

Integration of Islamic Education Values in Multicultural Education: A Perspective of Student Mental Health

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Abstract

The purpose of this study is to obtain a descriptive understanding of the mental health condition of university students and its implications in the development of multicultural education strategies integrated with Islamic education values. In order for students to interact effectively and harmoniously in a culturally diverse environment, multicultural education requires a strong mental health foundation. Islamic values such as tolerance, empathy, and justice are considered relevant in strengthening multicultural education that focuses on students' mental well-being. A descriptive quantitative method was used in this study. Data were collected through a questionnaire of the mental health scale distributed to a population of all Indonesian Education University students, with a total of 23,716 students and a sample of 377 students using a *random sampling* method and descriptive quantitative data analysis. The results showed that most students were in the moderate (59.15%) and high (40.58%) mental health categories. Based on the distribution of mental health dimensions, psychological aspects tend to be low, physical aspects tend to be moderate, and moral-social aspects tend to be high. Based on these findings, multicultural education strategies that incorporate Islamic education values are directed at strengthening the psychological dimension, developing the physical dimension, and maintaining the moral-social dimension. This research confirms that cooperation between Islamic education values, multicultural education, and mental health is essential to build an inclusive and harmonious educational environment.

Keywords: educational strategies, Islamic education, mental health, multicultural education, students

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A. Introduction

Multicultural education is a strategic approach that aims to increase awareness, understanding, and appreciation of cultural diversity (Azzahra et al., 2023). In the context of higher education, this is particularly relevant as students come from different social, cultural, and religious backgrounds. Not only are cognitive approaches needed to realize social harmony and healthy interactions between individuals, but also the good mental health of students (Yunaida et al., 2025). Good mental health allows students to be more open, tolerant, and able to communicate well with people from different cultures (Wowor & Putri, 2022). In addition, Islamic education teaches values such as tolerance, compassion, justice, and empathy (Barni, 2023). These values are not only normatively relevant, but can also be internalized in a multicultural education approach centered on students' mental health (Elmontadzery et al., 2024).

This suggests that multicultural education cannot be separated from efforts to improve students' mental health, especially in terms of emotional control, empathy, and resilience. Mentally healthy students tend to be more able to accept differences, avoid prejudice, and build positive social relationships with people from different backgrounds (Wowor & Putri, 2022). If not balanced with adaptive emotional and mental intelligence, differences in views, values, and habits are very likely to cause conflict in a multicultural campus environment. Therefore, multicultural education should be fully integrated with Islamic educational values to maintain student mental health. These may include social skills training, cross-cultural experiential learning, and counseling services.

In addition, good mental health can help students become more confident and more reflective (Kanda & Kivania, 2024). This will help them overcome differences constructively. Students who are able to reflect on their own identity healthily will find it easier to understand the position of others and build tolerance based on awareness, not just social obligation. In the long run, the integration of multicultural education, mental health, and Islamic values can produce graduates who not only have good academic abilities but also have strong social and emotional skills, an important skill in a global era that demands cross-cultural cooperation. So, as an institution of higher learning, campuses have a big task to create a learning environment that supports both.

Unfortunately, the reality of higher education in Indonesia is still filled with many academic, social, and economic pressures, which impact students' mental health (Hudori & Fauziyyah, 2023). Factors that worsen the mental health of many students include high academic demands, competition among students, uncertainty about the future, and lack of access to mental health education and services. In addition, some students face difficulties adjusting to other cultures, especially those who come from remote areas and have to adjust to a new and complicated campus environment (Aisyaroh et al., 2022; Rahmawaty et al., 2022; Rulanggi et al., 2021). Multicultural education strategies must consider the values of Islamic education, such as tolerance and diversity, and students' mental health as the basis for success.

In other words, the approach to multicultural education cannot be merely normative by emphasizing the importance of diversity and tolerance. Rather, it should be a well-thought-out approach, including providing support for mental health as an essential component for building the right multicultural attitudes (Leuwol et al., 2023). As their focus is more on mental survival, students who experience anxiety, depression, or significant social stress will certainly find it difficult to understand and

internalize multicultural values. Therefore, a good multicultural education approach should address students' emotional needs, create a psychologically safe environment, and offer friendly and supportive learning approaches.

