

Mental Health as Intervening Variable on Relationship of Social Support and Achievement of Qur'an Memorization

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ABSTRACT

The 2022 Indonesian National Youth Mental Health Survey informed that adolescents were diagnosed around 1 in 20 or 5.5 percent of with condition of mental disorders. Basically, social support can encourage adolescents to have good mental health, so they can achieve their dreams. Especially for adolescents in memorizing the Qur'an. This study was to analyze the effect of social support on the achievement of memorizing the Qur'an and mental health as an intervening variable. The research method used quantitative with a survey approach. Based on the data obtained, there is a relationship between social support and the achievement of memorizing the Qur'an through mental health. The results of the study showed that social support was significantly related to mental health. It is known that out of 94 people, there are 60 people (63.8%) in the moderate category, which proves that the relationship between social support and mental health and is strengthened by the Sommers'd test which shows that the correlation is quite strong with a p value of 0.007 < 0.05 which means that there is a relationship between social support and mental health on the achievement of memorizing the Qur'an. The novelty of this study lies in its concept, namely that social support can affect the achievement of memorizing the Qur'an through mental health because good social support will produce a healthy mentality, and a healthy mentality will make the memorizer of the Qur'an enjoy the process of memorizing it.

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INTRODUCTION

Forms of socio-psychological stress are facts contained in words and words derived from actions taken for *Sterblichkeit*. The pressure cannot be supported by vague sentiments. People should learn to handle it. Missing stress factors can lead to bigger problems. This is a polyvalent approach, because prolonged stress, which may occur and become a natural psychologist. I do not have personality traits. People choose these or these. Some try to cope with everyday problems in a positive way, others seek social support, and others try to avoid problems. Intervention strategies in handling death can help households cope with stress and overcome the problems it causes.

Human beings are able to recognize their individuality, develop their potential, and achieve their perfection as creatures created by God, which allows them to live happily in this world and in the hereafter. Humans are capable of anything. In this case, the soul (*nafs*) is the psychic instruments that a very important regulation and must be strengthened to recognize it all. A healthy soul will affect a healthy mentality.¹ Cohen et Wills are residents who do their work in a social institution, and those who do that work are the cadres of the reglementation and their partners. Most people have the opportunity to visit social networks (e.g., for children) that focus on work. Many people realize that they can't stay away and that their mental abilities can improve if they spend time socializing. To achieve this, you need to find a social network that is related to mental stress. This is something you have done to contact social work to help you get general information about your job.²

However, Riskesdas by the Ministry of Health was researched in 2018 informed that pridominance of families with individuals with schizophrenia mental disorder (a severe mental disorder that can affect behavior, emotions, and communication) gained from 1.7 per mile in 2013 to 7 per mile in 2018. Mental and emotional disorders in The population under 15 also increased by 6.1 percent, or about 12 million people (Riskesdas 2013) to 9.8 percent or about 20 million people. Indonesia National Adolescent Mental Health Survey was survey in 2022 found that around 1 in 20 or 5.5 percent of adolescents aged 10-17 years have been diagnosed with a mental disorder in the last 12 months. They are commonly referred to as people with mental disorders. At the same time, approximately one-third of them (34.9%) have at least one mental health problem or are considered mentally ill (ODMK).³

In addition, in 2016 the Health Research and Development Agency (R&D) obtained data that there are 1,800 people who commit to take one's own life every year or there are 5 people who commit suicide every day. As many as 47.7% of suicide victims are in the productive age, namely 10-39 years old. Dr. Celestinus Eigya Munthe explained that 1 in 5 people in Indonesia experience mental illness or around 20% of the population has potential psychiatric problems ("Ministry of Health Reveals Mental Health Problems in Indonesia," 2021).⁴ This condition is in accordance with what was conveyed by Martin Selignman who said that now the world is developing so fast and rapidly, except for

¹ Sofyan Solehudin, "Kesehatan Mental Dalam Al-Qur'an (Kajian Tafsir Maudhu'i)," dalam *Program Pascasarjana Institut PTIQ Jakarta* (Pascasarjana Institut PTIQ Jakarta, 2023).

² Brian Lakey dan Edward Orehek, "Relational Regulation Theory: A New Approach to Explain the Link Between Perceived Social Support and Mental Health," *Psychological Review* 118, no. 3 (2011): 482–95, <https://doi.org/10.1037/a0023477>.

