



Makalenin Türü/ Article Type : Araştırma Makalesi/ Research Article
Geliş Tarihi/ Date Received : 11.05.2022
Kabul Tarihi/ Date Accepted : 27.06.2022
Yayın Tarihi/ Date Published : 30.06.2022
Yayın Sezonu/ Pub Date Season : Bahar/ Spring

Islamic Religious Education and Its Stress-Relieving Aspects

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Anahtar Kelimeler:

Religious Education,
Stress,
Psychology,
Worship,
Sanity.

ABSTRACT

This study has been written in order to reveal the remedies brought by the religion of Islam, which makes human beings the most valuable of creations, against stress and present them to people's knowledge. Religious education offers people a happy and peaceful life, teaching them that even the worst experiences they may face make sense. Thus, religious education gives person knowledge and attitudes about how to deal with stress in the face of a stressful event. At this point, knowing causes of stress will make applicability of religious education more effective. The main purpose of the article is to reveal the role of religious education in coping with stress. In addition, it was discussed in the study whether religious practices affect attitudes of coping with stress. In the article, a literature review was made by using various sources in order to reveal situation related to stress and religious education in detail. Various books, magazines and daily media tools written on the subject constitute our main source. After examining relevant literature, results obtained were evaluated and various suggestions were made. It is thought that findings obtained in the study will bring new definitions and new applications to discipline of religious education.

İslam Din Eğitimi ve Stresi Azaltıcı Yönleri

Keywords:

Din Eğitimi,
Stres,
Psikoloji,
İbadet,
Ruh sağlığı.

ÖZ

Bu çalışma, insanı yaratılmışların en değerlisi kılan İslam Dininin strese karşı getirdiği çareleri ortaya koyarak bunları insanların bilgisine sunmak için kaleme alınmıştır. Din eğitimi, insanlara mutlu ve huzurlu bir hayat sunarak onlara karşılaşılabilecekleri en kötü deneyimlerinin bile bir anlam ifade ettiğini öğretir. Böylece din eğitimi, kişiye stresli bir olay karşısında stresle nasıl başa çıkılacağı hususunda bilgi ve tutumlar kazandırır. Bu noktada stresin nedenlerinin bilinmesi, din eğitiminin bu konudaki uygulanabilirliğini daha etkili hale getirecektir. Makalenin temel amacı, stresle baş etmede din eğitiminin rolünü ortaya koymaktır. Ayrıca çalışmada dini uygulamaların stresle başa çıkma tutumlarını etkileyip etkilemediği tartışılmıştır. Makalede stres ve din eğitimi ile ilgili durumu detaylı bir şekilde ortaya koyabilmek için çeşitli kaynaklardan yararlanılarak literatür taraması yapılmıştır. Konuyla ilgili yazılmış çeşitli kitaplar, dergiler ve günlük basın-yayın araçları ana kaynağımızı oluşturmaktadır. İlgili alan yazın incelendikten sonra ulaşılan sonuçlar değerlendirilmiş ve çeşitli önerilerde bulunulmuştur. Çalışmada elde edilen bulguların din eğitimi bilim dalına yeni tanımlar ve yeni uygulamalar getireceği düşünülmektedir.

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Introduction

Stress, unpleasant an event is a concept that connotes an emotion and a situation. (Çelik et al., 2001). As it can be understood from this explanation, stress arises from the conflict between the individual and the environment and occurs as a result of the individual's understanding and evaluation of their experiences and determining their direction (Doğan & Eser, 2013). Stress with its relative nature; it creates some compelling and disruptive results at different levels of personal integrity. It shows the fact that some people perceive situations depending on their perception as stressful but some do not consider them as stressors, that is, a situation that produces stress for some will not cause stress for others. Stress in a person who perceives a situation as stressful; It leads to some negative consequences in the form of health problems, depression, anxiety and insomnia and aggression.

Studies on stress and diseases emphasize the fact that stress can be the cause of many diseases, from headaches to cancer, and that uncontrolled stress can open the door to suicide. The definition of 'uncontrollable stress', although mostly used as a negative content, shows that if stress can be controlled, its beneficial aspects can be revealed, that is, positive stress can be experienced. Stress of a certain level and strength; Since it is thought that it gives excitement and vitality to the person, thus motivating him for success, it is seen that stress-fighting methods should be used to keep stress at the desired level and direction, not to eliminate it completely (Tarhan, 2009).