Many studies have addressed multicultural education and student mental health separately. However, research on the direct relationship between the two has yet to be conducted. Especially in building multicultural education strategies that focus on students' mental health. Therefore, this research aims to obtain a descriptive understanding of the condition of students' mental health and its implications in developing multicultural education strategies integrated with Islamic educational values, by mapping students' mental health in three main dimensions (psychological, physical, and moral-social) to fill the gap of previous research.

B. Literature Review

Multicultural education emphasizes recognition, appreciation, and strengthening of diversity in society (Alzanaa & Harmawati, 2021). Multicultural education in higher education not only helps students transfer cultural knowledge but also builds students' social awareness, tolerance, and ability to deal with complex cross-cultural interactions. A campus environment consisting of people from different ethnic, religious, and socioeconomic backgrounds can make students more inclusive. Consequently, it is hoped that multicultural education can teach students the social skills and values of togetherness that are essential for building a peaceful, just, and equal society. In the context of Islamic education, values such as *tawasuth* (moderation), *tasamuh* (tolerance), *ta'awun* (cooperation), and *ukhuwwah* (brotherhood) are basic principles that are in line with the goals of multicultural education (Nurhasanah, 2021). Amid campus diversity, these principles can help maintain students' mental health and foster mutual respect.

This is in line with Banks' theory, which says that there are five dimensions of multicultural education: content integration, knowledge construction, and discrimination reduction (Purwasari et al., 2023). These factors are crucial to building an empowering and inclusive learning environment in higher education. By emphasizing equality and social justice, multicultural education should be transformative.

According to Salim & Aprison (2024), the main goal of multicultural education is intercultural competence, or the ability to communicate well with people from different cultures. Openness, empathy, and self-reflection are important components of this skill. Cultural integration is one of the most important adaptation strategies. It can only be achieved in an environment that has social and psychological support. Azzahra et al. (2023) highlight that a multicultural curriculum can critically enhance students' social awareness and collaborative skills. Therefore, multicultural education in higher education helps people better understand each other and strengthen the social principles necessary for a peaceful, just, and equal society.

Meanwhile, mental health is essential for learning, social relationships, and individual resilience to life stresses, including academic stress (Rosmalina, 2024). University students are in an age group that is undergoing a transition from adolescence to young adulthood. They experience a psychologically and socially difficult time. Academic stress, social pressure, and future demands often affect students' mental health. Students who experience mental health problems not only experience decreased concentration and desire to learn, but also have difficulties in managing their emotions, establishing social relationships, and maintaining self-

balance. Therefore, to ensure that education focuses not only on cognitive but also on psychological aspects, it is crucial to understand and describe the mental health condition of students. In line with this, the balance of the soul (*nafs*), which is maintained through dhikr, patience, gratitude, and tawakkal, is part of mental health in Islam. These principles give students the strength to deal with academic and social difficulties (Maa et al., 2023).

Much research in educational psychology and mental health focuses on understanding the mental health of learners. Zakiyah Daradjat, as quoted by Febry (2021), describes mental health as a state of well-being in which a person realizes his or her abilities, can cope with the pressures of normal life, work productively, and can contribute to his community. This is very important for students because higher education is a difficult period that is often characterized by academic demands, social adaptation, and identity search.

Learners are usually in the "intimacy vs. isolation" phase, or the transition from "identity vs. role chaos". At this stage, people are trying to build relationships and define who they are. At this stage, the inability to handle conflict can lead to anxiety, social isolation, and even depression. Therefore, students' mental health conditions cannot be separated from the dynamics of age development and the burden of academic responsibilities (Aprilyani et al., 2023).

In addition, Karjono et al. (2022) defined stress and coping as when a person feels that their environmental needs are greater than the resources they have. Students who do not use adaptive coping strategies, such as social support, time management, and emotion regulation, are more vulnerable to mental health disorders. This is reinforced by research (Amalia & Nashori, 2021), which shows that students have high levels of stress, anxiety, and depression. This has a direct impact on reducing their academic performance and social relationships.