³ Kementerian Kesehatan, *Survei Kesehatan Indonesia (SKI)*, dalam *Kementerian Kesehatan RI* (Kementerian Kesehatan RI, 2023).

⁴ "Kemenkes Beberkan Masalah Permasalahan Kesehatan Jiwa di Indonesia," 7 Oktober 2021, <https://kemkes.go.id/id/kemenkes-beberkan-masalah-permasalahan-kesehatan-jiwa-di-indonesia>.

mental health.⁵ Youth is a transitional period of human psychology which is characterized by the maturation of mental and physical growth, increased social interaction, skill development, and the transition to independence. During this time, poor mental health can negatively impact adolescents' development and future potential. In recent years, widespread symptoms of depression and anxiety have been reported worldwide, and adolescent mental health is a growing concern.⁶

Mental health research focuses heavily, the study of developmental processes throughout life and their impact on social classes and important social institutions such as family, school, and work. Social and epidemiological surveys play a central role in numerous studies aimed at understanding human psychology and social behavior over time groups and historical periods, while also considering the crucial interactions of biological predispositions with social and ecological contexts. Surveys are larger, more technically sophisticated, and longitudinal in design, and the ability to link multiple data sources increasingly allows for a more credible investigation of causal concepts. Randomized trials remain the "gold standard" because social selection is so powerful and pervasive that it is difficult to ignore. However, natural experiments, longitudinal databases and the use of instrumental variables and advanced multivariate methods approaches are increasingly proving more convincing in cases where randomization is not practical or ethically acceptable. David Mechanic argues that the term "mental health" lacks a clear or coherent meaning, and in the sociological literature, this argument is generally correct. Mental health is not simply the absence of illness or impairment; it is about self-respect.⁷ Mental change and recourse to spiritual protection of faith and religious ethics are among the coping strategies against mental tensions. So, Qur'an as the guidance of mankind shows us the best way to face the problems in daily life, needed to memorize and to understand its meaning. It can be done by supported others.

For man attains supreme power through faith in God and a return to his innermost being. The psychoanalysis of faith explains: "Whoever believes in God feels a powerful source of trust and knows that God watches over all his affairs. He believes he can overcome anything that could disturb his inner peace, for he regards God as the benefactor and almighty. He believes that death is inevitable for all and that no one can escape it. The believer believes that the age and time of his death are recorded in God's heavenly book and always hopes for divine grace. Therefore, man believes that God grants his requests". Qur'an as the holy book and the guidance for human being can make the people closer to God. Memorizing the Quran is crucial for cultivating a solid religious character in Islam because it demonstrates one's deep devotion to the faith. Memorizing the Quran offers numerous benefits, including an increase in intelligence quotient (IQ), enhancement in the quality of life, strengthening of faith and religiosity, improvement in physical health conditions, promotion of psychological and mental well-being, enhancement of concentration, boost in serotonin hormone function, stimulation of the brain, and instillation of discipline⁸.

⁵ Jusmiati Usman, "Konsep Kebahagiaan Martin Seligman," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 13, no. 2 (2018): 359–74, <https://doi.org/10.24239/rsy.v13i2.270>.

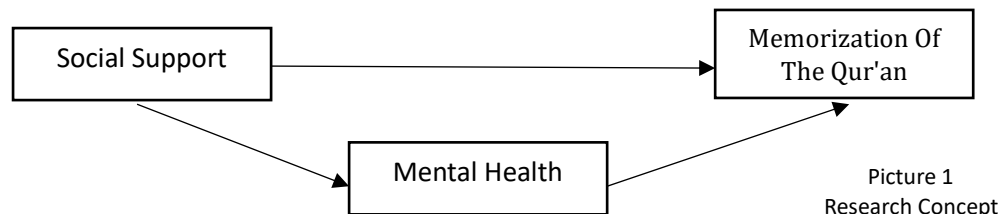
⁶ Meng Qi dkk., "The Effect of Social Support on Mental Health in Chinese Adolescents During the Outbreak of COVID-19," *Journal of Adolescent Health* 67, no. 4 (2020): 514–18, <https://doi.org/10.1016/j.jadohealth.2020.07.001>.

⁷ Teresa L. Scheid dan Tony N. Brown, *A Handbook for the Study of Mental Health*, dalam *Cambridge University*, Second, vol. 11, no. 1 (Cambridge University Press, 2010).