Dealing with stress; It includes changing the sources of stress, appropriate behavioral approaches, or avoidance that will prevent the individual from feeling good, in order to make the person feel better against sometimes internal and sometimes environmental negative events. The fact that there is no common solution that is best for everyone in the way of coping with stress is evident in the fact that stress is a personal situation. In order to cope with both the source of stress and the stress-based problems they encounter, people show different reactions, efforts and adopt different methods to their own personality structures and life views (Folkman, 2013).

The position of religiosity in actively using coping methods to help and respond to the needs of the individual experiencing stress due to inhibitions, compulsions, problems or many other reasons is also an issue of interest and discussed by researchers. In this context, it is thought that having a religious belief, which is seen among the spiritual supports and determines the attitudes and behaviors related to various areas of life, from the emergence of the human on the stage of history to the present, plays an important role in the process of actively using the methods of coping with stress in the field of psychology.

In this context, religion as a way of understanding and maintaining life within the framework of meaning, and indirectly religious education, aims to offer people a meaningful lifestyle. Religion, which is accepted as an objective reality and which deals with ideas about spirituality, beliefs about great power, as well as religious practices and individual religious experiences, and the phenomenon of religiosity, which is the expression of different definitions arising from the diversity in religious life, cannot be evaluated independently of each other (Koç, 2010).

In general terms, religiosity, which is expressed as the religious experiences of people who adhere to any religion, expresses the connections at different levels with the transcendent power that occurs in the inner worlds of individuals in particular. While this state of connection is reflected in the form of responsibility to the external world, it also motivates all activities such as fulfilling one's religious duties, behaving morally and positively, and volunteering in obtaining religious knowledge. Therefore, to define a person as religious also means to reveal a thought or attitude that finds order and meaning in individual and social life. The fact that religiosity is an active variable that is continuous rather than an intermittent, intermittent process shows that both the degree or extent of religiosity can change over time, and that different styles of religiosity can occur as a result of the

differentiation of their religious tendencies. Although this situation is not limited to a field, religiosity; It shows that it has a multifunctional and dynamic structure consisting of many dimensions such as belief, worship, experience, knowledge and influence. First of all, the individual who takes his place in the dimension of belief, which is the building block of religiosity; Since he has the awareness and feeling that the creator, whom he considers as a source of forgiveness, peace, hope and love, will help him, it offers a cognitive orientation to the individual and also contributes to the individual's use of various coping strategies by motivating the expectation of recovery (Crapps, 2014).

It is known that religious belief and religiosity affect people's spiritual life in a positive way in general. Since it is known that religion is a source of peace and resilience in the life of the individual with its motivating aspects, it is thought that religious rituals, which are the worship dimension of religiosity, have an important place in coping with stress. Studies show that individuals who participate in religious rituals are less likely to suffer from the negative consequences of stress. One of the reasons for this is that co-religionists act as social support for each other in collective religious rituals (Tarhan, 2009). In addition to the positive effect of religious rituals on people, studies reveal that people who apply moral rules in their lives are healthier individuals both physically and mentally. Religion is at the forefront of the fields in which morality is related.

In addition to the fact that every religion has its own understanding of morality, the fact that there is no clear boundary between religious duties and moral duties, especially in Islam, shows that it is not possible to talk about the existence of a religiosity independent of morality (Günay, 2017). As a result of the researches, it is seen that people who lead their lives within the framework of moral rules are more successful in struggling with factors that can cause mental problems such as stress. In a study conducted by Çiftçi and Yüksel (2010), a positive and significant relationship was found between the moral levels of individuals and their scores on coping methods (Çiftçi & Yüksel, 2010).

It is known that the adoption of rituals or moral rules applied in line with the religious belief increases the awareness in the positive interpretation of the events. In this regard, it is thought that the acquisition of religion and religious knowledge will provide positive support to the person at the point of coping with stress. It is predicted that individuals who are not at a sufficient level of religious knowledge experience more conflicts or fluctuations in dealing with stress (Yüksel, 2019). In this context, the aim of the study is to reveal how a person under the influence of stress can overcome this stress with the religious education he receives, and also to reveal how effective religious education is at coping with stress. In line with this general purpose, the main purpose of the study is to reveal how effective religious education is on stress.