An approach that combines cognitive, affective, and social elements is important in education. This method is in line with the educational model created by Bruner in Tohari & Rahman (2024), which emphasizes that students must be actively involved, have personal ties, and have a social context. Therefore, an educational approach that focuses on mental health is not only complementary but also the basis for creating a sustainable and effective learning environment.

Multicultural education and mental health are mutually reinforcing. Students who have good mental health tend to be more empathetic, tolerant, and open to differences. As a result, they are better equipped to accept and internalize multicultural values. Conversely, a tolerant and inclusive educational environment can help maintain students' mental health. However, there is little research that specifically investigates the relationship between the two, especially with regard to strategic approaches to higher education. To address this discrepancy, this study proposes a multicultural education strategy that integrates Islamic educational values into the dimensions of student mental health (psychological, physical, and moral-social). Integrating these values allows the creation of a strategy that is not only contextual and humanist but also spiritual and rooted in Islamic values.

This method is in line with the research of Rosadi et al. (2024), which emphasizes that the interaction between biological, psychological, and social aspects influences mental health. In such a situation, a welcoming educational environment that values diversity can serve as an important social support for students' mental health. Budiono & Masing (2022) also emphasized the role of social and cultural

interactions in individual development and pointed out that values from various cultures can make learning environments more emotionally adaptive.

In addition, a previous study (Wahyuni et al., 2022) highlights that emotional intelligence, such as self-awareness and empathy, is essential for mental stability and one's ability to establish relationships across cultures. Thus, a multicultural education approach that considers mental health makes education more contextual and purposeful. This approach allows education to meet the psychological needs of students and the values of togetherness that exist in multicultural societies. The integration of Islamic education values into mental health-based multicultural education opens space for students who are not only academically and socially intelligent but also spiritually mature. This supports the formation of a complete individual following the goals of Islamic education, namely the formation of *insan kamil*.

Furthermore, there have been several previous studies that discuss multiculturalism and mental health. Among them is research by Leuwol et al. (2023). This study emphasizes the importance of culturally sensitive interventions, which recognize the dynamic relationship between culture, global influences, and mental health challenges. A multicultural psychology approach is considered crucial in understanding and addressing mental health issues in the era of globalization. By emphasizing the importance of a multicultural psychology approach in understanding adolescents' mental health challenges in the global era, the focus is on the relationship between cultural identity and psychological distress. Different from that, this research integrates Islamic education values in multicultural education based on student mental health, with the aim of building an approach that is not only culturally sensitive but also strengthens the spiritual dimension in strengthening student mental health. Then research by Jumarin (2022) emphasizes the importance of peace-based, multicultural, and spiritual mental health counseling in the era of the Industrial Revolution 4.0. In contrast to that, this research specifically integrates Islamic education values in multicultural education based on student mental health, with a focus on strengthening spirituality in the context of higher education. As for Arini et al. (2025) focuses on strengthening counseling services that integrate multicultural, spiritual, and peaceful elements to maintain community mental health. Meanwhile, this research is more focused on the integration of Islamic education values in multicultural education that supports student mental health, thus presenting an educational approach rooted in religious and contextual values in the campus environment.

Although various previous studies have highlighted the importance of multicultural approaches, cultural psychology, and spirituality in supporting mental health, their main focus is still centered on psychological interventions and counseling services at the community or adolescent level in general. However, there have not been many studies that explicitly integrate the values of Islamic education into multicultural education, especially in the university environment, to support students' mental health. Therefore, this research fills this gap by developing a mental health-based multicultural education approach that incorporates Islamic values in a contextual and educative manner, in order to strengthen the spiritual and mental dimensions of students in an academic environment.

C. Method

1. Research Design

This research used a quantitative approach with a descriptive design. The purpose of this research is to obtain a descriptive understanding of the mental health condition of students and its implications in the development of multicultural education strategies integrated with Islamic education values. Descriptive design allows researchers to present research results systematically without changing variables.