⁸ Devie Yundianto dkk., "Memorizing the Quran: Exploring Academic Hardiness, Self-Efficacy, and Perceived Social Support in Islamic Schools," *International Journal of Islamic Educational Psychology* 4, no. 2 (2023): progres, <https://doi.org/10.18196/ijiep.v4i2.19812>.

This is in accordance with research conducted by Taghiabad, et.al (2015) which states that Quran memorizers exhibited excellent mental health, and their copying strategies emphasized emotions, problem-solving, and avoidance. One of the most effective and reliable ways to maintain and improve mental health is to cultivate spiritual beliefs, such as reading the Holy Quran.⁹ Likewise, research conducted by Solehuddin (2023) stated that mental health can be actualized with the methods contained in the Qur'an. The method of the Qur'an offered in forming mental health is the need to bring up the attitude of *qalbun salim*. This attitude reflects a calm and pure heart. To apply this attitude, it is also necessary to combine reason, heart and body. The scope of mental health is very broad, both from family, school and community environment. In the community environment, there are many conflicts and problems that occur. This indicates an unhealthy mental attitude. From here, by applying the attitude of *qalbun salim* in oneself, it can help improve and respond to community problems properly and correctly¹⁰. This is also supported by research conducted by Rozali, et.al (2022) which concluded that listening to, reading, or memorizing the Holy Quran has positive impacts on depression, physiological parameters, anxiety, quality of life, sleep quality, and intelligence. Current evidence informs that listening to, reading, or memorizing the Holy Quran can be a beneficial intervention for improving physical and mental health to be better.¹¹

Al-Multazam Islamic Boarding School has standard that the achievement of Qur'an memorization is multi-dimensional, involving not just the amount memorized, but also accuracy, fluency, recall ability, and practice habits. These indicators are critical to developing a reliable and valid quantitative instrument for assessing memorization success.



Picture 1
Research Concept

The relationship based on the the picture 1, between social support for the achievement of memorizing qur'an through mental health as intervening variable. The memorization of the Qur'an involves spiritual, cognitive, and emotional processes unique to Islamic education. General academic achievement models don't capture this nuance. Therefore, there is a need for context-specific quantitative studies that examine how psychological and social factors interact in this setting.

METHODS

Most existing studies on Qur'an memorization and associated psychological factors are either qualitative, descriptive, or correlational. There is a lack of structural modeling

⁹ Batool Alizadeh Taghiabad dkk., *Mental Health and Stress-coping Strategies among Memorizers of Holy Quran*, 2, no. January (2015): 119–23, <https://doi.org/10.4314/ajcem.v12i3>.

¹⁰ Solehudin, "Kesehatan Mental Dalam Al-Qur'an (Kajian Tafsir Maudhu'i)."

¹¹ Wan Nor Atikah Che Wan Mohd Rozali dkk., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review," *International Journal of Public Health* 67, no. August (2022): 1–10, <https://doi.org/10.3389/ijph.2022.1604998>.

(e.g., mediation or path analysis) that uses mental health as an intervening variable in the relationship between social support and memorization achievement. The methods taken by the author in this study are descriptive methods and verifiable methods with quantitative research approaches. Descriptive research is research expected to analyze a situation, condition that have been presented, the results are submitted in the form of a research report. Meanwhile, the use of the verifier method essentially aims to test or check the correctness of a hypothesis carried out through the data collection process¹², where the purpose of this study is to find out the magnitude of the Social Support relationship (X) on the Achievement of Memorization of the Qur'an (Z) with Mental Health as the intervening variable (Y). Verifiable research is also defined as a research aimed at testing theories, and research conducted on certain populations or samples with the aim of testing hypotheses that have been determined.¹³ Data collection techniques are based on questionnaires, interviews, and data analysis. Before proceeding with the analysis, it is important to check, the researcher used a validity and reliability test. For statistical tests, the Statistical Program for Social Science (SPSS) version 29 was used. The researcher use Likert scale on measuring instrument used: This scale involves asking several questions, which the respondent then answers based on their situation. Its purpose is to measure individual attitudes along a single dimension and to illustrate the continuity of individuals with the point of the question asked.¹⁴ As for the intervening variable using the Sobel test.

