

## PREVENTION OF INSECURE ACCORDING TO THE QURAN: A STUDY OF STUDENTS AT THE DARUL HIKMAH MODERN ISLAMIC BOARDING SCHOOL

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### Abstract

This study aims to examine the phenomenon of insecurity among students (*santri*) at Darul Hikmah Islamic Boarding School and to propose Qur'anic-based solutions. A qualitative field research approach was employed, using observation, in-depth interviews, and documentation involving 30 students, 2 teachers, and 6 parents. Data were analyzed through data reduction, data display, and conclusion drawing. The findings indicate that insecurity among students is influenced by psychological vulnerability, social comparison, negative verbal experiences, and limited understanding of Islamic self-worth. Observations of religious activities such as *halaqah* and *muraja'ah* reveal increased self-awareness and inner calm, although some students continue to experience feelings of inferiority. Psychological impacts include reduced self-confidence and diminished learning engagement. The proposed Qur'anic solutions emphasize strengthening awareness of human dignity, cultivating inner tranquility through worship, and fostering social ethics that prohibit humiliation and mockery. This study concludes that the **Al-Qur'an** functions not only as a moral guide but also as a relevant psychological resource for addressing insecurity within contemporary Islamic educational settings.

**Keywords:** *Insecure; Santri; Al-Qur'an; Mental Health; Islamic Boarding School*

### INTRODUCTION

The phenomenon of insecurity among adolescents shows an increasing trend globally and across social contexts, in both urban and rural areas. Various empirical reports confirm a decline in mental health among young people, particularly Millennials and Generation Z, characterized by increased emotional distress, anxiety, and depressive symptoms. This condition occurs not only in general social spaces but also extends to formal and non-formal educational environments. Adolescents in secondary education institutions face academic pressures, social demands, and complex interpersonal relationship dynamics, potentially triggering feelings of insecurity. Therefore, insecurity cannot be viewed solely as an individual issue, but as a psychosocial problem that requires institutional and cultural attention. Religious educational environments, including Islamic boarding schools (*pesantren*), are often assumed to be relatively protective for adolescent mental health due to their strong spiritual and communitarian dimensions. However, this assumption does not always align with empirical reality. Students (*santri*) remain part of the digital generation exposed to social standards, self-comparison, and identity pressures, both directly and indirectly through media connectivity. Therefore, Islamic boarding schools are not completely immune to insecurity issues. Based on this, this study selected the Darul Hikmah Modern Islamic Boarding School as the study location, considering its characteristics as a modern Islamic boarding school with a formal educational structure, an organized guidance system, and the presence of a guidance and counseling unit that has the potential to serve as a space for preventive intervention. This location selection was intended to examine more closely how religious values are internalized in addressing contemporary psychological problems among students. Conceptually, insecurity refers to a psychological condition characterized by a low sense of self-security, a lack of confidence in one's abilities, and a tendency to compare oneself negatively with others. This condition intersects with the concepts of self-esteem, self-efficacy, and social anxiety, which have been empirically shown to have significant relationships with adolescent mental health. Adolescents with low self-esteem and self-efficacy tend to experience difficulties in emotional regulation, problem-solving, and social adaptation, making them vulnerable to psychological distress. In an educational context, insecurity can hinder learning participation, reduce academic motivation, and weaken interpersonal relationships.

The problem of insecurity in adolescents extends beyond the affective realm and also impacts behavior and social functioning. Various studies have shown that persistent insecurity is correlated with withdrawal, fear of appearing in public, excessive anxiety, and the risk of behavioral addictions such as internet and online gaming addiction. In more extreme cases, untreated psychological distress can increase the risk of suicidal ideation in adolescents. A global systematic review confirmed that a lack of meaning in life and social support are significant risk factors, while religiosity and spirituality act as strong protective factors. These findings suggest that insecurity is not merely a minor emotional issue but a gateway to more serious mental health problems. The causes of insecurity in adolescents are multidimensional, encompassing both internal and external factors. Internal factors include low self-esteem, distorted thinking (feeling always wrong or a failure), bullying, and excessive focus on physical deficiencies. External factors include negative parenting styles, experiences of bullying, academic pressure, and exposure to social media that encourages social comparison and unrealistic ideal standards. Furthermore, childhood experiences of threat and neglect have been shown to have a significant negative relationship with adolescent mental health, unless moderated by family resilience and strong social support. In the context of Islamic boarding school students (*pesantren*), the dynamics of relationships with peers, authority figures, and religious expectations can also be sources of psychological stress if not balanced with empathetic support.