In addition, it is important that our study is carried out within the framework of the discipline of religious education in terms of the subject it contains. Because, while religious education has been seen as the transfer of religious rules to the individual with classical methods and techniques, it has been seen as important in terms of bringing new meanings to the definitions of religious education after such studies. At the same time, our study will give important clues about the therapeutic effect of the religious content that is the subject of religious education, and as a result, it will make an important contribution to both the psychology of religion and the discipline of religious education. Because formal and non-formal education that provide religious education will be able to determine a different direction for education-teaching studies by taking advantage of these results. We think that our study is important in terms of revealing the relationship between stress, which is one of the important problems of the modern age, and religious education, by experiencing the great advantages and convenience of benefiting from other disciplines as a discipline of religious education.

1. The Relationship of Religious Education and Psychology:

It is an indisputable issue that one of the main goals of religious education is to raise individuals with mental health and integrity (Hökelekli & Kula, 2002). This main goal is to enable young people with special attention to participate in society as a conscious Muslim and a successful individual without disturbing their emotional, mental and emotional dynamism by taking into account their spiritual and physical development (Ayhan, 1997). In other words, religious education includes character education and aims to ensure personality integrity (Türköne, 1996). In addition, religious education will invite the search for the meaning of life and will keep this search alive and ensure its continuity. This is a general attitude and will mean teaching the life view, beliefs and practices of a certain religion.

Religious education means giving people a healthy personality and character and teaching them to use their will in a measured way. Religious education and training strives for the individual to become a mature believer by gradually giving them personality, character and a strong will since childhood. Thus, religious education is responsible for realizing the religious education of the developing people through education and training. As such, religious education has an important function in preparing people for life. In other words, religious education helps to guide people into life. In a way, this is the process of taking people to the desired one with the right education (Yavuz, 1998).

Especially in recent, ideas have been exchanged between thinkers and scientists in the field of methods and techniques that Religious Education will use, and various discussions have been held about where religious education is located among the sciences. Recently, various studies have been carried out on the application of methods in the psychology of religion, philosophy of religion, sociology of religion and educational sciences, which are areas close to religious education, and many works have been put forward in these areas.

Does religious education, which rises on the foundations of disciplines such as philosophy, sociology and psychology, carry the unbearable comfort and ease of using the research methods of these branches of science? In addition, while the aforementioned branches of science realize the changes and developments in their own structure with an effort and courage, can they use this development ground for religious education method development studies? These questions appear as a reality in recent studies in the field of religious education. It is known that especially the part of religion that reflects on life is the subject of experimental studies. Just as other social sciences can use the experimental method, education can and does use this method as well. Considering this aspect, religious education is an independent field of study on its own. Because the science of religious education deals with the whole of human existence in accordance with the nature of religion, and deals with the life of man with its place in the integrity of life. That is, it deals with people as human beings. The science of religious education tries to make the issues related to the nature of man, his meaning on earth and his future as a problem suitable for teaching. For this purpose, it tries and develops various methods. When the question of God is considered as the main question of religion, religious education consciously asks it. As long as this question is kept alive, its answer will always have a meaning that is supra-knowledge, that takes knowledge but goes beyond it.

In this sense, religious education is obliged to deal with the data that determines the effects of religion on mental health, based on the psychology of religion, in terms of mental health and to offer solutions in this regard. For this reason, methods similar to religious education can be used in fields related to the psychology of religion. In other words, psychology of religion constitutes a data plane for religious education (Mehmedoğlu & Mehmedoğlu, 2001).

Ziegler, in his book *Religious Education*, tried to ground the progress of religious feelings and thoughts in the individual, based on the data of the psychology of religion. While interpreting the

relationship between religious education and psychology of religion, he stated that educational psychology should benefit from research findings. According to this view, there is a one-way interaction between education and psychology, and he mentions the existence of a lot of information that religion will provide to psychology (Zieiegler, 2003).

Today, religious education, which is considered as a multi-faceted research area that deals with the whole of life, will want to know the psychology of the teaching-learning process (Bilgin, 1990). At this point, it is certain that psychology also needs religious education. Because psychology alone does not put forward ideas about the nature of God. It can only speak of one's experience with God. Nor does it make sense for psychology to talk about the meaning of faith in God. However, psychology can offer insight into the origin of belief-based behaviors during the individual's development (Lingon, 1955).