This study was conducted among 94 Quran memorizers in Al-Multazam who agreed to participate. The analysis due to incomplete responses used ten questionnaires that have been arranged. The sample thus comprised 80 individuals. The instruments comprised three questionnaires:

1. The demographic questionnaire, which addressed the participants' personal data such as age, parental status, education, level of Quran memorization, etc.
2. The General Health Questionnaire: This adapted questionnaire, consisting of 7 or 28 items, was designed to increase variance. It includes four subscales, including physical symptoms, anxiety, impaired social functioning, and depression. Each of these subscales consists of seven categorically distinct items, with questions about physical symptoms occupying a central position: items 8 to 14 concern anxiety, items 15 to 21 social functioning, and items 22 to 28 depression.

RESULTS AND DISCUSSION

Social Support

Social support is the availability of other people or groups who provide comfort, attention, and appreciation or offer help to individuals. This support comes from various sources, namely spouses, family, friends, neighbors, and so on. The concept of mental health is the most well-developed in psychological literature. Carol Ryff has provided an exceptional description of "happiness," based on the theories of Maslow, Rogers, Jung, and Allport, developing a multidimensional construct of psychological well-being. Although most of us do not achieve optimal well-being or happiness, people with mental health problems or suffering are the focus of most sociological research. According to Harandi, et al. have also mentioned that social support is a very important factor that can be related

¹² A. Yusuf Muri, *Metode Penelitian Kuantitatif, Kualitatif, & Penelitian Gabungan*, 4 ed. (PT Fajar Interpratama Mandiri, 2017).

¹³ Muri Yusuf, *Metode Penelitian*, (Jakarta: Kencana, 2017), Cet.4, h.64

¹⁴ Adi Sulisty Nugroho dan Walda Haritanto, *Metode Penelitian Kuantitatif dengan Pendekatan Statiska* (Yogyakarta: Penerbit ANDI, 2022), h.50

to mental health. Social support provides both physical and psychological benefits for a person to face problems in daily life.¹⁵ People who have mental disorders actually need good help and support from those around them. Asking for help is not a weakness but basically humans are social creatures who need others.¹⁶ Social support from family, school, and the outside environment is important for mental health, especially adolescents, in undergoing a transition period. Social support apart from being a self-protective factor, social support can also be a source of coping that can make you feel more meaningful, loved, and cared for by the people around you.¹⁷ One of the social supports that can be done is to often be invited to talk and get support from parents or friends to strengthen someone's mentality, as happened at the Miftahul Ulum Islamic Boarding School¹⁸.

Mental Health

Mental health is a set of complex psychological conditions with overlapping symptoms and symptoms¹⁹. However, psychological stress are associated with the activation of specific neural and endocrine pathways. Both anxiety and depression are linked to fear and stress via the autonomic nervous system.²⁰ Mental health is the state of a person who is free from mental, emotional disorders and has a condition that functions normally in carrying out life activities and adjusting to the problems faced²¹. When a threat exists and cannot be addressed, it leads to mental disorders. According to Horwitz, "mental illnesses" reflect internal dysfunctions that underlie universal traits (e.g., schizophrenia and, to a lesser extent, bipolar disorder). A true "mental disorder" reflects an internal psychological system that cannot function properly, This dysfunction is socially inappropriate. In most mental disorders, symptoms are not specific indicators of an underlying condition (schizophrenia); rather, many mental conditions (depression, anxiety, and eating disorders) result from stressful social circumstances. Therefore, the symptoms associated with mental disorders are shaped by cultural processes, and it is important to distinguish between mental disorders and normal responses to social stressors. Horwitz used the term "mental illness" to refer to conditions defined as such by a particular group, which often include behaviors perceived as deviant.²² According to Bastaman, mental health can be seen from being free of disorders and mental illnesses,

¹⁵ Dian Pitaloka Priasmoro, *KORELASI DUKUNGAN SOSIAL DENGAN KESEHATAN JIWA SANTRI PUTRA DI PONDOK PESANTREN LUMAJANG*, 8, no. 3 (2020): 1–23.

¹⁶ Muhamad Azhan Azhari, "Dukungan Sosial bagi Penderita Disfungsional untuk Penguatan Kesehatan Mental: Studi Syarah Hadis dengan Pendekatan Psikologi Islam," *Jurnal Riset Agama* 1, no. 2 (2021): 308–22, <https://doi.org/10.15575/jra.v1i2.14569>.

¹⁷ Alifia Salsabhilla dan Ria Utami Panjaitan, "Social Support and Its Relationship With the Suicide Ideas Among Migrant Students," *Jurnal Keperawatan Jiwa* 7, no. 1 (2019): 107–14.