Various efforts to prevent insecurity have been developed through psychological and educational approaches, such as strengthening self-efficacy, developing non-cognitive skills, and creating a supportive school climate. Research shows that a positive educational climate and healthy teacher-student relationships contribute significantly to students' sense of safety, resilience, and emotional engagement. However, some school-based interventions, such as short-term body image programs, have shown limitations in sustaining positive impacts. This indicates the need for a more in-depth and contextualized approach, particularly in religious-based educational environments. In the context of religious communities, spiritual approaches have proven to have significant potential as a strategy for preventing and strengthening mental health. Numerous studies confirm that religiosity and spirituality are positively correlated with emotional stability, psychological well-being, and reduced anxiety and depression. Religious practices such as prayer, *dhikr*, and Quranic recitation have empirically demonstrated calming therapeutic effects, both psychologically and neuroscientifically, through the activation of brain waves associated with relaxation. Furthermore, Islamic value-based interventions such as gratitude (*syukur*) and self-acceptance have been shown to be effective in improving psychological well-being and reducing the tendency for insecurity.

However, the integration of religious values and mental health literacy still faces challenges, particularly related to the social stigma surrounding psychological problems. This stigma often makes adolescents reluctant to acknowledge emotional vulnerability for fear of being perceived as weak in faith. Therefore, a normative framework is needed that not only emphasizes the spiritual dimension but also provides theological legitimacy for efforts to prevent and strengthen mental health. In this regard, the Quran, as the source of Islamic teachings, holds a central position, not only as a text of worship but also as a guideline for values that guide humans toward peace of mind, self-acceptance, and the meaning of life. Based on this explanation, this study focuses on a fundamental question: how does the Qur'an guide us in preventing insecurity, particularly in the context of the lives of students in modern Islamic boarding schools. This research is based on the assumption that the Qur'an contains theological and ethical principles relevant to building a sense of security, self-esteem, and spiritual fortitude in adolescents. By examining the Qur'an as a normative guideline as well as a living value in the lives of students, this research is expected to provide conceptual and practical contributions to the development of a contextual, sustainable, and insecure prevention model that aligns with Islamic educational values.

## **RESEARCH METHODS**

This study employed a qualitative method with a descriptive-interpretive design, integrating psychological approaches and Ulumul Qur'anic studies. This approach was chosen to understand the phenomenon of *insecurity* as a subjective experience of Islamic boarding school students while simultaneously interpreting the normative values of the Qur'an that serve a preventive function. Epistemologically, the study did not aim to conduct clinical measurements or statistical generalizations, but rather to explore the meaning, patterns of experience, and internalization of values within the context of Islamic boarding school education. A psychological approach is used to explain *insecurity* as a psychological condition related to low self-esteem, social anxiety, and emotional instability in adolescents. Psychology in this study is understood as the science that studies human behavior and mental processes in their interactions with the environment. The framework of

Islamic psychology is referenced to link mental health with the dimensions of faith, inner peace, and the meaning of life. The thought of *Zakiyah Daradjat* is used as the primary reference because it emphasizes that disturbances in mental peace are often rooted in inner conflict and a weak spiritual orientation; conversely, strengthening faith and religious values serves as a protective factor for mental health. Thus, the psychological approach in this study serves to explain the symptoms, impacts, and dynamics of insecurity in Islamic boarding school students. The Ulumul Qur'an approach is used to examine the Qur'an as a source of normative values in preventing insecurity. Ulumul Qur'an is understood as a scientific discipline that discusses the method of understanding the Qur'an, the context in which the verses were revealed, and the approach to valid interpretation. Within this framework, *insecurity* is not sought as an explicit term, but rather is explored through Qur'anic concepts that are substantively related to human psychological conditions, such as excessive fear (*khauf*), sadness (*huzn*), mental weakness (*wahn*), and restlessness. The interpretation of these verses is carried out using a thematic approach to formulate spiritual and ethical prevention principles.