On the other hand, according to Islamic thinkers, "religion is a divinely holy advice that encourages those who have reason to do things that are beautiful in their own will" or "all of the prophets' communiques based on divine revelation" (Akseki, 1983). As such, "religious education" in the Islamic sense encourages the acquisition of Islam, first of all, through education and training (Yavuz, 1998: 67). At this point, it can be said that Özbek's definition of religious education as "the activity of gaining the knowledge of the believed religion and making the person religious in this direction" is an example of a parallel idea (Özbek, 1999). Therefore, Qutb explains Education in Islam as "raising good and perfect people" (Kutub, 1975). Bayraktar, on the other hand, puts it as raising people with the ability to solve the problems they will encounter throughout their lives (Bayraktar, 1994).

In addition, Islamic education has been defined as the art of developing a human mind that is reasonable with the principles determined by the religion of Islam, regulating his behavior and emotions, showing the right way in thought, word and behavior, and raising "good people" who will be happy in the world and the hereafter (Eşref, 1991). In other words, since the goal of the religion of Islam is to make people happy in this world and the next (Bakara, 1/201), the goal of Islamic education should be to make people reach this goal (Bayraktar, 1994: 17).

Since Allah is the supreme trainer, he is the One who knows best the basic features of human psychology (Bayraklı, 1989). Almighty Allah said, "We have certainly created man and we know what his soul wants to give him, we are closer to him than his jugular vein" (Qaf, 50/ 16).

2. Relationship between Stress and Religious Education:

Studies have shown the effects of religious education to prevent or reduce stress. Both in our country and in many parts of the world, the positive aspects of religious education that reduce stress have been revealed. In one study, experts at the health research unit at Columbia University determined that individuals who grew up with religious education were less likely to experience stress (Türkçapar, 2014).

Thus, the effect of religion, religious education and therefore the clergy on society has been revealed by the studies. Many units abroad receive help from clergy to provide psychological support in health institutions. Many studies on reducing depression and coping with stress emphasize the importance of coping with stress through religious education. These events are held not only in our country but also in many foreign countries. Because religious education is an important factor that minimizes the pain and negative situations of life, increases people's commitment to life, and protects the individual psychologically as a motivating force. As a matter of fact, obtaining a meaning for one's life is one of the important functions of religion's value system and values. In this way, the individual can find the strength to struggle against various problems brought by life by obtaining a strong and strong spiritual structure with the functions provided by religious belief and protect himself from stress. It will be easier for a person who thinks that Allah is with him at all times, to achieve health in

terms of physical and mental health. This will contribute to his mental health by providing him with a control mechanism.

In addition, religion promises people what they will receive as a reward when they are patient with the problems they face. With this awareness, the suffering of the individual who is internalized with the methodology of pacification decreases and his power to cope with the troubles increases. This situation, which triggers the patience process, has a stress-reducing effect. In addition to all these effects, religious education enables people to obtain information about their life and future. Findings, which sometimes contain positive and sometimes negative aspects of life, place people's self-confidence as a consciousness and increase their desire to cope with the problems that arise. Therefore, religious education plays an effective role in coping with disasters, illness, death, anxiety, distress and stress.

Psychologists have explained stress as "a mood disorder that can have biological, psychological and social causes" (Ayten, 2018: 37). Many studies have been conducted on the link between religion and stress. Studies have found the stress-reducing effects of religious coping. On the other hand, the results of the studies on the subject clearly show that there is a positive link between happiness and religiosity. As a matter of fact, people with religious education are more successful than other people in controlling their own behavior. As a result of religion prohibiting and punishing negative behaviors, the individual is happier in his life. It is defined as a person who is happy and makes happy both by himself and by the society. Many countries and many religions around the world have given guidance on this issue. The religion of Islam has also ordered to be happy and to hope to achieve this happiness. There are many verses on this subject. Let's take a look at these verses. Almighty Allah states:

-“My servants who go to extremes against themselves! Do not despair of Allah's mercy. Surely, Allah forgives all sins. Because he is the most forgiving, the most merciful” (Zümer, 39/53).

-“Besides the difficulty, there is always an ease! Alongside hardship, there is certainly ease” (İnşarah, 94/5-6).

-“Whoever fears Allah, Allah will grant him a way out. And He provides for him in a way he never expected. Whoever puts his trust in Allah, He is enough for him” (Talak, 65/2-3).

-“Those who say, 'Our Lord is Allah,' and then live upright, have no fear, and they will not grieve.” (Ahkaf, 46/1-3).

