The Role of Intention in Improving the Psychological Well-Being of Students: A Review with Islamic Approach

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Abstract
The study aims to explore intention's role in improving students' psychological well-being with an Islamic approach. Psychological health has been the focus of intense research in recent years. Psychological well-being resides within the individual's experience and is defined as feeling healthy and happy, having satisfaction, relaxation, pleasure, and peace of mind. It deals with people's feelings about everyday experiences in life. The study discusses how the psychological well-being of the Islamic approach leads to a physically and psychologically healthy life and supportive behaviors such as less use of harmful lifestyles, which improves individual psychological status as a student devoted to the Islamic approach for an overall healthy life. The students and their academic achievements depend on psychological elements such as purpose, faith, determination, focus, and confidence, which belong to the Islamic approach.

1. Introduction

Psychological well-being is defined as a state of healthy being in which everyone releases their full potential, copes with daily difficulties, works efficiently and productively, and gives back to their community [1]. Promoting mental health involves establishing living conditions and surroundings that promote mental well-being, enabling individuals, families, groups, or communities to embrace and sustain healthy lifestyles that enhance optimal emotional functioning and social inclusion. Most researchers view mental well-being and mental health as illnesses of the mind, which is a subtle and indirect expression of mental disorders and diseases [2]. According to the World Health Organization Report, mental health is a premise of mental well-being where individuals can recognize and utilize their abilities, potentials, coping strategies, productivity, and community contributions [3]. Ruggeri et al. also express mental health as embracing an individual's biological, psychological, and social well-being, which could extend into positive feelings such as happiness, satisfaction, responsibility, optimistic attitudes, and constructive functioning [4].

Psychological health is often connected with optimal functioning inside individuals and their external environments. Implying the absence of sickness and the relevance of social, psychological, and environmental forces in preserving the balance [5,6]. The most basic entails an individual's creation of the capacity to exercise

choice in interacting with society [7]. The educational settings must be viewed as natural for the children to develop their rights to agency, security, and personal freedom. Additionally, schools should be a healthy setting for young people to promote their mental health by safeguarding them from the adverse effects of other social issues. Most of the time, children spend their time in school, and schools are in an excellent position to offer mental health care (Kern et al., 2017). Mental health programs should include promotion, prevention, intervention, and rehabilitation activities to serve as critical mental health support systems for children (Cefai et al., 2022).

Nevertheless, students' mental health and academic achievement are interrelated [8]. The psychological functioning of students at school is closely related to the two interrelated domains of social-emotional functioning and school functioning (academic achievement and skills) [9]. Researchers, executors, and the school community should implement a school mental health model incorporating academic and psychological approaches.

2. Belief System and Cognitive Framework

Beliefs and cognitive processes influence how people deal with stress while suffering from life problems. Religious beliefs can provide support by enhancing acceptance, endurance, and resilience [10]. They generate peace, self-confidence, purpose,

forgiveness for the individual's failures, self-giving, and positive self-image. Many patients use religion to cope with medical and non-medical problems. The study of religious coping has emerged as a promising research field. Positive religious coping has been associated with good health outcomes has been associated with good health outcomes and negative religious coping has been associated with the opposite. Religious patients use more positive than negative coping strategies [11]. Positive religious coping involves behaviors such as trying to find a lesson from Good in stressful events, doing what one can do and leaving the rest in God's hand, seeking support from the religious community, and thinking about how one's life is part of a more significant spiritual force, looking to religion for assistance to find a new direction for living when the old one may no longer be viable and attempting to provide spiritual support and comfort to others [11].

Many qualities, like faith, hope, forgiveness, and social support, affect psychological well-being. Faith is the most profound belief that strongly influences human health. Some researchers believe faith increases the body's resistance to stress [12]. Hope is the positive attitude that a person assumes in the face of difficulty. Without hope, many people become depressed and are more prone to illness. The existing research and theoretical literature on hope identity relationships are key ingredients in promoting hopefulness (Burne et al., 1994) [13-15]. *Forgiveness* is the practice that is encouraged by many spiritual and religious traditions. Forgiveness is a release of hostility and refreshment from past hurts. In a study, Worthington (1997) found that unforgiving persons have increased anxiety symptoms, increased paranoia, increased narcissism, increased frequency of psychosomatic complications, increased incidence of heart disease, and less resistance to physical illness and acts of forgiveness can result in less anxiety and depression, better health outcomes, increased coping with stress and increased closeness of God.

