

Mental Health in an Islamic Education Perspective

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ABSTRACT

The purpose of writing this journal is to look at mental health from the perspective of Islamic education, taken from the opinion of an expert in Islamic Psychology and Counseling, namely Prof. Dr. Saiful Akhyar Lubis, MA. The methods used in this writing are literature and direct interviews with experts. The results of the interviews show that mental health affects students' learning. The conclusion from the journal is that there is a relationship between mental health and how to educate in Islamic education.

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1. INTRODUCTION

Mental health is a term that refers to a person's state of emotional, psychological and social well-being. As the opposite of mental illness, mental health emphasizes positive aspects such as emotional stability, psychological balance, and the ability to function well socially. Although opposed to the term "mental illness," mental health still includes the same medical, logical, and empirical aspects, with an emphasis on understanding and promoting the well-being of a person's thoughts and feelings. (Reber, Arthur and Emily, 2010). Understanding mental health cannot be separated from understanding physical health and disease. Research has revealed a link between a person's actual physical condition and their emotional well-being. People with physical health problems often experience mental challenges, and interestingly, also

face mental health problems. Conversely, individuals with mental problems can also experience real physical challenges.

Well-being and illness involve different perspectives, including physical, mental, and social aspects, which come together in human life. Concepts of well-being and illness, both physical and mental, are an essential part of how people define themselves and how they interact with their current conditions.

Basically, everyone has good mental health, but for various reasons, there are people who experience mental problems. People with mental problems often feel inner stress. Under such circumstances, their personality becomes unstable and disturbs their peace. These symptoms often become a source of stress in their lives. Peace of life can be achieved if someone is able to overcome inner conflicts and overcome life's difficulties.

The Quran plays a very important role in maintaining the health of the human body and mind. In the Koran, the importance of following the right path and using the Koran as a guide in life is emphasized. This holy book is highly valued because it is the guidance given by Allah SWT to the Prophet Muhammad SAW. for all humans. The Quran provides various advantages and wisdom that humans can apply. Through the practice of loving worship, the Quran helps cleanse the souls of individuals and guides them towards goodness in their lives and culture.

In shaping mental health, the Quran emphasizes the importance of faith, piety and obedience to Allah. By having a strong belief and good relationship with one's creator, one can feel His presence in every aspect of life, providing a sense of calm and confidence that everything is under His control. The Quran also teaches values such as patience, trust, and sincerity in facing life's trials and difficulties. By understanding the concept of qada and qadar (destiny), a person can feel calmer facing difficult situations and feel confident that everything that happens is part of Allah's Most Wise plan.

Apart from that, the Koran also provides moral and ethical instructions that teach compassion, mercy and justice in interacting with fellow humans. By living these values, a person can build healthy social relationships, create a positive environment, and feel happier in their interpersonal relationships. By practicing the teachings of the Koran in daily life, individuals can feel a safe, peaceful and prosperous inner atmosphere, which in turn forms strong and stable mental health.

2. METHODS

This research uses a qualitative approach, the research subject is an expert in the field of Islamic Psychology and Counseling, namely Prof. Dr. Saiful Akhyar Lubis, M.A., the implementation procedure is by looking for references from various books and interview results from experts, research instruments in the form of questions related to mental health.

3. FINDINGS AND DISCUSSION

A. Definition of Mental Health

Mental health science is indeed one of the youngest branches of psychology. At the end of the 19th century, there was rapid development in the fields of psychology and psychology, which involved deeper research and understanding of human mental conditions. During this period, scientists and health practitioners began to recognize the importance of understanding and treating mental disorders as an integral part of overall human health. The development of mental health science includes the study of various mental disorders, psychotherapy treatment, and research on psychological factors that influence mental health. As time goes by, mental health science continues to develop and become a complex field of study, involving a variety of approaches and methods to help individuals experiencing mental health problems. In recent decades, public awareness of the importance of mental health has also increased, which has helped accelerate the development of

mental health science and expand mental health services for society. (Hamdani and Afifuddin, 2012).

Judging from its etymology, the word "mental" comes from Latin, namely "mens" or "mentis," which means soul, life, spirit and spirit. Mental health is a more technical term for "mental hygiene," a combination of the words "hygiene," which refers to cleanliness or health, and "mental." Etymologically, "hygiene" itself comes from the word "Hygea," which is the name of the goddess of health in ancient Greek mythology who is responsible for overcoming human health problems in the world.