-“Who despairs of the mercy of the Lord, save those who have gone astray!” (Hicr, 15/5).

-“My sons! Go search for Yusuf and his brother. Do not despair of Allah's mercy. Because no one despairs of Allah's mercy except the disbelievers.” (Yusuf, 12/87).

These verses above are glad tidings that give relief to people. As you can see, the verses command us to be hopeful.

If people realize this and apply it to their lives, they will not give up hope no matter what disasters and obstacles befall them. A religious educator should teach these verses to people with care and seriousness. People should be told these verses of Allah according to their age groups and negative situations and they should be enabled to apply them to their lives. This is an important issue for relieving stress. An individual who learns and comprehends hope knows that he has a very merciful Lord. People who know this always have a positive perspective on the situations that will happen to them. Because one of the main reasons that push people to stress is to give up hope. The effects of religion on minimizing stress make significant contributions to the treatment process, and many examples from the life of Prophet guide us to hope (Bezek, 2020).

Finally, in a study conducted on depressed patients, it was determined that those who use religion as an activity to combat stress show less depressive tendencies than those who use other

coping activities. These patients were followed for 6 months after they left the hospital, and it was determined that the patients who used religion as an activity to combat stress had less depressive tendencies even after 6 months (Ayten, 2018: 41). In other words, the individual who has received religious education is aware that this world is a place of examination. Therefore, he knows that there should be hope in the face of negativities. It also has anti-stress properties.

3. The Role of Religious Education on coping with Stress:

Religious education; it has an important mediator feature in terms of giving an individual the ability to make sense of life, to give direction to life systematically and to deal with these cognitive, affective and behavioral dimensions. Behaviors that a person acquires with religious knowledge offer him a serious relief in coping with life's negativities. That is, religious education teaches us that belief in God, destiny and the order in the universe has a meaning even in the worst possible experiences (Lazarus & Folkman, 1984). A person who adopts religious feelings, thoughts and behaviors is aware that the divine will is always a watcher. This level of consciousness is created in the individual through religious education. Thus, religious education plays an important role in the process of solving the problems experienced. It has been explained that religion has important functions in helping, supporting and giving hope, remembering life events and coping with them. In addition, religious education provides cognitive and affective support to the individual during stressful processes (Pargament et al., 1988).

I wonder how "religion" offers solutions to the problems that people experience, and how does it try to heal the individual's life problems, "with what" or "by which methods and tools". In response to these, we can say the following: Education and religious education, which begins with the existence of the individual and continues throughout his life, appear as a tool that enables people to know, understand, analyze, and acquire knowledge and skills about what is happening around them (Bilhan, 1991). In this way, the person does not let go of what he does not know, seeks the methods of what he knows, offers general principles, and wants to systematize thought through education in order to both consolidate what he knows and find ways to discover what he does not know.

Religious education comes into play in every element of the stages of interpreting, analyzing and making sense of all the vital problems related to oneself and the environment, and it is seen at every level of the processes of coping with stress. In other words, religious education has the quality of presenting information and beliefs that will prevent a person from losing hope by explaining that even the worst experiences to be encountered have a meaning (Lazarus & Folkman, 1984).

In addition, when religious education is considered as the art of raising people who can successfully adapt to life in the world, it also includes the regulation of the help resources and behavioral abilities that make the human being able to live in the social and physical environment. Education, which envisages providing a suitable adaptation to life, also has a leading role in the preparation of necessary data for human beings trying to cope with stress.

Religious education is a means in the presentation of religious content and its transformation into behavior. In general, the individual is expected to be happy, peaceful, in good psychological balance and mental health. But it is clear that this is not always the case. There is also the fact that from time to time, boredom, problems and unhappiness are faced with aging and stressful problems. In this case, a person learns through religious education which mechanism to use and how to adapt to life successfully. In other words, the presentation of the religious content is important in this process (Bilhan, 1991).

It is known that stress is an important threat that disrupts the adaptation and harmony of people to life, jeopardizes well-being and upsets the mood. In this case, people have difficulty in understanding, analyzing and interpreting events. However, since a life without stress cannot be imagined, how can positive results be obtained from it, and how can counteracting measures be taken? What can be the role of religious education in this regard? Solutions can be reached in this regard by asking questions.