The main sources of interpretation used are *Tafsir al-Munir* by *Wahbah az-Zuhaili*, which emphasizes the integration between the dimensions of faith, sharia and social reality, as well as *Tafsir al-Maraghi* which is known for its rational and humanistic approach. These two interpretations were chosen to obtain a systematic, contextual and relevant understanding of the verses to contemporary humanitarian problems, especially adolescent mental health. The research subjects were determined **purposively** by considering the relevance of experience and depth of information. The main respondents of this study were **30 active students** of the Darul Hikmah Modern Islamic Boarding School, who were chosen to represent the variety of insecure experiences in Islamic boarding school life. In addition, there were **6 parents of students** as supporting informants to explore family factors and parenting styles that influence the psychological condition of students, as well as **2 teachers/ustaz** as institutional key informants who understand student development and psychological dynamics in the Islamic boarding school environment. This composition was intended to strengthen the validity of the data through source triangulation.

Data collection was conducted through three main techniques. First, **in-depth interviews** with students, parents, and teachers/ustaz (Islamic teachers) to explore experiences of insecurity, causal factors, and strategies for addressing them. Second, **observations** of the students' lives, including social interactions, self-confidence, and responses to religious activities, were conducted to capture actual behaviors not always revealed in interviews. Third, a **documentary study** of Islamic boarding school documents, such as the curriculum, development programs, rules, and religious activities, served as the structural and institutional context for the research. In the normative domain, data collection was also conducted through **the study of Quranic texts and interpretations** using a thematic approach.

Data analysis was conducted in stages and integratively. The first stage was **data reduction**, which involved sorting and focusing field data relevant to the insecurity phenomenon. The second stage was **thematic categorization**, grouping psychological themes (e.g., feelings of inferiority, anxiety, and self-comparison) and Qur'anic themes (peace of mind, tawakal, gratitude, and self-acceptance). The third stage was **integrative analysis**, which involved reading the empirical data through a psychological lens and linking it to Qur'anic principles based on the interpretation. The final stage was **drawing conclusions**, aimed at answering how Qur'anic guidance functions as a framework for preventing insecurity among students at the Darul Hikmah Modern Islamic Boarding School.

## **RESULTS AND DISCUSSION**

### **Causes of Insecurity in Darul Hikmah Students**

Empirical findings regarding the factors contributing to feelings of *insecurity* among Darul Hikmah students are presented based on field research data. Data were obtained through in-depth interviews with 30 students, 2 teachers, and 6 parents, and supported by direct observations of students' social interactions and daily activities within the Islamic boarding school. The findings are presented in tabular form to systematically demonstrate dominant patterns, followed by a brief analytical description.

**Table 1. Causes of Insecurity among Darul Hikmah Students (Field Findings)**

No	Kcategory Pencause	Concrete Forms Found	Sourcer Data
1	Social actors	Peer teasing, derogatory jokes, giving physical nicknames	Students
2	Economics director	Pefeelings of inferiority due to economic conditions	Students
	Family	limited parents	Parent
3	Physical Factors and Appearance	Feeling inferior because of body shape, skin color, or simple appearance	Students
4	Academic Factors	Feeling less intelligent, falling behind in lessons, afraid of making mistakes when answering	Students, Teachers
5	Family Parenting Patterns	Lack of emotional support, often compared to other children	Parent
6	Islamic Boarding School Environment	Seniority culture, lack of safe spaces for self-expression	Students, Teachers

Data shows that the cause of *insecurity* among Islamic boarding school students is not a single factor, but rather the result of the interaction of various personal, social, and structural factors. Social factors emerge as the most dominant cause, particularly in the form of teasing, excessive joking, and negative labeling by fellow students. This situation often leads to feelings of shame, inferiority, and social withdrawal. Furthermore, a family's economic situation also influences students' self-confidence. Some students expressed feelings of inferiority when comparing themselves to peers perceived as more financially well-off. Physical and appearance factors also contributed significantly, particularly among students who felt they did not meet the appearance standards considered ideal by their peers. Academically, feelings of *insecurity* arise when students feel inadequate in following the lesson, are afraid of making mistakes, or are reluctant to express their opinions in class. This finding is reinforced by teachers who observed students with potential abilities who tended to be passive due to a lack of self-confidence. Family and Islamic boarding school environmental factors complement this picture. Parenting styles lacking emotional support and a pesantren culture that isn't fully sensitive to the students' psychological well-being exacerbate the accumulated feelings of *insecurity*.