¹⁸ Pitaloka Priasmoro, *KORELASI DUKUNGAN SOSIAL DENGAN KESEHATAN JIWA SANTRI PUTRA DI PONDOK PESANTREN LUMAJANG*.

¹⁹ Scheid dan Brown, *A Handbook for the Study of Mental Health*. 2010

²⁰ Omar Hahad dkk., "Noise and mental health: evidence, mechanisms, and consequences," *Journal of Exposure Science and Environmental Epidemiology*, no. January (2024), <https://doi.org/10.1038/s41370-024-00642-5>.

²¹ Asriyanti Rosmalina dan Tia Khaerunnisa, "Penggunaan Media Sosial dalam Kesehatan Mental Remaja," *Prophetic: Professional, Empathy, Islamic Counseling Journal* 4, no. 1 (2021): 49, <https://doi.org/10.24235/prophetic.v4i1.8755>.

²² Scheid dan Brown, *A Handbook for the Study of Mental Health*.

being able to adjust to interpersonal relationships, developing potential and benefiting oneself and the environment and also having faith in God.²³

Qur'an

Listening, reciting, and memorizing are activities closely linked to the Quran because of the Quran is the holy book of Muslims.²⁴ These activities are particularly similar to listening to, singing, and memorizing a song or piece of music. Listening to music improves mood by releasing endorphins through the stimulation of alpha brain waves, eliminates negative emotions, and provides a feeling of relaxation.²⁵ Listening to, reciting, and memorizing the Quran is believed to offer similar benefits. Additional benefits include activating and strengthening memory and maintaining good mental health.²⁶ Memorizing the Quran requires mental strength. The more intensive the memorization, the better the brain can process content, memorize, and build memory. The rhythmic sound of the Quran's verses, mystical music with special qualities and melodies, is among the wonders of the Holy Quran.²⁷ Listening to the Holy Quran can be an effective for ailments such as stress, irritability, loneliness, bad mood, and agitation, contributing to better mental health overall.

Basic Rules in Memorizing the Qur'an

This rule is essential for anyone memorizing the Quran and cannot be replaced, even if it ²⁸:

1. Intention: The most important because every exercise depends on intention, including memorization the Quran. The more sincere, the greater the reward from Allah.
2. Strong determination: A determined person will always be obsessed with fulfilling their intention with all their strength. This rule is therefore just as important as the intention.
3. Applying what you have memorized: Tangible practical application makes further memorization easier and more rewarding.
4. Avoid vices: Hearts entangled in vices will not understand or deal with the Quran. Every time a person commits immorality, their heart is already tainted.

Memorizing the Quran is important for Muslims. It requires mental strength. Memorizing what has been learned and sharpening one's memory through memorization is the most effective way to remain alert and intelligent. Memorization is a learning process that includes training, retention, access, and reflection of behaviors. Memory is divided into three stages: recording, storing, and retrieval. Religious practices are

²³ Ricadona Priyanti Lim dkk., "Pengaruh Pengguna Instagram Terhadap Kesehatan Mental," *Komuniti: Jurnal Komunikasi dan Teknologi Informasi* 13, no. 1 (2021): 47–66.

²⁴ Sedek Ariffin dkk., *TADABBUR AL-QURAN* (Jabatan al-Quran dan al-Hadith, 2016).

²⁵ Ahmad Rafiq, "Living Qur'an: Its Texts and Practices in the Functions of the Scripture Living Quran: Teks Dan Praktik Dalam Fungsi Kitab Suci," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 22, no. 2 (2021): 469–84, <https://doi.org/10.14421/qh.2021.2202-10>.

²⁶ Che Wan Mohd Rozali dkk., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review."

²⁷ Shabbir Akhtar, *The Quran and the Secular Mind*, dalam *The Quran and the Secular Mind* (Routledge Taylor & Francis Group, 2007), <https://doi.org/10.4324/9780203935316>.

²⁸ Ahmad Salim Badwilan, *Panduan Cepat Menghafal Al-qur'an dan Rahasia-rahasia Keajaibannya* (Jogjakarta: Diva Press, 2009), 50-55

considered to be linked to physical and mental health and thus ultimately influence the quality of life.²⁹

Social Support And Mental Health On Qur'an Achievement for Grade 12 Al-Multazam Students

The achievement of the Qur'an for grade 12 students is said to have been achieved, if they meet the following conditions³⁰:

- a. Tahsin is complete, this is something that greatly determines the quality of one's memorization, because it concerns the provisions that govern how to read the Qur'an correctly and well or well.
- b. Tahfidz, reading without looking at the mushaf.
- c. Time, something that cannot be separated from daily life, so a student at each level has the same time limit but the amount of memorization is different according to the level. As for grade 12, the target is to complete 5 juz memorization.