Religious education includes principles that educate people's emotions, enable them to adapt to life in the most appropriate way, and make them feel happy and peaceful. The transfer of some lofty values to the individual reveals the role of religious education at this point (Hökelekli, 2001).

How people can cope with their problems can also be provided through religious guidance practices. Today, religious counseling is one of the issues that are meticulously focused on. How can an individual cope with the problems he encounters throughout his life in terms of religion? How can one apply to religion in this regard? Education for this can be achieved through religious counselling.

On the other hand, religion aims to create a happy type of person who knows how to communicate with the creator, who thinks that the creator is with him in the face of every difficulty and difficulty, who accepts that the life of the world is a test and test place, and who seeks wisdom in the events experienced. Of course, this process is a long process for human beings. Because sometimes it is full of contractions. Here, the concept of "happy person" aimed by religious education teaches how to spend this process comfortably and peacefully and to solve a significant part of the stressful situations in which one lives, together with Allah. As noted before, Allah has tried man with various difficulties and obstacles, and as a result of this test, he has given the good news of Paradise for those who show patience, endure difficulties and give thanks. An educated person is a person who knows how to draw wisdom out of all the difficulties he has experienced, knows that nothing he experiences will be in vain, and that suffering is an important reward both in this world and in the hereafter (Tekin, 2005).

It is thought that religious knowledge, which is formed as a result of religious education activities, is effective in terms of stress when it is put into practice in human life as emotional-behavioral. Worship, which is the concrete evidence of religious belief, includes religious practices, and the prayers learned as a result of positive side effects on people's mental health, when done consciously, make people happy and peaceful. Many conscious acts of worship save people from the neglect, difficulties and negativities of the world, and enable a person to integrate with his Lord and find peace with his Lord. In short, worshipping brings people closer to Allah elevating people to a superior way of being and living model through worship and religious practices (Hökelekli, 2001). In addition, a strong and healthy religious belief plays a protective role against some negative events that can lead to stress. In such a situation, a person reaches the consciousness of being able to console his soul by turning to his absolute creator (Yaparel, 1994).

On the other hand, there are many internal and external factors that adversely affect a person's life. This is a vital phase, and if this phase is not overcome well, stress sets in. This creates a sense of loss in the person. However, the individual who has received religious education has the awareness of coping. As a matter of fact, Allah Almighty says in the verse:

"Did we not enlarge your breast for you (with knowledge and wisdom)? And did we not unload from you the burden that was so heavy on your back? Surely, with every hardship, there is ease. Indeed, with hardship, there is ease. So when you are free, get tired immediately (starting another job)! And desire only your Lord" (Inşirah, 94/1-8).

This verse informs us that if people are patient and do not grieve over the problems that befall them, they will find ease at the end of the difficulties. Religious education teaches this to the individual. The individual who grows up with this education can also cope with the problems. In Islamic education methodology, it is essential for the learner to be patient on the path of knowledge (Bayraktar, 2017). Patiently surrendering to the creator enables one to control oneself. The self-controlled individual can cope with many factors that lead him to depression by confronting the problems that happen to him calmly. The worshiper is the one who is aware of the emotions and controls them. Because being aware of emotions means having the basic emotional competence on which other abilities, such as emotional self-control, are built. This is also called "self-awareness." (Gözütok, 2017).

In the process of coping with stress, the level of religiosity and characteristics of the person are the basic elements of this process. In addition, the religious coping process with its positive and negative aspects can play a role in increasing or decreasing the mental and physical health, life satisfaction and happiness of the person. As a matter of fact, studies on the relationship between coping and health have shown that positive religious coping has a successful effect on mental health, while negative religious coping may have a reducing effect in this sense.

At the same time, Islam teaches person to look for wisdom in what happened to them. This is how he trains people. The individual who receives religious education knows the methods of using a fulcrum in negativities. People who pray and talk to their Lord are relieved. By surrendering, they can control their behavior. But this may not always be positive. There are also cases where there are negative consequences. This situation is called "negative religious coping". People may think that the bond between them and their Creator has been severed due to the problems they have experienced (Ayten, 2018). It was also revealed that adolescents use positive religious coping methods at least as much as adults do. At this point, religious coping can also be defined as the tendency to use the individual's religious beliefs and religious practices to eliminate psychological conflicts due to stress and anxiety. At this point, religious coping can also be defined as the tendency to use the individual's religious beliefs and religious practices to eliminate psychological conflicts due to stress and anxiety.