#### Observation Results of Students' Religious Activities

Direct observations were conducted on the daily activities of students at the Darul Hikmah Modern Islamic Boarding School, focusing on students' involvement in religious activities and their implications for psychological well-being, particularly feelings of *insecurity*. Observed activities included halaqah (Islamic gatherings), Quranic recitation, congregational prayer, regular religious studies, and student interactions in informal religious forums. Observations showed that religious activities were generally attended by all students, but the level of involvement and psychological responses varied. Some students appeared active, calm, and exhibited stable emotional expressions throughout the activities. They tended to be more confident in reciting the Quran in front of their peers, participating in halaqah discussions, and did not show excessive anxiety when making mistakes. In contrast, among students identified as insecure, observations revealed several distinctive behavioral patterns. Students in this group tended to:

1. Avoid appearing or reading in public,
2. Lower your head and speak in a low voice,
3. Shows nervousness when asked to participate,
4. Withdrawing from the group while the halaqah is taking place.

However, repeated observations indicate gradual changes in some students after consistently participating in religious activities. In some students, feelings of inferiority and anxiety appear to diminish, indicated by increased courage to participate in group activities, albeit at a limited level. This is particularly evident in students who regularly attend murāja,,ah and halaqah with teacher guidance. On the other hand, there are also students who, despite being ritually active, still exhibit relatively persistent signs of insecurity. This condition is evident when religious activities have not been fully internalized as a source of psychological calm, but are instead undertaken merely as an institutional obligation. Students in this category continue to exhibit feelings of inferiority in social interactions and academic activities outside of religious forums. Overall, observations indicate that religious activities in Islamic boarding schools have positive potential in building self-awareness and psychological well-being in students. However, their effectiveness in reducing insecurity is greatly influenced by the depth of their spiritual experience, the quality of their mentoring, and the students' initial psychological state.

### The Psychological Impact of *Insecurity* on Islamic Boarding School Students

Based on the results of interviews, observations, and data synthesis from 30 students, the *insecurity* experienced by students at the Darul Hikmah Modern Islamic Boarding School shows real and diverse psychological impacts, both in the affective, cognitive, and learning behavior aspects. Psychologically, students experiencing insecurity tend to exhibit decreased self-confidence in academic and social situations. This is evident in their hesitance during class, reluctance to ask or answer teacher questions, and a tendency to compare themselves to peers perceived as superior. This feeling of inferiority often develops into a fear of failure and a worry about being judged negatively by others. Emotionally, *insecurity* can lead to feelings of anxiety, sadness, and depression. Some students exhibit emotional responses such as withdrawal, crying, or isolation when they feel unable to match their peers' achievements, whether in memorization, academic achievement, or non-academic skills. This condition causes some students to lose psychological comfort in carrying out daily Islamic boarding school activities.

The subsequent impact is seen in the learning process. Students experiencing *insecurity* tend to experience decreased concentration and motivation to learn. They become mentally exhausted more easily, give up quickly when faced with difficulties, and are less willing to explore their potential. In some cases, insecurity prevents students from developing optimally, not due to limited abilities, but rather due to psychological barriers that limit their courage to try and learn from mistakes. Furthermore, *insecurity* also impacts students' social interactions. Students with low self-esteem tend to be passive in social interactions, keep their distance from their peers, and find it difficult to express their opinions openly. This condition has the potential to hinder the formation of healthy social relationships and diminish their sense of belonging to the Islamic boarding school community. However, research also shows that the psychological impact of *insecurity* is not homogeneous. For some students, insecurity actually serves as a trigger for self-reflection and motivation to improve their situation. Students in this category demonstrate adaptive efforts, such as increasing study discipline, increasing religious practices, and gradually accepting their shortcomings. This suggests that *insecurity* can develop in either a negative or positive direction, depending on the environmental support and mentoring strategies they receive. Overall, these findings confirm that *insecurity* has a significant impact on students' psychological well-being and learning process. Therefore, an approach is needed that emphasizes not only academic aspects but also addresses students' mental, spiritual, and emotional development in an integrated manner.