3. Psychological Well-Being and Islamic Approach
Religion served as a powerful force in every perspective in life. In Islam, mental health is based on the premise that deviation from Islamic knowledge and teaching results in anguish and unhappiness. Suffering and misery in this life result from a struggle for man's spiritual mind to intervene and restore the interaction of material and non-material forces that result in the psyche or nafs controlling human awareness. As a result, when striving to create a knowledge of a man, it is necessary to investigate both variables. Finally, consistent cleansing of mind and behaviors draws a person closer to God and maintains mental wellness [16,17]. The Quran says, "Indeed, we have created humankind in 'constant struggle' 90:4 so that after life's difficulties, there is complete ease and comfort for the hereafter. It is the reality of the human condition, and those with hardship and patience distance themselves from sins and carry out their duties.

Psychological well-being is viewed as a process of adjustment for a Muslim as an individual in the environment in dealing with life circumstances [18]. The life adjustment in dealing with the life process of an organism in its relationship within the personal, interpersonal, and social spectrum. As such, everyone must adjust and guide oneself in personal matters, interpersonal affairs, and social responsibilities. Therefore, a complex relationship exists between an individual's mental health and life from different perspectives, such as psychological, sociological, and religious needs and values. Indeed, how individuals deal with the contradictions concerning their psychological and emotional well-being is supreme [19]. For example, individuals will identify and select their potential abilities to adjust to a stressful life according to their strengths as a person or student.

Self-acceptance is how a person positively assesses their present life and past experiences and events. The second dimension, personal growth, reveals the extent to which a person has a continuity of development and growth. The purpose of life demonstrates how a person believes that their life has meaning and a clear sense of direction. The fourth dimension, autonomy, implies the ability to evaluate oneself through personal standards and shows levels of independence and self-determination. The positive relationship dimension suggests the goodness and closeness of interpersonal relationships between people. Finally, environmental mastery signifies the extent to which a person can manage their daily lives effectively [20-22].

The Islamic approach to promoting mental health and well-being is founded on the awareness of inherent human flaws and asks for systematic and constructive action to address them. In essence, the Muslim recited the beginning of the Holy Quran five times a day and asked the Lord of the world to "show us the right way, and the route of those whom thou hast pleased, neither of those who earn thy wrath nor of those who wander astray." The Quran has also addressed mental processes and actions [23].

4. The Role of Mental Well-being in Islam's Cognitive Approach
The desire for emotional balance and anxiety dissipation is universal and continuous to this day. Due to the enormous scientific development and medical improvements over the previous few centuries, there appears to be a deterioration in mental health [24]. Depression rates in the United States climbed in 1988 and 2008 [25]. It was discovered that the population's use of antidepressants increased by 400% throughout this period. A cross-cultural study, including 132 nations and over 140,000 participants, discovered that while wealthy regions had more excellent rates of reported happiness, poorer countries had substantially lower rates of feeling significant in life. People in impoverished nations, such as Niger and Togo, reported higher levels of meaning but lower levels of happiness [26]. Religious teaching can, in various forms, help implement mental health plans for the individual and the society. These teachings, inspired by religion and directed at human beings, can provide the most excellent support for the individual, the society, and the family [27].

5. Value System and Psychological Health in the Islamic Approach
Personal and philosophical values based on beliefs and desires are closely connected to the individual's happiness, and the

people around him provide the necessary conditions for mental health. According to Mazloo, the value system of the individual having mental health is based on his philosophical acceptance of his nature, man's life, social life, and the nature of the physical reality of life. Values are the main organizers of the actions and behaviors of a developed personality [28]. There is no doubt that the Islamic worldview is based on divine unity. In 2006, research was conducted by Kazem Ali Mohammadi and Mazzoud Jan on the relationship between religious beliefs and practice and mental health. There was a positive and meaningful correction between these two. The Quran says: "Those are the people who have believed and whose hearts rest in remembrance of Allah. Verily, in the remembrance of Allah, do hearts find rest. (Ra'd:28).

6. The Notion of Well-Being in Islam

Although the relationship between different forms of faith or belief systems and the generic notions of well-being has received some awareness (Tiliouine et al., 2009), Islamic teaching and spirituality remain relatively ignored in terms of their potential effects on healthy being [29,30]. The mainstream or Western conceptions of well-being are generally more inclined towards subjective happiness, neglecting the importance of spiritualities, worship, and religious rituals for well-being [30,31]. In contrast, the core view of well-being in Islam suggests that spirituality and worship are essential to people's well-being and flourishing since ultimate well-being can be achieved through absolute submission to the will of Allah in all aspects of life.