Therefore, the knowledge that receiving religious education and turning to religion protects the individual against the effects of stress reveals that it is necessary to add a religious perspective to mental health studies and to include religious evaluation by psychiatrists. Therefore, mental health professionals should investigate religious or religious beliefs and their impact on an individual's life and whether individuals resort to religious beliefs and practices as a way of coping with existing stressors.

Beneficial components of religious coping reduce one's confusion and the effects of post-traumatic stress. Because religious education serves more than one goal in a person's life in an orderly system. For this reason, religious people try to use their feelings, ideas and behaviors based on religion in the unity of meaning that religious education gives them when they cannot control or overcome it. As a result, with this effort, people aim to achieve happiness by focusing on the solution of the problem they face.

Individuals who have received religious education increase their resistance against all kinds of negative situations by applying the education they receive to their lives. Religious education takes care of the happiness of the individual both in this world and in the hereafter. If people are educated with these gains, they can participate more effectively in using coping skills. Religious coping has a positive association between hope and happiness. Religious education is important in this respect with what it teaches to the individual. Because behavior change occurs with this education, it has a competent area to transform happiness into behavior.

As a result; The discipline of religious education, which takes its content from religion itself, provides the individual with the ability to cope with stress with the methods and techniques it applies, taking into account the cognitive, emotional and behavioral characteristics of the individual. Religious education, with the appropriate thinking and reasoning skills it provides, gives people the ability to add negative emotions to positive ones. Thus, the individual who encounters negative situations knows how to think and act in the face of negative events. Thus, religious education plays a unique role in coping with stress.

Conclusion:

Religious Education develops the individual in many ways. With this training, people have the ability to realize themselves. They realize the value and blessings that Allah gives them. In this way, people, having the knowledge of the rewards that will be given for them, block the paths that lead them to despair and gain a place in life.

On the other hand, Islam educates people even in their most troubled moments. Because in the moment of despair, the situation that people need most is shelter. This state of asylum is a state of human nature. In times of distress, a need for orientation and shelter arises. Islamic education, on the other hand, meets all the needs of man.

Studies in this field have shown that religious education has positive effects on the mental health of the individual. The ability to cope with religion enables the individual to stand firm against the negativities experienced. This reveals its stress-reducing effect. Almighty Allah commands people to be patient, hopeful, worshipful, and tolerant in many of his verses. If people lose their hope and patience against the negativities experienced, their mental health will be adversely affected and this may cause depression. However, religious education trains people to submit to tawakkul. Thus, people know that there is no good in the negativity that befalls him. They deal with negative situations with patience. Allah rewards people who are patient and do not give up hope during this coping process. Individuals who survived this situation will be rewarded for their patience. This is a situation that affects people's mental health tremendously positively.

Nothing gives pleasure to a depressed person. These people become withdrawn, and there is an excess of negative emotions experienced. At the same time, they can be extremely unhappy, extremely sluggish, and extremely sleepy. Individuals who cannot find a place of refuge and safety fall into a great void, and this void can lead them to suicide. At this point, religious education provides the development of positive emotions in people. They seek answers to questions about why they came to this world and how they make sense of their life. Stress-reducing results can be obtained by giving religious education to people in this situation. This education process should start from childhood and continue until death. However, it is not known which area of life and how much this negativity will affect the negative events that happen to people. Therefore, religious education has taken its place in every aspect of our lives. Religion and religious education strive for the happiness of man both in this world and in the hereafter. As a result, studies on the subject show that religious education can have a stress-reducing and eliminating effect if applied with the right method and timing.

As a result, religious knowledge formed as a result of religious education activities is considered to be effective in stress when it is emotionally and behaviorally converted into practice in human life. Worship, which is a concrete indicator of religious faith, includes religious practices and ensures that a person is happy and peaceful when these prayers are performed consciously. Religious education saves a person from the turmoil, difficulties and negativity of the world by freeing a person it helps him to find peace with happiness. In short, religious education depends on Allah and it symbolizes the participation of a person who has reached the consciousness of attachment in feelings of gratitude. As a result of this training, a person goes beyond the level of functioning and rises to a superior way of being and model of living. In addition, a proper religious education also plays a protective role against a number of negative events that can lead an individual to stress. With this education, a person reaches the consciousness of being able to calm his soul by creating everything and again turning to the absolute creator of everything.

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