Mental health (mental hygiene) is a scientific discipline that includes a system of principles, rules and procedures aimed at improving the spiritual health of individuals. A person is considered to have good mental health when they feel calm, security and peace in their heart. Mental health problems include knowledge and principles originating from various fields such as psychology, medicine, psychiatry, biology, sociology and religion (Jalaluddin, 2015).

The definitions and meanings of mental health provided by experts vary according to their point of view and area of expertise. Below, we will review various concepts that help us understand ourselves, the individuals we interact with, and life as a whole. With this approach, we can achieve happiness and calm in life, both for ourselves and society in general.

According to Imam Al-Ghazali, it provides a view of mental health that goes beyond understanding mental disorders and illnesses and their treatment. For him, mental health also includes aspects of human spiritual training and development as best as possible, which brings individuals towards mental health and perfection (Jaya, 2002).

Everyone who works in the fields of education, da'wah, law and so on needs to know a simple understanding of mental health. Mental health is a field of study that allows individuals to strengthen themselves in facing various challenges. Through

this understanding, we can care for our minds so that they remain clear, even though we are faced with various emotional disturbances that arise due to certain factors and problems (Zakiyah, t.t.).

According to Kartini Kartono in Hasan's book, *Mental Health in Islam* is an issue that aims to prevent the emergence of mental problems and deep disorders and tries to reduce or improve dysfunctional behavior (Hasan, 1986).

By taking a strict perspective, such as belief in and devotion to God, in the context of emotional health, this concept becomes broader because it covers all aspects of human existence. Religion is considered an important psychological need for humans who want peace and happiness in their lives. By paying attention to this religious dimension, mental health is not only related to psychological or emotional aspects, but also involves spiritual balance and the individual's relationship with God. This opens the door to a deeper understanding of comprehensive mental health (Jaelani, 1997).

B. Mental Health Characteristics

Characteristics of mental health are as follows:

1. Emotional balance

A person with positive mental health generally has the ability to manage their emotions and feelings effectively. They can identify and overcome negative feelings such as stress, anxiety and depression.

2. Ability to adapt

Mentally healthy people can overcome life's challenges and adapt to the changes that occur around them. They can adapt well to new environments and situations they face.

3. Healthy interpersonal relationships

Mentally healthy individuals generally have the ability to have positive social interactions with other people. They can communicate effectively, build positive relationships, and maintain healthy interpersonal relationships.

4. Healthy self-confidence

A mentally healthy person has good self-confidence and is able to accept his own shortcomings. They are not too hard on themselves and do not feel inferior when facing challenges.

Kartini Kartono, put forward four characteristics of mental health, including:

1. There is complete coordination of individual efforts and potential, enabling people to easily adapt to environmental demands, standards, social norms, and rapid social change.
2. Individuals have their own integration and organization of personality structures, allowing them to actively participate in society.
3. They are continuously active in achieving their potential, develop their talents in a real way, have goals in life, and always strive to achieve self-transcendence, beyond the current situation.
4. They have enthusiasm, good physical and mental health, a calm and harmonious personality, are efficient in their actions, and are able to appreciate happiness and satisfaction in meeting their needs (Kartini, 2000).

Mental health does not only involve emotional balance, but also concerns how a person thinks and acts. Human mental health is influenced by internal and external factors. Internal factors involve individual characteristics such as personality, skills, and genetic inheritance. On the other hand, external factors involve the environment, family, and external elements such as weather conditions, law, politics, and social and work aspects. In the context of

interaction with the environment, several factors influence an individual's mental health, including:

1. Individual Factors: These involve biological character, the ability to live in harmony, seeking meaning in life, emotional flexibility, having a positive self-image, and a strong spiritual life.
2. Interpersonal Factors: These include the ability to communicate effectively, skills in helping others, and the level of closeness in interpersonal relationships.
3. Social and Cultural Factors: This involves a sense of unity within a group or community, access to adequate resources, the ability to accept differences of opinion, and rejection of violence. (Baradero, 2015).