### Quranic Solutions to Prevent Insecurity

The research results show that preventing *insecurity* among students at the Darul Hikmah Modern Islamic Boarding School relies on internalizing Qur'anic values that explicitly and implicitly build psychological resilience, a sense of inner security, and respect for human dignity. These values gain strong legitimacy from the interpretations of classical and contemporary exegetes.

#### 1. Affirmation of Human Dignity and Self-Value

The Qur'an lays the primary foundation for preventing *insecurity* in the recognition that humans were created in the best condition. In the interpretation of the verse:

Meaning "Indeed, We have created man in the best form" (QS. at-Tīn [95]: 4), *Tafsir al-Munir* emphasizes that *ahsani taqwīm* includes the perfection of the structure of the mind and the potential for thinking. *Zakiah Daradjat* strengthens this by stating that disturbances in mental peace are often rooted in weak spiritual orientation and the inability of individuals to recognize their potential as noble creatures of God. According to *Wahbah az-Zuhailī*, humans have inner and outer excellences that make them worthy of respect. When students internalize this value, they will have a solid foundation of self-esteem, because their self-esteem is no longer based on the judgment of others, but on their position as dignified servants of God. This interpretation is relevant to field findings that students who understand themselves as valuable and dignified beings tend to be better able to accept their limitations without becoming trapped in feelings of inferiority. Thus, reinforcing the verses on human creation serves as Qur'anic cognitive therapy that prevents *insecurity* based on negative self-evaluation.

## 2. The Prohibition of Humiliation as Social Psychological Protection

The next Qur'anic solution lies in the strict prohibition of social practices that hurt self-esteem, as stated in Allah's word:

الَّذِينَ يَأْتِيهَا آمَنُوا لَا مَنَّا لَكُمْ عَلَى الَّذِينَ يَتَّبِعُونَ خَيْرًا مِّنْهُمْ نِسَاءً وَلَا  
تَنَابَزُوا وَلَا أُنْفُسِكُمْ تَلْمِزُوا وَلَا مِنْهُنَّ خَيْرًا يَكُنَّ أَنْ عَلَى نِسَاءٍ مِّن  
بِالْأَلْقَابِ الْإِسْمِ بِئْسَ الْفُسُوقُ الْإِيمَانُ بَعْدَ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

It means "O you who believe! Let not a people make fun of another people, (because) it may be that they (who are made fun of) are better than those (who make fun of), and do not let women (make fun of) other women, (because) it may be that the women (who are made fun of) are better than the women (who make fun). Do not criticize each other, and do not call each other with bad titles. The worst is calling is a bad (fasik) after believing. And whoever does not repent, then they are the wrongdoers." [QS. al-Hujurat [49]: 11].

In interpreting this verse, *Tafsir al-Maraghi* explains that *sukhriyah* (mockery), *lamz* (reproach), and *tanābuz bil-alqāb* (hated nicknames) are forms of symbolic violence that damage human dignity and trigger deep psychological wounds. *Al-Marāghī* emphasizes that belittling others is actually a form of injustice towards oneself, because it destroys the order of brotherhood and social peace. From *Zakiah Daradjat's* perspective, mistreatment or verbal bullying can trigger inner conflict that damages the emotional balance of adolescents. This Qur'anic prohibition functions as a structural preventive mechanism that maintains a supportive psychological climate in Islamic boarding schools, thereby protecting students from the negative impacts of social comparison, which is often the main trigger for *insecurity*. This finding aligns with interview results, which showed that students' *insecurities* often stem from social comparison, teasing, and stigma. Thus, the Quranic prohibition serves as a structural preventive mechanism that maintains a safe and supportive psychological climate within the Islamic boarding school.

## 3. Peace of Mind through Zikr as Emotional Therapy

The Qur'an offers a direct solution to inner anxiety and restlessness through *dhikr*. In interpreting the verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning "(Namely) those who believe and whose hearts are at peace with the remembrance of Allah. Remember, only by the remembrance of Allah do hearts find peace" (QS. ar-Ra'd [13]: 28).