2. Research Participants

This study involved 377 students from Universitas Pendidikan Indonesia who were selected using a *simple random sampling technique*, or a sampling technique in which each member of the population has an equal chance of being randomly selected without grouping. In this study, the sample size was determined using the *Slovin* formula. The following is the calculation of the sample size using the *Slovin* formula:

Description:

$$n = N / 1 + (N \cdot e^2)$$

Source: (Majdina et al., 2024)

n = Sample Size

N = Total Population

e = Margin of Error

After the operation, the sample obtained is:

$$n = 23.716 / 1 + (23.716 \cdot 0,05^2) = 393 \text{ people}$$

In the implementation of data collection, the number of responses that are valid and suitable for analysis is 377 students. This number is still close to the ideal sample value, and statistically still meets the requirements of representation with a high level of confidence. The results can also be representative of the student population as a whole. In addition, the purpose of this selection was to explore the various backgrounds of students, including scientific fields, academic experience, and other personal attributes.

3. Research Instruments

This study used a closed-ended questionnaire consisting of 42 statement items. This questionnaire was systematically arranged to measure the three main dimensions of mental health: psychological, physical, and moral-social. The theory of mental health used as a reference in the development of this instrument is the characteristics of mental health proposed by Zakiyah Darajat, namely being free from disease, being able to manage oneself well, and being able to collaborate with others (Darajat, 1982; Darajat, 1984). From this theory, it is concluded that mental health includes three main dimensions, namely physical, psychological, and moral-social. The items were developed based on indicators related to these three dimensions, so as to provide a comprehensive picture of the respondent's mental health. Then the questionnaire was arranged with a Likert scale of 1-3, scoring on positive statements, moving from 3 to 1. Negative statements were scored from 1 to 3. Before being distributed to respondents, each element of the questionnaire was tested for validity and reliability to ensure that the measurement was precise and reliable. This process was carried out to ensure that the instrument used measures the intended element and provides consistent results. The validity and reliability tests used the SPSS 30 application with

Pearson's *correlation coefficient* validity and *Cronbach's* reliability, with the results of all valid items and high category reliability at 0.877. The following are the results of the validity and reliability tests.

Table 1. Validity Test Results

No.	Item	R Table	R Count	Description
1	Y1	0,098	0,41	Valid
2	Y2	0,098	0,47	Valid
3	Y3	0,098	0,139	Valid
4	Y4	0,098	0,286	Valid
5	Y5	0,098	0,395	Valid
6	Y6	0,098	0,414	Valid
7	Y7	0,098	0,46	Valid
8	Y8	0,098	0,333	Valid
9	Y9	0,098	0,513	Valid
10	Y10	0,098	0,411	Valid
11	Y11	0,098	0,47	Valid
12	Y12	0,098	0,48	Valid
13	Y13	0,098	0,439	Valid
14	Y14	0,098	0,322	Valid
15	Y15	0,098	0,543	Valid
16	Y16	0,098	0,604	Valid
17	Y17	0,098	0,525	Valid
18	Y18	0,098	0,502	Valid
19	Y19	0,098	0,512	Valid
20	Y20	0,098	0,416	Valid
21	Y21	0,098	0,505	Valid
22	Y22	0,098	0,405	Valid
23	Y23	0,098	0,552	Valid
24	Y24	0,098	0,44	Valid
25	Y25	0,098	0,431	Valid
26	Y26	0,098	0,509	Valid
27	Y27	0,098	0,593	Valid
28	Y28	0,098	0,462	Valid
29	Y29	0,098	0,423	Valid
30	Y30	0,098	0,287	Valid
31	Y31	0,098	0,441	Valid
32	Y32	0,098	0,341	Valid
33	Y33	0,098	0,373	Valid
34	Y34	0,098	0,27	Valid
35	Y35	0,098	0,52	Valid
36	Y36	0,098	0,398	Valid
37	Y37	0,098	0,342	Valid
38	Y38	0,098	0,353	Valid
39	Y39	0,098	0,251	Valid
40	Y40	0,098	0,363	Valid
41	Y41	0,098	0,354	Valid
42	Y42	0,098	0,102	Valid

Table 2. Reliability Test Results

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of items
.877	.882	42

Furthermore, the respondents' cumulative scores were categorized into three categories: low, medium, and high. The questionnaires were distributed online and completed independently by the students participating in the study.