C. Mental Health Development According to Islam

Musafir bin Said Az-Zahrani conveyed ideas regarding individual mental health development as follows:

1. Strengthening the spiritual dimension within each individual through strengthening faith in Allah and belief in His oneness, as well as avoiding the practice of shirk. As stated in His word, Q.S. Ar-Ra'd (13:28):

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“(namely) those who believe and their hearts become at peace by remembering Allah. Remember, only by remembering Allah can the heart be at peace.” (Kementerian Agama, 2012)

2. Mastering aspects of one's physical needs by controlling all impulses and emotions related to them. Apart from that, overcome your desires

and excessive desires. In accordance with the teachings conveyed in His word in Q.S. Al-Imran (3:14):

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُمَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ

"It is made beautiful in (the view of) humans the love of what they desire, namely: women, children, large amounts of wealth in the form of gold, silver, chosen horses, livestock and paddy fields. That is the pleasure of life in this world, and with Allah is a good return (heaven)." (Kementerian Agama, 2012)

3. Understand well the characteristics and tendencies that are important for achieving mental health. By having good mental health, individuals can achieve closeness in home and social relationships, giving them the ability to form a positive and useful personality throughout life. This concept is expressed in QS Al-Baqarah/1:54:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ إِنَّكُمْ أَنْظَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ
فَاتَّقُوا أَنْفُسَكُمْ ۚ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ۚ فَتَابَ عَلَيْكُمْ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

"And (remember), when Moses said to his people: "O my people, indeed you have wronged yourselves because you have made the calf (your worship), so repent to God who made you and kill yourselves. That is better for you in with God who created you; then Allah will accept your repentance. Indeed, He is the Most Accepting of repentance, the Most Merciful. He is the Most Accepting of repentance, the Most Merciful." (Kementerian Agama, 2012)

According to Zahrani, there are steps that need to be taken in mental health development, namely:

1. Increases faith and sense of security: Research into the history of world religions, especially Islam, has shown that faith in Allah can cure mental illness, provide a sense of security, and protect against depression, which is often the cause of mental illness. The Qur'an clearly explains how faith in Allah can provide peace for believers.

2. Carrying out religious obligations such as prayer, zakat, fasting, hajj, and sunnah worship such as dhikr, prayer, and reading the Koran, can cleanse the soul. Apart from that, being patient and reminding each other to be patient is part of worship and also includes human interactions.

By having a healthy mentality, strengthening the spiritual side, controlling physical needs, understanding important principles for mental health, and increasing faith, security, obedience and patience, a person can develop mental health. If these steps are taken, mental health can be maintained and mental disorders can be avoided.

D. Mental Health and Development of Qolbiah Intelligence

Knowledge about psychological states that reflect a person's health does not just appear, but rather as a result of intense interactions during the course of his life. This knowledge focuses on using human potential as a whole in developing character. However, this must be supported by useful guidelines to maintain and overcome psychological well-being and prevent mental problems. These principles include the following aspects:

1. Principles based on human nature, including:
 - a. Mental health and psychological or mental changes are an inseparable part of physical health and the integrity of the organism.

- b. To maintain mental or psychological health and face significant changes, human behavior must be in line with human instincts as individuals who have ethics, insight, worldliness, emotionality and social existence.
 - c. Well-being and psychological or mental change require integration and calm, including control of thoughts, creativity, desires, emotions and behavior.
 - d. To achieve and maintain adjustment and mental health, it is important to continue to develop self-understanding.
 - e. Mental health requires a positive self-concept, including acceptance and a reasonable assessment of one's worth.
 - f. Self-understanding and recognition must continue to be improved through continuous efforts in personal development and achieving individual potential to achieve health and psychological change.
 - g. Inner peace and positive change require continuous development in the highest morality, including discipline, wisdom, courage, fortitude, independence, humility, and honesty.
 - h. Achieving and maintaining health and mental health involves positive routine practices.
 - i. Mental health and flexibility require the ability to adapt and accept changes in circumstances and character.
 - j. Mental health and psychological change involve ongoing efforts to develop thinking, manage emotions, and act.
 - k. Mental health and psychological change include finding ways to deal with mental conflicts in an effective way, and facing disappointment and stress with a high level of mental toughness.
2. The principles of human relations with the natural surroundings include the following:

- a. Mental health and adjustment depend on strong interpersonal relationships, especially in the context of everyday life.
 - b. Positive changes and internal peace are influenced by adequate fulfillment of job demands.
 - c. True and objective mental health and adjustment are important foundations.
3. The principles of human relationship with God include the following aspects:
- a. Mental balance requires awareness of a reality greater than oneself, which is the basis of all important human activities.
 - b. Emotional well-being and true tranquility require a consistent relationship with God (Notosoedirjo, et al, 2001).