This condition can be achieved if students have good mental health. Previous research has shown that adolescents are more prone to traumatic and stressful events and are more likely to experience mental health problems when facing such events. Fatimah in her thesis discussed mental health with the result that there is a relationship between mental health and learning outcomes, in conclusion, there is a relationship of 50.41% between mental health and learning achievement.³¹ Study stated that there is a fairly high relationship between social support and mental health.³² And a journal titled, "*The Concept of Mental Health in the Qur'an and Its Implications for Adversity Quotient*" which concludes that a person's conscious effort is a mature and firm belief in Allah s.w.t. is able to be a motivator for the acquisition of complete mental health³³. To create good mental health requires good social support as well because one of the things that determines the condition of mental health is social support from the surrounding. This is in accordance with research conducted by Hidayati and Purwandari (2022) that social support stands as a pivotal determinant influencing mental health outcomes³⁴.

This study aims to find out about the relationship between social support and mental health and its impact on the achievement of Qur'an memorization achievement of Grade 12 students of SMAIT Al-Multazam Kuningan, West Java.

²⁹ Che Wan Mohd Rozali dkk., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review."

³⁰ Bagian Tahsin dan Tahfisz Al-qur'an Pondok Pesantren Terpadu Al-Multazam tahun 2023

³¹ Fatimah, "Pengaruh Kesehatan Mental Terhadap Hasil Belajar Pendidikan Agama Islam Di Smp Piri Jati Agung," *Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Raden Intan Lampung*, 2019, 1–180.

³² Diajeng Laily Hidayati dan Eny Purwandari, "Hubungan Antara Dukungan Sosial dengan Kesehatan Mental di Indonesia: Kajian Meta-Analisis," *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan dan Konseling* 13, no. 1 (2023): 270, <https://doi.org/10.24127/gdn.v13i1.6536>.

³³ Samain Sam, "Konsep Kesehatan Mental Dalam Al-Qur'An Dan Implikasinya Terhadap Adversity Quotient Perspektif Tafsir Al-Misbah," *Atta'dib Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 18–29, <https://doi.org/10.30863/attadib.v1i2.961>.

³⁴ Hidayati dan Purwandari, "Hubungan Antara Dukungan Sosial dengan Kesehatan Mental di Indonesia: Kajian Meta-Analisis."

Living Qur'an

The Living Quran consists, depending on the language: "living," which means "life," and "Quran," which is the holy book of Muslims. The Living Quran has historically referred to a study or scholarly research into various events or social occurrences related to the Quran in a particular Muslim community. Furthermore, according to the term used by Dr. Ubaydi Hasbillah, the Living Quran is an attempt to acquire solid and convincing knowledge about a culture, practice, tradition, ritual, thought, or behavior specific to a society and inspired by a verse. Hedi Sri Ahimsa Putra divides the meaning of the living Qur'an into three models: the acculturation model, which seeks to define the process or outcome of the interaction between the beliefs of a society or local culture and the teachings of the Qur'an; the functional model, which seeks to explain.

The Living Quran proceeds from the premise that the Quran is not merely a passive recipient of practices, but also actively generates meanings, knowledge, and practices. Against this backdrop, I have defended the plausibility of the term "Living Quran" as it best captures the idea of the Quran as both subject and object. Embracing the notion of the Quran as both passive and active, the Living Quran refers to the sociocultural phenomena through which society perceives and interacts with the Quran. In other words, the living Qur'an combines the phenomena of the text and the phenomena of the reader in the process of reception. The Living Quran does not limit itself to the study of the form and structure of the text; more importantly, it delves deeply into the text's function as holy scripture within its community.³⁵

Results of the Validity and Reliability Test

After the researcher conducted a study on the operation of the variables, then the results of the variable operations were used as indicators to make a questionnaire, and 30 questionnaires were produced which were then distributed to 94 students. After that, the researcher conducted a validity test on 94 respondents using the SPSS application version 23, with the results listed in the following table 1, with the provision that the R value for 94 respondents was 0.205. If the calculated value is greater than 0.205, the questionnaire is said to be valid, but if it is below 0.205, the questionnaire is said to be invalid ³⁶.