4. Data Analysis Technique

Quantitative descriptive analysis techniques were used to analyze the data obtained. This analysis was conducted to group the data into categories of mental health levels for each dimension, and then present the data in the form of pie charts and bar charts. The results of this analysis are used as the basis for building a multicultural education strategy with the integration of Islamic education values, which includes three approaches: improving dimensions classified as low, developing dimensions classified as medium, and maintaining dimensions classified as high. The descriptive approach used in this research is not only able to map the mental health conditions of students objectively, but also becomes a solid empirical basis in formulating mental health-based multicultural education strategies. The conceptual validity of the strategy is guaranteed through the use of data that has been tested for reliability and validity, so that the strategies developed are not merely speculative but rely on the real needs identified in the field. Moreover, the integration of the findings with developmental psychology theory, multicultural education approaches, and Islamic values provides a philosophical and practical dimension that makes this strategy relevant, adaptive, and contextual to be applied in the UPI student environment.

The following is the criteria classification of student mental health scores categorized into three criteria: low, medium, and high.

Table 3. Mental Health Score Classification

No.	Formula	Category
1	$X < \{(\mu - 1 \cdot \alpha)\}$	Low
2	$(\mu - 1 \cdot \alpha) \leq X < (\mu + 1 \cdot \alpha)$	Medium
3	$(\mu + 1 \cdot \alpha) \leq X$	High

Source: (Azwar, 2012)

Description:

X = Total score for each item

μ = Theoretical mean

α = standard deviation

The following are the results of the calculation of the criteria for student mental health based on the calculation reference above.

Table 4. Mental Health Categorization

No.	Score Range	Category
1	42 - 69	Low
2	70 - 97	Medium
3	98 - 126	High

D. Findings and Discussion

Mental health data were obtained from a mental health questionnaire consisting of 42 items and distributed to 377 students of Universitas Pendidikan Indonesia (UPI). The following are the results of data calculations based on the distribution of respondents' mental health levels:

Table 5. Distribution of Mental Health Level

No.	Category	Total	Percentage
1	Low	1	0,3%
2	Medium	223	59,2%
3	High	153	40,5%
Total		377	100,0%

Based on Table 4, the average mental health score of students of Universitas Pendidikan Indonesia (UPI) Bandung is in the medium category. Then, those who have mental health in the high category are 153 people with a percentage of 40.5%, those in the medium category are 223 people with a percentage of 59.2%, and students who are in the low category are 1 person with a percentage of 0.3%. The data is presented in the following pie chart:

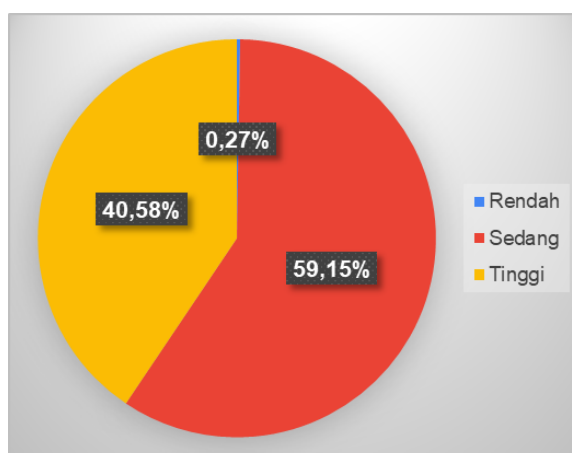


Figure 1: Distribution of Mental Health Level

After the distribution of the respondents' categories, the researchers then compared the three dimensions to get an overview of the tendency of the mental health dimensions. The following data is presented in a bar chart:

