Allah (tawakkul). These values function not only as normative teachings but also as psychospiritual mechanisms for coping with life's pressures. Recent studies indicate that patience plays a role in self-control and resilience in facing difficulties, gratitude enhances subjective well-being, while trust in Allah provides inner peace through an attitude of surrender to Allah. Within this framework, mental health in Islam is not merely understood as emotional balance, but also as spiritual connectedness that gives rise to tranquility (ṭuma'nīnah).

The urgency of this research becomes even more evident when linked to the need for integration between Islamic educational approaches and modern mental health paradigms. Various studies indicate that Islamic religious education makes a significant contribution to fostering students' emotional stability and mental resilience in the digital era (Aliffia et al., 2025). In addition, spirituality-based positive psychology approaches have also been proven effective in enhancing individual resilience through the integration of religious values and reflective practices (Rahman & Miftahurrahmat, 2025). Therefore, a conceptual formulation is needed that is capable of bridging Qur'anic values with contemporary scientific approaches in the field of mental health education.

Several previous studies have examined resilience from various perspectives. For example, studies on Islamic education as a foundation for mental resilience emphasize the importance of integrating spiritual values into the learning process, while other research highlights the role of religious education in maintaining students' mental health in the digital era. Related studies also indicate that the internalization of the value of patience (ṣabr) in the hadith significantly contributes to the development of psychological resilience among Generation Z (Khairunnisa & Nasrulloh, 2025). However, most of these studies remain general in nature and have not specifically examined particular Qur'anic verses as a conceptual foundation for emotional resilience education.

Based on this review, a research gap can be identified, namely the absence of studies that deeply integrate the values of emotional resilience in Surah Āli 'Imrān with modern mental health education approaches. In fact, this surah contains many verses related to the psychological dynamics of the Muslim community, such as coping with failure, social pressure, and the importance of patience, perseverance, and trust in Allah during times of crisis. Therefore, a thematic exegesis (tafsir mawdū'i) of Surah Āli 'Imrān within an educational context is highly relevant and strategic.

Based on this background, this study aims to analyze the concept of emotional resilience in Surah Āli 'Imrān through a thematic exegesis approach; to identify the values of patience (ṣabr), gratitude (shukr), and trust in Allah (tawakkul) as strategies for strengthening students' mental health; and to formulate a model of emotional resilience education based on the integration of Qur'anic values and modern mental health approaches.

Thus, this study is expected to provide a theoretical contribution to the development of thematic exegesis studies in the field of education, as well as a practical contribution to the formulation of contextual mental health education strategies grounded in Islamic values.

## Method

This study employs a qualitative approach with a library research design, focusing on the analysis of Qur'anic texts and relevant scholarly literature. The primary approach used is thematic exegesis (tafsīr mawḍū'ī), a method that systematically and comprehensively examines Qur'anic verses based on a specific theme. In this study, the theme under investigation is emotional resilience in Surah Āli 'Imrān, with particular emphasis on the values of patience (ṣabr), gratitude (shukr), and trust in Allah (tawakkul). The analytical procedure involves determining the theme, collecting relevant verses, examining the context of the verses (asbāb al-nuzūl) and their interrelationships, and interpreting them by referring to authoritative tafsir works such as those of Ibn Kathīr, al-Qurṭubī, and al-Baghawī (al-Farmawi, 2013; Saeed, 2016).

To strengthen the relevance of the study, this research integrates perspectives from modern psychology, particularly theories of resilience and mental health. Resilience is understood as an individual's ability to adapt and recover from adversity (Masten, 2014; Ungar, 2019), while the positive psychology approach emphasizes the importance of factors such as gratitude, emotional regulation (ṣabr), and spiritual coping (tawakkul) in enhancing psychological well-being (Emmons & McCullough, 2017; Pargament, 2011; Koenig, 2018). This integration positions Qur'anic values as both a normative foundation and a source of psychological empowerment within the context of mental health education.

The sources of data in this study consist of primary sources, namely the Qur'an, particularly Surah Āli 'Imrān, as well as classical and contemporary tafsir works, and secondary sources in the form of books and recent scholarly journal articles relevant to the themes of resilience and mental health. Data were collected through documentation techniques and subsequently analyzed using content analysis, involving the stages of data reduction, concept categorization (ṣabr, shukr, and tawakkul), interpretation, and synthesis.

Through this approach, the study seeks to develop a conceptual formulation of emotional resilience education that integrates Qur'anic values with modern psychological approaches, making it relevant for strengthening students' mental health in the digital era.