Table 1 Validity Test

Questionnaire	R Value	Calculation Value	Validity Test Results
1	0.205	0,808	Valid
2	0.205	0,804	Valid
3	0.205	0,894	Valid
4	0.205	0,682	Valid
5	0.205	0,896	Valid

³⁵ Rafiq, "Living Qur'an: Its Texts and Practices in the Functions of the Scripture Living Quran: Teks Dan Praktik Dalam Fungsi Kitab Suci."

³⁶ Sugiyono, *Metode Penelitian Pendidikan*, 22 ed. (Alfabeta, 2015).

6	Questionnaire	0.205	0,686	Valid
7	Questionnaire	0.205	0,674	Valid
8	Questionnaire	0.205	0,793	Valid
9	Questionnaire	0.205	0,892	Valid
10	Questionnaire	0.205	0,881	Valid
11	Questionnaire	0.205	0,684	Valid
12	Questionnaire	0.205	0,651	Valid
13	Questionnaire	0.205	0,616	Valid
14	Questionnaire	0.205	0,833	Valid
15	Questionnaire	0.205	0,770	Valid
16	Questionnaire	0.205	0,500	Valid
17	Questionnaire	0.205	0,799	Valid
18	Questionnaire	0.205	0,854	Valid
19	Questionnaire	0.205	0,784	Valid
20	Questionnaire	0.205	0,840	Valid
21	Questionnaire	0.205	0,893	Valid
22	Questionnaire	0.205	0,898	Valid
23	Questionnaire	0.205	0,893	Valid
24	Questionnaire	0.205	0,815	Valid
25	Questionnaire	0.205	0,865	Valid
26	Questionnaire	0.205	0,863	Valid
27	Questionnaire	0.205	0,885	Valid
28	Questionnaire	0.205	0,730	Valid
29	Questionnaire	0.205	0,815	Valid

Questionnaire 30	0.205	0,710	Valid
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Table 1 above explains that out of the 30 questionnaires, all the calculated values were above 0.205 and shows us that the research instrument can be used for the next process in searching for data or can be used in the next analysis process.

Table 2 Reliability Test

Cronbach's Alpha	N of Items
0,863	30

After the researchers performed reliability calculations (table 2) using the SPSS application version 23, the result was Cronbach's Alpha value from 30 questionnaires was 0.863, where the figure was greater than 0.60. This shows that the 30 questionnaires in this study are reliable and can be used as research instruments or can be used in the next analysis process.

Social and Mental Health Support

Table 3
General Respondent Data

Variable	f	(%)	Variable	f	(%)
<i>Age of Respondents</i>			<i>Parents' Income</i>		
16-17 years	90	95,7	> 3 million	89	94,6
> 17 years	4	4,3	< 3 million	5	5,4
<i>Sub Total</i>	94	100	<i>Sub Total</i>	94	100
<i>Is studying at a boarding school a personal desire</i>			<i>Who are the people you often talk to</i>		
Yes	30	31,9	Parents	25	26,5
No	64	68,1	Friends	50	53,2
			Boarding School Administrator	19	20,3
<i>SubTotal</i>	94	100	<i>Sub Total</i>	94	100
<i>Respondent s go through an adaptation phase</i>			<i>Who is the person who helps a lot</i>		
Yes	80	85,1	Parents	20	21,3
No	14	14,9	Friends	55	58,5
			Brothers/sister s	44	4,3

			Boarding School Administrator	1 5	15, 9
<i>Sub Total</i>	9 4	100	<i>Sub Total</i>	9 4	100

Based on table 3, it is known that most of the respondents aged 16-17 years are 95.7%, as many as 68.1% study at Islamic boarding schools is not a personal desire, most can adapt, namely 85.1%, the majority of parents' income is above 3 million, 53.2% often tell friends as well as those who often help as much as 58.5% and it is known that most of the respondents have social support in the medium category of 60 people (63.8%). This proves that social support is very much needed to realize the targets at Islamic boarding schools and mental health is one of the supporting factors. This is proven by the following table (table 4):

Table 4
Social Support for Grade 12 Students

Category	f	(%)	
Low	29	30,9	
Medium	60	63,8	
High	5	5,3	
<i>Sub Total</i>	94	100	

Based on table 5, it is known that most of the respondents have mental health in the fairly good category as many as 50 people (53.2%) and They have good social support.