With the principles as explained above, human abilities must be improved through certain preparations and tendencies to achieve optimal self-development, especially for individuals who have *qalbiyah* knowledge. Hanna Djumhana Bastaman proposed three personal development techniques, all of which are conscious steps to direct fate towards a more certain decision (Hanna, 1995).

In Islam, one specific strategy involves filling daily activities with things that are useful and in accordance with the principles of belief, Islamic law, moral ethics, state regulations, and the norms of social life. At the same time, this effort also aims to avoid actions that are prohibited by religion and applicable regulations.

Prophets and pious people have *qalbiah* intelligence through purification of the soul (*tazkiyah al-nafs*) and spiritual practice (*al-riyadha*). Therefore, to achieve this form of intelligence, you not only need to carry out passive actions, but also carry them out consistently by cleansing yourself of everything that is forbidden by Allah and His Messenger. You also need to practice spiritual things, such as

praying, reading good verses from the Koran, contemplating their meaning, and observing natural phenomena to understand more deeply the basics of a meaningful life. If someone successfully undergoes education and training related to health, development and soul empowerment as stated by M. Hamdani Bakran Adz-Dzaky, then he can reach a level of spiritual or mental perfection which will manifest. (Hamdani, 2001).

First, Perfection of Spirit refers to the peaceful, happy, and blessed wholeness of the soul, which brings high emotional stability and resistance to stress, depression, and frustration. This soul always directs itself towards the divinity of God. Signs of the existence of this soul can be seen in calm behavior, being considerate and wise in actions, not being hasty and not having negative prejudices. The radhiyah spirit encourages individuals to practice grace, trust, sincerity and patience in obeying Allah's commands and avoiding all His prohibitions. This soul is able to accept life's trials with grace, rarely complaining, feeling difficult, sad, or afraid (as in QS. Yunus: 62-64). On the other hand, the mardhiyah soul is a soul that has received appreciation and blessings from Allah SWT, which protects faith, Islam and sincerity from negative influences and allows individuals to act, work and worship within the time frame and God's will, not bound by limitations. creatures (as in QS. Surah Fajr: 27-30).

Uluhiyah ability is an innate ability for devout individuals to interact with their God; the ability to obey all His commands, stay away from all His prohibitions, and be able to face the tests and trials that He gives. With this knowledge, humans can avoid behavior that confuses God (avoidance), misinterprets His provisions or delays the implementation of goodness and truth (fasiq), violates Allah's laws (zhalim), acts ambiguously in front of others (nifaq), and doubting or rejecting His teachings (kufr). Closeness to God allows obedient individuals to experience His glory and greatness through vertical communication that is transcendental,

concrete and full of life, not just concepts and illusions. Allah says: "And if My servant asks you about Me, then indeed I am near" (QS. Al-Baqarah: 186), "And We are closer to humans than fake news" (QS. Qaaf: 16). So, uluhiyah intelligence reflects the innate perfection in a devout servant. With this intelligence, he can feel the presence of God in every action, knows the consequences of disobedience, transgression, and sin, and has a deep understanding of the mind, heart, and senses.

Third, Rububiyah Intelligence is the innate ability in a pious servant to: protect himself from everything that could disturb his life (in accordance with QS. At-Taubah: 112); develop oneself into an individual who has a deep understanding of the nature of self-image through science (in accordance with QS. Al-Kahf: 65); guiding oneself towards complete obedience and submission to Allah, as well as giving compassion to oneself and one's environment. ("O you who believe, protect yourselves and your families from the fire of hell..." (QS. At-Tahrim: 6); Heal and cleanse yourself from disturbances and challenges that can harm the ability of the human soul, mind, heart and senses in understand the ultimate truth through purifying regret and comprehensive personal growth (in accordance with An-Nisa': 108).

In this unique condition, individuals who have Rububiyah knowledge in various aspects of their life, have dignity and strong influence in expressing positive and true aspects. They influence and encourage individuals to change their behavior, views, and appearance without any coercion or pressure from themselves, others, or their current environment. They also cure various illnesses, including those of a mental, moral, or physical nature, and have a strong focus on self-belief, Islamic values, and the reality of the world, both towards oneself and others, as well as in a general context.