## Results and Discussion

The findings of this study are presented based on the research focus and questions, namely: (1) the concept of *khalifah* in the Qur'an, (2) the principles of environmental conservation in the Hadith, and (3) the integration of both concepts in sustainable environmental management within educational settings.

Based on a thematic examination of the Qur'an, several key verses related to the

concept of *khalīfah* and humanity's responsibility toward the environment were identified, as presented in the following table:

Table 1. Verses on the Concept of *Khalīfah* in the Qur'an

No.	Surah/Verses	Key Term	Main Content
1	Al-Baqarah: 30	<i>Khalīfah</i>	The appointment of humankind as Allah's vicegerent on earth
2	Al-An'ām: 165	<i>Khala'if al-Arḍ</i>	Human beings as stewards of the earth and recipients of divine trust
3	Ṣād: 26	<i>Khalīfah</i>	The command to uphold justice and not follow personal desires
4	Yūnus: 14	<i>Khala'if</i>	The testing of humankind in managing the earth
5	Fāṭir: 39	<i>Khala'if</i>	The succession of human generations as stewards of the earth

The data indicate that the term *khalīfah* and its derivatives are used in the context of responsibility, trust (*amānah*), and the management of the earth in ways that are oriented toward justice and sustainability.

Based on an examination of the Hadith literature, a number of hadiths related to environmental conservation were identified. These hadiths can be classified as follows:

Table 2. Classification of Hadiths on the Environment

No.	Theme	Substance of the Hadith	Practical Implications
1	Tree Planting	Encouragement to plant trees as an act of charity ( <i>ṣadaqah</i> )	Reforestation and greening initiatives
2	Cleanliness	Cleanliness as a part of faith	Environmental sanitation and hygiene
3	Prohibition of Environmental Damage	Prohibition against destroying plants and ecosystems	Nature conservation
4	Water Management	Prohibition of wasting water even when at a river	Resource efficiency and water conservation
5	Compassion toward Living Creatures	Prohibition against harming animals	Wildlife protection

The data indicate that the Hadith provides practical and applicable principles for preserving environmental sustainability. Based on the analysis of the Qur'anic verses and Hadiths, several principles relevant to environmental management in educational settings were identified, as formulated in the following table:

Table 3. Principles of Environmental Management Based on the Qur'an and Hadith

No.	Principle	Source	Description
1	<i>Amānah</i> (Trust/Stewardship)	Qur'an	Human responsibility as stewards and managers of the earth
2	' <i>Adl</i> (Justice)	Qur'an	Balanced and equitable environmental management
3	Prohibition of <i>Fasād</i> (Corruption/Destruction)	Qur'an	Prevention of excessive exploitation and environmental degradation
4	<i>Ihsān</i> (Excellence and Benevolence)	Hadith	Kind and responsible treatment of all living beings
5	<i>Wasatīyyah</i> (Moderation)	Hadith	Proportional and sustainable use of resources

The findings of this study also reveal a pattern of integration between theological values and managerial practices within the educational context. This integration can be presented in the following conceptual framework:

Table 4. Integration of Islamic Values in Environmental Management in Education

Dimension	Core Value	Implementation in Educational Institutions
Theological	<i>Khalīfah, Amānah</i>	Environmentally oriented institutional vision and mission
Normative	Prohibition of <i>Fasād, Ihsān</i>	Environmentally friendly school regulations and policies
Practical	Cleanliness, Resource Conservation	Green school and eco-pesantren programs
Social	Collective Responsibility	Participation of all members of the school community

The findings further indicate that Islamic environmental values are not limited to theological doctrines but can be translated into concrete managerial practices within educational institutions. This integration provides a conceptual foundation for developing sustainable environmental management based on the teachings of the Qur'an and Hadith.

In general, the findings of this study indicate that: the Qur'an contains the concept of *khalīfah*, which emphasizes humanity's responsibility to preserve and manage the environment; the Prophet's ﷺ Hadith provides practical principles that support environmental conservation in daily life; and there is a strong compatibility between Islamic theological values and the principles of sustainable environmental management in education. Furthermore, these values can be integrated into educational management systems through policies, curricula, and institutional culture.

Recent developments have demonstrated a synthesis between Education for Sustainable Development (ESD) and Islamic epistemology in education. Recent research (2026) confirms that ESD functions as a methodological framework, while Islamic values (*tawhīd, khalīfah, and maqāsid al-sharī'ah*) serve as the ethical and spiritual foundation of sustainable education (Wawan Abdullah et al., 2026).