Table 5
Mental Health of Grade 12 Students

Category	f	(%)	
Not Good	4	4,3	
Fairly Good	50	53,2	
Good	40	42,5	
<i>Sub Total</i>	94	100	

Based on table 6, it is known that the relationship between social support and mental health is mostly at a fairly good level of 53.2%. The data above proves that there is a relationship between social support and mental health and this really helps students in memorizing the Quran.

Table 6
The Relationship between Social Support and Mental Health of Grade 12 Students

Social Support	Mental Health			Total
	Not Health	Fairly Health	Health	
Not Good	1 (1,1%)	3 (3,2%)	0	4 (4,3%)
Fairly Good	1 (1,1%)	10 (10,6%)	39 (41,5%)	50 (53,2%)

Good	0	10 (10,6%)	30 (31,9%)	40 (42,5%)
Total	2 (2,2%)	23 (24,4%)	69 (73,4%)	94 (100%)

Based on Table 7, it is known that from the results of the Sommers'd test, a correlation coefficient of 0.434 was obtained which shows that the correlation is quite strong and the p-value is $0.007 < 0.05$ which means that there is a relationship between social support and mental health of Grade 12 Students.

Table 7
Uji Sommers'd

Sommers'd	Correlations	
	Coefficient	0,434
	p-value	0,007

The Effect of Intervening Variables (Mental Health) on the Achievement of Qur'an Memorization

The intermediate hypothesis test can be performed using a procedure developed by Sobel (1982) known as the Sobel test.³⁷

Sobel test

The mediating effect shown by multiplying the coefficient (ab) should be tested using the Sobel test.

$$\begin{aligned}
 Sab &= \sqrt{b^2 Sa^2 + a^2 Sb^2} \\
 &= \sqrt{(0,210)^2 (0,068)^2 + (0,198)^2 (0,080)^2 + (0,068)^2 (0,080)^2} \\
 &= \sqrt{0,00020392 + 0,00025091 + 0,0000295936} \\
 &= 0,022009625
 \end{aligned}$$

Based on the results of multiplication ab can be used to calculate t statistics of mediation influence with the following formula:

$$t = \frac{ab}{Sab} = \frac{0,198 \times 0,210}{0,022009625} = \frac{0,04158}{0,022009625} = 1,88917$$

From the results of the calculation of t statistics on the influence of mediation, the calculation is 1.88917 or rounded to 1.88, which means that it is greater than the significance level of 0.05, so it can be concluded that the mediation coefficient of 1.88917 is significant which means that there is an influence of mental health mediation

CONCLUSIONS

While previous research has individually linked social support and mental health to academic success, very few studies have been experimentally tested the mediating effect of mental health within the specific context of Qur'an memorization. Based on the data obtained, there is a relationship between social support for the mental health of grade 12 students of the Al-Multazam Integrated Islamic Boarding School and the achievement of memorization of grade 12 students is influenced by their mental health. Research analysis

³⁷ Noor Syifa, "Pengaruh Spiritualitas Islam dan Etika Kerja Terhadap Komitmen Organisasional Dengan Kepuasan Kerja Sebagai Variabel Mediasi (Studi Karyawan Sektor Jasa Keuangan dan Asuransi di Jawa Barat)," *Jurnal Nuansa: Publikasi Ilmu Manajemen dan Ekonomi Syariah* 1, no. 4 (2023): 141-59.

results can be found that social support is significantly related to the mental health of grade 12 students of Al-Multazam Integrated Islamic Boarding School. Based on the analysis, it is known social support in the medium category of 60 people (63.8%) and the relationship between social support and mental health is mostly at a fairly good level of 53.2%. The results of the Sommers'd test using SPSS version 29, a correlation coefficient of 0.434 was obtained which shows that the correlation is quite strong and the p-value is $0.007 < 0.05$ which means that there is a relationship between social support and mental health. Sobel test the results of the calculation of t statistics on the influence of mediation, the calculation is 1.88917 or rounded to 1.88, which means that it is greater than the significance level of 0.05, so it can be concluded that the mediation coefficient of 1.88917 is significant which means that there is an influence of mental health mediation. The novelty of this research is in its concept, which social support can influence the achievement of memorizing qur'an through mental health. This shows that support from family, teachers, friends, and the surrounding environment will make mental health better. When mental health is good, then targets can be achieved including memorizing the Quran.

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