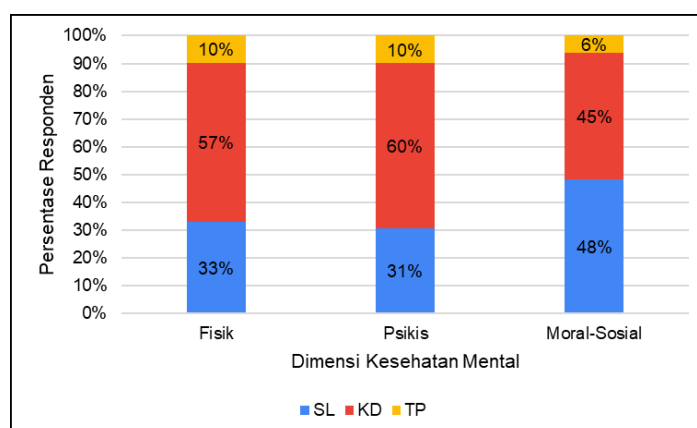


Figure 2. Mental Health Data by Dimension

Figure 3 shows that the *moral-social* dimension is the most prominent aspect. Respondents showed higher levels of agreement with statements in this dimension, reflecting that their social-moral condition is relatively strong and consistent. The *physical* dimension came second. Although still showing a positive trend, the level of physical condition appears lower than that of the moral-social dimension. This indicates that the respondents' physical condition is not fully stable. Meanwhile, the *psychological* dimension shows the lowest trend among the three dimensions.

Based on the study results, the average mental health score of UPI Bandung students is in the moderate category. This shows that although most students do not experience significant mental disorders, they are also not fully in an optimal state of mental health. Based on this data, the mental health of students at Universitas Pendidikan Indonesia (UPI) Bandung tends to be quite good, but there are things that require special attention. More than 50% of respondents fall into the moderate category, indicating that most students remain vulnerable to various mental health problems, even though they are not experiencing a psychological crisis. This is because it can cause serious problems if not handled properly.

In developmental psychology, college is a transition period that is very dynamic and emotionally stressful (Musslifah et al., 2023). At this stage, individuals face an identity crisis, role confusion, and an intimacy crisis. The students who experience moderate and low mental health conditions are those who are balancing their academic needs, social relationships, and search for identity, all of which greatly affect emotional stability.

In the Islamic view, youth is considered an important phase in one's life that determines one's path. The Qur'an emphasizes how important it is for youth to be a resilient, critical-thinking, and righteous generation. One example is the story of Ashabul Kahfi (QS. Al-Kahf: 13), which tells of a group of young believers who dared to defend their beliefs amidst the pressure of the dominant ideology and society. This verse shows that teenagers are well-suited to be the drivers of change, provided they have strong beliefs and mental strength. Therefore, as a representation of the younger generation, maintaining the mental health of university students is an Islamic spiritual and social responsibility in addition to psychological needs.

From a pedagogical perspective, this finding is an alarm for universities, especially UPI, which should take more prudent actions to expand their psychological support services more broadly, not only focusing on academics. Religious spiritual activities that are available and running smoothly should be better internalized and integrated with mental health improvement strategies. This includes optimizing the function of religious activities not only as a habit of worship but also as a place to think, build life values, and improve students' mental health. In addition, some important steps that can be taken to create a campus environment that supports mental well-being include providing easily accessible counseling services, building a supportive community, and providing stress management training.

Furthermore, based on data analysis based on the dimensions of mental health, a mental health-based multicultural education strategy can be designed with a three-pronged approach:

1. Psychic Dimension Reinforcement (Low Category)

The findings showed that students' psychic dimensions were in the low category, indicating emotional instability, internal tension, and difficulty dealing with diverse social pressures and academic environments. Students with weak psychic dimensions also tend to feel overwhelmed, withdraw, or engage in conflict in their

daily interactions. In this case, a fragile psychological state is an indicator of a lack of skills in managing stress and regulating emotions, especially in the context of cross-cultural interactions. Within the framework of stress and coping theory, individuals who are unable to develop adaptive coping strategies will be more vulnerable to social pressure (Kurniawati & Setyaningsih, 2022). People with low emotional intelligence tend to have difficulties in building healthy social relationships and understanding the feelings of others (Sari & Susilawati, 2024). Thus, weakness in the psychological dimension is not just a matter of momentary emotional disturbance, but has a long-term impact on social relations in a plural society.