*Wahbah az-Zuhailī* explains that peace of mind (*tuma'nīnah*) arises when humans place their hope and sense of security in God, not in human judgment or worldly achievements. *Zikr* serves to calm the turmoil of the soul, eliminate fear, and reduce existential anxiety. *Zakiah Daradjat* emphasizes that strengthening faith through worship, including *zikr*, functions as a protective factor that stabilizes mental health by linking inner health to the dimension of peace in life. This interpretation is confirmed in the field; students who regularly attend *halaqah* and *murājah*,ah show a significant decrease in anxiety due to the space provided for strengthening religious values that protect against feelings of alienation.

*Al-Marāghī* added that the hearts of believers are calmed by the light of faith, which dispels anxiety and feelings of isolation. This interpretation is confirmed by field findings, where students who habitually read the

Qur'an, pray, and attend halaqah (Islamic religious group) showed a significant decrease in feelings of anxiety and inferiority.

#### 4. Qur'anic Optimism in Facing Limitations

Another Qur'anic solution is to cultivate optimism through the belief that difficulties are not absolute. In the interpretation of the verse:

إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

Meaning: "So indeed with difficulty there is ease," (5) "Verily with difficulty there is ease." (6) 9QS. al-Insyirāh [94]: 5–6), Wahbah az-Zuhailī explains that the repetition of the verse "fa inna ma, a al-, usri yusrā" shows the certainty of the coming of ease, even one difficulty is surrounded by many eases. This verse, according to him, is not only historical for the Prophet, but is a universal principle that applies throughout time.

Zakiah Daradjat emphasizes that belief in the meaning of life provided by religion can change how we view failure. Likewise, students who internalize this verse tend to interpret limitations as a temporary phase, not a permanent identity, thus improving their psychological resilience in the face of academic pressure. This optimism is reflected in students who interpret academic or non-academic limitations as a temporary phase, not a permanent identity. Thus, this verse serves to strengthen psychological resilience and prevent *insecurities* stemming from despair.

#### 5. Integration of Qur'anic Values in Educational Assistance

The research results also show that the effectiveness of Qur'anic solutions is greatly influenced by the teacher's role as a value mediator. Teachers who convey Qur'anic verses and their meanings contextually help students understand that the Qur'an is not merely a normative text, but a practical guideline for dealing with psychological stress. This approach aligns with the exegetes' emphasis that the Qur'an was revealed as (*huda*) guidance and (*shifa*) healing for human mental illnesses. Based on the interpretations of the commentators and field findings as well as Zakiah Daradjat's Islamic psychological approach, the Qur'anic solution to preventing *insecurity* includes: (1) affirming human dignity, (2) social protection from degrading behavior, (3) inner peace through dhikr, and (4) optimism in facing difficulties. These values, when internalized consistently in the Islamic boarding school environment, have been proven to build the mental health of students and suppress insecure tendencies in a sustainable manner.

## CLOSING

This study concludes that *insecurity* among Islamic boarding school students is a multidimensional phenomenon influenced by psychological, social, and spiritual factors. Field findings indicate that feelings of low self-esteem, social anxiety, and fear of judgment from others have the potential to disrupt students' learning comfort and personality development. The Quran provides a comprehensive framework for preventing *insecurity* by strengthening the values of human dignity, peace of mind, social ethics, and optimism. The interpretations of the exegetes emphasize that humans were created in the best condition, so attitudes of inferiority and low self-esteem contradict the principles of Quranic anthropology. Furthermore, the prohibition against criticizing and belittling others serves as collective psychological protection in educational settings. The practice of worship and internalization of Qur'anic values have been shown to play a role in fostering inner peace and resilience in Islamic boarding school students. Thus, this study confirms that the Qur'an serves not only as a normative guideline but also as a relevant source of solutions for preventing *insecurity* in modern Islamic boarding schools.

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**PREVENTION OF INSECURE ACCORDING TO THE QURAN: A STUDY OF STUDENTS AT THE DARUL HIKMAH MODERN ISLAMIC BOARDING SCHOOL**

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