Then, Ubudiyah Intelligence is the innate ability of pious people to carry out worship sincerely, not because of coercion or obligation, but rather makes worship a basic need for the spirit and soul. As Allah says, "We made them leaders who guide us with Our commands and We sent down to them the work of maintenance, establishing prayers, paying zakat, and only to Us they always worship" (Al-Ambiyaa': 73). Allah's Word "We made them leaders who guide us with Our commands and We sent down to them the work of maintenance, establishing prayers, paying zakat, and only We are they who always worship" (Al-Ambiyaa': 73). Ubudiyah intelligence is a gift from God in the form of the ability to serve wholeheartedly and sincerely, both in individual situations and in communities, both openly and hidden, both in vertical and horizontal relationships, and in various conditions, places and times.

Therefore, the emergence of the five intelligence characteristics as mentioned above is a recognition of mental health and is also a solution to increase qalbiyah knowledge. This is reflected in the personality structure. If its foundation lies in the heart, human perspective has positive potential which, if managed well, will produce knowledge that emerges as qalbiyah intelligence, including intellectual knowledge, deep understanding of individuals, morality, knowledge of the spiritual world, and deep knowledge of norms. -Applicable norms and conditions.

E. Mental Health according to Prof. Dr. Saiful Akhyar Lubis, M.A

This research includes information about mental health that comes directly from experts, namely Prof. Dr. Saiful Akhyar Lubis, M.A with interview techniques conducted on Friday 22 September 2023 at 16.11 WIB at UINSU Postgraduate Medan.

Tabel 1

Results of interviews with Prof. Dr. Saiful Akhyar Lubis, M.A

Peneliti	Narasumber
Assalamu'alaikum Prof	Wa'alaikumussalam
Let me introduce you, Prof. I am Ibrahim, a graduate student who happens to have an assignment to research mental health and wants to interview Prof a little	Please, go ahead. Just do it straight away
What is the prof's opinion regarding Islamic education now?	Islamic education should balance the transfer of knowledge with the transfer of value, not only cognitively intelligent but also qolbiyah or spiritual intelligence, because now we need students who are not only cognitively intelligent but also qolbiyah intelligent because it is qolbiyah intelligence that guides them later to submit Islamic values in his life so that he can truly become a person who is devout and has good morals. Now we see people who are smart but do not have good morals, resulting in wrongful acts occurring. If his faith is strong and he does good deeds and is devout, God willing, evil deeds will no longer be done.

<p>What does the Prof think about mental health for students?</p>	<p>If he is only intellectually intelligent but not intelligent in his qolbiyah then his mentality will be unstable, because this mentality will involve the problem of how he harmonizes the functions of his soul. People who are mentally healthy can adapt to their environment well so that they can achieve the goals stated by the Apostle, namely that a good human being is a human being who is beneficial to other people. With this mental health, he is useful for himself and society and can develop his potential. If the person is mentally unhealthy, the good potential will not develop, in fact what will develop will be the less good potential, resulting in value violations.</p>
<p>What is Prof's motivation for teachers, especially mental coaches?</p>	<p>guide students as we educate our own children and educate with heart.</p>

3. CONCLUSION

Mental health is a science that includes a system of principles, rules, and methods to improve a person's spiritual well-being. Individuals who have good mental health are those who always feel that their hearts are calm, safe and peaceful. Aspects of mental health involve knowledge and principles that come

from various fields, including psychology, medicine, psychiatry, biology, sociology, and religion.

The characteristics of mental health are as follows:

- a. Maintain emotional balance.
- b. Ability to adapt to change.
- c. Have healthy interpersonal relationships.
- d. Have positive self-confidence.
- e. Building mental health according to Islamic teachings.
- f. Strengthening the spiritual dimension with belief in Allah and His oneness, without associating partners with Him.
- g. Controlling physical needs by managing motivation and emotions related to them.
- h. Learn important habits and practices that support mental health.

Apart from cognitive or intellectual intelligence, qolbiyah intelligence must be fostered in order to bring out Islamic values so that akhlaqul karimah emerges from students, and we are because educators must educate with full responsibility, sincerity, heart and as we would educate our own children.

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