This condition demands conceptual and affective educational interventions. For students to participate in the socially and culturally dynamic campus life, they must be equipped with strong mental strength. Students' mental resilience is essential in multicultural education to build a healthy and respectful conversational environment. Education should not only teach the value of tolerance cognitively, but also emotionally. For example, students must learn to control their egos when there are differences of opinion, calm themselves when they feel alienated, and remain open when faced with values that do not match their beliefs. Regularly and continuously, their psychological aspects must be strengthened to achieve all this by being integrated into meaningful learning activities.

Psychic strengthening has long existed in Islamic culture. The concept of *tazkiyah al-nafs*, also known as purification of the soul, describes the ongoing process of cleansing the heart of fear, anger, and anxiety, so that humans can live in tranquility (*sakinah*) and treat others with *rahmah* or compassion. Referring to Islamic values and the need to strengthen the psychological dimension, the following strategies can be implemented institutionally:

- a. Integrative counseling services that combine psychological, cultural, and spiritual aspects through the *tazkiyah al-nafs* approach, with guidance that addresses inner calm and anxiety management (Nelisma et al., 2022).
- b. Islamic-based emotion regulation and conflict management training, by instilling the concepts of patience, gratitude, and *husnuzan* in social interactions (Syulthoni et al., 2025).
- c. Emotional experiential learning, for example, with cross-cultural simulations, empathic dialog practices, and group reflections on experiences of living with difference.
- d. The development of exemplary figures with training, so that lecturers and educators who not only teach knowledge, but also show emotional balance and spiritual depth in their daily attitudes (Supriadi et al., 2023).

2. Physical Dimension Development (Medium Category)

The physical dimension of the students showed a moderate category, meaning that, in general, they did not experience severe physical impairments, but also had not reached an optimal level of fitness and health. This has an impact on how prepared they are to participate in learning processes that demand active participation, especially in multicultural education, where teamwork, social participation, and adaptation to cross-cultural dynamics are required.

From a psychological perspective, a person's physical condition is closely related to their cognitive and emotional stability. When the body is not fit, mental energy tends to weaken. According to Syahid (2024), a holistic approach to education recognizes that physical development is not just a medical issue but also the basis for social engagement and focused learning. Lack of physical activity or neglected

hygiene can lead to a lack of interaction, self-confidence, and even reinforce social isolation in a multicultural environment. As a result, physical health affects interactions between individuals in a plural learning system and is not just a matter of physical fitness. Physically healthy students are better able to cope with change, with enough energy, are more tolerant, and more open to working together.

In the context of education, lecturers and educational institutions should see the body as part of pedagogical responsibility in multicultural education. It should be part of academic life to maintain cleanliness, adequate rest, and active living. Physical health education should be integrated with the values of respect for the body as a trust from Allah (*amanah fi al-jasad*) and self-preservation as *iffah*, or purity. As a result, the goal of physical education shifts from a technical goal to a moral and spiritual goal. In Islam, the body is a trust that must be maintained, and maintaining cleanliness is part of faith (*al-nazhafah min al-iman*). This principle requires educational institutions to pay attention to aspects of cleanliness, comfort, and healthy lifestyles as part of student character development.

The following strategies can be done to strengthen the physical dimension of students in a multicultural framework integrated with Islamic values:

- a. Provision of sports facilities and open physical activity spaces, with regular schedules that respect cultural diversity (e.g., cross-cultural collective sports, inclusive gymnastics, etc.).
- b. The clean and healthy campus program is based on faith values, for example, by campaigning for environmental cleanliness as part of worship and social piety.
- c. Spirituality-based healthy lifestyle training, such as healthy diet management during Ramadan or maintaining sleep and energy rhythms to be optimal in studying (*tholab al-'ilm*).
- d. The availability of inclusive health facilities, which are responsive to the needs of students from various backgrounds, including access to halal-healthy food, non-discriminatory medical services, and maintained sanitation (Trisnowati et al., 2022).