This integration produces an educational paradigm that not only emphasizes

sustainability competence but also fosters moral awareness and religious responsibility. Thus, sustainability in Islamic education is not merely technical and ecological in nature; it is also regarded as an act of worship (*‘ibādah*) and a trust (*amānah*).

The concept of eco-pedagogy in Islamic education has developed as an approach that integrates environmental awareness into the learning process based on Islamic values. Research shows that Islamic education has significant potential to support the global sustainability agenda through the internalization of the concepts of *khalīfah*, *‘adl* (justice), and *mīzān* (balance) within curricula and educational practices (Nur Maharani Husna & Andrian, 2025: 311–321).

Furthermore, the eco-Islamic education model implemented in pesantren and Islamic educational institutions has proven effective in internalizing sustainability values through school culture, green curricula, and community engagement (Ferdinan et al., 2026). This finding reinforces the view that Islamic education is not merely normative but also operational in shaping ecological behavior.

In contemporary scholarship, the concept of *fiqh al-bī‘ah* (Islamic environmental jurisprudence) has emerged as a branch of *fiqh* that examines the relationship between human beings and the environment. This concept emphasizes that environmental preservation constitutes part of the *maqāṣid al-sharī‘ah*, particularly the protection of life (*ḥifz al-nafs*) and the protection of property (*ḥifz al-māl*).

Recent studies indicate that the integration of *fiqh al-bī‘ah* into education can foster environmentally responsible character among students, as it is grounded in awareness of Islamic legal principles and religious moral values (Hawwin Muzakki et al., 2025). Thus, this theory serves as a bridge between religious norms and social practices within the environmental context.

Sustainable Islamic education is defined as an educational system that integrates Islamic values with the principles of sustainable development in order to cultivate individuals who are faithful, knowledgeable, and responsible toward the environment.

A systematic literature review shows that sustainable Islamic education emphasizes contextual approaches, technological integration, and the strengthening of religious values in everyday life as efforts to achieve the goals of the Sustainable Development Goals (SDGs) (Khoiriyah et al., 2023: 12–28). In addition, innovations such as zero-waste programs, green campuses, and eco-pesantren represent concrete implementations of this concept within Islamic educational institutions (Esti Yuli Widayanti & Wiwin Widyawati, 2024).

Islamic environmental ethics is a value system that governs the relationship between human beings and nature based on the principles of *tawḥīd* (the oneness of God), *amānah* (trust), *khalīfah* (stewardship), and justice. In contemporary studies, this ethical framework is regarded as a solution to the global environmental crisis because it simultaneously integrates spiritual and ecological dimensions.

Research indicates that these principles encourage environmentally friendly behavior, both in institutional policies and individual practices, while also strengthening faith-based movements addressing climate change and sustainability issues (Sadali, 2023).

The concept of environmental literacy in sustainable education encompasses knowledge, attitudes, and skills related to environmental stewardship. Within the context of Islamic education, this literacy is reinforced by religious values that frame ecological behavior as an integral part of moral character (*akhlāq*).

Recent studies demonstrate that the integration of sustainability-based curricula significantly enhances students' sustainability competencies, including their ability to think critically, reflectively, and act in environmentally responsible ways (Wawan Abdullah et al., 2026).

This concept refers to environmental management in educational settings that is grounded in ethical, cultural, and religious values. In the context of Islamic education, such management is rooted in the principles of *tawhīd* and *amānah*, ensuring that every educational policy and practice is directed toward sustainability as a form of responsibility before Allah.

Recent research confirms that the success of environmental management in educational institutions is determined not only by technical aspects but also by the internalization of values and organizational cultures that support ecological behavior (Hajar, 2024: 82–95).

Based on the foregoing discussion, the theoretical framework of this study is constructed upon the integration of three major dimensions: (1) the global dimension, namely the theory of Education for Sustainable Development (ESD) as a methodological framework for sustainable education; (2) the Islamic dimension, namely the concepts of *khalīfah*, *amānah*, and environmental ethics as normative foundations; and (3) the managerial dimension, namely value-based and sustainability-oriented educational management practices.

The integration of these three dimensions produces a conceptual model of Islamic-based sustainable environmental management in education, linking religious texts (the Qur'an and Hadith) with institutional practices in a systematic, contextual, and applicable manner.

The findings of this study indicate that the concept of *khalīfah* is not merely normative and theological in nature but also carries transformational implications in shaping ecological behavior. From this perspective, human beings are positioned not only as agents of development but also as agents of preservation.