For Muslims, this view of well-being is intertwined with submission to Allah's absolute sovereignty and significantly highlights spiritual and religious fulfillment [32]. Emmons suggests that spirituality enables people to solve problems and find meaning and significance [33]. Several Muslim scholars have highlighted the spiritual dimension of well-being and flourishing [29]. A common theme in the literature is that worshipping Allah is a human's ultimate function, and its completion leads to and supports one's well-being. The Quran states this in the following verse: "And whoever turns away from My remembrance- indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind" (Quran, Taha, 20:124).

7. Highlighting Specific Practices for Psychological Well-being through Islam

The Quran highlights the implications of worshipping Allah for well-being and specific practices that help people manage their lives while maintaining happiness and well-being. One approach encourages people to ponder Allah's "ayaat" (signs) in the universe. For example, the following verse induces people to contemplate: "We will soon show them our signs in the Universe and their souls until it will become quite clear to them that it is the truth" (Quran, Fusselat, 41:53). According to Abdul-Rahman, these contemplations stimulate people's spiritual intelligence through abstracting positive feelings and meaning and boosting positive states including perseverance, optimism, gratitude, and inspiration [29].

According to Mansoor and Sa'ari (2017), a "tree of contemplative practices" may be used in an Islamic context to refer to critical practices that cultivate the mind-body and the soul. These practices include stillness (quieting the mind and body through repentance, supplication, centering, reflection, thinking about death, and silent ritual prayer), generative (forging a platform for evoking common thoughts and feelings through acts of devotion and prayers), creative process (focuses on the beauty of God's creation through geometry and floral forms inspired by nature): relational (relationship between a sheik and spiritual teacher and a seeker and this takes the forms of dialogue, mentoring and spiritual guidance); activist (service to others and protest for justice); ritualistic-cyclic practices (the five pillars of Islam; and movement practices) presence of mind in prayers and daily living).

Another approach to well-being in Islam's teachings is "saber" (patience) when facing difficulties, frustration, or adversity. Prior studies in the field of positive psychology show that practicing patience during complex events is linked with a lower incidence of mental illness. For example, Schnitker examined the relationship between patience and well-being and found a positive link between them [34]. Schnitker and Emmons sought to understand patience's psychological and religious underpinnings [33]. They note that patience is significantly linked with spiritual transcendence and religious behaviors. From an Islamic lens, the following verses emphasize the importance of patience: And be patient, for indeed, Allah does not allow to be lost the rewards of those who do good (Quran, Hud, 11:115).

Moreover, we will surely test you with fear and hunger and a loss of wealth, lives, and fruits, but we will give good tidings to the patient (Quran et al.., 2:155). Considering the implications of patience for well-being in Islam, patience leads to peace and peaceful relationships between people [35]. Submission to the Will of God and obedience to His law can help one achieve true peace and enjoy lasting purity [23].

8. Discussion and Conclusion

Psychological well-being helps students, especially from the aspect of emotional intelligence. Students with good social environment studies found they have a positive approach to school and academic achievement. The Islamic approach has found many advantages for the well-being of students. Religion is the balanced system for developing a student's spiritual, mental, and overall health. Religion provides people hope after the end of life, ultimate concerns, and answers for why people live here (Tillich, 1965). The studies supported possible reasons for and effects of the development of students' spiritual well-being. These include physical and mental health, good social relationships, commendable morals, and character. The comprehensive exploration of student's self-development, including social well-being and emotional, spiritual, and religious values, is essential to improve the effectiveness of mental health. Religions such as Islam contribute to promoting mental health by providing a framework for describing life's experiences and, because of that, creating a sense of integrity and existential interconnection. Spiritual experiences and religious

beliefs can cope with their stress and psychological problems, and confrontation methods are more helpful for the students. On the other hand, spirituality creates a power that affects the psychical postures, feelings, and thoughts they will affect. Psychological well-being protects against stress and leads to a healthy life with hope, faith, and love. Based on the studies cited, this paper confirms the positive link between religious beliefs and psychological well-being. Although less in number, some psychologists have viewed religion as a cause of psychopathological implications that should also be pursued, and research should adopt different approaches to make the relationships between religious beliefs and mental health valid [36].

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