3. Moral-Social Dimension Defense (High Category)

The findings show that the moral-social dimension of students is in the high category. This shows that students generally have a strong ethical foundation and are more capable of building harmonious social relations. This condition strongly supports the implementation of multicultural education that prioritizes solidarity, mutual respect, and inclusion. However, this social-moral strength needs to be consistently supported in the midst of rapid social development and swift information flow. If we do not think about and strengthen our values amidst the tendency of globalization to change our values, it could lead to conflicts within and outside our country.

Psychologically, students with high social morals tend to have strong self-esteem, high empathy, and the ability to build healthy interpersonal relationships. In a pluralistic society, ethical relationships are based on principles such as respect, social responsibility, and fairness. Haidir et al. (2023) emphasized that the process of internalizing universal moral values such as *ihsan* (doing good) and "*adl*" shapes inclusive character. These values can encourage healthy interactions between groups. Sinaga et al. (2022), on the other hand, emphasize the importance of inclusive leadership that is *shura* in nature, that considers the opinions of all parties without considering their backgrounds.

Knowing this side of psychology, the education system should maintain and encourage the culture and curriculum on campus. High social-moral success is the beginning of cross-cultural character strengthening. Multicultural education based on social and moral values requires a reflective and cooperative approach. Students must be able to reflect on moral principles in real life, not just in theoretical books. Educational methods based on *ukhuwah* (brotherhood), *tasamuh* (tolerance), and collective responsibility will encourage students to become agents who contribute to social balance. This kind of education produces students who are not only tolerant but also leaders who are able to maintain justice in a plural society.

To maintain and strengthen these achievements, institutional approaches should focus on creating a campus environment that encourages cross-cultural discussion, participation, and value reinforcement. These values should be aligned with the principle of Islam as a mercy for the universe (*rahmatan lil 'alamin*). Some concrete strategies that can be done include:

- a. Require cross-cultural and interfaith community programs, such as tolerance-based community service or social collaboration between religious organizations, that instill hands-on experience in building harmony.
- b. Inclusive leadership training with Islamic values, which integrates the concepts of *shura'* (deliberation), *amanah* (trust), and *social justice* as core values in leading pluralistic communities.
- c. Creating a campus culture that respects diversity, for example through social bahtsul masail forums, cross-cultural creativity competitions that showcase the diversity of traditions, or campaigns for the value of *ihsan* in everyday life.

E. Conclusion

Mental health-based multicultural education integrated with Islamic educational values not only responds to the challenges of diversity but also helps build emotionally, socially, and physically healthy students to deal with the pressures of campus life and global society. This strategy serves as a bridge between the academic and humanitarian goals of higher education. It is also the foundation for creating a generation of students who are inclusive, resilient to change, and meaningful in a multicultural environment. The results of this study have important implications for various stakeholders in the world of higher education. For students, the integration of Islamic education values in multicultural education based on mental health can be the basis for strengthening balanced emotional, social, and physical adaptability, so that they are better prepared to face the dynamics of campus life and a pluralistic society. For lecturers and educators, these results underline the need for a teaching approach that not only prioritizes cultural diversity but also accommodates the mental health needs of students holistically. Educational institutions as providers must support the implementation of these strategies by providing supporting facilities, character development programs, and policies that emphasize mental and spiritual well-being as an integral part of the curriculum and campus culture. However, the quantitative nature of the data collection and its concentration in one university may limit the generalizability of the findings to a wider context. In addition, the measurement of mental health through questionnaire instruments may be influenced by respondents' subjectivity. Therefore, future research is recommended to adopt mixed methods with qualitative data collection to explore more deeply the experiences and perceptions of students related to the integration of Islamic education values and multicultural education. Further research

can also expand the scope of locations and population variations so that the findings are more representative and applicable in various higher education contexts.

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