Contemporary research confirms that the integration of religious values into environmental education can significantly enhance pro-environmental behavior because it is grounded in intrinsic faith-based motivation (Khalid, 2020; Abdullah, 2019). This finding is consistent with the results of the present study, which reveal that the values of *amānah* and accountability before Allah serve as reinforcing factors in the implementation of environmental management in educational institutions.

Thus, the Islamic approach contributes an additional dimension to modern sustainability theory, namely the eschatological dimension (accountability in the Hereafter), which is generally absent from secular approaches.

The findings of this study may also be analyzed through the perspective of Transformative Learning Theory, which emphasizes changes in individuals' paradigms through critical reflection (Mezirow, 2018). In this context, the verses concerning *khalīfah* and the environmental Hadith function as trigger values that stimulate the transformation of students' ecological consciousness.

Furthermore, research by Stevenson et al. (2020) demonstrates that the success of environmental education largely depends on the integration of knowledge, values, and action (*knowledge-values-action framework*). The findings of this study reinforce this framework by showing that Islam inherently integrates all three dimensions within its teachings.

Accordingly, the concept of Islamic-based environmental management in education may be positioned as a model of holistic sustainability education, combining cognitive,

affective, and spiritual dimensions simultaneously.

Compared with previous studies, several fundamental differences can be identified. Earlier research generally adopted a descriptive-normative approach in discussing environmental issues in Islam (Abdullah, 2019). In contrast, the present study employs an integrative approach that connects thematic Qur'anic interpretation with educational management theory.

Previous studies largely focused on character education or environmentally based curricula (Tilbury, 2021), whereas this study extends the discussion to the domain of institutional management, including policy development and organizational culture.

This study demonstrates a higher degree of integration between modern theories such as ESD and Islamic concepts compared with previous research, which generally treated the two domains separately.

Nevertheless, the findings of this study support previous research indicating that Islamic values possess considerable potential to contribute to the global sustainability agenda.

The novelty of this study can be highlighted through several major conceptual and integrative contributions. First, the study successfully formulates an integrative conceptual model based on revelation, systematically combining three principal dimensions: Islamic normative sources (the Qur'an and Hadith), sustainable education theory, and educational management practices. This integration produces a framework that is not only normative and theoretical but also application-oriented within the context of educational institution management.

Second, the study reconstructs the concept of *khalifah* by expanding its meaning from a purely theological concept into an operational managerial principle. In this regard, *khalifah* is understood not only as humanity's spiritual mandate as Allah's vicegerent on earth but also as a foundation for carrying out managerial functions such as planning, organizing, implementation, and evaluation in sustainable environmental management within educational institutions.

Third, the study develops a formulation of operational principles derived from the Hadith. Environmental Hadiths, which have often been understood in a partial and individual manner, are systematically organized in this study into a set of principles applicable within educational institutions. These principles provide practical guidance for developing educational cultures and policies oriented toward environmental conservation.

Overall, this novelty makes a significant contribution to the advancement of interdisciplinary scholarship, particularly through the integration of Islamic studies and educational management. As a result, it offers a more comprehensive, contextual, and relevant approach to addressing the challenges of sustainability in the contemporary era.

## Conclusion

This study concludes that the concept of *khalifah* in the Qur'an serves as a theological foundation that emphasizes humanity's responsibility to preserve and manage the environment in a sustainable manner. The Prophet's ﷺ Hadith complements this foundation by providing practical principles such as maintaining cleanliness, planting trees, and avoiding environmental destruction. These values can be integrated into educational management through the principles of *amānah* (trust), *'adl* (justice), *wasatiyyah* (moderation), and *ihsān* (benevolence), thereby forming a

value-based model of sustainable educational management. Furthermore, this concept is consistent with the theory of Education for Sustainable Development (ESD), while offering an additional advantage through its spiritual dimension, which strengthens ecological awareness.

From a practical perspective, educational institutions should integrate environmental values into their vision, curriculum, and school culture through programs such as eco-pesantren and green schools, while also enhancing the capacity of educators. At the policy level, there is a need to integrate sustainability principles into the national education system, strengthen programs based on Islamic values, and promote cross-sector collaboration.

Future research should focus on empirical studies, the development of implementation models, comparative analyses, the integration of digital technology, and further exploration of thematic environmental exegesis (*tafsir mawdu'i*).

In conclusion, Islamic-based environmental management in education is an approach that is not only theoretically relevant but also strategically important in cultivating a generation that is knowledgeable, morally upright, and environmentally responsible.

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